

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.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خاشِعُونَ ۝

(are) humbled submissive | their Prayer | in | (they) those who | the believers | are successful | indeed

Successful indeed are the believers,(1) who are humble in their prayers;(2)

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝ وَالَّذِينَ هُمْ

(they) | and those who | turn away | evil vain talk | from | (they) | and those who

who turn away from vain talk;(3) who give alms;(4) who

لِلزَّكَاةِ فَاعِلُونَ ۝ وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ ۝ إِلَّا

except | guard | their private parts | (they) and those who | (are) doers | of Zakat (alms & charity)

guard their modesty,(5) except from their wives and what their

عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝

(are) free from blame | verily they | their right hands | possess | what | or | their wives | from

right hands own. For (in their case) they are free from blame.(6)

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝ وَالَّذِينَ هُمْ

(they) | and those who | (are) the transgressors | (they) | then those | that | by one | seeks | but whoever

Those who seek beyond that are transgressors.(7) (Successful also are those) who

لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ

their prayers | (over) | (they) | and those who | (are) true | and to their covenants | of their trusts

are true to their trusts and pledges(8) and those who strictly guard their

يُحَافِظُونَ ۝ أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ

the Paradise | shall inherit | who | (are) the inheritors | (they) | these | strictly guard

prayers.(9) These are the heirs.(10) who will inherit Paradise; they shall abide

هُمْ فِيهَا خَالِدُونَ ۝ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْطَانٍ

of | extract | from | man (Adam) | We created | and indeed | (shall) dwell forever | therein | they

there for ever.(11) We did create man from an essence of

طِينٍ ۝ ثُمَّ جَعَلْنَاهُ نَظْفًا فِي قَدْرٍ مَكِينٍ ۝ ثُمَّ خَلَقْنَا

We created | then | safe (the womb) | a lodging | in | semen drop | We made him | thereafter | clay

clay:(12) then We made him of a sperm, in a safe enclosure.(13) Thereafter,

النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا

then We created (into) a little lump of flesh the clot then We created (into) a clot the drop

We created the sperm a clot then We created the clot a lump of flesh. Then We created out of

الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ

We brought it forth then with flesh the bones then We clothed (into) bones the little lump of flesh

that lump bones, then clothed the bones with flesh, and then We developed out of it another

خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٣﴾ ثُمَّ إِنَّكُمْ بَعْدَ

after surely you then (of) Creators the Best Allah so blessed be another as creation

creature. So blessed be Allah, the best of creators!(14) Then after that you shall

ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

will be resurrected (of) Resurrection on the Day surely you then (again) indeed shall die that

surely die,(15) and be restored to life on the Day of Resurrection.(16)

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ

creation (from) of We were and not heavens seven above you We have created and indeed

Indeed We have created seven ways (seven heavens) above you; and We are never

غَافِلِينَ ﴿١٧﴾ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ

in (due) measure water (rain) the sky from and We sent down unaware

heedless of (Our) creation.(17) We sent down water from the sky in due measure, and

فَأَسْكَنَاهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾

(are) Able it to take to (on) and verily We the earth in and We gave it lodging

lodged it into the earth. We certainly are able to take it all away.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا

wherein for you and grapes date-palms of gardens by it for you then We brought forth

With it,(18) We grow for you gardens of date palms and grapes wherein is much fruit

فَوَالِهَ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجْرَةً مِّنْ طُورِ

Mount from that springs forth and a tree (alive) you eat and from it much (is) fruit

for you and of them you eat.(19) Also a tree which grows on Mount Sinai and

سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلَّالِكِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِي

in for you and verily for the eaters and (it is) seasoning, relish oil that grows Sinai

gives oil and relish for the eaters.(20) In the cattle, too, you have an example

الْأَنْعَامِ لَعِبْرَةً لِّسُقْيِكُمْ مِمَّا فِي بُطُونِهَا

their bellies (is) in of that which We give you to drink (there is) indeed a lesson the cattle of Our power. You drink of that which is in their bellies; there are in them

وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ وَعَلَيْهَا وَعَلَى

and on and on them you eat and of them numerous (are) benefits in them and for you numerous benefits for you and of them you eat.(21) And on them and on ship you

الْفُلِكِ تُحْمَلُونَ ۚ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ

O my people and he said his people to Noah We sent and indeed you are carried the ships are carried.(22) We sent forth Noah to his people. Worship Allah, my people,' he said, 'for

أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ۚ فَقَالَ الْمَلَأُ

the chiefs but said you be afraid will not then but Him god other you have not Allah you worship you have no god but Him. Will you not guard against evil?(23) Then said the chiefs of those who

الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ

he seeks like you a human being but this is not his people among disbelieved who disbelieved among his people: This is no other than a human being like yourselves who seeks to

أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ

angels He could have surely sent down Allah willed and if to you make himself superior to make himself superior to you. Had Allah willed, He could have sent down angels. We never

مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ۚ إِنَّ هُوَ إِلَّا رَجُلٌ

in whom a man but he is not of old our fathers among such a thing We heard not heard of this among our forefathers of old.(24) He is only a man possessed. Wait

بِحَنَّةٍ فَتَرَىٰ صَوًّا بِهِ حَتَّىٰ حِينٍ ۚ قَالَ رَبِّ انصُرْنِي بِمَا

because help me O my Lord he said a while until for him so wait (is) madness (and have patience) with him for a time.(25) (Noah) said: 'O my Lord: Help me because

كَذَّبُونَ ۚ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَكَ بِأَعْيُنِنَا

and (under) our revelation under Our eyes the ship construct that to him so We revealed they deny me they deny me.'(26) We revealed (Our will) to him, saying: 'Build an ark under Our eyes

فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ

of on it then take (from) the oven and water gushes forth Our Command comes then when and Our inspiration. When Our command comes and water wells out from the Oven,

كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ

has already gone forth | those | except | and your family | two | spouses (male and female) | each kind
take aboard a pair from every kind and your household, except those against whom

عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا

have done wrong | (of) those who | in favour | address Me | and do not | thereof | the Word | against whom
the word already has been spoken. Do not plead with Me for those who

إِنَّهُمْ مُّعْرِضُونَ ﴿٢٦﴾ فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى

on | (is) with you | and whoever | you | have embarked | and when | to be drowned | verily, they are
have done wrong: they shall be drowned. (27) And when you are seated

الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّسَنَا مِنَ الْقَوْمِ

the people | from | has saved us | who | (are due) to Allah | all the praises | then say | the ship
in the Ark and those with you, (28) say: "Praise be to Allah who has saved

الظَّالِمِينَ ﴿٢٨﴾ وَقُلِ رَبِّ انزِلْنِي مُنْزَلًا مُبْرَكًا وَأَنْتَ

for you are | blessed | a landing place | cause me to land at | My Lord | and say | (who are) oppressors
us from people who do wrong. Lord, cause me to land a blessed landing-place

خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لآيَاتٍ وَإِنْ كُنَّا

We are | and truly | (there are) indeed Signs | this | in | verily | (of) those who bring to land | the Best
for you are the Best of those who bring to land. (29) Surely in that are (veritable) signs. Thus We

لَسْبَتَلِينَ ﴿٣٠﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا

and We sent | another | generation | after them | We created | then | ever putting (men) to test
are ever putting (mankind) to the test. (30) Then We raised after them another generation (31)

فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ

other | you have | not | Allah | you worship | (saying) that | from among them | a Messenger | (in) to them
and sent forth to them an apostle of their own. 'Worship Allah,' (he said), 'for you have no god

إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ وَقَالَ الْمَلَأُ مِنَ قَوْمِ الَّذِينَ

who | his people | of | the chiefs | and said | you will be afraid | (will) then not | but Him | god
but Him. Will you then not fear him? (32) (But) the chiefs of those who disbelieved

كَفَرُوا وَكَذَّبُوا بِإِيقَاتِ الْآخِرَةِ ﴿٣٣﴾ وَاتْرَفْنَاهُمْ فِي

in (of) | and We had given them luxuries and comforts | (in) the Hereafter | the Meeting | and denied | disbelieved
among his people and denied the Meeting in the Hereafter and to whom We had given

الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا

of that which | he eats | like you | a human being | but | this | (is) not | worldly | life
the good things (luxuries and comforts) of this life, said: 'This is not other than a human being

تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ۝ وَلَئِنِ اطَّعْتُمْ بَشَرًا

a human being | you obey | and if | you drink | of what | and he drinks | (of that) | you eat
like yourselves; he eats of what you eat and drinks of what you drink.(33) If you obey a mortal

مِّثْلَكُمْ إِنَّكُمْ إِذَا تُخِرُونَ ۝ أَلَيْدُكُمْ أَنْتُمْ إِذَا مِتُّمُ

you have died | when | that you | does he promise you | (are) losers | then | you verily | like you
like yourselves, then verily, you indeed would be losers.(34) Does he promise you that when you

وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ مُخْرَجُونَ ۝ هِيَآت

far | shall come out alive (resurrected) | (that) you | and bones | dust | and have become
are dead and turned to dust and bones, you will be raised to life?(35) Far, very far

هِيَآت لِمَا تُوعَدُونَ ۝ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ

we die | (of) this world | our life | but | it | (is) not | you are promised | (is) that which | very far
is that which you are promised.(36) There is no other life but our life in this

وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۝ إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى

who has invented | a man | but | he is | not | (will be) resurrected | We | and not | and we live
world: we live and die, and we are not going to be raised up.(37) He is but a man

عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ۝ قَالَ رَبِّ انصُرْنِي

help me | O my Lord | he said | are going to believe | in him | We | and not | a lie | Allah | against
who has forged against Allah a lie but; We will never believe him.'(38) He said: 'Help me, Lord,

بِمَا كَذَّبْتَنِي ۝ قَالَ عَمَّا قَلِيلٍ لَيُصِخُنَّ نِدْمِين ۝ فَآخَذَتْهُمْ

so overtook them | regretful | they will be | in a little while | He (Allah) said | they deny me | because
because they deny me.' (39) (Allah) said: "In a little while, they are sure to become regretful." (40)

الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عِجَابًا لِّلْقَوْمِ

with the people | so away | as rubbish of dead plants | and We made them | in truth | an awful cry
Then the cry seized them justly and We made them as rubbish of dead leaves. So away with the

ظَالِمِينَ ۝ ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ ۝ مَا تَسْبِقُ

can precede | not | others | generations | after them | We created | then | who are wrong-doers
wrong doing people.(41) After them We raised other generations(42) No people

مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رَسُولَنَا نُكْرًا

insucession | Our Messengers | We sent | then | they can delay (it) | nor | their term | a nation
can hasten their term nor can they put it back. (43) Then We sent our messengers one after

كَلَّمَا جَاءَ أُمَّةً رَّسُولَهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ

some of them | so We made follow | they denied him | their Messenger | (to) a nation | came | whenever
another. Every time there came to a nation their apostle, they denied him so We made them

بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۖ فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾

who believe | not | with a people | so away | as true stories (for mankind) | and We made them | others
follow each other (in punishment) and We made them as but talks; (true stories for mankind to learn lesson from them) so away with a people who

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ ۖ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٤٥﴾

manifest (clear) | and authority | with Our Proofs | Aaron | and his brother | Moses | We sent | then
do not believe. (44) Then We sent Moses and his brother Aaron with Our signs and clear

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾

self-exalting | people | and they were | but they behaved insolently | and his chiefs | Pharaoh | to
authority (45) to Pharaoh and his nobles. But they waxed proud and they were arrogant men. (46)

فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِبَادُونَ ﴿٤٧﴾

(are) servants | to us | and their people | like ourselves | in two men | shall we believe | then they said
'What!' they said. 'Are we to believe in two men like ourselves, whose people are our slaves?' (47)

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ

Moses | We gave | and indeed | those who were destroyed | of | and became | so they denied them
They denied them, and became of those who were destroyed. (48) And We gave Moses the Book,

الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّةً

and his mother | of Mary | the son | and We made | guided | so that they may be | the Scripture
so that they might be rightly guided. (49) We made the son of Mary and his mother a sign and

آيَةً ۖ وَأَوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾ يَا أَيُّهَا

O you | and flowing streams | a place of rest | a high ground | to (on) | and We gave them refuge | as a Sign
gave them a shelter on a height, a place of rest, security and flowing streams. (50)

الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ

you do | with what | verily | righteous deeds | and do | lawful foods | of | eat | Messengers
Apostles! Eat of that which is wholesome and do good works: I have knowledge of

عَلَيْمٌ ﴿٥١﴾ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا

and I (is) One nation (religion) your nation (religion) this and verily (am) Well-Acquainted
all your actions.(51) This your religion is one religion and I am your only Lord:

رَبِّكُمْ فَاتَّقُوا ﴿٥٢﴾ قَتَلْتُمُوهُمْ بَيْنَهُمْ ذُرِّيًّا كُلًّا

each into sects among them their religion but they have broken so fear Me (am) your Lord
therefore fear Me.(52) Yet men have broken their religion among them into sects

حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ فَذَرِهِمْ فِي عُرْسِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

a time for their error in so leave them rejoicing (is) with them in what group (party)
each rejoicing in what it had.(53) Leave them in their error for a time.(54)

الْحَسِبُونَ أَنَّنَا يُدْهِمُهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾ نَسْرِعُ لَهُمْ

unto them We hasten and children (sons) wealth of with (it) We enlarge them that what do they think
Do they think that in giving them wealth and children. (55) We are hastening to do them good? By

فِي الْخَيْرِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ

(of) their Lord fear from they those verily they perceive not but good things with (in)
no means! They do not understand.(56) Those who live in fear of

مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ

they and those believe (of) their Lord in the Signs they and those live in awe
their Lord;(57) who believe in the revelations of their Lord;(58) who worship

بِذَرِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا

they gave that which who give and those join anyone in worship partners not with their Lord
none besides their Lord;(59) who give (charity) what they give, with their hearts full

وَقُلُوبُهُمْ وَجَلَّةٌ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ

who hasten (it is) these shall return their Lord to because they (are) full of fear (and) their hearts
of fear, (knowing) that they will return to their Lord(60) It is these who hasten to good

فِي الْعَعَايِرِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾ وَلَا نُكَلِّفُ نَفْسًا إِلَّا

except any soul We burden and not (are) fore-most in them and they the good deeds/good things in
things and are the first (to attain them).(61) We charge no person with more than

وُسْعَهَا وَسَعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا

not and they the truth which speaks (is) a Record and with Us according to its capacity
it can bear and We have a Book which speaks the truth: they shall not be

يُظْلَمُونَ ﴿٢٢﴾ بَلْ قَلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا وَلَهُمْ أَعْمَالٌ

are (other) deeds | and for them | this | from | (are) covered | their hearts | nay, but | will be wronged
wronged.(62) But their hearts are covered (blind) from understanding this (Quran);

مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عِشُونَ ﴿٢٣﴾ حَتَّىٰ إِذَا آخَذْنَا

We grasp | when | until | (are) doing | for it | they | that | besides
and they have other works, besides, which they are doing.(63) Until when

مَثَرَفِيمٌ بِالْعَذَابِ إِذَا هُمْ

they | behold | with punishment | those of them who lead a luxurious life
We seize in punishment those of them that live in comfort, they will cry out

يَجُرُونَ ﴿٢٤﴾ لَا تَجْرُوا أَيُّومَ ۖ إِنَّكُمْ مِنَّا لَا

not | by Us | certainly you | this day | invoke loudly | not | make humble invocation with a loud voice
for help.(64) (We shall say): 'Do not howl this day, certainly, you shall not be

تُنصَرُونَ ﴿٢٥﴾ قَدْ كَانَتْ الَّتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ

your heels | on | but you used | to you | recited | My Verses | used to be | indeed | shall be helped
helped by Us.(65) My revelations were recited to you but you turned

تَنكُصُونَ ﴿٢٦﴾ مُسْتَكْبِرِينَ ۖ بِهِ سِيرًا تَهْجُرُونَ ﴿٢٧﴾ أَفَلَمْ

have not | renouncing | entertaining at night | about it | in pride | to turn back
your backs (66) In pride, talking nonsense about them by night.'(67) 'Have they not

يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَّا لَمْ يَأْتِ آبَاءَهُمْ

to their fathers | had come | not | what | there has come to them | or | the word | they pondered
pondered over the Word (of Allah), or has any thing (new) come to them that did not come to

الْأَوَّلِينَ ﴿٢٨﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٢٩﴾

deny | him | so they | their Messenger | they did recognize | not | or (it is) that | of old
their father of old. (68) Or is it because they do not know their Apostle. So they deny him?(69)

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۗ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَثُرَهُمْ

but most of them | the truth | he brought them | nay, but | (there is) madness | in him | they say | or
Do they say he is possessed? He has brought them the truth. But most of them

لِلْحَقِّ كَرِهُونَ ﴿٣٠﴾ وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ

indeed would have been corrupted | their desires | the truth | had followed | and if | (are) averse | to the truth
hate the truth.(70) Had the truth followed their desires, the heavens, the earth, and

السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ

their reminder | We have brought them | nay, but | (is) therein | and whosoever | and the earth | the heavens
whosoever is therein would have surely been corrupted. We have given them their admonition;

فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾ أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ

but the recompense | wages | you ask them for | or (is it) | turn away | their reminder | from | but they
yet from their admonition they turn away. (71) Is it that you ask them for some wages? But your

رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّزُقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ

to | call them | and certainly you | (of) the sustainers | the Best | and He (is) | (is) better | (of) your Lord
Lord's recompense is better. He is best of all who make provision. (72) Assuredly, you are calling

صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ

from | in the Hereafter | believe | do not | those who | and verily | the Straight | Path
them to a straight way. (73) But those who deny the life to come are indeed deviating far astray

الصِّرَاطِ لَكَيُونَ ﴿٧٤﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ

(is) on them | what | and removed | We had mercy on them | and though (if) | are indeed deviating | the Path
from the right way. (74) If We had mercy on them and removed the distress which is on them,

مِنْ ضُرِّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾ وَلَقَدْ

and indeed | wandering blindly | their transgression | in | they still would obstinately persist | distress | of
they would still persist about in their transgression wandering blindly. (75) We already

أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَمَا

nor did | to their Lord | they humbled themselves | but not | with punishment | We seized them
have seized them with punishment, but they neither humbled themselves to their Lord nor did

يَتَضَرَّعُونَ ﴿٧٦﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ

of punishment | a gate | for them | We open | when | until | they invoke with submission (to Him)
they submissively invoke Him. (76) And when We open on them a gate of severe punishment,

شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾ وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ

hearing | for you | has created | who | and He | (will be) plunged | into it | they | then lo! | severe
they will be plunged into destruction with utter despair. (77) It was He who produced for you

وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ

has created you | who | and (it is) He | you give thanks | little | and hearts | and sight
hearing and eyes, and hearts: yet little thanks you show. (78) It was He who spread you on the

فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ

and causes death | gives life | who | and (It is) He | you shall be gathered back | and to Him | the earth | on earth, and to Him you shall be gathered back. (79) It is He who gives life and death, and His is the

وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَدَّ قَالُوا

they say | nay, but | you understand | will not then | and day | (of) night | (is) the alternation | and His alteration of the night and the day. Can you not understand? (80) But they say the like of that

مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا

dust | and have become | we died | are when | they said | the men of old | said | (of) what | the like which said the men of old. (81) 'When we are dead and become bones and dust,' they say, 'shall

وَأَعْظَامًا إِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا

and our fathers | We | We have been promised | verily | indeed be resurrected | shall We | and bones we be raised to life? (82) This we have been promised we and our fathers

هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ قُلْ لِمَنْ

for whom | Say | (of) the ancients | the tales | but | this | (is) not | before | this before. It is but tales of the men of old. (83) Say: 'Whose is the earth and

الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ

(it is) Allah's | they will say | you know | (you were) | if | (is) therein | and whosoever | (is) the earth whosoever is therein? (Tell me) if you know (the truth.) (84) 'Allah's,' they will

قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ

and Lord | seven | (of) the heavens | (is) Lord | who | Say | you remember | will not then | Say reply. Say: 'Then will you not take heed?' (85) Say: 'Who is the Lord of the seven heavens, and of

الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

you fear (Allah) | then (will) not | Say | (It is) for Allah | they will say | Great | (of) the Throne the Great Throne (of Glory)? (86) 'Allah,' they will reply. Say: 'Will you not then be God-fearing?' (87)

قُلْ مَنْ مِنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا

and not | protects (all) | and He | thing | (of) every | (is) the sovereignty | in his hand | who | Say Say: 'In whose hands is the governance of all things, protecting all, while against Him there is

يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ

(It is) for Allah | they will say | know | you (were) | if | against Him | (there is) Protector no protection? (Tell me), if you know (the truth.) (88) 'In Allah's,' they will reply. Say:

قُلْ قَالِي تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَيْنَهُمْ بِالْحَقِّ وَإِنَّهُمْ

and verily they | the truth | We have brought them | nay, but | are you deceived | how then | say

'How then can you be so bewitched?' (89) Nay, We have brought them the truth, and verily, they

لَكٰذِبُونَ ﴿٩٠﴾ مَا اتَّخَذَ اللهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلٰهِ

god | any | alongwith Him | is there | nor | any son | Allah | did take | not | (are) liars

are the liars.(90) No son did God beget, nor is there any other god besides Him. Were this

إِذَا لَدَّهَبَ كُلُّ إِلٰهٍ بِمَا خَلَقَ وَلَعَلَّا

and would have tried to overcome | he had created | what | god | each | would have taken away | were it otherwise

otherwise, each god would have taken away what he had created and some of them would have

بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحٰنَ اللهِ عَمَّا يُصِفُونَ ﴿٩١﴾ عَلِيمٌ

All-Knower | they attribute (to) Him | above all that | Allah | Glorified is | others | over | some of them

risen up over others. Exalted be Allah above the (sort) of things they attribute to Him. (91) He

الْغَيْبِ وَالشَّهَادَةِ فَتَعَلٰی عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُلْ

say | they associate as partners (to Him) | over all that | Exalted is He | and the seen | (of) the unseen

knows what is hidden and what is open. Exalted be He above all (the gods) they associate with

رَبِّ إِمَّا تَرِئنِيْ مَا يَوْمُدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِيْ

put me | then not | my Lord | with which they are threatened | that | you will show me | if | my Lord

Him!(92) Say: 'Lord, if You should show me that against which they are warned. (93) Do not put

فِي الْقَوْمِ الظَّٰلِمِيْنَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَنْ نُرِيْكَ مَا

that which | to show you | that | on | and indeed We | who are wrong-doers | the people | amongst

me among this wrongdoing people,' Indeed.(94) We have power enough to let you see

تَعُوذُهُمْ لَقَدَرُونَ ﴿٩٥﴾ اِدْفَعْ بِالَّتِي هِيَ اَحْسَنُ السَّيِّئَةِ نَحْنُ

We | evil | (is) better | which | with that | repel | (are) Able | We have threatened them

that which they are promised.(95) Repel evil with that which is better. We are fully

اَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقَدْ رَبِّ اَعُوذُ بِكَ

with you | I seek refuge | my Lord | and say | they utter | with (what) | (are) Best-Acquainted

aware of all (the slanders) they utter.(96) And say: 'Lord, I seek refuge in You from the evil

مِنْ هَزْبِ الشَّيْطٰنِيْنَ ﴿٩٧﴾ وَاَعُوذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنَ ﴿٩٨﴾

they should attend me | lest | my Lord | with you | and I seek refuge | (of) the devils | the whisperings | from

suggestions of the devils. (97) Lord, I seek refuge in You lest they be present with me.(98)

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي

so that I may | send me back | my Lord | he says | death | to one of them | comes | when | until

Until when death comes to one of them he says: 'Lord, send me back, (99) that I may do good

أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

speaks it | he | a word | indeed it is | no | I have left behind | in that which | good | do

works in the things I neglected.' Never! It is only a word which he speaks. Behind them there

وَمِنْ وَّرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِثَ

is blown | then when | they will be resurrected | the Day (when) | until | (is) a barrier | and behind them

shall stand a barrier till the Day they are raised up. (100) And when the Trumpet is blown, on that

فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

they will ask of one another | nor | that day | among them | kinship | there will be no | the trumpet | in

day there will be no kinship among them, nor will one ask after another. (101)

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ

are light | and whosoever (are) the successful | (they) | these | whose scales | are heavy | then who

Those whose scales are heavy they are the successful. (102) Those whose

مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ

Hell | in | their themselves | lost | (are) (the people) who | those | whose scales

scales are light these are they who have lost their themselves and in Hell will they

خَالِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

will grin with displaced lips | therein | and they | the Fire | their faces | will burn | they will abide (eternally)

abide. (103) The Fire will burn their faces and they will writhe with pain with their lips apart. (their teeth will be exposed because of anguish and quivering) (104)

أَلَمْ تَكُنْ أَلْتِي مِثْلَىٰ عَلَيْهِمْ فَلَنتُمْ بِهَا تَكْذِبُونَ ﴿١٠٥﴾

to deny | (with it) them | then you used | to you | recited | My Verses | were not

(We shall say): 'Were My revelations not recited to you, and did you not deny them?' (105)

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

erring | people | and we were | our wretchedness | us | overcame | our Lord | they said/ will say

'Lord,' they will reply, 'our wretchedness overcame us and we became a people Astray. (106)

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ

He said/ will say | shall be wrong-doers | then indeed we | we return | then if ever | of this | bring us out | Our Lord

Our Lord, bring us out of this. If we return (to sin,) then we shall be wrong-doers indeed! (107)

أَحْسُوا فِيهَا وَلَا تُكَلِّمُون ١٠٨ إِنَّهُ كَانَ قَرِيْبًا مِّنْ عِبَادِي

My Slaves | of | a party | there was | verily | speak to Me | and not | in it | remain you rejected
He will say: 'remain you in it (with shame) and do not speak to Me. (108) Among My servants

يَقُولُونَ رَبَّنَا إِنَّمَا قَاغَفِرْنَا لَنَا وَإِرْحَمْنَا وَأَنْتَ

for you | and have mercy on us | us | so forgive | we believe | Our Lord | who used to say
there were those who said: "Lord, we believe, therefore, forgive us and have mercy on us.

خَيْرُ الرَّحِيمِينَ ١٠٩ فَالْتَمَذْنَا مِنْهُمْ سِغْرِيًّا حَتَّىٰ

until | a laughing stock | but you took them for | (of) those who show mercy | (are) the Best
You are the best of those that show mercy. "(109) But you derided them so that

أَسْوَأَ الَّذِيْنَ أَنذَرْتَنِي وَمِنْهُمْ تَضَحَكُونَ ١١٠ إِيَّايَ

verily I have | to laugh | at them | while you used | My Remembrance | they made you forget
they made you forget My warning while. (110) You laughed at them. Verily, I have rewarded them

بِحَزْمِهِمْ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ١١١

are the successful | (they) | indeed they | they kept patience | for what | this Day | rewarded them
this Day for their patience; they are indeed the ones that are successful. (111)

قُلْ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ١١٢ قَالُوا لَبِئْنَا

we stayed | they will say | (of) years | number | the earth | on | did you stay | how long | He (Allah) will say
And He (Allah) will ask: 'How many years did you live on earth?' (112) They will reply 'A day or

يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَلِ الْعَادِينَ ١١٣ قُلْ إِنْ

not | He will say | of those who keep account (angels) | so ask | (of) a day | part | or | a day
possibly less. Ask those who keep account.' (113) He will say: you stayed

لَبِئْتُمْ إِلَّا قَلِيلًا لَّوْ أَنكُم تَعْلَمُونَ ١١٤ أَوَعَسِبْتُمْ أَنمَّا خَلَقْنَاكُمْ

We had created you | that | did you think | known | had | that you | if | a little | but | you stayed
not but a little - if you but knew it! (114) Did you think that We had created you in vain

عِبْنَا وَأَنكُم إِلَيْنَا لَا تُرْجَعُونَ ١١٥ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

True | the King | Allah | so exalted is | you would be returned | not | to Us | and that you | in play
and that you would never be recalled to Us? (115) Exalted be Allah, the True King.

لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ١١٦ وَمَنْ يَدْعُ مَعَ اللَّهِ

Allah | with | invokes | and whoever | Supreme | of the Throne | the Lord | He | but | god | (there is) no
There is no god but He, the Lord of the Glorious Throne. (116) He that calls upon another god

إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ ۖ قَالَتْنَا حِسَابُهُ عِنْدَ

(is) with | his reckoning | then verily | of it | he has | proof | no | any other | god
with Allah whereof he has no proof his reckoning will be only with his

رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكٰفِرُونَ ﴿١١٧﴾ وَقَدْ رَبِّ

my Lord | and say | the disbelievers | will be successful | not | surely | his Lord
Lord. The unbelievers shall never prosper.(117) Say: 'Lord, forgive and

اعْفُرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾

(of) those who show mercy | (are) the Best | and you | and have mercy | forgive
have mercy, for you are the best of those that show mercy.(118)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا

and We have revealed | and which We have enjoined | which We have sent down | (this is) a Surah (Chapter of the Quran)
This is a sura (chapter) which We have sent down and sanctioned, and We have sent

فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ وَالزَّانِيَةُ

the woman who is guilty of illegal sexual intercourse | remember | that you may | manifest | Signs | in it
down in it clear signs, so that you may take heed.(1) The adulterer and

وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً

(with) a hundred | of them | one | each | flog | and the man who is guilty of illegal sexual intercourse
the adulteress flog each one of them with a hundred lashes. And in the

جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ

you (were) | if | (of) Allah | the religion | in | pity | with them | let withhold you | and not | lashes
matter of Allah's religion, let no pity for them take hold of you, if you

تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهَا طَآئِفَةٌ مِّن

of | a party | their punishment | and let witness | Last | and the Day | in Allah | believing
truly believe in Allah and the Last Day: and let a party of believers witness

الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً

an idolatress | or | a female fornicator | but | marries | not | the fornicator | the believers
their punishment.(2) The adulterer may marry only an adulteress or an idolatress;

وَالزَّانِيَةُ لَا يَنْكِحَهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِّمَ ذَلِكَ

such a thing/that and is forbidden an idolator or a fornicator but marries not and a female fornicator and the adulteress may marry only an adulterer or an idolater. True believers are

عَلَى الْمُؤْمِنِينَ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ

four produce not then the chaste women who accuse and those the believers on/to forbidden such (marriages).(3) Those that defame chaste women and cannot produce

شَهَادَةٍ وَأَجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا

forever testimony their accept and do not stripes (with) eighty then flog them witnesses four witnesses, flog them with eighty lashes. And do not accept their testimony ever

وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ

that after repent those who except the disobedient (to Allah) are and those after, for they are (great) transgressors(4) except those among them that afterwards

وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَالَّذِينَ يَرْمُونَ

accuse and those who Most Merciful (is) Oft-Forgiving Allah is so verily and do righteous deeds repent and mend their ways. Allah is Forgiving, Merciful.(5) And those who accuse

أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ

then the testimonies themselves except witnesses for them are and not their wives their wives and have no witnesses except themselves, let each of them testify by

أَحَدِهِمْ أَرْبَعٌ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

those who speak the truth (is) one of that he by Allah testimonies (is) four (of) one of them swearing four times by Allah that he is solemnly telling the truth.(6)

وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ

those who tell a lie of he be if (is) on him (of) Allah the Curse (is) that and the fifth (testimony) calling down in the fifth time upon himself the curse of Allah if he is lying.(7)

وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعٌ شَهَدَاتٍ بِاللَّهِ إِنَّهُ

that he by Allah testimonies four she testifies that the punishment from her but it shall avert But it shall spare (her) the punishment if she swears four times by Allah that (her

لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ عَضَبَ اللَّهِ عَلَيْهَا إِنْ

if (be) upon her (of) Allah the anger that and the fifth (testimony) (of) those who tell lies is (one) of husband) is telling a lie.(8) and a fifth (time) calls down Allah's wrath upon herself if

كَانَ مِنَ الصّٰدِقِيْنَ ۝۹ وَ لَوْ لَا قَضٰ اللّٰهُ عَلَيْكُمْ

on you | (of) Allah | (For) grace | and had it not been | those who speak the truth | (one) of | he was
he speaks truth. (9) If it were not for Allah's grace and mercy on you and that He is Oft_returning

وَرَحْمَتُهُ وَاَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ۝۱۰ اِنَّ الَّذِيْنَ

those who | verily | the All-Wise | (is) the One who accepts repentance | Allah | and that | and His mercy
and Wise, (He would immediately uncover your sins and hasten your punishment). (10) Those

جَاءُوْا بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ بَلْ هُوَ

it | nay, but | for you | a bad thing | you consider it | not | among you | (are) a group | the slander | brought forth
who came with the slander were a number of your own people. Do not regard it to be an evil to

خَيْرٌ لَّكُمْ لِكُلِّ اٰمْرِئٍ مِّنْهُمْ مَا اَلْتَسَبَ مِنْ الْاِثْمِ وَالَّذِيْ

and as for him | the sin | of | he had earned | (is) what | of them | man | unto every | for you | (is) good
you; rather it is good for you. To every man among them (will come the punishment) of the sin that

تَوَلّٰى كِبْرًا مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ۝۱۱ لَوْ لَا اِذْ

when | why then not | great | (will be) a torment | for him | among them | has the greater share
he earned. As for him who had the greater share in it, his punishment shall be terrible indeed. (11)

سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا وَقَالُوْا

and they say | good | of their own people | and women | the believers (men) | did think | you heard it
When you heard it, why did the believing men and women, not think well of their own people,

هٰذَا اِفْكٌ مُّبِيْنٌ ۝۱۲ لَوْ لَا جَاءُوْا عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ

witnesses | four | for it | they produce | why did not | obvious | (is) a lie | this (charge)
and say: 'This is an obvious falsehood?' (12) Why did they not produce four witnesses? If they

قَادُوْا لَمْ يَأْتُوْا بِالشُّهَدَآءِ قَوْلِكَ عِنْدَ اللّٰهِ هُمْ الْكٰذِبُوْنَ ۝۱۳

(are) the liars | (they) | Allah | with (to) | then these | the witnesses | they brought | not | since
could not produce any witnesses, then in Allah's sight, they are the liars. (13)

وَ لَوْ لَا قَضٰ اللّٰهُ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْاٰخِرَةِ

and in the Hereafter | this world | in | and His Mercy | unto you | of Allah | (for) the Grace | and had it not been
But for Allah's grace and mercy towards you in this world and in the next, surely, there would

لَمَسَكُمْ فِيْ مَا اَفْضَيْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ ۝۱۴ اِذْ

when | great | a torment | whereof | you had spoken | what | in/for | would have touched you
have touched you a great torment for that whereof you had rushed into. (14) You

تَلْقَوْنَ بِاللِّسَانِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ

of it | for you | not | what | with your mouths | and uttering | with your tongues | you were propagating it
carried with your tongues and were speaking with your mouths what you did not know. You

عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ١٥ وَلَوْلَا

and why did not | very great | Allah | with (to) | while it was | a little thing | and you consider it | (there was) knowledge
thought it to be a light matter but it was most serious in the sight of Allah.(15) When you heard it,

إِذْ سَأَعْتُمُوهَا قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ

(is) a lie | this | Glory is to you | of this | speak | to | for us | it is (right) | not | you say | you heard it | when
why did you not say: 'It is not right for us to speak of this. Glory be to you (O Allah)! This is a

عَظِيمٌ ١٦ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ١٧

believers | you are | if | for ever | the like of it | you repeat | that | Allah | warns you | great
most serious slander? (16) Allah admonishes you never to repeat the like of it for ever, if you are

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١٨ إِنَّ الَّذِينَ يُحِبُّونَ

like | those who | verily | All-Wise | (is) All-Knowing | and Allah | the Signs | for you | Allah | and makes clear
(true) believers. (17) Allah makes plain to you His revelations. He is Wise, All_Knowing.(18)

أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ

a torment | they will have | believe | those who | among | illegal sexual intercourse (Indecency) | should be propagated | that
Those who love that indecency should be spread abroad regarding those who believe, theirs will

أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ١٩

know | do not | and you | knows | and Allah | and the Hereafter | the world | in | painful
be a painful punishment in the world and in the next. Allah knows, but you do not.(19)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ

(is) full of Kindness | Allah | and that | and His Mercy | on you | (of) Allah | the Grace | and had it not been for
But for Allah's grace and mercy and that Allah is full of kindness and Most Merciful (you would

رَحِيمٌ ٢٠ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ وَمَنْ

and whosoever | (of) Satan | the footsteps | follow | do not | believe | who | O you | Most Merciful
have long since received punishment). (20) You that are true believers, follow not the steps of

يَتَّبِعْ خُطُوتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

and evil deeds | to commit indecency | he commands | then verily | (of) Satan | the footsteps | follows
Satan. He that follows the steps of Satan, assuredly he only urges to indecency and evil. Had it

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا

would ever have been pure from sins | not | and His Mercy | on you | (of) Allah | the Grace | and had it not been for
not been for Allah's grace and mercy, none of you would ever have been

مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

All-Knower | (is) All-Hearer | and Allah | He wills | whom | purifies | Allah | but | ever | anyone | of you
cleansed (of sin.) Allah purifies whom He wills; He hears all and knows all.(21)

وَلَا يَأْكُلُ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ

(to) the kinfolk | give | to | and wealth | among you | those with blessings | swear to desist | and let not
Let not those blessed with graces and the rich among you swear not to give to their kindred, the

وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ

you love | do not | and forgive | let them pardon | (of) Allah | the way | in | (and) the emigrants | (and) the poor
poor, and those who have emigrated for the cause of Allah. Rather, let them pardon and forgive.

أَنْ يَّعْفَرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يُؤْمِنُونَ

accuse | those who | verily | Most Merciful | (is) Oft-Forgiving | and Allah | (for) you | Allah | should forgive | that
Do you not wish Allah to forgive you? He is Forgiving, Merciful.(22) Those who

الْمُحْصَنَاتِ الْغُفْلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي

in | are cursed | believers (women) | who never think of anything touching their chastity | chaste women
accuse chaste but unaware believing women shall be cursed in this world and

الدُّنْيَا وَالْآخِرَةِ وَاللَّهُمَّ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ

witness | on the Day (when) | great | a torment | and for them (will be) | and the Hereafter | the world
in the next.(23) Theirs shall be a woeful punishment on the day when their own

عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

to do | they used | as to what | (and) their legs | (and) their hands | their tongues | against them
tongues, hands, and feet will testify to what they were doing.(24)

يَوْمَ يَدْرَأُ اللَّهُ بِهِمْ الْحَقَّ وَبِعَلْمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ

(is) the Truth | He | Allah | that | and they will know | in full | their recompense | Allah | will pay them | on that Day
On that day, Allah will pay them in full their just due and they shall know that Allah - He is the

الْمُبِينِ ﴿٢٥﴾ الْغَيْبَاتِ لِلْغَيْبَاتِ وَاللَّيْلِ لِلنَّجِثَاتِ وَالنَّجِثَاتِ لِلطَّيِّبَاتِ

(are) for good men | and good women | (are) for bad women | and bad men | (are) for bad men | bad women | Manifest
manifest Truth.(25) Unclean women are for unclean men, and unclean men for unclean

وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ

forgiveness for them (is) they say of what (are) innocent those (are) for good women and good men women. But good women are for good men, and good men for good women. Such are innocent

وَمِمَّا زَكَّيْتُمْ يَأْتِيَهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ

your houses other than houses enter do not believe who O you generous and provision of what they say; for them is forgiveness, and a generous provision. (26) Believers, do not enter

حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ

in order that for you (is) better that their people to and greeted you have asked permission until houses other than your houses; until you have asked (their owners') permission and wished

تَذَكَّرُونَ ۖ فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى

until enter them (houses) then do not anyone therein you find not and if you may remember them peace. That is better for you in order that you may remember. (27) If you find no one therein,

يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارجِعُوا فَارجِعُوا هُوَ أَزكى لَكُمْ

for you (is) purer it then go back to return for you it is said and if to you permission has been given do not go in till you are given permission. If you are asked to go back, (it is but right that you should)

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۖ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا

you enter that sin on you (there is) not (is) All-Knower you do of what and Allah go back for it is purer for you. Allah has knowledge of all your actions. (28) It shall be no offence

بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاءٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا

what knows and Allah for you (there is) usefulness in which inhabited not houses for you to enter houses not used for living in, wherein is comfort for you. Allah knows what you

تُبْدُونَ وَمَا تَكْتُمُونَ ۖ قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ

their gazes (from) to lower the believing men tell you conceal and what you reveal hide and what you reveal. (29) Say to the believers to turn away their eyes (from what is

وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزكى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا

of what (is) All-Aware Allah verify for them (is) purer that their private parts and protect unlawful) and to guard their modesty. That is purer for them. Allah has knowledge of

يَصْنَعُونَ ۖ وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ

and protect their gazes (from) to lower the believing women and tell they do the things they work. (30) Say to the believing women to turn their eyes away (from temptation)

فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ

and let them draw of it which is apparent that except their beauty to expose and not their private parts and to protect their private parts (from illegal sexual acts etc.); and that they should not

يُخْضِرْنَ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا

except their beauty to reveal and not their breasts (bosoms) over their veils (head coverings) display their adornments except such as are normally displayed; that they should

لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَاءَ

the sons or their sons or (of) their husbands the fathers or their fathers or to their husbands draw their veils over their bosoms and not reveal their finery except to their husbands,

بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي

(of) their sisters the sons or (of) their brothers the sons or their brothers or (of) their husbands their fathers, their husbands' fathers, their sons, their husband's sons, their brothers,

أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ

with old male servants or their right hands possess what or their women or their brothers' sons, their sisters' sons, their women-servants, the women they possess, male

أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الْوَالِدِينَ لَمْ يَطْهَرُوا عَلَى عَوَاتِرِ

sexual parts have sense of the not who children or men of lack of vigour attendants lacking in natural vigour, and children who have no knowledge of women's private

النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

their beauty of they hide what so as to reveal their feet let them stamp and not (of) women parts. And let them not stamp their feet (in walking) so as to draw attention to their hidden

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

may become successful that you believers O you all (of you) Allah to and repent ornaments. Believers, turn to Allah together (in repentance) that you may prosper. (31)

وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ

and maid servants your male slaves of and the pious among you the single and marry Marry those among you who are single and those of your slaves and handmaidens

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ

(is) All-Sufficient and Allah His Bounty of Allah will enrich them poor they be if that are righteous. If they are poor, Allah will enrich them from His own abundance.

عَلَيْهِمْ ٣٢) وَلَيْسَتَّعْفِ الذِّينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْزِمَهُمْ

enriches them | until | marriage | find (financial means for) | not | those who | and let be chaste | All-Knowing Allah is Bounteous, Knowing.(32) Let those who cannot afford to marry keep themselves chaste until Allah

اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا

of those whom | a writing (of emancipation) | seek | and those who | His Bounty | of | Allah enriches them of His bounty. As for those of your slaves who wish for a deed in writing (to enable them to

مَلَكَتْ أَيْمَانَكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ

and give them | good | in them | you know | if | give them writing | your right hands | possess earn their freedom for a certain sum) give them such writing if you know some good in them and give

مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا فَتِيَّتَكُمْ عَلَى

to | your maids | force | and do not | He has bestowed upon you | which | Allah's | wealth | of them a part of the riches which Allah has given you. You shall not force your slave-girls into prostitution

الْبَغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۗ

worldly | (of) the life | goods | in order that you may seek | chastity | they desired | if | prostitution in order that you may make a gain in the goods of the present life, if they wish to preserve their chastity. If

وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِزْهَاتِنَ عَفُورٌ

(is) Oft-Forgiving | their compulsion | after | Allah | then verily | compels them | and he who any one compels them, then surely after such compulsion, Allah will be Forgiving, Merciful (to those

رَحِيمٌ ٣٣) وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ

of | and an example | manifest | Verses | to you | We have sent down | and indeed | Most Merciful women i.e. He will forgive them because they have been forced to do this evil action unwillingly).(33) We

الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ۗ اللَّهُ نُورٌ

(is) the Light | Allah | for the pious | and an admonition | before you | passed away | those who have sent down to you revelations, making all clear, and an example about those who have gone before

السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُوْرِهِ كَمِشْكُوْتٍ فِيهَا مِصْبَاحٌ ۗ الْبَصِيْرُ

the lamp | (is) a lamp | within it | (is) as a niche | (of) His Light | the parable | and the earth | (of) the heavens you and an admonition to the righteous men.(34) Allah is the Light of the heavens and the earth; the

فِي زُجَاجَةٍ ۗ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ

a tree | from | lit | a brilliant | star | as if it were | the glass | a glass | (is) in likeness of His Light is as a niche wherein is a lamp; the lamp is in a glass. The glass is as it were a shining

صُبْرَكَ زَيْتُونَةٍ وَلَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ

not | though | glow forth | its oil | would almost | of the west | nor | of the east | neither | an olive | blessed
star, lit from a blessed tree, an Olive, neither of the East nor of the West whose oil would almost shine

تَبَسُّهُ تَارَ نُورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ

Allah | and sets forth | He wills | whom | to His Light | Allah | guides | light | upon | light | fire | touched it
though no fire touched it. Light upon Light. Allah guides to His Light whom He wills. Allah sets forth parables

الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾ فِي بُيُوتِ الَّذِينَ أَنْ

that | Allah | permitted | houses | in | (is) All-Knowing | thing | of every | and Allah | for mankind | parables
for mankind. He has knowledge of all things.(35) (His light is found) in houses which Allah has sanctioned to

تَرْفَعُهُ وَيُذَكِّرُ فِيهَا اسْمَهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

and in the evenings | in the mornings | in them | Him | glorify | His Name | in them | and is remembered | they be raised
be raised and to have therein His name glorified. In them, His praise is sung in the mornings and evenings.(36)

رِجَالٍ لَا تُلْهِيمُهُمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ وَاقَامِهِ

(nor from) offering | (of) Allah | the remembrance | from | sale | nor | trade | diverts them | not | men
by men whom neither trade nor sale can divert from remembering Allah, from offering

الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ

the hearts | in it | will be overturned | a Day | they fear | alms | (nor from) giving | the prayer
prayers, or from giving alms; who fear the Day when (men's) hearts and eyes shall be

وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا

they have done | (of) what | according to the best | Allah | that may reward them | and the eyes
turned about; (37) (who hope) that Allah will reward them with the best of what they did and may

وَيَزِيدَهُمُ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

account (measure) | without | He wills | to whom | provides | and Allah | His Grace | of | and add even more for them
increase to them of His grace. Allah gives without measure to whom He wills.(38)

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً

(to be) water | the thirsty one | thinks it | in a lowland | (are) like a mirage | their deeds | disbelieved | as for those who
As for the unbelievers, their works are like a mirage in a desert. The thirsty traveller thinks it is

حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ

who will pay him | with him | Allah | and he finds | (to be) anything | he finds it | not | he comes to it | when | until
water, until he comes near, he finds that it is nothing but he finds Allah (ever) with him, Who will

حِسَابُهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ۝٣٩ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَبِيٍّ يَغْشَاهُ

covers it | vast deep | a sea | in | is like the darknesses | or | (in taking) account | (is) Swift | and Allah | his due
pay him back in full. Swift is Allah's reckoning. (39) Or like darkness in a vast deep ocean

مَوْجٍ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَابُّ ظُلُمَاتٍ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا

if | (of) others | on top | some of it | darknesses | clouds | on top of it | a wave | on top of it | a wave
covered by a wave about which is a wave, above which are clouds: darkness one above another.

أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرِبَهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا

light | for him | Allah | made | not | and he who | he can see it | hardly | his hand | (a man) stretches out
If he holds out his hand, he can hardly see it. Indeed (the man) from whom Allah withholds His

فَمَا لَهُ مِنْ نُّورٍ أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي

(is) in | whosoever | Him | glorifies | (it is) Allah | that | you see | do not | light | any | for him | (there is) not
light, shall find no light at all. (40) Do you not see that Allah, He it is Whom all who are in heaven

السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ وَاصْفَتِ كُلُّ قَدْعِلْمٍ صَلَاتَهُ

his Prayer | knows | each | with wings outspread | and the birds | and the earth | the heavens
and earth praise and the birds with wings outspread? He notes the prayers and praises of all His

وَتُسَبِّحُهَا وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ۝٤١ وَ لِلَّهِ مَلِكٌ

the sovereignty | and to Allah (belongs) | they do | of what (is) All-Aware | and Allah | and his glorification
creatures and He is aware of what they do. (41) To Allah belongs the Kingdom of the heavens

السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ۝٤٢ أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا

clouds | drives | Allah | that | you see | do not | (is) the return | Allah | and to | and the earth | (of) the heavens
and the earth. To Him shall all things return. (42) Do you not see how Allah drives the clouds,

ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُمْ زَكَاةً فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ

from | comes forth | the rain | and you see | a heap of layers | makes them into | then | them together | joins | then
then gathers them and piles them up in masses and you see the rain come forth from between

ظِلْمَةٍ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ

and strikes | hail | of | in it | from mountains | the sky | from | and He sends down | between them
them and He sends down from the sky mountain masses (of clouds) wherein is hail, pelting with

بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَابِقُهَا يَذْهَبُ

takes away | flash (of) its lightning | nearly | He wills | whom | from | and averts it | He wills | whom | with it
it whom He wills and turning it away from whom He pleases. The flash of His (clouds) lightning

بِالْأَبْصَارِ ۝ يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً

(is) indeed a lesson | this | in | verily | and the day | the night | Allah | causes to alternate | the sight
almost snatches off (men's) sight.(43) Allah makes the night and the day succeed

لِأُولَى الْأَبْصَارِ ۝ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن تَاءٍ فَمِنْهُمْ

of them | water | from | moving living creature | every | created | and Allah | insight | for those who have
one another: surely in this, there is a lesson for men of insight.(44) Allah created

مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ

and of them | two legs | on | walks | who | and of them | his belly | on | creeps (walks) | (there is) who
every animal from water. Some creep upon their bellies, others walk on two

مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

thing | every | over | Allah | verily | He wills | what | Allah | creates | four | on | walks | who
legs, and others on four. Allah creates what He pleases. He has power over all

قَدِيرٌ ۝ لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى

to | He wills | whom | guides | and Allah | clarifying | Verses | We have sent down | indeed | (is) All-Powerful
things.(45) We have sent down revelations, showing clearly (the truth). Allah guides whom He

صِرَاطٍ مُسْتَقِيمٍ ۝ وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا

and we obey | and in the Messenger | in Allah | we have believed | and they say | Straight | Path
wills to a straight path.(46) They declare: 'We believe in Allah and His Apostle and we

ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ۝

are believers | those | and not | that | thereafter | of them | a party | turn away | then
obey.' Then a party of them turn away after this. Surely these are not believers.(47)

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ

of them | a party | then | between them | to judge | and His Messenger | Allah | to | they are called | and when
And when they are called to Allah and His Apostle that he may judge between them, a party of

مُعْرِضُونَ ۝ وَإِن يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ۝ أِنِ

is (there) in | with submission | to him | they come | the truth | with them | is | and if | turn away
them turn away.(48) If the right is on their side, they come to him in all obedience. (49) Is there a

قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ

Allah | should wrong in judgement | lest | they fear | or | do they doubt | or | a disease | their hearts
sickness in their hearts, or are they in doubt? Do they fear that Allah and His Messenger should

الَّذِينَ مِنْ قَبْلِهِمْ وَلَيَسِّرَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

for them | He has chosen | which | their religion | for them | and that He establish | before them | to those
those who were before them successors and that He will surely grant them authority to practise their

وَلَيبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ

associating not | they worship Me | a safe security | their fear | after | and He will surely give them in exchange
religion that He has chosen for them, and to change their fear to safety. Let them worship Me and

بَنِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا

and offer | (are) the disobedient | (they) | those | that | after | disbelieved | and whoever | anything | with Me
associate not any thing with Me. Those who disbelieve after this, they are the wicked indeed. (55)

الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا

do not | be treated with mercy | so that you may | the Messenger | and obey | aims | and pay | prayers
Attend to your prayers, pay the alms tax, and obey the Apostle, so that you may be shown mercy. (56)

تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمُ النَّارُ وَلَيْسَ

and the worst indeed | (is) the Fire | and their abode | the land | in | can escape | (they are beyond reach of Allah) | disbelieved | those who | consider
Never think that the unbelievers will be beyond (Allah's) reach in this world. Fire shall be their home. It

الْمَصِيرُ ﴿٥٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ

your right hands | possess | those who | should ask your permission | believe | who | O you | (is) that destination
is indeed an evil refuge. (57) Believers, let your slaves and those who have not come of age ask

وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ

The dawn | prayer | before | times | three | of you | the age of puberty | attain | did not | and those who
your leave (when they come in to see you) on three occasions: before the morning prayer and while

وَجِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ

(of) Isha | (late night) | the prayer | and after | the noonday | for | your clothes | you put off | and while
you have put off your clothes for the noonday and after the late-night prayer. These are

ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ

afterwards | sin | on them | nor | on you | there is not | for you | (are) of privacy | (these) three times
the three occasions of privacy for you. At other times, it is wrong neither for you nor

طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ

Allah | makes clear | thus | some others | (over) | some of you | to you | to move about (attending)
for them to go around (visiting) one another. Thus Allah makes plain to you His

لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ

among you | the children | attain and when | All-Wise | (is) All-Knowing | and Allah | the Verses | to you
revelations: he is Knowing, Wise.(58) And when your children reach

الْحُلُمِ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ

those who (were) | sought permission | as | then let them seek permission | the age of puberty
the age of puberty, let them ask your leave as those (senior) before them

مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ

(is) All-Knowing | and Allah | His Verses | for you | Allah | makes clear | thus | before them
asked leave. Thus Allah makes plain to you His revelations. He is Wise,

حَكِيمٌ ﴿٥٩﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ

it is not | wed-lock | expect | do not | who | the women | from | and past child-bearing | All-Wise
Knowing.(59) It shall be no offence for elderly women who have no hope of marriage

عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ

and that | (their) beauty | showing | not | their clothes | they discard | that | sin | on them
to put off their clothes provided they do not show their adornments. But to refrain, it is

يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾ لَيْسَ عَلَى

on | there is not | All-Knower | (is) All-Hearer | and Allah | for them | (is) better | they refrain
better for them. Allah hears all and knows all.(60) It shall be no offence for

الْأَعْمَى حَرْجٌ وَلَا عَلَى الْعُجْرِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا

nor | restriction | the sick | on | nor | restriction | the lame | on | nor | restriction | the blind
the blind, the lame, the sick and yourselves if you eat of your houses or your

عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ

or | (of) your fathers | houses | or | your houses | from | you eat | that | yourselves | on
fathers' houses, or your mothers' houses, or your brothers' houses, or your

بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ

or | (of) your sisters | houses | or | (of) your brothers | houses | or | (of) your mothers | houses
sisters' houses, or the houses of your uncles or the houses of your paternal

بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ

houses | or | (of) your paternal aunts | houses | or | (of) your paternal uncles | houses
aunts or the houses of your maternal uncles, or the houses of your maternal

أَحْوَالِكُمْ أَوْ يُبُوتِ خَلْتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ

or | its keys | you hold | what | or | (of) your maternal aunts | houses | or | (of) your maternal uncles
aunts or (the houses) whereof you own the keys or (the houses) of your friend. It

صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا

but when | apart | or | all | you eat | that | sin | on you | there is not | your friend
shall be equally lawful whether you eat together or apart. When you enter

دَخَلْتُمْ بُيُوتًا فَسَلِّبُوا عَلَيَّ أَنْفُسِكُمْ خِيَةً مِّنْ عِنْدِ اللَّهِ

Allah | from | a greeting | yourselves (one another) | then greet | houses | you enter
houses, greet one another with a greeting from Allah, blessed and good. Thus

مُبْرَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

may understand | so that you | the Signs | for you | Allah | makes clear | thus | good | blessed
Allah makes clear to you His revelations so that you may understand. (61)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا

they are | and when | and His Messenger | in Allah | believed | (are) those who | the true believers | only
The believers are only those who believe in Allah and His Apostle, and who, when

مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۗ إِنَّ

verily | they have asked him permission | until | they go | not | collective | a matter | on | with him
gathered with him upon a common matter, do not go away till they have asked his

الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

and His Messenger | in Allah | believe | they who | those (are) | ask your permission | those who
leave. Those who ask your leave are those who truly believe in Allah and His Apostle. When

فَإِذَا سَأَلْتَهُمْ لِبَعْضِ شَأْنِهِمْ فَأَذْنُ لِمَنْ شِئْتَ

you wish | to whom | give permission | affairs of theirs | for some | they ask your permission | so if
they ask your leave to go away on some business of their own, give leave to whomever

مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ لَا

not | Most Merciful | (is) Oft-Forgiving | Allah | truly | (from) Allah | for them | and ask forgiveness | of them
you please and ask Allah's forgiveness for them; Allah is Forgiving, Most Merciful. (62) Do not

تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ

knows | truly | others | some of you | as calling | among you | (of) the Messenger | calling | make
make the calling of the Apostle among yourselves like your calling one another. Allah knows those

اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ

oppose | those who | and let beware | under shelter | of you | slip away | those who | Allah
of you who slip away under shelter (of some excuse without taking permission to leave from the Messenger).

عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ١٣

behold | painful | a torment | befall them | or | an affliction | should befall them | or | his commandment
Let those who disobey his orders beware, lest some grief or painful punishment befall them. (63)

إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا

what | He knows | surely | and the earth | the heavens | (is) in | all that | to Allah (belongs) | certainly
Surely to Allah belongs whatever is in the heavens and on the earth. He knows

أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ

to Him | they will be brought back | and the Day (when) | (are) on it (condition) | you
what you are about. (And knows) the day when they return to Him, then He will

فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ١٤

All-Knower | thing | of every | and Allah (is) | they did | of what | then He will inform them
inform them of all that they have done. He has knowledge of all things. (64)

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.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ

to the worlds | that he may be | His slave | on/ to | the criterion | sent down | who | Blessed is He
Blessed be He who has sent down Al-Furqan (the Criterion of right and wrong) to His servant,

نَذِيرًا ١٥ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ

and who has not | and the earth | (of) the heavens | the dominion | to Him (belongs) | He who | a warner
that he may be a warner to all mankind; (1) to whom belongs the Kingdom of the heavens and the

يَتَّخِذُ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ

and He has created | the dominion | in | a partner | for Him | He has | and not | a son | taken
earth, who has begotten no son and has no partner in His sovereignty; who has created all

كُلَّ شَيْءٍ ١٦ فَقَدَرَهُ فَعَدْلًا ١٧ وَاتَّخَذُوا

yet they have taken | its due measurement | and has measured it | thing | every
things and ordered them in due proportion. (2) Yet (the unbelievers) they have taken to them

مِنْ دُونِهِ إِلَهَةٌ لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا

and neither | are created | but they | anything | they create | not | gods | besides Him

gods apart from Him that create nothing but are themselves created: (gods) which have no

يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً

life | nor | death | they possess | nor | benefit | nor | hurt | for themselves | they possess

power to hurt or profit themselves, and which have no power over life or death, or the raising of

وَلَا تُشْمِرُونَ ۝ وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا

this (is) | nothing | disbelieve | those who | and say | (able to) raising the dead | nor

the dead.(3) The unbelievers say: 'This is but a forgery of his own

إِلَّا أَفْكٌ أَفْتَرَهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ۝

other | people | at it | and helped him | he invented it | a lie | but

invention, in which other people have helped him'. So surely, they have produced

فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ۝ وَقَالُوا آسَاطِيرُ

tales | and they say | and a lie | a wrong (thing) | they have produced | indeed

an unjust wrong and a lie.(4) And they say: 'tales of the ancients

الْأَوَّلِينَ ۝ فَهِيَ تَمْلَىٰ عَلَيْهِ بُكْرَةً

morning | to him | are dictated | and they | which he has written down | (of) the ancients

that he has written and they are dictated to him morning and

وَأَصِيلًا ۝ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ

the heavens | of (in) | the secret | Knows | He who | has sent it down | say | and afternoon

evening.'(5) Say (to them O Muhammad) 'It was sent down by Him who knows the

وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ۝ وَقَالُوا مَا لِهَذَا

this | why does | and they say | Most Merciful | Oft-Forgiving | He is | truly | and the earth

secrets of heaven and earth. He is Forgiving, Merciful.'(6) They also say: 'How is it

الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ

to him | is sent down | why not | the markets | in | and walk about | food | eat | Messenger

that this Apostle eats and walks about the market places? Why has no angel been sent

مَلَكَ فَيَكُونَ مَعَهُ نَذِيرًا ۝ أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ

(why) is (not) | or | a treasure | to him | (why) is (not) granted | or | a warner | with him | to be | an angel

down to be a warner with him?(7) Or (why) has no treasure been given him, or why has he not a

لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا

a man | but | you follow | not | the wrong-doers | and say | whereof | he may eat | a garden | for him
garden whereof he may eat? And the wrongdoers say: 'You are only following a man

تَسْحُورًا ۝٨ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَصَلُّوا فَلَا

and not | so they have gone astray | similitudes | for you | they coin | how | see | bewitched
bewitched.' (8) See what kinds of comparisons they make for you? Surely they have gone astray

يَسْتَطِيعُونَ سَبِيلًا ۝٩ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ

(for) you | will assign | He wishes | if | who | blessed is He | a (Right) Path | they can (find)
and are unable to find a way. (9) Blessed be He Who, if He wills, can give you better

خَيْرًا مِّنْ ذَلِكَ جَدَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ

and He will assign | rivers | under them | flowing | gardens | that | than | better
things than these: gardens underneath which rivers flow and He will give you

لَكَ قُصُورًا ۝١٠ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ

deny | for those who | and We have prepared | the Hour | they deny | nay | palaces | (for) you
palaces. (10) They deny the Hour (of Doom) and for those who deny that Hour, We have prepared

بِالسَّاعَةِ سَعِيرًا ۝١١ إِذَا رَأَتْهُمْ مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا

its | they will hear | far | a place | from | it sees them | when | a Flaming Fire | the Hour
a blazing fire. (11) When it sees them from a far off place, they shall hear it raging

تَغِيظًا وَزَفِيرًا ۝١٢ وَإِذَا أُلْقُوا مِنْهَا مَكًّا ضَيِّقًا

narrow | (into) a place | thereof | they will be thrown | and when | and roaring | raging
and roaring. (12) And when, chained together, they are thrown into some narrow space, inside it,

فَقَرَّيْنٍ دَعُوا هُنَالِكَ ثُبُورًا ۝١٣ لَا تَدْعُوا الْيَوْمَ ثُبُورًا

(for) destruction | today | you call | not | (for) destruction | therein | they will call | chained together
they will call out there for destruction. (But they will be told): (13) 'Do not call out today for one

وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ۝١٤ قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ

Paradise | or | better | is that | say | many | (for) destruction | but call | one
destruction; but call for many destructions.' (14) Say: Is that better, or the eternal

الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً

as a reward | for them | it will be | the pious people | have been promised | which | (of) Eternity
Garden promised to the righteous? It will be theirs as a reward and as a final

وَمَصِيرًا ١٥ لَهُمْ فِيهَا مَا يَشَاءُونَ خُلْدِينَ كَانَ

that is | and they will abide eternally | they desire | all that | (will be) therein | for them | and as a final destination
destination. (15) (Abiding there for ever), they shall find in it all that they desire. That is a promise

عَلَىٰ رَبِّكَ وَعَدًّا تَسْؤَلُونَ ١٦ وَيَوْمَ يَحْشُرُهُمْ وَمَا

and that which | He will gather them | and on the Day (when) | that must be fulfilled | a promise | your Lord | upon
binding upon your Lord that must be fulfilled. (16) On the day when He gathers them together as

يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلُّتُمْ عِبَادِي هَؤُلَاءِ

these | My slaves | who misled | was it you | so He will say | Allah | besides | they worship
well as those whom they worship besides Allah, He will say: 'Was it you who misled My

أَمْ هُمْ ضَلُّوا السَّبِيلَ ١٧ قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي

proper | was | it not | Glorified are you | they will say | the (Right) Path | went astray (from) | they (themselves) | or
servants, or did they themselves go astray from the right way? (17) they will answer: 'Glory be to you. It was not for

لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ

and their fathers | you gave them comfort | but | protectors | any | besides you | take | to | for us
us to take any guardian besides You. But You gave them and their fathers the good things of life,

حَتَّىٰ تَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ١٨ فَقَدْ كَذَّبْتُمْ

they deny you | so verily | lost | a people | and became | the remembrance | they forgot | till
so that they forgot Your warning and thus became lost people'. (18) (Then Allah will say): 'Now

بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يظلم

does wrong | and whoever | (get) help | nor | avert | you can | so not | you say | regarding what
they deny what you say. You can neither turn aside (your punishment) nor (get) help. Those of

مِنْكُمْ نَذِقُهُ عَذَابًا كَبِيرًا ١٩ وَمَا أَرْسَلْنَا قَبْلَكَ مِنْ

any | before you | We sent | and not | great | a torment | We shall make him taste | among you
you who have done wrong, We shall make (them) taste great torment.' (19) We sent not before

الرُّسُلِينَ إِلَّا إِيَّاهُمْ لِيَأْكُلُوا الطَّعَامَ وَيَمْشُوا فِي الْأَسْوَاقِ

the markets | in | and walked | food | they eat | verily they | but | (of) the Messengers
you any apostles but that they ate food and walked through the market-places. We have made

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ٢٠ أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا

Ever All-Seer | your Lord | and is | will you have patience | as a trial | for others | some of you | and We have made
some of you a test for others. Will you not have patience? Your Lord is ever all seeing. (20)