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أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ

verily the Prayer and offer the Book of to you has been revealed what recite

Recite what has been revealed to you of the Book and perform the prayer. Verily,

الصَّلَاةُ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ

and verily the remembrance and evil wicked deed great sins (indecenty) from prevents the Prayer

Prayer fends away indecenty and evil. But the greatest thing is to remember

اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾ وَلَا تَجَادِلُوا أَهْلَ

the people argue and do not you do what knows and Allah (is) greater (of) Allah

Allah. Allah knows the things you work.(45) And do not argue with the People of the

الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

of them do wrong those who except (is) better (it) (in a way) except (of) the Book

Book except in the best way, unless it be with those among them who do evil. Say:

وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا

and our God to you and revealed to us has been revealed in that which we believe and say

'We believe in what has been sent down to us and what has been sent down to you. Our God

وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾ وَكَذَلِكَ أَنْزَلْنَا

We have sent down and thus have submitted (as Muslims) to Him and We (is) One and your God

and your God is one. To Him we surrender ourselves.(46) Likewise We have sent down

إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ

and some in it believe the Scripture We gave them so those whom the Book to you

the Book to you and those to whom We gave the Scriptures believe in it, and of these

هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِالَّذِينَ إِلَّا الْكٰفِرُونَ ﴿٤٧﴾

the disbelievers except Our Signs reject and none in it believe who (of) those

(pagan Arabs) some believe therein. None but the unbelievers deny Our revelations.(47)

وَمَا كُنْتُمْ تَقْرَأُونَ مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخِطُّوهُ

did you write nor Book (from) any before it reading you were and neither

Never have you read a book before this (Book came), nor you ever did write one with

بِئَمَانِكُمْ إِذَا لَارْتَابَ الْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ

it is nay but the followers of falsehood indeed have doubted in that case with your right hand

your right hand. For then those who follow falsehood would have doubted.(48) But it is

اَيُّ بَيِّنَاتٍ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا

and none | the knowledge | have been given | (of) those who | the breasts | in | Clear | Signs
clear revelations in the breasts of those who have been given knowledge. And

يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ

to him | sent down | why are not | and they say | the wrong-doers | but | Our Proofs | deny and reject
none denies Our signs but the evildoers.(49) They say: 'Why have signs not been

اَيُّ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ

warner | I am | and verily only | Allah | (are) with | the Signs | only | Say | his Lord | from | Signs
sent down upon him from his Lord. Say: 'The signs are only with God, and I am only

مُبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ

which is recited | the Book | to you | sent down | that we | sufficient for them | is it not | Plain
a plain warner.'(50) Is it not enough for them that we have sent down to you the Book which is

عَلَيْهِمْ إِنْ فِي ذَلِكَ لَرَحْمَةٌ وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ قُلْ

Say | who believe | for people | and a reminder | (is) a mercy | that | in | verily | to them
recited to them? Surely, in this, there is a mercy and a reminder to a people who believe.(51)

كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ

the heavens | (is) in | what | He knows | as a witness | and between you | between me | Allah | sufficient is
Say: 'Allah suffices as witness between me and you. He knows what is in the

وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ

who are | it is they | in Allah | and disbelieve | in falsehood | believe | and those who | and on earth
heavens and on earth. Those who believe in falsehood and deny Allah, it is they who

الْخٰسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا

and had it not been | and they ask you to hasten on | the losers
are the losers.'(52) They ask you to hasten the punishment (for them). And had it not

أَجَلٌ مُّسَمًّى لَّيَأْتِيَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ

and surely it will come upon them | the torment (for them) | would certainly have come to them | appointed | for a term
been for a term appointed, the punishment would have come to them; and it will

بَعَثَةٌ وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ

Hell | and verily | the torment (for them) | they ask you do hasten | perceive | not | while they | suddenly
certainly reach them suddenly when they are not aware.(53) They ask you to hasten

لَمْحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ

from the torment shall cover them (on) the Day (when) the disbelievers surely will encompass the punishment, but Hell will encompass the unbelievers; (54) On the Day that punishment shall

قَوِّفَهُمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ

you used to what taste and a voice shall say their feet underneath and from above them cover them from above them and from under their feet and He shall say 'Taste now what you

تَعْمَلُونَ ﴿٥٥﴾ يٰعِبَادِىَ الَّذِينَ آمَنُوا اِنَّ اَرْضِىْ وَّاسِعَةٌ فَاٰتَاىَ

therefore Me (Allah) (is) Spacious My earth certainly believe who O My slaves! do were doing. (55) O My servants who believe, surely My earth is wide. Therefore, worship

فَاعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذٰٓئِقَةُ الْمَوْتِ ثُمَّ اِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

you shall be returned unto Us then death shall taste person (soul) every (you should) worship Me (alone). (56) Every soul shall taste death, and then to Us you shall be returned. (57)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنْ

from to them We shall surely give a place righteous deeds and do believe and those who Those who believe and do good works, to them We shall surely give

الْجَنَّةِ عُرْفًا تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نِعْمَ

excellent is therein to live forever rivers underneath it flows lofty dwelling Paradise mansions of Paradise, underneath which rivers flow to live therein for

اَجْرٍ الْعَمِلِيْنَ ﴿٥٨﴾ الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٥٩﴾

they put their trust their Lord and in patient those who are (of) the workers the reward ever. (58) Blessed is the reward of those who are patient and put their trust in Allah. (59)

وَكَآيِنٌ مِّنْ ذٰٓبِۙءِ لَا تَحْمِلُ رِزْقَهَا ۗ اللّٰهُ يَرْزُقُهَا

provides for it (them) Allah its own Provision carry does not living creature a (from) and so many So many are the beasts that carry not their provisions. Allah provides for them, as He

وَاِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيْمُ ﴿٦٠﴾ وَلٰٓئِن سَأَلْتَهُمْ مَنْ

who you were to ask them and if the All-Knower (is) the All-Hearer and He and for you provides for you. He alone hears all and knows all. (60) If you ask them who it is who

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

and the moon the sun and subjected and the earth the heavens has created has created the heavens and the earth and subjected the sun and the moon, they

لَيَقُولَنَّ اللَّهُ فَمَا يُؤْفِكُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن

for whom the provision enlarges Allah they are deviating how then Allah they will surely reply will say: 'Allah.' How then can they turn away from Him?(61) Allah gives provision abundantly to

يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

(Is) All-Knower thing of every Allah verily for him and straitens His slaves of He will whom He wills of his slaves and sparingly (to whom He will). Verily, Allah has knowledge of all

وَلَمَّا سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ

therewith and gives life water (rain) the sky from sends who you are to ask them and if things.(62) If you ask them 'Who it is that sends down water from the sky and thereby

الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ

to Allah all the Praises are Say Allah they will surely reply its death after to the earth gives life to the earth after its death, they will reply: 'Allah.' Say: 'Praise be to Allah!'

بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا

but worldly the life this and (is) not have sense not most of them but But most of them do not understand.(63) The life of this world is but

لَهُمْ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا

they if the life (is) indeed of the Hereafter the home and verily and play amusement a sport and a pastime. It is the home in the Hereafter that is (the true) life:

يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ

making pure Allah they invoke a ship on they embark and when but knew if they but knew it.(64) When they embark in the ships, they pray to Allah, making

لَهُ الدِّينَ فَلَمَّا فَتَنَّا بَعْضَهُم بِبَعْضٍ إِذَا هُمْ

they behold land to He brings them safely but when (their) religion for Him only their faith pure for Him only; but when He brings them safe to land, they serve others

يُشْرِكُونَ ﴿٦٥﴾ بِمَا آتَيْنَاهُمْ

We have given them for that which so that they be ungrateful join others in worship (of Allah) besides Him.(65) showing ingratitude for what We have given them and give

وَلِيَتَتَبَعُوا فَمَا يَشْكُرُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا

that We seen have they not come to know but they will and that they take enjoyment themselves to (worldly) enjoyment. But soon will they know. (66) Do they not see (how) We have

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وقف لازم

جَعَلْنَا حَرَمًا اٰمِنًا وَيُتَخَفُّ النَّاسُ مِنْ حَوْلِهِمْ

all around them | from | men | while are being snatched away | secure | a sanctuary | have made (Makkah) | made (Makka) a safe sanctuary while all around them men are being carried off (by force)? Do

اَفِالْبٰطِلِ يُؤْمِنُوْنَ وَبِنِعْمَةِ اللّٰهِ يَكْفُرُوْنَ ﴿٦٧﴾ وَمَنْ

and who | deny | (of) Allah | and the Graces | they believe | then in false deities | they then believe in falsehood and disbelieve in the Grace of Allah?(67) And who does more

اَظْلَمُ مِمَّنْ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ

it comes to him | when | the truth | denies | or | a lie | Allah | against | invents | than he who | does more wrong | wrong than he who invents a falsehood about Allah and denies the truth when it reaches him? Is

اَلَيْسَ فِيْ جَهَنَّمَ مَثْوٰى لِّلْكَافِرِيْنَ ﴿٦٨﴾ وَالَّذِيْنَ جَاهَدُوْا

strive hard | and as for those who | for the disbelievers | a dwelling | Hell | in | is there not | there not a home in Hell for the unbelievers?(68) Those who fight for Our

فِيْنَا لَنَهْدِيْهُمْ سُبُلَنَا وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ﴿٦٩﴾

the good doers | (is) with | Allah | and verily | to Our Paths | We will surely guide them | in Us | cause, We will surely guide them to Our ways and Verily, Allah is with the righteous.(69)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

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

اَلَمْ اَكُنْ مِنَ الْاَوَّلِيْنَ اَلَمْ اَكُنْ مِنَ الْاَوَّلِيْنَ اَلَمْ اَكُنْ مِنَ الْاَوَّلِيْنَ

after | and they | land | the nearest | in | the Romans | have been defeated | Alif-Lam-Mim | Alif Lam Mim.(1) The Romans have been defeated (2) in the nearer part of the land. But after their

عَلَيْهِمْ سَيَغْلِبُوْنَ ﴿٣﴾ فِيْ بَضْعِ سِنِيْنَ ۗ لِلّٰهِ الْاَمْرُ

the matter | (is) with Allah | years | few (three to nine) | within | will be victorious | their defeat | defeat they shall themselves gain victory(3) within a few years. Allah's is the

مِّنْ قَبْلُ وَمِنْۢ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُوْنَ ﴿٤﴾ بِنَصْرِ

with the help | the believers | will rejoice | and on that Day | and after | before | command before and after. On that day, the believers will rejoice(4) with Allah's help.

اللّٰهِ يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿٥﴾ وَعَدَّ

it is the Promise | the Most Merciful | (is) the All-Mighty | and He | He wils | whom | He helps | (of) Allah | He gives victory to whom He wills. He is the Mighty One, the Merciful.(5) That is Allah's

اللَّهُ لَا يُخْلِفُ اللَّهُ وَعَدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ①

know | not | (of) men (people) | most | but | His Promise | Allah | fails | not | (of) Allah
promise; Allah (God) fails not His promise. Yet most men do not know it. (6)

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ

of | and they are | of the world | the life | of | the outside appearance | they know
They know an outward show of this life, but of the Hereafter they are

الْآخِرَةِ هُمْ غٰفِلُونَ ② أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ

created | not | their own selves | in | they think | do not | (are) heedless | (they) | the Hereafter
heedless.(7) Have they not considered within themselves? Allah did not create the

اللَّهُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ

and for term | with truth | except | (is) between them | and all that | and the earth | the heavens | Allah
heavens and the earth and all that lies between them except in truth, and for an

مُسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِي رَبِّهِمْ لَكٰفِرُونَ ③

deny | their Lord | the meeting with | mankind | of | many | and indeed | appointed
appointed term? Yet most men deny the meeting with their Lord (in the Resurrection).(8)

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ

(of) those | the end | was | how (what) | and see | the land | in | they travel | do not
Have they never journeyed through the land and seen what was the end of those

مِّن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَكَارُوا الْأَرْضَ وَعَدَرَوْهَا

and populated it | the earth | and they tilled | in strength | to them | superior | they were | before them
before them? They were stronger than these in power and they ploughed up the

أَكْثَرَ مِمَّا عَدَرَوْهَا وَجَاءَتْهُمْ رُسُلُهُمْ

their Messengers | and there came to them | these have populated it | then what | in greater numbers
earth and built upon it more than these have built. and there came to them their

بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ

themselves | they used to | but | wronged them | Allah | was | then not | with Clear Proofs
Messengers with clear signs. Surely, Allah did not wrong them, but they wronged

يَظْلِمُونَ ④ ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسَاءُوا السُّوْأَىٰ أَنْ كَذَّبُوا

they denied | because | evil | who did evil | (of) those | the end | was | then | to wrong
themselves.(9) Evil was the end of those who did evil, because they had denied the

ع-١

يَا أَيُّهَا اللَّهُ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ۝١٠ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ

then | the Creation | originates | Allah | making a mockery | of them | and (were) | (of) Allah | the Signs
revelations of Allah and scoffed at them. (10) It is Allah Who begins (the process of) creation,

يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝١١ وَيَوْمَ تَقُومُ السَّاعَةُ

the Hour | will be established | and on the Day (when) | you will be returned | to Him | then | He repeats it
then brings it back again, then to Him you shall be returned. (11) On the Day when the Hour will

يُيَسَّرُ لِّلْمُجْرِمُونَ ۝١٢ وَلَمْ يَكُنْ لَهُمْ

for them | will be | and not | the criminals (sinners) | will be plunged into destruction with deep regret
come, the wrongdoers will be speechless with despair. (12) No intercessor

مِّنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا

and they will themselves | intercessors | their partners (whom they made equal to Allah) | of
will | they have among their "Partners"; indeed, they shall deny their

بِشُرَكَائِهِمْ كُفْرِينَ ۝١٣ وَيَوْمَ تَقُومُ السَّاعَةُ يُومَدِ

that Day | the Hour | will be established | and on the Day (when) | reject | their partners
partners. (13) On the day when the Hour will come, that day they (all men - believers and

يُتَفَرَّقُونَ ۝١٤ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي

in | they | righteous deeds | and did | believed | those who | then as for | they shall be separated
unbelievers) will be separated. (14) Those who have believed and done good works

رَوْضَةٍ يُحْبَرُونَ ۝١٥ وَأَمَّا الَّذِينَ

those who | and as for | they shall be honoured and made to enjoy luxurious life | a Garden of Delight
shall be made happy in a Garden, (15) but those who have disbelieved and denied

كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ

the torment | in | they (will) be | of the Hereafter | and the meeting | Our Proofs | and denied | disbelieved
Our revelations and the meeting of the life to come, shall be brought forth for

مُحْضَرُونَ ۝١٦ فَسَبِّحْ لِلَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۝١٧

you enter the morning | and when | you came to evening | when | Allah | so glorify | (shall be) brought forth
punishment. (16) Therefore, glorify Allah when you enter the evening and when you rise in the

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا

and in the afternoon | and the earth | the heavens | in | all the Praises and thanks | and for Him (are)
morning. (17) His is the praise in the heavens and the earth, in the afternoon and

وَّ حِينَ تَظْهَرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

the dead | from | the living | He brings | you come to noon | and when
at noon.(18) He brings forth the living from the dead, and the dead from the

وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

its death | after | the earth | and He revives | the living | from | the dead | and He brings
living, and gives life to the earth after its death. Thus shall you be brought

وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ

He created you | is that | His Signs | and among | shall you be brought out (resurrected) | and thus
forth.(19) And of His signs is that He created you from dust and

مِّنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ وَمِنْ

and among | scattered | (are) human beings | you | behold | then | dust | from
behold: you are human beings, all scattered abroad.(20) And of His signs is

آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

wives | among yourselves | from | for you | He created | that | His Signs (is this)
that He created for you mates from among yourselves, that you may find

لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ

verity | and mercy | affection | between you | and He has put | in them | that you may find tranquility
repose in them, and He has set between you love and mercy. Surely there

فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ آيَاتِهِ خَلْقُ

(is) the creation | His Signs | and among | who reflect | for a people | (are) indeed Signs | that | in
are signs in this for thinking men.(21) And of His signs are the creation of heaven and

السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي

in | verily | and colours | (of) your languages | and the difference | and the earth | (of) the heavens
earth and the difference of your languages and colours. Surely there are signs in this

ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾ وَمِنْ آيَاتِهِ مَنَامُكُم بِاللَّيْلِ

by night | is your sleep | His Signs | and among | for men of sound knowledge | (are) indeed Signs | that
for those who know. (22) And of His signs is your sleeping by night and by

وَالنَّهَارِ وَابْتِغَاؤِكُمْ مِنْ قِضْلِهِ إِن فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ

for a people | (are) indeed Signs | that | in | verily | His bounty | of | and your seeking | and by day
day and your seeking His bounty. Surely there are signs in this for those

يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْقًا وَطَمَعًا

and hope | by way of fear | the lightning | He shows you | His Signs is that | and among | who listen
who hear.(23) And of His signs is that He shows you the lightning (to inspire) fear and

وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ

after | the earth | therewith | and (He) revives | water (rain) | the sky | from | and He sends down
hope. He sends down water from the sky, and with it, gives life to the earth after its

مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ آيَاتِهِ

His Signs | and among | who understand | for a people | (are) indeed Signs | that | in | verily | its death
death. Surely in this, there are signs for men of understanding.(24) And of His signs is

أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً

by single call | He will call you | when | then | by His Command | and the earth | the heaven | stands | (is) that
that the heaven and earth stand firm by His command. And when He calls you by a

مِّنَ الْأَرْضِ ۖ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾ وَلَهُ مَن فِي

(is) in | whoever | and to Him (belongs) | will come out | you | behold | the earth | from
single call, you will come out from the earth (from your graves).(25) His is whatsoever is in the

السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهِ قَانِتُونَ ﴿٢٦﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ

the Creation | Originates | who | And He (is) (are) obedient | to Him | all | and the earth | the heavens
heavens and the earth. All are obedient to Him.(26) He initiates Creation, then brings

ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ

heavens | in | the highest | description | and His is | for Him | (is) easier | and this | will repeat it | then
it back again. For Him it is most easy. His is the most sublime similitude (we can

وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُمْ مَثَلًا مِّن

from | a parable | for you | He sets forth | the All-Wise | (is) the All-Mighty | and He | and the earth
think of) in heaven and earth. He is the Mighty, the Wise.(27) He sets for you

أَنْفُسِكُمْ هَلْ لَكُمْ مِّن مَّا مَلَكَتْ أَيْمَانُكُمْ مِّن

as | your right hands | possess | those whom | among | you have | do | your yourselves
similitude, from yourselves. Do you have partners among those whom your right

شُرَكَاءَ فِي مَّا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ

in it (its possession) | then you | We have bestowed on you | what | in | partners (to share as equal)
hands possess (your slaves) to share as equal in what We have given you? Do

سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نَفِصِلُ الْآيَاتِ

the Signs | We explain (in details) | thus | each other | as you fear | you fear them | (are) equal
you fear them as you fear one another? Thus We make plain Our revelations

لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ

without | their own lusts | wronged | those who | follow | nay, but | who have sense | to a people
to men of understanding.(28) Indeed, the wrongdoers follow their own lusts without

عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ

any | they have | and not | Allah | has sent astray | him who | will guide | then who | knowledge
knowledge. And who can guide those whom Allah has led astray? There shall be none

تَصْرِيحٍ ﴿٢٩﴾ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ

Allah's | nature | being upright | towards the religion | your face | so set (you) | helpers
to help them.(29) Therefore set your face in devotion to the true faith, the

الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

(of) Allah | (is) in the creation | change | no | (on it) with | mankind | He has created | which
nature in which Allah has made man-kind. There is no changing God's

ذَلِكَ الدِّينَ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

know | not | of mankind | most | but | Straight | (is) the religion | that
creation. This is the right religion, although most men do not know it.(30)

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ

of | be | and not | the Prayer | and offer | and fear Him | to Him | turning (in repentance)
Turn to Allah and fear Him. Be steadfast in prayer and be not of those who associate

الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ قَرَعُوا دِيْنَهُمْ وَكَانُوا شِيعًا كُلُّ

each | sects | and became | their religion | split up | those who | of | the Polytheists
others with Allah.(31) those who divided up their religion and became sects,

حِزْبٍ بِمَا لَدَيْهِمْ قَرِحُونَ ﴿٣٢﴾ وَإِذَا مَسَّ النَّاسَ ضُرٌّ

harm | mankind | touches | and when | rejoicing | they have | in that which | party
each sect rejoicing in what is theirs.(32) When trouble touches men, they

دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَانَهُمْ مِنْهُ

of His | He gives them a taste | when | then (but) | to Him | turning in repentance | to their Lord | they cry
cry to their Lord, turning to Him; then when He lets them taste mercy from

رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ لِيَكْفُرُوا

so as to be ungrateful | associate | with their Lord | of them | a party | behold | Mercy

Him, behold, a party of them attribute partners to their Lord, (33) showing no gratitude for what

بِمَا آتَيْنَهُمْ فَتَتَّبِعُوا^{الرفق} فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ

or | you come to know | but will | then enjoy | We have bestowed on them | for what

We gave them. Enjoy yourselves (a while), but (in the end) you shall know (your error). (34)

أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ

with Him | they have been | of that which | speaks | which | a Scripture | to them | have We revealed

Or have We sent down authority upon them which speaks to them of that which they have been

يُشْرِكُونَ ﴿٣٥﴾ وَإِذَا آذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن

but when | therein | they rejoice | of Mercy | mankind | We cause to taste | and when | associating

associating with Him? (35) When We give men a taste of mercy, they rejoice in it, but when evil

تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

in despair | they are | then | their hands | have sent forth | because of what | an evil | afflicts them

befalls them because of that which their hands have sent forth, they are in despair. (36)

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ

He wills | for whom | the provision | enlarges | Allah | that | they see | do not

Do they not see that Allah gives abundantly to whom He wills and sparingly

وَيَقْدِرُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

who believe | for a people | (are) indeed Signs | that | in | verily | and straitens it (for whom He wills)

(to whom He wills?) Surely there are signs in this for a people who believe. (37)

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ

best | that is | and the way-farer | and the poor | his due | the kindred | so give

So give their due to the near of kin, to the needy, and to the wayfarers. That is

لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا

and that | will be successful | who | and it is they | (of) Allah | the Face | who seek | for those

best for those who desire Allah's Face; such men will surely prosper. (38)

اتَّبِعْتُمْ مِّن رَّبِّا لِّيَرْبُوا فِي أَمْوَالِ النَّاسِ

(of) other people | property (wealth) | in | in order that it may increase | interest | of | you give

That which you give in usury so that it may increase in other people's property (will)

فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ

seeking | charity | of | you give | and that which | Allah | with | it has increase | not
not increase with Allah; but the alms you give desiring Allah's Face, shall be

وَجَهَ اللَّهُ فَأُولَئِكَ هُمُ الْبُضِعُونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ

created you | (is) He who | Allah is | shall have manifold increase | (they) | then those | (of) Allah | the Face
repaid to you many times over.(39) It is Allah who has created you and given food

ثُمَّ زَرَقَكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ يُرْسِقُكُمْ ثُمَّ يُرْسِقُكُمْ ثُمَّ يُرْسِقُكُمْ

of any | is there | He will give you life | then | He will cause you to die | then | He provided for you | then
for you, then He causes you to die and then brings you back to life. Is there any of

شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحٰنَهُ وَتَعَالٰى

Exalted is He | Glory to Him | thing | any | that | of | does | who | of your Partners
your partners that do any thing of that? Glory to Him! Exalted be He above those they

عَمَّا يُشْرِكُونَ ﴿٤٠﴾ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا

because of what | and sea | land | on | evil | has appeared | they associate | above all that
associate with Him.(40) Corruption has appeared on land and sea as a result of the (evil) which

كَسَبَتْ أَيْدِي النَّاسِ لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا

they have done | (of that) which | a part | that Allah make them taste | (of) mankind | the hands | have earned
men's hands have done. (Allah has ordained it thus for men) so that they may taste the fruit of

لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ

was | (how) what | and see | the land | in | travel | say | they may return | in order that
their own works and they may return (from evil through educations and purification).(41) Say: 'Travel through the earth and see what

عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾ فَأَقْمِرْ وَجْهَكَ

your face | so set you | Polytheists | most of them | were | before | (of) those | the end
was the end of those before you. (They were destroyed because of having false standard of conduct and goals) Most of them worshipped others besides Allah. (42)

لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ

Allah | from | it | none can avert | a Day | comes | there | before | Straight | to the religion
therefore, set your face toward the right religion before there comes a day from Allah that can not be

يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ

and whosoever | his disbelief | on him (is) | disbelieves | whosoever | they (men) shall be divided | on that Day
turned back. On that Day, they shall be divided (in two groups). (43) Those who disbelieve will

عَمِلَ صَالِحًا وَلَا نَفْسِهِمْ وَيَمْدُونُ ۝ لِيَجْزِيَ

that He may reward | they will prepare a good place | then for themselves | righteous deeds | does
answer for their unbelief, while those who do righteousness _ then such will prepare a good

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ

likes | not | verily He | His Bounty | out of | righteous deeds | and do | believe | those who
place (in paradise) for themselves.(44) For then Allah will reward those who have believed and

الْكَافِرِينَ ۝ وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ

as glad tidings | the winds | He sends | (is) that | His Signs | and among | the disbelievers
done good works out of His Bounty. Verily, Allah does not love the unbelievers.(45) And of His signs

وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ

at His Command | the ships | and that may sail | His Mercy | of | and to give you a taste
is that He sends the winds as bearers of good news so that you may taste of His mercy and that the

وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَلَقَدْ أَرْسَلْنَا

We did send | and indeed | you may be thankful | in order that | His Bounty | of | and that you may seek
ships may sail at His command; so that you may seek His bounty and render thanks (to Him).(46)

مِنْ قَبْلِكَ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ

with clear Proofs | they came to them | their own peoples | to | Messengers | before you
We sent before you other apostles to their peoples and they came to them with clear signs. Then

فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا

upon Us | incumbent | and it was | committed crimes | those who | on | then We took vengeance
We took vengeance upon those who sinned and it was ever a duty incumbent upon Us to help

نَصْرَ الْمُؤْمِنِينَ ۝ اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا

clouds | so they raise | the winds | sends | who | Allah (is He) | the believers | to help
the believers.(47) It is Allah who drives the winds so they raise the clouds. And He

فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ

and He breaks them (make them) into | He wills | how | the sky | in | and He spreads them
spreads them in heaven as He will and breaks them up, so that you can see the rain

كِسْفًا فَرَىٰ أَوْدُقَ يُعْرَجُ مِنْ خَلِّهِ فَإِذَا أَصَابَ

He has made them fall on | then when | their midst | from | come forth | (rain) drops | until you see | fragments
falling from their midst. When He sends it down upon such of His servants as He will,

بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِنْ كَانُوا
they were | and verily | rejoice | they | lol | His slaves | of | He wills | whom | (with it)
they are filled with joy, (48) though before it (rain) was sent down

مِنْ قَبْلِ أَنْ يَنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ كَيْبَسِينَ ﴿٤٩﴾
they were in despair | before that (rain) | upon them | (rain) was sent down | that | before
on them - just before this - they were surely despairing. (49)

فَانظُرْ إِلَىٰ آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ
after | the earth | He revives | how | (of) Allah | (of) Mercy | the effects (marks) | at | look
Look then at the marks of Allah's mercy; how He gives fresh life to the earth

مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّمَنْ أَلْمَمُوا بِهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
thing | every | on | and He is | the dead | who shall raise indeed | that (Allah) is | verily | its death
after its death. He it is who brings back the dead to life. He has power over all

قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا
behold they then | (their tith) turn yellow | and they see it | wind | We send | and if | Able
things. (50) Yet if We send a wind which makes (their plants) turn yellow, they would after their

مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾ فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ
make hear | nor you can | the dead | make hear | cannot | so verily you | disbelieve | after it
being glad, become unthankful. (51) You cannot make the dead to hear, nor can you make the

الصَّمَّ الدَّاعِيَ إِذَا وُتُوا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنْتَ بِهَادٍ الْعُمْى
(of) the blind | guide | you are | and not | their backs turning away | they turn | when | the call | the deaf
deaf hear the call if they turn their backs and turn away, (52) nor can you guide the blind out of

عَنْ ضَلَّتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ
and they | in Our Proofs | believe | those who | but | you can make to hear | not | their straying | from
their error. None shall you make any to hear except those who believe in Our revelations, and

مُسْلِمُونَ ﴿٥٣﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ
then | weakness | in | created you | who | Allah (is He) | have submitted to Allah in Islam
have submitted to Allah. (53) It is Allah Who creates you in weakness, then after

جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا
weakness | strength | after | made (gave) | then | strength | weakness | after | made (gave)
weakness He gives you strength, and after strength weakness and

٣٥

الضم مختار و ١٢
الضم مختار و ١٢
الضم مختار و ١٢

وَسَيِّبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٣﴾

the All-Powerful | the All-Knowing | and He is | he wills | what | He creates | and grey hair
grey hairs. He creates whatever He wills. He is the All-Knowing, the Almighty. (54)

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا

that they stayed | not | the criminals | will swear | the Hour | will be established | and on the Day (when)
Upon the day when the Hour will come, the wrongdoers will swear that they had stayed

غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا

have been bestowed with | those who | and will say | ever deluded | they were | thus | an hour | but
but one hour. Thus they are ever deceived. (55) But those to whom knowledge and faith have

الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ

(of) Resurrection | the Day | until | (of) Allah | the Decree | in | you have stayed | indeed | and faith | knowledge
been given will say: 'You have stayed in Allah's Book till the Day of Resurrection. So this is the

فَهَذَا يَوْمَ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا

not | so on that Day | knowing | not | were | but you | (of) Resurrection | the Day | so this is
Day of Resurrection: yet you did not know it.' (56) On that Day, their excuses

يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ

will be allowed to return to seek Allah's pleasure | they | not | excuse of theirs | did wrong | those who | will benefit
shall not benefit the wrongdoers, nor shall they be asked to make amends. (57)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ

Parable | every | of | Quran | this | in | for mankind | We have set forth | and indeed
We have set forth for men in this Quran all manner of examples. Yet if you bring

وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ

you are | verily | disbelieve | those who | they will say | any Sign | you bring to them | but if
them a sign, those who are unbelievers will surely say: 'You "do nothing but follow

إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ

(of) those who | the hearts | on | Allah | seals | thus | falsifiers | (nothing) but
falsehood.'" (58) Thus Allah seals the hearts of those who

لَا يَعْلَمُونَ ﴿٥٩﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ

(of) Allah | the Promise | verily | so be patient | know | not
know not. (59) Therefore, have patience. Verily, Allah's promise is true. Let

حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ ۝

have certainty of faith | not | those who | discourage you | and let not | (is) true
not those who have no certainty of faith, make you unsteady. (60)

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.

الْم ۝ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝ هُدًى وَرَحْمَةً

and a Mercy | a guide | the Wise | (of) the Book | the Verses | these are | Alif-Lam-Meem

Alif Lam Mim. (1) These are the verses of the Wise Book, (the Book of Wisdom). (2) a guidance and a mercy

لِلْحَسِنِينَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ

and they | Charity (Zakat) | and give | the Prayer | offer | those who | for the good-doers

to the righteous. (3) who attend to their prayers, pay the alms tax, and firmly

بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَئِكَ عَلَى هُدًى مِّنْ رَبِّهِمْ

their Lord | from | guidance | on | such (are) | have faith with certainty | (they) | in the Hereafter

believe in the Hereafter. (4) These are on guidance from their Lord.

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوًا

idle | purchases | (is he) who | mankind | and of | (are) the successful | (they) | and such

Such are the successful. (5) But there are among men those who purchase idle talk to

الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا

and takes it | knowledge | without | (of) Allah | the Path | from | to mislead | talks

lead astray (men) from the way of Allah without knowledge and to take it (the verses

هَزْوًا ۝ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝ وَإِذَا تُتْلَىٰ عَلَيْهِ

to such one | are recited | and when | a humiliating | (will be) torment | for them | such | by way of mockery

of Quran) by way of mockery. For such there is a shameful punishment. (6) When Our revelations

أَيُّنَا وَلِي مُّسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنَيْهِ

his ears | in | as if | he heard them | not | as if | in pride | he turns away | Our Verses

are recited to him, he turns away in pride, as though he never heard them: as though there were

وَقَرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا

and do | believe | those who | verily | painful | a torment | so announce to him | deafness

deafness in both his ears. So give him tidings of a painful doom. (7) (But) those who believe and

الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ۝ خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ

(of) Allah (it is) a Promise therein to abide forever (of) Delight (are) Gardens for them righteous deeds do good works theirs shall be Gardens of Delight, (8) where they shall dwell for ever. It is a

حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ

any pillars without the heavens He has created the All-Wise (is) the All-Mighty and He in truth promise of Allah in truth: He is the Mighty, the Wise.(9) He created the heavens without

تَرَوْنَهَا وَآلَتِي فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ

and He scattered with you it should shake lest firm mountains the earth on and set that you can see pillars that you can see and set firm mountains on the earth lest it should shake with

فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا

and We caused (plants) to grow water (rain) the sky from and We sent down animals all of therein you. He dispersed upon it all manner of beasts, and We sent down water from the sky and

فِيهَا مِنْ كُلِّ رَوْحٍ كَرِيمٍ ۝ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا

what is there so show Me (of) Allah (is) the creation of this is goodly kind every of therein caused all kinds of goodly plants to grow in it.(10) Such is Allah's creation: now show

خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ۝

Plain error (are) in the wrong-doers nay others besides Him those have created me what the others besides Him created. Truly, the unbelievers are in the grossest error.(11)

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ

gives thanks and whoever to Allah give thanks (saying) the wisdom Luqman We bestowed upon and indeed We gave Luqman wisdom (saying): 'Give thanks to Allah. He that gives thanks, he gives thanks

فَالِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۝

Worthy of all-Praise is All-Rich Allah then verily is ungrateful and whoever for his own self he gives thanks only for (the good of), his own self, but if any one is unthankful, Allah is Self_Sufficient and worthy of

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ

join in worship others not O my son! advising him when he was to his own son Luqman said and (remember) when all praise.'(12) And (remember) when Luqman said to his son when he was admonishing him:

بِاللَّهِ إِنَّ الشِّرْكََ لَظُلْمٌ عَظِيمٌ ۝ وَوَصَّيْنَا

and We have enjoined on great (is) a wrong indeed joining others in worship with Allah verily with Allah 'My son, associate none with Allah, for to associate others with Him is a tremendous wrong.'(13)

الْاِنْسَانَ بِوَالِدَيْهِ حَلْتَهُ اُمُّهُ وَهُنَّ عَلٰى وَهْنٍ

weakness and hardship upon in weakness and hardship his mother bore him to his parents man

And We enjoined man (to show kindness) to his parents, his mother bore him in weakness upon

وَفِطْلَهُ فِيْ عَامَيْنِ اِنْ اَشْكُرْ لِيْ وَلِوَالِدَيْكَ اِلَى النَّصِيْرِ ۝١٣

(is) the final destination unto Me and to your parents to Me you give thanks that two years (is) in and his weaning

weakness and his weaning was in two years. (We said:) 'Give thanks to Me and to your parents.

وَإِنْ جَاهَدَكَ عَلَىٰ أَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ

you have not what with Me you join in worship others to make on they (both) strive against you but if

To Me is the home coming. (destination) (14) But if they press you to associate with Me that whereof you have

بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبِهَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيْلَ

the path of and follow kindly the world in but behave with them obey them then not knowledge of it

no knowledge, then do not obey them. Behave with them in the world kindly, and follow the way

مَنْ اٰتٰى اِلَىٰ ثُمَّ اِلَىٰ فَرَجِعْكُمْ فَانِيْبْتُمْ بِمَا

of what and I shall tell you will be your return to Me then to Me turns in repentance and in obedience (of him) who

of those who turn to Me (in repentance and obedience). To Me you shall all return, and I will

كُنْتُمْ تَعْمَلُوْنَ ۝١٥ اِنَّمَا اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ

mustard seed of (of) a grain equal to the weight it be if indeed it O my sons! to do you used

tell you all that you have done. (15) 'My son, though it be but the weight of a

فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰٓاٰتِ بِهَا اللّٰهُ اِنْ

verily Allah it will bring forth the earth in or the heavens in or a rock in and though it be

grain of mustard seed, be (they hidden) inside a rock or in heaven or earth, Allah

اللّٰهُ لَطِيْفٌ خَبِيْرٌ ۝١٦ اِيْبَتِيْ اَقِمِ الصَّلٰوةَ وَاْمُرْ

and command Prayer offer O my son Well-Aware (of its) place (is) subtle (in bringing out that grain) Allah is

will bring it forth. Allah is subtle and Aware. (16) 'My son, be steadfast in prayer, enjoin

بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ

befalls you whatever (on) and bear with patience evil from and forbid good

justice, and forbid evil. And bear patiently whatever befalls you. For this is firmness (of

اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۝١٧ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

from men your face (cheek) turn away and not commandments the important (are) some of these verily

purpose) in (the conduct of) affairs. (17) 'Do not turn your cheek (face) away from men (with

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝١٨

boaster | arrogant | each | likes | not | Allah | verily | in insolence | the earth | through | walk | nor
pride), nor walk proudly on the earth: Allah does not love any arrogant boaster.(18)

وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ

(of) all voices | the harshest | verily | your voice | (of) | and lower the | your walking | in | and be moderate
Be modest in your walk and lower your voice: the harshest of voices is the

صَوْتُ الْحَبِيرِ ۝١٩ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي

in | whatever | for you | has subjected | Allah | that | see you | do not | (of) the donkey | (is) indeed the voice (braying)
braying of the donkey.(19) Do you not see how Allah has subjected to you all that is in

السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً

(both) apparent (seen) | His Graces | upon you | and has completed | the earth | (is) in | and whatever | the heavens
the heavens and in the earth and lavished on you both His seen and unseen favours?

وَبَاطِنَةً ۚ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا

nor | knowledge | without | Allah | about | disputes | (is he) who | mankind | yet of | and hidden (unseen)
Yet there are among men those who argue about Allah without knowledge or guidance

هُدًى وَلَا كِتَابٍ مُّبِينٍ ۝٢٠ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ

Allah | sent down | that which | follow | to them | It is said | and when | giving light | a book | nor | guidance
or illuminating Book.(20) When it is said to them: 'Follow what Allah has sent down,' they say

قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءُنَا أَوْ لَوْ كَانَ الشَّيْطَانُ

Satan | was | even if | our fathers | on it (following) | we found | that which | We shall follow | nay | they say
'No', 'We will follow nothing but what we found our fathers (following.)' What? even though

يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ۝٢١ وَمَن يَسْلَمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ

while he is | Allah | to | his face | submits | and whoever | (of) the Fire | torment | to | inviting them
Satan were calling them to the penalty of the (blazing) fire.(21) He that submits his face

مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ

return | Allah | and to | the most trustworthy | handhold | he has grasped | then indeed | good doer.
(himself) to Allah and is a doer of good has grasped the firmest handle. To Allah shall

الْأُمُورِ ۝٢٢ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ

(is) their return | to Us | his disbelief | grieve you | let not | disbelieved | and whoever | all matters
all things return.(22) As for those that disbelieve, let their unbelief not grieve you. To Us,

فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿۲۳﴾

(is in) the breasts (of men) | of what | (is) the All-Knower | Allah | verily | they did | what | and We shall inform them | they shall return and We shall tell them (the truth) of all that they have done. Surely Allah is

نُبِّئُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿۲۴﴾ وَلَئِن

and if | a great | (enter) a torment | to | we shall oblige them | then | for a little while | we let them enjoy | aware of what is within the breasts. (23) We let them enjoy for a while, and then will drive them to

سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ

say | Allah | they will certainly say | and the earth | the heavens | has created | who | you ask them | stern punishment. (24) If you ask them: 'Who has created the heavens and the earth?' They will

الْحَدُّ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿۲۵﴾ لِلَّهِ مَا

whatsoever | to Allah (belongs) | know | not | most of them | but | (are) to Allah | all the Praises and thanks | reply: 'Allah.' Say: 'Praise, be to Allah!' But most of them know not. (25) His is what the heavens

فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿۲۶﴾ وَلَوْ أَنَّ مَا

were | and if | Worthy of all Praise | (is) All-Rich | He is | Allah | verily | and the earth | the heavens | (is) in | and the earth contain. He is Self-sufficient and Worthy of Praise. (26) If all the trees in

فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ

seven | behind it | to add to it | and the sea (were ink) | pens | trees | (of) | the earth | in | the earth were pens, and the sea, with seven more seas to help it, (were ink), the

أَبْحُرِ مَا نَفَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿۲۷﴾ مَا

(is) not | All-Wise | (is) All-Mighty | Allah | verily | (of) Allah | Words | would be exhausted | yet, not | seas | (writing of) Allah's words could never be finished. Mighty is Allah and Wise. (27) Your creation

خَلْقِكُمْ وَلَا بَعْثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿۲۸﴾

All-Seer | (is) All-Hearer | Allah | verily | single | as a person | but | your resurrection | nor | your creation | and your resurrection is in no way more than that (as the creation and resurrection of) one single

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ

the night | into | the day | and merges | the day | into | the night | merges | Allah | that | you see | do not | soul. Allah hears all and observes all. (28) Do you not see how Allah causes the night to pass

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَوْمٍ إِلَىٰ آجَلٍ مُّسَمًّى

an appointed | term | for | running | each | and the moon | the sun | and has subjected (employed) | into the day and the day into the night and has forced the sun and the moon (into His service),

وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ

and that (is) the Truth | He | Allah | because | that is | (is) All-Aware | you do | of all what | Allah | and that
each running its course for an appointed term? Allah is aware of what you do.(29) That is because Allah

مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

the Most-Great | (is) the Most High | He | Allah | and that | (is) the falsehood | besides Him | they invoke | which
He is The truth, because whatsoever they call upon besides Him is the False. Allah is the Most High, Most

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ

that He may show you | (of) Allah | by the Grace | the sea | through | sail | the ships | that | you see | do not
Great.(30) Do you not see how the ships speed upon the ocean by Allah's grace, so that He may show you

مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ

covers them | and when | grateful (person) | patient | for every | this (are) Signs | in | verily | His Signs | of
of His signs? Surely there are signs in this for every steadfast, thankful man.(31) When the waves, cover

مَوْجٌ كَالظَّلِيلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ

He brings them safe | but when | in faith | to Him | with sincerity | Allah | they invoke | like shades | a wave
them like shadows, they call upon Allah, making their religion sincerely His. But when He bring them safe

إِلَى الْبَرِّ فَمِنْهُمْ مَقْصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا

except | Our Signs | denies | but none | those that stop in the middle | there are among them | land | to
to land, there are some of them that falter (between faith and unbelief). And none denies our signs except

كُلَّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا

a Day (when) | and Fear | to your Lord | be afraid and dutiful | mankind | O | ungrateful | traitor | every
every ungrateful traitor. (32) O mankind, fear your Lord, and fear the Day when no parent shall

لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ

the Promise | verily | anything | his father | for | can avail | he | a son | nor | his son | for | father | can avail | not
avail his child nor any child his parent. Allah's promise is surely true. Let the life of this world

اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

the chief deceiver (Satan) | about Allah | deceive you | nor | the worldly | the life | deceive you | let not | (is) true | of Allah
not deceive you, nor let the Chief Deceiver (Satan) deceive you concerning Allah.(33)

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا

that which (are) | and knows | the rain | (and) He sends down | (of) the Hour | (is) the Knowledge | with Him | Allah | verily
Allah alone has knowledge of the Hour. He sends down the rain and knows what is in the

فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي

knows and not tomorrow it will earn what a soul knows and not the wombs in wombs. Nor does any one know what he will earn tomorrow; Nor does any

نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٣﴾

All-Aware (is) All-Knower Allah is verily it will die land in what a soul one know in what land he is to die. Surely Allah is Knowing, Aware.(34)

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.

الْحَمْدُ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿١﴾

(of) the worlds the Lord (is) from in it doubt (there is) no (of) the Book the revelation Alif-Lam-Mim Alif Lam Mim.(1) (This) revelation of the Book, in which there is no doubt, is from the Lord of all

أَمْ يَقُولُونَ افْتَرَاهُ بَدُّ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا

a people that you may warn your Lord from (is) the truth it nay he has fabricated it they say or Being.(2) Or do they say: 'He has forged it (himself?) (Say) Not so, it is the truth from your Lord so that

مَا أَنْتُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

may be guided in order that they before you warner (any) has come to them not you may warn a people to whom no warner came before you in order that they may be rightly guided.(3)

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي

in (is) between them and all that and the earth the heavens created (it is) He who Allah It is Allah who created the heavens and the earth and all between them in six days

سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ

as besides Him you have none the Throne over He rose then Days six and then ascended His throne. You (mankind) have no protector or intercessor besides

وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾ يُدَبِّرُ الْأَمْرَ مِنْ

from (every) affair He arranges you remember will not intercessor and no a Protector Him. Will you not then take heed?(4) He directs the affairs from the heaven to the

السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ

the space of which is one day in to Him it will go up then the earth to the heaven earth. Then it goes up to Him in one day, (a day) whose space is a thousand years

أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝٥ ذَٰلِكَ عِلْمُ الْغَيْبِ

(of) the unseen | the All-Knower | that is He | you count (of your years) | of what | years | a thousand
of your counting. (5) Such is He, the Knower of the unseen and the seen.

وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ۝٦ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ

He created | thing | every | made good | who | the Most Merciful | the All-Mighty | and the seen
The Mighty, the Merciful, (6) who created all things in the best way and He

وَبَدَأَ خَلْقَ الْإِنسَانِ مِنْ طِينٍ ۝٧ ثُمَّ جَعَلَ نَسْلَهُ مِنْ

from | his offspring | He made | then | clay | from | (of) man | the creation | and He began
began the creation of man from clay. (7) Then he made his offspring from

سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ۝٨ ثُمَّ سَوَّاهُ وَنَفَخَ

and breathed | He fashioned him in due proportion | then | worthless | water (semen) | from | semen
an extraction of mean water. (8) He then moulded him and breathed into him of His

فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

and hearts | and sight (eyes) | hearing (ears) | you | and He gave | His soul | from | into him
spirit. And He gave you (the faculties) of hearing and sight and understanding

قَلِيلًا مَّا تَشْكُرُونَ ۝٩ وَقَالُوا إِذَا ضَلَلْنَا فِي

in | we are (dead and become) lost | when | and they say | thanks you give | what | little (is)
(hearts), yet you are seldom thankful. (9) They say: 'When we are once lost into the

الْأَرْضِ ءَأَتَانَا لَنُقَدِّعَهُنَّ خَلْقًا جَدِيدًا ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ

their Lord | the meeting with | they | nay but | new | a creation | be in | shall we | the earth
earth, how can we then be created anew?' Indeed, they disbelieve in the encounter

كَفَرُونَ ۝١٠ قُلْ يَتَوَقَّعُ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ

over you | is set | who | of death | the angel | will take your souls | say | deny
with their Lord. (10) Say: 'The angel of death, who has been given charge of you, will take your

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ۝١١ وَلَوْ تَرَىٰ إِذِ الْمُنْجَرِمُونَ

the criminals (sinners) | when | you only could see | and if | you shall be returned | your Lord | to | then
souls. Then to your Lord you shall be returned.' (11) Would that you could see the wrongdoers

لَاكُسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا

and heard | We have now seen | (saying) Our Lord | their Lord | before | their heads | shall hang
when they hang their heads before their Lord! (They will say:) 'Lord, We have now seen and

فَأَرْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا

we had willed | and if | now believe with certainty | verily we | righteous good deeds | we will do | so send us
heard, so send us back (to the world) and we shall work righteously, for now we are sure.' (12)

لَاتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي

from Me | the word | took effect | but | its guidance | soul | every | surely We would have given
Had it been Our Will, We could have given every soul its guidance. But the Word from Me will

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا

then taste you | together | and mankind | Jinn | with | Hell | that I will fill
come true: 'I will fill the pit of Hell with jinn and mankind all together.' (13) (We shall say to them):

بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ

We too will forget you | surely | this | (of) the Day of yours | the meeting | you forgot | because of what
'So now taste (Our punishment) for you forgot the meeting of this your Day. We, too, will forget

وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ

believe | only | do | you used to | for what | the abiding | torment | and taste you
you. So taste Our eternal scourge, for that you were doing. (14) None believes in

بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ

the Praise | and glorify | Prostrate | fall down | of them | they reminded | when | those who | in Our Signs
Our revelations except those who, when reminded of them, fall down prostrate and

رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ

(their) beds | of | their sides | forsake | are proud | not | and they | (of) their Lord
give glory to their Lord in all humility; (15) Their sides forsake their beds to pray to their Lord in

يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا

they spend | We have bestowed on them | and of what | and hope | in fear | their Lord | they invoke
fear and hope; who spend (give in charity of) that which We have provided them. (16)

رَزَقْنَاهُمْ مِنْ قَبْلُ فَاخْفَى لَّهُمْ مِمَّنْ قَرَّةٌ أَعْيُنًا جَزَاءً

as a reward | (of their) eyes | joy | of | for them | is kept hidden | what | a soul | knows | not
No person knows what comfort is kept hidden for them, as a reward for that

بِمَا كَانُوا يَعْمَلُونَ ﴿١٦﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ

is | like him who | a believer | is | is then he who | do | they used to | for what
they were doing. (17) Can he, then, who is believer, be like him who is an evil doer?

فَأَيُّهَا لَا يَسْتَوُونَ ۝١٨ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ

for them | righteous deeds | and do | believe | those who | as for | equal are they | not | sinner
Surely they are not alike.(18) Those who believe and do good works there awaits them the

جَنَّاتِ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ۝١٩ وَأَمَّا الَّذِينَ فَسَقُوا

sinned | those who | and as for | do | they used to | for what | to reside | (as shelter) | are Gardens
Gardens of the Refuge, in hospitality for that which they have done.(19) But those who do evil their

فَمَا لَهُمْ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا

in it | they will be put back | there from | get away | to | they wish | every time | (is) the Fire | their abode
refuge shall be the Fire. Whenever they try to come forth from it, they shall be driven back thereto,

وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا تَكذِبُونَ ۝٢٠

deny | (with) in it | you used to | which | (of) the Fire | the torment | taste you | to them | and it will be said
and it will be said to them: 'Taste the torment of Hell fire, which you have (persistently) denied.'(20)

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ

the supreme | torment | prior to | the near | the torment | (from) of | and verily We will make them taste
But We will make them taste the lighter punishment (of this world) before the supreme punishment (of the

لَعَلَّهُمْ يَرْجِعُونَ ۝٢١ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ

of His Lord | of the Verses | is reminded | than he who | does more wrong | and who | they may return | in order that
world to come), so that they may return (to the right path).(21) And who is a greater wrong doer than he

ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ۝٢٢ وَلَقَدْ آتَيْنَا

We have given | and indeed | shall exact retribution | the criminals | from | verily We | therefrom | he turns aside | then
who is reminded of the signs of his Lord, then turns away from them. Verily, We shall take vengeance upon

مُوسَىٰ الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًىٰ

a guide | and We made it | meeting him | of | doubt | in | be you | so not | the Scripture | Moses
the sinners.(22) We have given the Book to Moses so be not then in doubt of meeting him - and made it a

لِبَنِي إِسْرَائِيلَ ۚ وَجَعَلْنَا مِنْهُمْ إِمَّةً يَهْدُونَ بِأَمْرِنَا

under Our Command | giving guidance | leaders | from among them | and We made | (of) Israel | to the children
guidance to the Children of Israel.(23) We appointed leaders from among them, giving guidance under Our

لَنَا صَبْرًا ۚ وَكَانُوا بِالْبَيِّنَاتِ يُوقِنُونَ ۝٢٤ إِنَّ رَبَّكَ هُوَ

is He who | your Lord | verily | believe with certainty | in Our Verses (Signs) | and used to | they were patient | when
command, when they endured patiently and had sure faith in Our signs.(24) Surely, your Lord will decide

يَفْصَلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

differ | in it | they used to | concerning what | (of) Resurrection | on the Day | between them | will Judge
between them on the Day of Judgement in the matters wherein they have been differing. (25)

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ

(of) | before them | We have destroyed | how many | for them | (that) it guides (explains) | is it not
Is it not a guidance to them how many generations We have destroyed before them

الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَفَلَا

would not | (are) truly Signs | that | in | verily | their dwellings | in | they walk about | previous generations
amid whose dwellings they walk. Surely, therein indeed are signs. Will they not then

يَسْمَعُونَ ﴿٢٦﴾ أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ

the dry land without any vegetation | to | water | drive | that We | they seen | have not | they listen
listen? (26) Do they not see how We drive the rain to the parched lands and bring forth

فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

they see | will not | and they themselves | their cattle | from it | eat | crops | with it | We bring forth
therewith crops of which they and their cattle eat? Will they not then see? (27)

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ

Say | telling the truth | you are | if | Decision | this | when (comes) | and they say
They ask: 'When will this judgement come, if what you say be true?' (28) Say: 'On

يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ

they | and nor | their faith | deny | those who | will benefit | not | (of) Decision | on the Day
the Day of Judgement, the unbelievers will gain nothing from their faith, nor shall they

يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿٣٠﴾

(are) awaiting | verily they | and wait | from them | so turn aside | will be granted respite
be respited.' (29) Therefore give no heed to them, and wait as they are waiting. (30)

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.

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ

is | Allah | verily | and the hypocrites | the disbelievers | obey | and not | Allah | fear | Prophet | O
O Prophet, fear Allah, and obey not the unbelievers and the hypocrites. Allah is Wise

عَلِيمًا حَكِيمًا ۚ وَآتِيَهُ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۗ إِنَّ اللَّهَ

Allah | verily | your Lord | from | to you | is inspired | that which | and follow | All-Wise | All-Knower
and All-Knowing.(1) and follow that which is revealed to you from your Lord. Surely

كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۚ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ

Allah | and is Sufficient | Allah | in | and put your trust | Well-Acquainted | you do | with what | is
Allah is aware of the things you do,(2) and put your trust in Allah and sufficient is Allah as a

وَكَيْلًا ۚ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ

He made | and not | his body | in | two hearts | (from) | for any man | Allah | made | not | as a trustee
guardian.(3) Allah has not put two hearts within one man's body. Nor has He made your wives

أَزْوَاجَكُمْ أُمَّهَاتِكُمْ أَتَىٰ تَظْهَرُونَ ۚ وَمَا جَعَلَ

He made | and not | (as) your real mothers | of them | you declare to be like your mother's back | whom | your wives
whom you declare (to be your mothers), your real mothers nor your adopted sons as your own

أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُولُ الْحَقَّ

the truth | says | and Allah | with your mouths | (is) your saying | that | your real sons | your adopted sons
sons? These are mere words which you utter with your mouths; but Allah declares the truth and

وَهُوَ يَهْدِي السَّبِيلَ ۚ أَدْعُوهُمْ إِلَىٰ آبَائِهِمْ ۚ هُوَ أَقْسَطُ عِنْدَ اللَّهِ

Allah | with | (is) more just | that | by (after) their fathers | call them | (to) the (Right) Way | guides | and He
guides to the (right) path. (4) Call them (your adopted sons) after their fathers; that is more just in

فَإِنْ لَّمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

and your freed slaves | the religion (Islam) | in | (call them) your brothers | their fathers | you know | not | but if
the sight of Allah. If you do not know their fathers, then they are your brothers in the faith and

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۚ وَلَكِنْ مَّا تَعَمَّدَتْ

deliberately intended | what | except | therein | you make a mistake | in what | sin | on you | and there is no
your friends. There is no fault in you if you make mistake but that which your hearts intend

قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۚ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ

to the believers | (is) closer | the Prophet | Most Merciful | Oft-Forgiving | Allah | and is | your hearts
purposely. Allah is Forgiving and Merciful.(5) The prophet is nearer to the believers

مِن أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ

some of them | blood relations | and those who are | (are) their mothers | and his wives | their themselves | than
than their selves. His wives are their mothers. Blood relations are closer to one another

أُولَىٰ بَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ

that | except | and the emigrants | the believers | than | (of) Allah | the Decree | in | to each other | (are) closer
in the Book of Allah than to other believers or muhajirs, nevertheless you should

تَفْعَلُوا إِلَىٰ أَوْلِيَٰكُمْ مَّعْرُوفًا كَانَ فِي ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ٦

written | Book (of Divine Decrees) | in | this | has been | kindness | your brothers | to | you do
act towards your friends honourably. Such is the writing in the Book (of Decrees of God). (6)

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ

Noah | and from | and from you | their covenant | the Prophets | from | We took | and (remember) when
And (remember) when We took from the prophets their covenant and from you, from Noah

وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا

covenant | from them | We took | (of) Mary | son | and Jesus | and Moses | and Abraham
and Abraham, from Moses and Jesus, the son of Mary. We took from them, a solemn

عَلِيْقًا ٧ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ

for the disbelievers | and He has prepared | their truth | about | the truthful | that He may ask | a strong
covenant. (7) So that Allah might question the truthful about their truthfulness. But for the

عَذَابًا أَلِيمًا ٨ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ

when | to you | (of) Allah | favour | remember | believe | who | O you | Painful | a torment
unbeliever, He has prepared a woeful punishment. (8) O Believers, remember Allah's favour on you

جَاءَكُمْ جُنُودٌ فَارْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ

not | and forces (soldiers) | winds | against them | and We sent | hosts (soldiers) | there came against you
when there came against you hosts. We sent against them a wind and soldiers you could not

تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ٩ إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ

above you | from | they came upon you | when | All-Seer | you do | of what | Allah | and is | you saw them
see. Allah saw all that you were doing. (9) When they came on you from above you and from

وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ

the throats | the hearts | and reached | the eyes | grew wild | and when | you | below | and from
below you and when the eyes grew wild and the hearts reached your throats, and you imagined

وَتَطَّوَّنَ بِاللَّهِ الظُّنُونًا ١٠ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا

and shaken | the believers | were tried | there | all doubts | about Allah | and you were doubting
(various vain) thoughts about Allah. (10) There the believers were put to proof, there

زَلْزَالًا شَدِيدًا ۝ وَإِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ

their hearts | in | and those (who) | the hypocrites | said | and when | a mighty | a shake
they were shaken with a mighty shaking.(11) The hypocrites and those in whose hearts there is

مَرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝ وَإِذْ قَالَتْ

said | and when | delusioun | but | and His Messenger | Allah | did promise | not | (is) a disease (doubt)
disease (of doubts) said: 'Allah and His Apostle promised us nothing but delusion.' And when a

طَائِفَةٌ مِنْهُمْ يَا هَلْ يَأْتِيكُمْ مَقَامَكُمْ فَاجْعَلُوا

therefore go back | for you | stand | (there is) not | (of) Yathrib | O people | of them | a party
party of them said: 'People of Yathrib, you cannot stand much longer (against the enemy attack)

وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا

and not | lie open | our homes | truly | saying | (of) the Prophet | of them | a band | and ask for permission
therefore go back.' (12) And yet a part of them asked leave of the Prophet, saying: 'Our homes lie

مَع هِيَ بَعُورَةٌ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ۝ وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ

from | on them | had entered | and if | to flee | but | they wished | not | lay open | they are
open (are defenceless) whereas they lay not open. They only wished to flee.(13) And if they (the

أَقْطَارِهَا ثُمَّ سَأَلُوا فَتَنَةً لَتَأْتِيَهَا

they would have committed it | to trial (i.e. renegade from Islam to polytheism) | they had been exhorted | then | all its sides
enemy) were to be entered upon from the sides of the (City) and they were asked to sedition (to

وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ۝ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ

Allah | made a covenant with | they had | and indeed | a little | but | with it | they would have hesitated | and not
renegade from Islam to polytheism), they would have committed it with none but a brief delay.(14) They

مِنْ قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ وَكَانَ عَهْدُ اللَّهِ سَعْدًا ۝ قَدْ

Say | answered for | Allah | covenant with | and (must) be | their backs | to turn | not | before
swore to Allah before that, never to turn their backs (in fight) and an oath to Allah must be answered for.(15)

لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا

not | and then | killing | or | death | from | you flee | if | flight | avail you | will never
Say: 'Nothing will your flight profit you. If you escaped from death or killing, you would enjoy

تَنْتَعُونَ إِلَّا قَلِيلًا ۝ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ

He intends | if | Allah | from | can protect you | who | he | who is | Say | a little | but | you will enjoy
this world only for a little while.'(16) Say: 'Who can protect you from Allah if He intends harm for

يَكُمُ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ

other than | for themselves | they will find | and not | mercy | on you | intends | or | harm | for you
you or intends mercy for you? They shall find none besides Allah protector

اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ

those who keep back (men) from fighting | Allah | knows | verily | a helper | nor | a protector (guardian) | Allah
or helper.(17) Allah already knows those of you who hold others back (from

مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ

they (themselves come) | and not | towards us | come here | to their brothers | and those who say | from among you
fighting in Allah's cause); who say to their brothers: 'Join our side,' and While they (themselves) seldom take

الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشْجَاءَ عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ

you will see them | fear | comes | then when | towards you | being miserly | a little | except | (to) the battle
part in the fighting, except a little (18) being very reluctant to (assist) you. When fear comes, they look to you

يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشى عَلَيْهِ مِنَ الْمَوْتِ

death | (from) | over him | hovers | like (those of) one whom | their eyes | revolving | to you | looking
(for help), their eyes rolling like one who faints from death. But when the fear is past, they assail

فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنِّ حِدَادٍ أَشْجَاءَ عَلَى الْخَيْرِ

good | towards | miserly | sharp | with tongues | they will smite you | the fear | departs | but when
you with their sharp tongues, (and) only covetous of goods

أُولَئِكَ لَمْ يُوْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكُمْ عَلَى

for | that | and is | their deeds | Allah | therefore makes fruitless | have believed | not | such
(demanding part of the booty.) Such have not believed. Therefore, Allah makes their deeds

اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ

should come | and if | have withdrawn | not | the confederates | they think | is ever easy | Allah
fruitless. That is easy for Allah.(19) They think the Confederates have not yet departed. Indeed, if

الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنِ

about | asking | the bedouins | among | in the deserts | they were | if | they would wish | the confederates
the Confederates should come (again) they would wish that they were in the desert among the

أَنْبِيَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَّا قَتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ

you | have | indeed | little | but | they would fight | not | among you | they were | and if | your news
wandering Arabs asking news of you; but were they with you, they would fight but little.(20) You

فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ

and Day | Allah | hopes (looks to) | (was) | for him who | good | an example | of Allah | the Messenger of | in
have a good example (of conduct) in Allah's Apostle (to follow), for anyone who looks to Allah

الْآخِرَ وَذَكَرَ اللَّهُ كَثِيرًا ۝٢١ وَ لَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا

they said | the confederates | the believers | when saw | and | much | Allah | and remembers | the Last
and the Last Day and remembers Allah much.(21) When the true believers saw the Confederates

هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ

and His Messenger | Allah | and had spoken the truth | and His Messenger | Allah | Promised us | what | this is
they said: 'This is what Allah and His Apostle have promised us: surely Allah and His apostle

وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۝٢٢ مِّنَ الْمُؤْمِنِينَ رِجَالٌ

(are) men | the believers | among | and submissiveness | in faith | except | increased them | and not
had spoken the truth.' And this only increased their faith and submission.(22) Among

صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ

have fulfilled | who | of them (are) | (on it) | Allah | they made covenant with | to what | who have been true
the believers, there are men who have been true to their covenant with Allah. Some have

نَجْوَاهُ ۖ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا

they changed (their covenant) | but never | are waiting | (are) who | some of them | and | their obligations (have become martyrs)
fulfilled their vow by death and some are still awaiting and they have not changed in

تَبَدُّلًا ۝٢٣ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن

if | the hypocrites | and punish | for their truth | the men of truth | Allah | that may reward | in the least
the least, that (23) Allah may reward the truthful for their truthfulness and punish the hypocrites if

شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝٢٤ وَرَدَّ اللَّهُ

Allah | and drove back | Most Merciful | Oft-Forgiving | (is) | Allah | verily | (on) them | forgive | or | He will
He will or turn to them in mercy. Allah is Forgiving and Merciful.(24) Allah drove back the

الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَاللَّهُ الْغَنِيُّ

(for) the believers | Allah | and is Sufficient | advantage | they gained | not | in their rage | disbelieved | those who
unbelievers in their rage, and they gained no advantage. And Allah sufficed for the believers in

الْقِتَالِ ۗ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ۝٢٥ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ

backed them | those who | and brought down | All-Mighty | All-Strong | Allah | and is | the fighting
the fighting, Allah is Ever Strong, Mighty.(25) He brought down from their strongholds

مِّنْ اَهْلِ الْكِتَابِ مِنْ صَيَّصِيْمٍ وَقَذَفَ فِي قُلُوْبِهِمْ

their hearts | into | and cast | their forts | from | (of) the Scripture | the people | of
those who had supported them from among the People of the Book and cast terror into their

الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَتَاَسِرُوْنَ فَرِيْقًا ۝۲۶ وَاُوْرَثَكُمْ

and He caused you to inherit | a group | and you made captives | you killed | a group | terror
hearts, so that some you killed and others you took captive.(26) He made you heirs of

اَرْضَهُمْ وَدِيَارِهِمْ وَاَمْوَالِهِمْ وَاَرْضًا لَّمْ تَطُوْهَا

you had trodden | not | and a land which | and their riches (wealth) | and their houses | their lands
their land, their houses, and their goods, and of yet another land on which you had

وَكَانَ اللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرًا ۝۲۷ يَا أَيُّهَا النَّبِيُّ قَدْ لَارَوْا جَكَ

to your wives | Say | Prophet | O | Able to do | thing | every | (on) | Allah | and is
never set foot before. Truly, Allah has power over all things.(27) O Prophet, say

اِنْ كُنْتُمْ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ

then come | and its glitter | worldly | the life | you desire | you (are) | if
to your wives: 'If you seek the life of this world and all its finery, come, I will make

اَمْتَعِكْنَ وَاَسْرِحْكِنَّ سَرَاحًا جَبِيْلًا ۝۲۸ وَاِنْ

and if | in a handsome | manner (divorce) | and set you free | I will make you a provision
provision for you and set you free in a handsome manner.(28) But if you seek

كُنْتُمْ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالْاٰدَارَ الْاٰخِرَةَ فَاِنَّ

then verily | (of) the Hereafter | and the Home | and His Messenger | Allah | desire | you
Allah and His Apostle and the Hereafter, know that Allah has prepared a rich

اللّٰهُ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُمْ اَجْرًا عَظِيْمًا ۝۲۹ يَا أَيُّهَا النَّبِيُّ

(of) the Prophet | O wives | an enormous | reward | amongst you | for the good-doers | has prepared | Allah
reward for those of you who do good works.(29) Wives of the Prophet!

مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُّبِيْنَةٍ يُضَعَفْ لَهَا

for her | will be doubled | open | illegal sexual intercourse | of you | commits | whoever
Those of you who commit a manifest indecency, the punishment

الْعَذَابِ ضِعْفَيْنِ وَكَانَ ذٰلِكَ عَلَىٰ اللّٰهِ يَسِيْرًا ۝۳۰

(is) easy | Allah | for | that | and is | (twice) | the torment
would be doubled to her and that is ever easy for Allah.(30)