

وَمَنْ يَقْنِتْ مِمَّنْ لَدُنَّ اللَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا

righteous good deeds | and does | and His Messengers | to Allah | of you | is obedient | and whoever

But those of you who obey Allah and His Apostle and do good works, We shall pay

تُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ٣١

a noble | provision | for her | and We have prepared | twice | hereward | We shall give her

her, her wage twice over. We have prepared for her a generous provision.(31)

يَا أَيُّهَا النَّبِيُّ لَسْتَنَ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا

then not | you fear (Allah) | if | women | (from) | like any other | you are not | (of) the Prophet | wives

O Wives of the Prophet! you are not like other women. If you keep your duty (to Allah) then, do

تَخَضَعْنَ بِالْقَوْلِ فِيْطَعَهُ الَّذِي فِي قَلْبِهِ مَرَضٌ

(is) a disease | his heart | in | who | lest he should be moved with desire | in speech | be soft

not be soft of speech so that he in whose heart is sickness, may be moved with desire. But

وَقُلْنَ قَوْلًا مَّعْرُوفًا ٣٢ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ

display yourselves | and do not | your homes | in | and stay | good | a word | but speak

speak in an honourable manner.(32) Stay in your homes and do not display your finery as like

تَبَرَّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ

and give | Prayer | and offer perfectly | the first (one) | (of) the times of ignorance | (like) display

that of the former Times of Ignorance. Attend to your prayers, give alms to the poor, and obey

الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ

from you | to remove | Allah | wishes | only | and His Messenger | Allah | and obey | Zakat

Allah and His Apostle. Allah only wishes to remove uncleanness from you, Members of the

الرِّجْسِ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣ وَاذْكُرْنَ

and remember | perfectly | and to purify you | (of) the house (of the Prophet) | O Family | evil deeds

Family, (of the prophet) and to purify you with a thorough purification.(33) Bear in mind that which are

مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ

is | Allah | verily | and the wisdom | (of) Allah | the Verses | from | your house | in | is recited | that which

recited in your houses of the revelations of Allah and wisdom. Verily, Allah is ever

لَطِيفًا خَبِيرًا ٣٤ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

and the believers (female) | the believers (male) | verily | Well-Acquainted | Most Courteous/Subtle

subtle, Aware.(34) For Muslim men and women, for believing men and women; for



وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ

and the obedient (females) | and the obedient (males) | and the devout (female) | and the devout (male)  
devout men and women; for men and women who

وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ

and those men who are patient | and those women who are truthful | and those men who are truthful  
are truthful; for men and women who are patient;

وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ

and those women who are patient | and those men who are humble | and those women who are patient  
for men and women who humble themselves; for men

وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ

and those men who fast | and those women who give charity | and those men who give charity  
and women who give charity; for men and women who fast;

وَالصَّابِتِ وَالْحَفِظِينَ قُرُوجَهُمْ وَالْحَفِظَاتِ

and those women who guard (it) | their chastity | and those men who guard | and those women who fast  
for men and women who guard their chastity; and for men

وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ

has prepared | and those women who remember (Allah) | much | Allah | and those men who remember  
and women who remember Allah much - for them all, Allah has

اللَّهُ لَهُمْ مَغْفِرَةٌ وَأَجْرًا عَظِيمًا ﴿٣٥﴾ وَمَا كَانَ لِمُؤْمِنٍ

for a believing devout man | it is | and not | a great | and reward | forgiveness | for them | Allah  
prepared forgiveness and a great reward.(35) It is not for a believing man or

وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ

there should be | that | a matter | and His Messenger | Allah | decreed | when | a believing devout woman | and not  
a believing woman when a matter has been decided by Allah and His Apostle,

لَهُمْ الْخَيْرُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

and His Messenger | Allah | disobeys | and whoever | their decision | in | any option | for them  
to have any option about their decision. He that disobeys Allah and His

فَقَدْ ضَلَّ صُلًّا مُبِينًا ۗ وَإِذْ تَقُولُ لِلَّذِي

to him | you said | and (remember) when | clear | (into) error | he has strayed | indeed  
Apostle strays far indeed.(36) And (remember) when you said to the man whom



أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ

to yourself | keep | to him | and you have done favour | on him | Allah | has bestowed Grace

Allah and yourself have favoured: 'Keep (in wedlock) your wife and fear Allah.' You

زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ

will make (it) manifest | Allah | what | yourself | in | but you hide | Allah | and fear | your wife

sought to hide in your heart what Allah was to reveal fearing the people

وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى

accomplished | so when | you should fear Him | that | had better right | and Allah | the people | and you fear

whereas Allah had a better right that you should fear Him. And when Zayd had

زَيْدًا مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِيَكُنْ عَلَيْكَ

on | there may be | not | so that | We gave her to you in marriage | (his) desire | from her | Zaid

dissolved (his marriage) with her, We gave her to you in marriage, so that it should not be

الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا

they have accomplished | when | (of) their adopted sons | (of) the wives | in (respect) | blame | the believers

difficult for believers in respect of the wives of their adopted sons if the later have dissolved

مِنْهُمْ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۗ مَا كَانَ عَلَى

on | is | (there) not | fulfilled | (of) Allah | command | and must be | their desire | from them

(their marriage) with them and Allah's command must be fulfilled. (37) There is no blame on the

النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي

with | (of) Allah | way | for him | Allah | has made legal | in that which | blame | any | the Prophet

Prophet for doing what is sanctioned for him by Allah. Such was the way of Allah (with the

الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ۗ

a determined | a decree | (of) Allah | command | and is | before | have passed away | those who

prophets) who passed away before (him). And the command of Allah is a decree determined. (38)

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا

anyone | fear | and do not | and fear Him | (of) Allah | the Messages | convey | those who

(It is the practice of those) who preach the Messages of Allah, fearing Him and fearing none

إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ۗ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ

(of) any man | father | Muhammad | is | not | as a Reckoner | is Allah | and is sufficient | Allah | except

besides Allah. Sufficient is Allah's reckoning. (39) Muhammad is not the father of any one of your



مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

of the Prophets | and the last | (of) Allah | (he is) the Messengers | but | yourmen | of  
men but Apostle of Allah and the last (end) of the Prophets. Allah is Aware

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ

Allah | remember | believe | who | O you | All-Aware | thing | of all | Allah | and is  
of all things. (40) Believers, remember Allah frequently: (41)

ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي

who | He (it is) | and afternoon | morning | and glorify His Praises | with much | remembrance  
praise Him morning and evening. (42) He it is who blesses you and

يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى

into | darkneses | from | that He may bring you out | and His angels | unto you | sends blessings  
His angels to bring you out from darkness into light. He is Ever Most Merciful to

النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ

they shall meet Him | on the day | their greetings | Merciful | to the believers | and He is | light  
the believers. (43) Their greeting on the Day they meet Him, shall be: 'Peace!'

سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا

surely We | Prophet | O | a generous | a reward | for them | and He has prepared | (will be) peace  
A rich reward He has prepared for them. (44) O Prophet! We have sent you forth

أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ

Allah | to | and a caller | and a warner | and a bearer of good news | as a witness | have sent you  
as a witness, a bearer of good news, and a warner; (45) Calling men to Allah by His

بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ

that | the believers | and give glad tidings to | spreading light | and a lamp | by His permission  
leave and (like) a shining lamp. (46) Announce to the believers the good news

لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ الْكَافِرِينَ

the disbelievers | obey | and do not | a Great | Bounty/ Grace | Allah | from | for them is  
that they will have great bounty from Allah. (47) Do not obey the unbelievers and the

وَالْمُنَافِقِينَ وَدَعْ أذْهَبَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى

and is sufficient | Allah | in | and put your trust | their harm | and disregard | and the hypocrites  
hypocrites: and harm them not (till you are ordered). Put your trust in Allah; Allah



بِاللَّهِ وَكَيْلًا ۖ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ

and then | believng women | you marry | when | believe | you who | O | as a Trustee | Allah  
is your All-sufficient Guardian.(48) Believers, if you marry believing women

طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ

you have | not | you have sexual intercourse with them | that | before | divorce them  
and divorce them before you have touched them, then no waiting- period

عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمِنْ تَعَوُّهُنَّ

so give them a present | that you count in respect of them | (Iddah) divorce waiting period | of | on them  
have you to count in respect of them. So provide well for them and set them free

وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ۖ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ

to you | have made lawful | verily We | Prophet | O | in a handsome | in a manner | and set them free  
in a handsome manner.(49) O Prophet! We have made lawful to you your wives

أَزْوَاجَ الَّتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ

your right hand | possess | and those whom | their bridal money | you have paid | to whom | your wives  
to whom you have paid their dowers and those whom your right hand possesses

مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ

and the daughters | (of) your paternal uncle | and the daughters | to you | Allah | has given | from those that  
out of the spoils of war that Allah has given you and; the daughters of your paternal

عَمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَلَّتِكَ

(of) your maternal aunts | and the daughters | (of) your maternal uncle | and the daughters | (of) your paternal aunts  
and maternal uncles and of your paternal and maternal aunts who migrated with you;

الَّتِي هَاجَرْنَ مَعَكَ وَأَمْرًا مُمُؤِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ

if | to the Prophet | herself | she offers | if | believing | and a woman | with you | migrated | who  
and any other believing woman who gives herself to the prophet if the prophet wishes

أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ

the believers | other that | for you | a privilege | marry her | to | the Prophet | wishes  
to take her in marriage. (This is) only for you and not for the Believers (at large). We

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ

possess | and those whom | their wives | about | upon them | We have enjoined | what | We know | indeed  
know what We have imposed on them concerning their wives and what their



أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ

Allah and is a difficulty on you there should be in order that not their right hands right hand possesses, so that there should be no difficulty for you. Allah is Forgiving

غَفُورًا رَحِيمًا ٥٠ تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَتُؤْتِي

and you may receive of them you will whom you can postpone Most Merciful Oft-Forgiving and Merciful.(50) You may postpone (the turn of) any of them you please and invite

إِلَيْكَ مَنْ تَشَاءُ وَمَنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا

it is no you have set aside of those whom you desire and whomsoever you will whom to you any you please. There is no blame on you if you receive any of those whose (turn)

جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ

they grieve and not (their eyes) may be cooled that better that is on you sin you have (temporarily) set aside. So it is likelier they will be comforted and not sorrow, and may

وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ

your hearts in what is knows and Allah all of them you give them with what may be pleased and all be pleased with what you give them. Allah knows what is in your hearts and Allah

وَكَانَ اللَّهُ عَلَيْهَا حَلِيمًا ٥١ لَا يَحِلُّ لَكَ النِّسَاءُ

(to marry) women for you lawful it is not Most forbearing All-Knowing Allah and is Ever is All-Knowing, Most Forbearing.(51) It is unlawful for you (to take) more wives after

مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَجَبَكَ

attracts you even though other wives for them change to and nor after this this or to change them (your present) wives for other women, though their beauty please you,

حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ

all over Allah and is Ever your right hand possess those whom except their beauty except where those whom your right hand possesses (as handmaids). Allah is Ever a Watcher

شَيْءٍ رَّقِيبًا ٥٢ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ

of the Prophet the houses enter not believe you who O a watchers things over all things.(52) Believers! do not enter the houses of the Prophet for a meal without

إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ

for its preparation to wait (and then) not a meal for to you permission is given when except waiting for the proper time, unless you are given leave. But if you are invited, enter,



وَلَكِنْ إِذَا دُعِيتُمْ فَأَدْخُلُوا قِيَادًا طَعَمْتُمْ فَانْتَشِرُوا

(then) disperse | you have taken your meal | and when | (then) enter | you are invited | when | but  
and when you have eaten, disperse. Do not engage in (familiar)

وَلَا مُسْتَأْنِسِينَ لِحَدِيثِ إِنْ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ

the Prophet | annoying | (is) | such (behaviour) | verily | for a talk | sitting (to enjoy) | and not (without)  
talk. Verily, this annoys the Prophet and he is shy of (asking) you

فَيَسْتَحْي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْي مِنَ الْحَقِّ وَإِذَا

and when | the truth | of | is shy | not | but Allah | of (asking) you | and he is shy  
(to go); but Allah is not shy of (telling you) the truth. If you ask (his

سَأَلْتَهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ

(is) purer | that | a screen | behind | from | (then) ask them | for anything | you ask them (his wives)  
wives) for anything, ask them from behind a curtain. This is more

لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ

Messenger | annoy | to | (proper) for you | it is | and not | and their hearts | for your hearts  
chaste for your hearts and their hearts. You must not annoy Allah's

اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ

that | verily | ever | after him | his wives | you should marry | that | and | (of) Allah  
Apostle, nor shall you ever marry his wives after him; this would be

كَانَ عِنْدَ اللَّهِ عَظِيمًا ۝٥٣ إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ

verily | conceal it | or | anything | you reveal | whether | an enormity | Allah | with | shall be  
a grave offence in the sight of Allah.(53) Whether you reveal a thing or conceal it,

اللَّهُ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝٥٤ لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ

their fathers | in | on them | sin | (it is) no | All-Knower | thing | of every | is | Allah  
Allah has knowledge of all things.(54) It is no blame on them (the prophet's wives

وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ

the sons | nor | (of) their brothers | the sons | nor | (of) their brothers | nor | their sons | nor  
if they appear unveiled before their fathers or their sons or their brothers or their brothers' sons,

إِخْوَانِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ

Allah | and fear | their right hands | possessed | what | nor | their women | nor | (of) their sisters  
their sisters' sons, their women, and those whom their right hands possess (female slaves), and



إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝٥٥ إِنَّ اللَّهَ وَمَلَائِكَتَهُ

and His angels | Allah | verily | a witness | thing | every | over | is | Allah | verily  
fear Allah, for Allah is witness to all things. (55) Allah and His angels shower

يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ

on him | send your blessings | believe | you who | O | the Prophet | on | send blessings  
blessings on the Prophet. O believers, do you also bless him and greet him with a worthy

وَسَلِّمُوا تَسْلِيمًا ۝٥٦ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ

has cursed them | and His Messenger | Allah | annoy | those who | verily | with greetings | and greet (him)  
salutation. (56) Those who annoy Allah and His Apostle - Allah has cursed them in this

اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ۝٥٧

a humiliating | torment | for them | and has prepared | and the Hereafter | the world | in | Allah  
world and in the Hereafter and, He has prepared for them a shameful punishment. (57)

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا

they committed | what | without | and the believing women | the believing (men) | annoy (harm) | and those who  
Those who annoy believing men and believing women undeservedly (without their

فَقَدْ أَحْتَمَلُوا بُهْتَانًا وَإِنَّمَا مُبِينًا ۝٥٨ يَا أَيُّهَا النَّبِيُّ قُلْ

tell | Prophet | O | a plain | and sin | the crime of slander | they bear | then indeed  
earning it) shall bear the guilt of slander and a gross sin. (58) O Prophet! tell your

لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ

over them | to draw | (of) the believers | and the women (wives) | and your daughters | to your wives  
wives, your daughters and the wives of believers to draw their veils close round them

مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا

so as not | they should be known | that | (will be) better | that | their cloaks/ veils | that  
(all over their bodies). That would be more likely to distinguish them (as free respectable

يُؤْذِينَ ۝٥٩ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٦٠ لَيْسَ لِمَنْ

not | if | Most Merciful | Oft-Forgiving | Allah | is | and | they will be annoyed (harmed)  
women) so as not to be molested. And Allah is Forgiving and Merciful. (59) If the hypocrites and

يَنْتَهُكَ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ

and those who spread false news | (is) a disease | their hearts | in | and those whose | the hypocrites | cease  
those who have disease in their hearts and the scandal-mongers of Madinah do not



فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ

they will be able to stay as your neighbours | not | then | them | We shall let you overpower | Al Madinah | in  
desist, We will certainly let you overpower them and then they will not be (able to stay in it) as

فِيهَا إِلَّا قَلِيلًا ٢٠ مَلْعُونِينَ أَيْنَمَا تُقَفُوا أُوذُوا

they shall be seized | they are found | wherever | accursed (they are) | a little while | but | in it  
your neighbours but for a while. (60) Cursed they shall be, wherever they are found, they will be

وَقُتِلُوا تَقْتِيلًا ٢١ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا

passed away | (of) those who | in the case | (of) Allah | (that was) the way | with (a terrible) slaughter | and killed  
seized and put to death. (61) Such has been the way of Allah with those who have gone before

مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ٢٢ يَسْأَلُكَ النَّاسُ

people | ask you | a change | (of) Allah | in the way | you will find | and never | before  
them. You shall find no change in Allah's ways. (62) People ask you about the Hour (of

عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ

will make you know | and what | Allah | (is) with | the knowledge of it | only | Say | the Hour | about  
Doom). Say: 'The knowledge of it is with Allah alone. What shall make you know? It may well be

لَعَنَ السَّاعَةَ تَكُونُ قَرِيبًا ٢٣ إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ

and has prepared | the disbelievers | has cursed | Allah | verily | near | is | the Hour | it may be  
that the Hour is near at hand.' (63) Allah has laid His curse upon the unbelievers and prepared for

لَهُمْ سَعِيرًا ٢٤ خٰلِدِينَ فِيهَا اَبَدًا لَا يَجِدُونَ وَّلِيًّا وَلَا

nor | a protector | they will find | neither | forever | therein | they will abide | a flaming Fire | for them  
them a blazing Fire. (64) Abiding there for ever, they shall find neither protector nor

نَصِيرًا ٢٥ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ

they will say | the fire | in | their faces | will be turned over | on the day (when) | a helper  
helper. (65) On the Day when their faces are turned over in the Fire, they shall say:

يٰلَيْتَنَا اَطَعْنَا اللَّهَ وَاَطَعْنَا الرَّسُوْلًا ٢٦ وَقَالُوا رَبَّنَا

Our Lord | and they will say | the Messenger | and obeyed | Allah | obeyed | O would that we had  
'Would that we had obeyed Allah and the Apostle!' (66) And they shall say: 'Lord, We

اِنَّا اَطَعْنَا سَادَتَنَا وَاكْبَرَاءَنَا فَاضَلُّوْنَا السَّبِيْلًا ٢٧ رَبَّنَا

Our Lord! | the (right) way | and they misled us (from) | and our great ones | our chiefs | obeyed | verily we  
obeyed our chiefs and our great ones, but they misled us from the (Right) Way. (67)



أَتَاهُمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا

O you | a mighty | with a curse | and curse them | torment | (of) | double | give them  
Lord, let their punishment be doubled; lay on them a mighty curse.'(68) Believers

الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ

Allah | but cleared him | Moses | annoyed | like those who | be | not | believe | who  
be not as those who hurt Moses but Allah cleared him of that which they

مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

believe | who | O you | honourable | Allah | with (to) | and was he | they alleged | of that which  
said and he was well - esteemed in Allah's sight.(69) Believers, fear Allah and

اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ

your deeds | for you | He make sound | straight to the point | a word | and speak | Allah | fear  
speak words straight to the point.(70) He will set right your works for you and

وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ

won | has indeed | and His Messenger | Allah | obeys | and who | your sins | you | and forgive  
forgive you your sins. He who obeys Allah and His Apostle has already gained

قَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ

and the earth | the heavens | to | the Trust | We did offer | truly | a great | a victory  
the highest achievement. (71) We did indeed offer the Trust to the heavens and to the earth,

وَالجِبَالِ فَابْتَأَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا

but bore it | of it | and were afraid | bear | to | but they declined | and the mountains  
and to the mountains, but they declined to bear it, and were afraid of it. Man undertook

الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ

Allah | to punish | ignorant | unjust (to himself) | was | verily | man  
to bear it, he was indeed unjust and ignorant of its (results).(72) Allah will

الْمُتَّقِينَ وَالْمُتَفِقِينَ وَالْمُتَفِقَاتِ وَالْمُشْرِكِينَ

and those men who associate partners with Allah | and hypocrites (women) | the hypocrites (men)  
surely punish the hypocrites, men and women, and the unbelievers,

وَالْمُشْرِكَاتِ وَاللَّهُ عَلَى

on | Allah | and will pardon | and those women who associate partners with Allah  
both men and women; but Allah pardons believing men and



الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٧٣)

Most Merciful | Oft-Forgiving | Allah | and is | and the believing women | the believing men  
believing | women. | Allah | is | Forgiving | and | Merciful.(73)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَسُوْرَاتِ الْاَنْبِيَاءِ  
وَالْحَمْدُ لِلَّهِ الَّذِي  
بَدَأَ خَلْقَ الْاِنْسَانِ  
مِنْ طِينٍ ثُمَّ سَوَّاهُ  
وَرَفَعَهُ فِي سُلْبِ الْاَنْبِيَاءِ  
وَالْحَمْدُ لِلَّهِ الَّذِي  
بَدَأَ خَلْقَ الْاِنْسَانِ  
مِنْ طِينٍ ثُمَّ سَوَّاهُ  
وَرَفَعَهُ فِي سُلْبِ الْاَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ

the heavens | (is) in | all that | to Him (belongs) | who | (are) to Allah | all the praise and thanks

Praise be to Allah, to whom belongs whatsoever is in the heavens and whatsoever

وَمَا فِي الْأَرْضِ وَهُوَ الْحَكِيمُ الَّذِي لَهُ مَا فِي الْأَرْضِ وَهُوَ

and He is | the Hereafter | in | are all the praises and thanks | (and) His | the earth | (is) in | and all that  
is on the earth. His is all the praises in the Hereafter and He is the Wise, the

الْحَكِيمُ الَّذِي يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا

and the which | the earth | into | goes | that which | He knows | All-Aware | (is) the All-Wise  
All-Knowing.(1) He knows all that goes into the earth and all that comes

يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ

goes up | and that which | the heaven | from | comes down | and that which | of it | comes out  
forth from it; all that comes down from heaven and all that goes up to it.

فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ وَقَالَ الَّذِينَ كَفَرُوا لَا

will not | disbelieve | those who | and said | the Oft-Forgiving | (is) the Most Merciful | and He | to it  
He is the Merciful, the Forgiving.(2) The unbelievers say: 'The Hour of

تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ

(of) Unseen | All-Knower | it will surely come to you | by My Lord | yes | Say | the Hour | come to us  
Doom will never come to us' Say: 'No, by my Lord, it shall come to

لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي

in | nor | the heavens | in | (of) an atom | the weight | from His knowledge | escapes | not even  
you, (by Him) who knows the unseen. Not an atom's weight in heaven

الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ

a Book | in | but (it is) | greater | nor | that | than | less | nor | the earth  
or earth escapes Him; nor is there anything smaller or greater but is in



قَبِيْنٌ ۝ لِيَجْزِيَ ۝ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ ۝ اُولٰٓئِكَ

those (are) | good deeds | and do | believe | those who | that He may recompense | a clear  
a clear record. (Book) (3) That He may reward those who believe and do good works;

لَهُمْ ۝ مَّغْفِرَةٌ ۝ وَرِزْقٌ كَرِيْمٌ ۝ وَالَّذِيْنَ سَعَوْا فِيْ

against | strive | but those who | generous | and a provision | forgiveness | for whom (there is)  
Theirs shall be forgiveness and a generous provision. (4) But those who

اٰتَيْنَا مُعْجِزٰتِنَا ۝ اُولٰٓئِكَ لَهُمْ ۝ عَذَابٌ مِّنْ رَّجْزٍ

Scourge | (of) | a torment | for whom (there is) | those | to frustrate them | Our Signs  
strive to belittle Our revelations shall suffer the punishment of a harrowing

اَلِيْمٌ ۝ وَيَرٰى الَّذِيْنَ اُوْتُوْا الْعِلْمَ الَّذِيْ اُنزِلَ اِلَيْكَ

to you | is revealed | that what | knowledge | have been given | those who | and see | painful  
scourge.' (5) Those to whom knowledge has been given, can see that what has been

مِّنْ رَّبِّكَ ۝ هُوَ الْحَقُّ وَيَهْدِيْٓ اِلَى صِرَاطٍ الْعَزِيْزِ

(of) the Exalted in Might | the Path | to | and it guides | (is) the truth | it | your Lord | from  
sent down to you from your Lord is the truth, leading to the path of the Almighty.

الْحَمِيْدِ ۝ وَقَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكَ عَلٰى رَجُلٍ

a man | to | we direct you | shall | disbelieve | those who | and say | Owner of all Praise  
worthy of all praise. (6) The unbelievers say: 'Shall we show you a man who will tell

يُنَبِّئُكُمْ ۝ اِذَا مُرِّقْتُمْ ۝ كُلَّ مَرْقٍ اِنَّكُمْ لَفِيْ

(will be) indeed in | then, verily you | scattered | fully | you have been scattered | when | who will tell you (that)  
you when you have been utterly torn to pieces, then you will be (raised to life) in a

خَلْقٍ جَدِيْدٍ ۝ اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا ۝ اَمْ بِهِ جِنَّةٌ ۝ بَلْ

no but | a madness | is there in him | or | a lie | Allah | against | has he made | new | creation  
new creation? (7) Has he invented a lie about Allah, or has a spirit (seized) him?' Truly,

الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ ۝ فِي الْعَذَابِ وَالضَّلٰلِ الْبَعِيْدِ ۝

far | and error | torment | (are) in | in the Hereafter | disbelieve | those who  
those who believe not in the life to come are in a torment and in far error. (8)

اَفَلَمْ يَرَوْا اِلٰى مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۝ مِّنَ السَّمَآءِ

the heaven | of | (is) behind them | and what | (is) before them | what | (to) | they see | do not  
Do they not see what is before them and behind them of the heaven and earth?



وَالْأَرْضُ إِنْ نَشَأْ نُخَسِفْ بِهْمُ الْأَرْضُ أَوْ نُسْقِطُ عَلَيْهِمْ

upon them | cause to fall | or | the earth | with them | We shall sink | We will | if | and earth

If We will, We can make the earth to swallow them or let a part of the sky

كَسَفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ لَآيَةٌ لِّكُلِّ عَبْدٍ مُّنبِتٍ ۙ

who turns to Allah | slave | for every | (is) a Sign | this | in | verily | the heaven | of | a piece

fall upon them. Surely there is a sign in this for every penitent man.(9)

وَلَقَدْ آتَيْنَا دَاوُدَ مِمَّا فُضِّلَ بِهِ أَجْرًا ۖ أَوْ يَنْبِئُ

glorify (Allah) | (saying) O you mountains | grace | from Us | on David | We have bestowed | and indeed

And assuredly We gave David grace from Us (saying) O you mountains, echo our praise with

مَعَهُ وَالطَّيْرِ ۗ وَآلْنَا لَهُ الْحَدِيدَ ۖ إِنْ أَعْمَلْ سِغَاتٍ

perfect coats of mail armour | you make | that | the iron | for him | and We made soft | and the birds | with him

him and (also) you birds! And We made the iron soft for him.(10) (saying):

وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي

truly | righteousness | and work you (men) | chain armour | of | and balance weil (the rings)

Make coats of mail and measure well the links. Do what is right: for surely,

بِمَا تَعْمَلُونَ بَصِيرٌ ۗ ۝ وَإِلَّا لَآتَيْنَاكَ الْبَرْقِ ۗ

the wind | and to Solomon (we subjected) | All-Seer (am) | you do | of what

I see the things you do.'(11) To Solomon (We subdued) the wind,

عُدْوَاهَا شَهْرٌ وَرَوَاحُهَا

and its afternoon (stride from midday to sunset) | was a month's (journey) | its morning (stride from sun rise till midnoon)

travelling a month's journey morning, and a month's journey evening. We

شَهْرٌ ۗ وَآسَلْنَا لَهُ عَيْنَ الْقَظْرِ ۖ وَمِنَ الْجِجِّ

the jinn | and from | of (molten) brass | a spring | for him | and We caused to flow | was a month's journey

made a fount of molten brass to flow for him, and jinn who worked in front of

مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزُغْ مِنْهُمْ

of them | turned aside | and whosoever | (of) his Lord | by the leave | in front of him | worked | who

him by leave of his Lord. Those of them who turned aside from Our

عَنْ أَمْرِنَا نَذِقُهُ مِنَ عَذَابِ السَّعِيرِ ۗ

of the blazing Fire | the torment | of | we shall cause him to taste | Our Command | from

Command, We shall cause them to taste the punishment of the flaming fire.(12)



يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَمَمَائِيلٍ وَجِفَانٍ

and basins | and images | high rooms (niches) | of | he desired | what | for him | they worked/ made

They made for him whatever he desired: places of Worship and statues, basins as large as

كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ إِعْمَلُوا آلَ دَاوُدَ شُكْرًا

with thanks | of David | O family | work you | fixed (in their places) | and (cooking) cauldrons | as large as reservoirs

watering-troughs, and fixed cauldrons. We said: 'Work you O family of David with thanks.' Yet

وَقَلِيلٍ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا

nothing | death | for him | We decreed | then when | (are) grateful | My slaves | of | but few

few of My servants are truly thankful. (13) And when We had decreed (Solomon's) death,

دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةَ الْأَرْضِ تَأْكُلُ

which was eating away | (of) the earth | a little creature | except | his death | of | informed them (jinn)

nothing showed them that he was dead until they saw a worm of the earth eating away his staff. And when

مُسَاتَرَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ

the Unseen | known | they had | if | that | the Jinn | saw clearly | he fell down | so when | his stick (cane)

he fell down, the jinn realized that had they had knowledge of what was hidden, they would not

مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ

their dwelling place | in | for Saba | there was | indeed | humiliating | the torment | in | they would have stayed | not

have stayed in the humiliating torment. (14) For the (natives of) Sheba, there was indeed a sign in

آيَةً جَدَّتَيْنِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ

(of) your Lord | the provision | of | eat | and on the left | the right hand | on | two gardens | a Sign

their dwelling-place: two gardens on the right and on the left. We said to them: 'Eat of what your

وَاشْكُرُوا لَهُٓ بَلَدًا طَيِّبَةً وَرَبٌّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا

So We sent | but they turned away | Oft-Forgiving | and a Lord | fair | (for) a land | to Him | and be grateful

Lord has given you and give thanks to Him - a fair land and a Lord,' All-forgiving (15) But they

عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي

which produce | into gardens | their two gardens | and We converted for them | (of) Arim | a flood | against them

turned away. So We sent against them the flood of the Dam and replaced their gardens by two

أَكْلِ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَلِكَ جَزَيْنَاهُمْ بِمَا

because | We requited them | this (is) | few | lote-trees | of | and some | and shrubs | bitter bad | fruits

(other) gardens bearing bitter fruit, tamarisks, and a few lote-trees. (16) Thus We punished them



كَفَرُوا ۖ وَهَلْ نُجِزِي إِلَّا الْكُفُورَ ﴿١٧﴾

those who are ungrateful (disbelievers) | except | We requit (in such a way) | and do? | they were ungrateful  
for their ingratitude: do We punish any but the ungrateful? (17)

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا قُرَى ظَاهِرَةً

to be seen | towns | (in them) | We had blessed | which | the towns | and between | between them | and We placed  
Between them and the cities that We have blessed, We placed towns easy to be seen, and made

وَقَدَرْنَا فِيهَا السَّيْرَ سَيْرُوا فِيهَا لَيْلَىٰ وَأَيَّامًا مَّأْمُونًا ﴿١٨﴾

safely | days | nights | in them | travel | (of) Journey | between them | and We made stages  
travel therein in convenient stages. (We said): 'Travel through them safely by day and night.' (18)

فَقَالُوا رَبَّنَا بَعُدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ

themselves | and they wronged | our journey | between | make the stages longer | Our Lord | but they said  
But they said: 'Lord, make the stages between our journeys longer.' And they wronged

فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ

this | in | verily | scattering | a total | and We scattered them | as tales | so We made them (in the land)  
themselves; so We made them as tales (in the land) and We tore them utterly to pieces. Surely

آيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ

Iblis | about them | did prove true | and indeed | grateful (person) | steadfast | for every (are) indeed Signs  
there is a sign in this for every steadfast, thankful man. (19) Indeed Iblis proved true his opinion

ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ

for him | there was | and not | believers | of | a group | except | and they followed him all | his thought  
of them and they followed him except for a band of true believers. (20) Yet he had no

عَلَيْهِمْ مِّنْ سُلْطٰنٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ

who | from him | in the Hereafter | believes | who | that We might test | except | authority | any | over them  
power over them - except that We might know him who believes in the Hereafter from him who is in

مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾ قُلِ ادْعُوا الَّذِينَ

those who | call upon | say | (is) Watchful | thing | every | over | and your Lord | doubt | (is) in | about it  
doubt about it. And Your Lord watches over all things. (21) Say: 'Call

رَعْبَكُمْ مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ

the heavens | in | of an atom | the weight | they possess | not | Allah | besides | you assert  
on those whom you claim to be (gods) besides Allah. They



وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شَرْكِ وَمَا لَهُ مِنْهُمْ

from among them | is there for Him | not | share | any | in either | have they | nor | the earth | on | nor  
have no power- not the weight of an atom - in heaven or earth, nor have they any share in either.

مِنْ ظَهِيرٍ ۚ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَكَ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ

until | (to him) | He permits | for him whom | except | with Him | intercession | profits | and not | supporter | any  
Nor is any of them a helper of God.'(22) Intercession with Allah profits not except for him to

إِذَا فُزِيَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا

they say | your Lord | has said | what (is it) | they (angels) say | their hearts | from | fear is vanished | when  
whom He gives leave. When fear is removed from their hearts, they shall ask each other: 'What

الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ۚ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ

the heavens | from | gives you provision | who | Say | the Most Great | (is) the Most High | and He | the truth  
said your Lord?' 'The truth,' they will say 'He is the Most High, Most Great.' (23) Say: 'Who

وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ

error | or in | the guidance | (are) on | you | or | and verily We | Allah | Say | and the earth  
provides for you from heaven and earth?' Say: 'Allah. It is certain that we or you are rightly

تُبَيِّنُ ۚ قُلْ لَا نَسْأَلُونَ عَمَّا اجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ۚ

you do | of what | we will be asked | nor | our sins | about | you will be asked | not | Say | a plain  
guided or are in a plain error.'(24) Say: 'you will not be asked of what we committed, nor shall we

قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ

and He | with truth | between us | He will Judge | then | Our Lord | us all together | will assemble | Say  
be asked of what you do.'(25) Say: 'Our Lord will bring us all together, then He will judge

الْفِتَاءِ الْعَلِيمِ ۚ قُلْ أَرُونِي الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

as partners | with Him | you have joined | those who | show me | Say | All-Knowing | (is) the Most Trustworthy Judge  
between us with truth, He is the All-Knowing Judge.'(26) Say: 'Show me those whom you have joined

كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۚ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً

all inclusive | except | We have sent you | and not | the All-Wise | the All-Mighty | (is) Allah | He | but | nay  
with Him as partners. No indeed (there are not any partners with Him). But He is Allah, the Mighty, the Wise.'(27) We have sent you not but

لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۚ

know | not | (of) people | most | but | and warner | as a giver of glad tidings | for mankind  
as a bearer of good tidings and a warner to all mankind. But most of mankind do not know.(28)



وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ لَكُمْ مِيعَادُ

appointment to you Say truthful you are if Promise (is) this when and they say

They ask: 'When will this promise (be fulfilled), if what you say be true?' (29) Say: 'The appointment to

يَوْمٍ لَا تَسْأَخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾ وَقَالَ الَّذِينَ

those who and say put forward nor for an hour (from it) which you cannot put back (is for) a day

you is for a Day which not for one hour can you hold it back, nor can you put it forward.' (30) The

كُفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَ لَوْ تَرَى

you could see but if (was) before it in that which nor Quran in this we believe not disbelieve

unbelievers say: 'We will never believe in this Quran, nor (in the Scriptures which came) before

إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يُرْجَعُ بَعْضُهُمْ إِلَى

to some of them how they will refer their Lord before will be made to stand the wrong-doers when

it.' If only you could see when the wrongdoers shall be made to stand before their Lord! throwing

بَعْضِ الْقَوْلِ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا

had it not been were arrogant to those who were deemed weak those who will say the word others

back the word (of blame) on one another. Those who were deemed weak, will say to those who

أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ

to those who were arrogant those who will say believers we should certainly have been for you

were arrogant 'Had it not been for you, we would have been believers.' (31) Then those who were

اسْتُضْعِفُوا أَكُنْ صَدَدُكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ

nay it had come to you when after guidance from keep you back did we were deemed weak

arrogant will say to those who were deemed weak: 'Was it we who prevented you from Allah's

كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا

were arrogant to those who were deemed weak those who and will say criminals but you were

guidance after it came to you? No but you yourselves were wrongdoers.' (32) 'By no means,'

بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ

and set up in Allah disbelieve to you ordered us when and day by night (it was your) plotting nay, but

those who were deemed weak will say to those who were proud. 'It was (your) scheming night

لَهُ أَتَادَا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَقْلَلَ

iron collars and We shall put the torment they see when the regret and they will conceal rivals to Him

and day, when you commanded us to disbelieve in Allah and set up equals to Him.' And they



فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

do | they used to | what | but | they rewarded | are | disbelieved | (of) those who | the necks | round  
will regret in secret when they see the punishment. We shall put fetters on the necks of the unbelievers.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا

verily we | its wealthy persons | said | but | warner | any | a township | to | We did send | and not  
They will not be requited except for what they did.(33) Never did we send a warner to a town but the wealthy

بِمَا أُرْسِلْنَاهُمْ بِهِ يُكَفِّرُونَ ﴿٣٤﴾ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا

in wealth | (are) more | We | and they say | believe not | with it | you have been sent | in (the Message) which  
in it said: 'We do not believe in that with which you have been sent.'(34) And they said: 'We have more

وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ

the provision | enlarges | my Lord | verily | Say | are going to be punished | we | and not | and in children  
wealth and children. Surely we shall never be punished.'(35) Say: 'My Lord gives provision

لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ

your wealth | and (it is) not | know | not | men | most | but | and restricts | He will | to whom  
abundantly to whom He wills, and sparingly to whom He wills. But most men do not know it.'(36)

وَلَا أَوْلَادُكُمْ بِآتِي تَقَرِّبِكُمْ عِنْدَنَا نَفِيًّا إِلَّا مَن أَمَنَ وَعَمِلَ صَالِحًا

righteous deeds | and does | believes | he who | but | nearer | to us | bring you | that | your children | nor  
It is not your wealth nor your children that shall bring you nearer to Us. But only those who

قَالُوا لِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ

the high dwellings | (will reside) in | and they | they did | for what | two fold | reward | they will have | as for such  
believe and do what is right as for such, theirs will be twofold reward for what they did: they

آمِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي الْبَيْتِنَا مُعْجِزِينَ أُولَئِكَ فِي

to | those | to frustrate (them) | Our Signs | against | strive | and those who | in peace and security  
shall dwell in peace in apartments on high (in Paradise). (37) But those who strive against

الْعَذَابِ مُخَضَّرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ

of | He will | for whom | the provision | enlarges | my Lord | truly | Say | will be brought | the torment  
Our signs to avoid them shall be brought for punishment. (38) Say: 'My Lord gives provision

عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ

(will) replace it | He | anything | of | you spend | and whatsoever | for him | and restricts (also) | His slaves  
abundantly to whom He wills, and sparingly to whom He wills. Whatever you spend (in His



وَهُوَ خَيْرُ الرَّزِقِينَ ﴿٣٩﴾ وَيَوْمَ يَحْشُرُهُمْ جَبِيعًا

all together | He will gather them | and (remember) the day (when) | (of) providers | (is) the Best | and He  
cause) He will replace it. He is the best of providers.' (39) On the day when He gathers them all

ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا

they will say | worship | used to | you | was it these people | to the angels | will say then  
together, He will say to the angels: 'Was it you that these men used to worship?' (40) 'Glory to

سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ

the Jinn | worship | they used to | nay, but | (of) them | instead | (are) Our Lord | you | glory to you  
you!' they will say. 'You are our protector apart from them! They worshiped the jinn, and most of

أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾ فَالْيَوْمَ لَا يَنْلِكَ بَعْضُكُمْ لِبَعْضٍ نَفْعًا

profit | over others | some of you | has power | not | so today | (were) believers | in them | most of them  
them believed in them.' (41) Therefore today you shall have no power to profit or harm

وَلَا ضَرًّا وَتَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ

you used to | which | (of) the Fire | the torment | taste (you) | did wrong | to those who | and We shall say | harm | nor  
one another. To the wrongdoers We shall say: 'Taste the torment of the Fire, which you

بِهَا تَكْذِبُونَ ﴿٤٢﴾ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا

but | this (is) | not | they say | Clear | Our Verses | to them | are recited | and when | deny | (it)  
used to deny.' (42) When Our clear verses are recited to them they say: 'This is nothing

رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنَّا كَانُ يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا

nothing | and they say | your fathers | worship | used to | from that which | hinder you | to | who wishes | a man.  
but a man who would turn you away from that which your fathers used to worship.'

هَذَا إِلَّا إِفْكٌ مُفْتَرَى وَقَالَ الَّذِينَ كَفَرُوا لَوِ لَنَا جَاءَهُمْ

it has come to them | when | in the truth | disbelieve | those who | and say | invented | a lie | but | this (is)  
And those who disbelieve say of the truth when it reaches them: 'This is nothing

إِنْ هَذَا إِلَّا إِسْحَارٌ مُبِينٌ ﴿٤٣﴾ وَمَا آتَيْنَاهُمْ مِنْ كِتَابٍ يَدْرُسُونَهَا

which they could study | Scriptures | (of) | We had given them | and not | evident | magic | but | this (is) | nothing  
but plain magic.' (43) Yet We have given them no scriptures to study nor have

وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

(were) before them | those who | and denied | warner | any | before you | to them | We sent | nor  
We sent them before you any warner.' (44) Those before them (likewise) denied (Our



وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَهُمْ فَكَذَّبُوا رُسُلِي

My Messengers | yet they denied | We had granted to those | (of) what | one tenth | have received | and not  
revelations). These have not got a tenth of what We gave (to those); yet they denied My apostles.

فَكَيْفَ كَانَ نَكِيرِ ۝ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا

you stand up | that | to one (thing) | I exhort you | only | Say | My denial (punishment) | was | then how  
And then how terrible was My rejection (of them)(45) Say: 'I do admonish you to one thing: that stand

لِلَّهِ مِثْلِي وَفَرَادَى ثُمَّ تَتَفَكَّرُوا ۝ مَا بِصَاحِبِكُمْ مِنْ

any | in your companion | (there is) not | reflect | then | and singly | in pairs | for Allah's sake  
up before Allah in pairs or singly and reflect (within yourselves the life history of the prophet), your

جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ۝ قُلْ مَا

whatever | Say | severe | a torment | before | to you | a Warner | but | he (is) | only | madness  
companion is not possessed. He is only (sent forth) to warn you against a dreadful scourge.'(46)

سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۝ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ

Allah | on/with | but | my wage | (is) not | (is) for you | that | wage/ reward | of | I might have asked of you  
Say: 'I have asked no reward of you, that shall be yours. My reward is only with Allah. He is a

وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝ قُلْ إِنْ رَبِّي يَاقُذِفُ بِالْحَقِّ عَلامٌ

the All-Knower | the truth | sends down | My Lord | verily | Say | (is) witness | thing | every | over | and He  
witness to all thing.'(47) Say: 'My Lord hurls the truth (makes the truth apartment) . He has knowledge of all that

الْغُيُوبِ ۝ قَدْ جَاءَ الْحَقُّ وَمَا يُبْدِيهِ الْبَاطِلُ وَمَا

nor | falsehood | can create (anything) | and neither | the truth/ reward | has come | Say | (of) Unseen  
is hidden.'(48) Say: 'Truth has come. Falsehood shows not its face and will not

يُعِيدُ ۝ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ

I walk aright | and if | myself | (on) to | I shall stray | verily only | I go astray | if | Say | resurrect  
return.'(49) Say: 'If (ever) I go astray, I go astray only to my own loss; but if I am rightly guided, it is because

فِيمَا يُوحِي إِلَىٰ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ۝ وَلَوْ تَرَىٰ إِذْ

when | you could see | and if | Ever Near | (is) All-Hearer | truly He | my Lord | to me | reveals | (it is) for what  
of that which my Lord has revealed to me. Truly, He hears all and is near ever '(50) If you could only see

فَرَعُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ ۝ وَقَالُوا

and they will say | near | a place | from | and they will be seized | escape | so no | they will be terrified  
(the unbelievers) when they are seized with terror, with no escape, and they shall be seized from a near place.'(51)



أَمْتَا بِهِ<sup>٥٢</sup> وَأَلَى لَهُمُ التَّنَافُوسُ مِنْ مَّكَانٍ بَعِيدٍ<sup>٥٢</sup> وَقَدْ

indeed | and | far off | a place | from | receive | they | and how could | in it | we do believe  
They will say: 'We believe (now in the Truth).' But how can they reach from a place

كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ

a place | from | about the Unseen | and they (used to) guess | before | in it | they disbelieve  
far away (i.e. to return to the worldly life again). (52) Since they before denied it, guessing

بَعِيدٍ<sup>٥٣</sup> وَحَيْلٌ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا

as | they desire | that which | and between | between them | and a barrier will be set | far  
at the unseen from far away?(53) They shall be shut off from that which they desire

فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ<sup>٥٤</sup>

suspicious | doubt | in | have been | verily they | before | with the people of their kind | was done  
as was done before with the likes of them who were in perplexing doubt.(54)

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.

أَلْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ

the angels | who made | and the earth | (of) the heavens | the Originator | (is) due to Allah | all Praise  
Praise be to Allah, the Creator of heaven and earth (out of nothing) who made the

رُسُلًا أُولَىٰ أَجْنِحَةٍ مَثَلَىٰ وَرُبَعٌ يَزِيدُ فِي الْخَلْقِ

Creation | in | He increases | or four | Three | two | wings | with | messengers  
angels: messengers, with wings, two, three, or four. He adds to creation as He

مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ<sup>١</sup> مَا يَفْتَحُ اللَّهُ

Allah | may grant | whatever | (is) Omni-Potent | thing | every | over | Allah | verily | He wills | what  
pleases. Allah has power over all things.(1) Whatever mercy Allah opens

لِلنَّاسِ مِنْ رَحْمَتِهِ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا

none | He may withhold | and whatever | it | can withhold | none | Mercy | of | to mankind  
to mankind none can withhold; and whatever He withholds none can

مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ<sup>٢</sup> يَا أَيُّهَا النَّاسُ

mankind | O | (is) the All-Wise | (is) the All-Mighty | and He | thereafter | it | can grant  
grant thereafter. He is the Mighty, the Wise One.(2) Men, bear in mind Allah's Grace



أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ

(of Allah | other than | Creator | any | is there | upon you | (of Allah | the Grace | remember  
upon you. Is there any creator other than Allah who provides you from

يَرْزُقُكُمْ مِنْ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ قَالِي

how then | He | but | god | (there is) no | and the earth | the sky | from | who provides for you  
heaven and earth? There is no god but He. How then can you turn away

تُؤْفَكُونَ ۝ وَإِنْ يَكْذِبُونَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ

before you | Messengers | were denied | so surely | they deny you | and if | are you deceived  
(from Him)?(3) If they deny you, messengers (of Allah) were denied before you. To Allah

وَالِلَّهِ تُرْجَعُ الْأُمُورُ ۝ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ

(is) true | (of Allah | the promise | verily | mankind | O | all matters | return | Allah | and to  
shall all things return.(4) O mankind, the promise of Allah is true. Let the life of this

فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمُ بِاللَّهِ الْغُرُورُ ۝

Great Deceiver | about Allah | let deceive you | and not | the worldly | life | let deceive you | so not  
world not deceive you, nor let the Chief Deceiver deceive you about Allah.(5)

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ

his party (followers) | he invites | only | as an enemy | so take him | (is) an enemy | to you | Satan | surely  
Surely Satan is an enemy to you: therefore treat him as an enemy. He only tempts his followers

لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ۝ الَّذِينَ كَفَرُوا لَهُمْ

for them | disbelieve | those who | (of) the blazing Fire | the dwellers | of | that they may become  
so that they may become the people of the flaming Fire.(6) Those who disbelieve, theirs

عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

for them | righteous deeds | and do | believe | and those who | a severe | (will be) a torment  
will be a severe torment and those who believe and do good works, theirs will be

مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝ أَفَمَنْ زُيِّنَ لَهُ سُوءُ

the evil | to him | made fair seeming | so who that | great | and a reward | (will be) Forgiveness  
forgiveness and a great reward.(7) Is he to whom the evil of his deeds is made fair-seeming to him, so

عَمَلِهِ فَرَّاهُ حَسَنًا قَانَ اللَّهُ يُضِلُّ مَنْ يَشَاءُ

He wills | whom | sends astray | Allah | so verily | as good | so that he sees it | (of) his deeds  
that he sees it good (like the man who is rightly guided)? Allah leaves in error whom He will and



وَيَهْدِي مَنْ يَشَاءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ ۗ إِنَّ

truly | in sorrow | for them | yourself | destroy | so do/not | He will | whom | and guides

guides whom He pleases. So destroy not yourself in sorrow for them: Truly, Allah has

اللَّهُ عَلَيْهِم بِمَا يَصْنَعُونَ ۝۸ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ

the winds | sends | who | and (it is) Allah | they do | of what | (is) the All-Knower | Allah

knowledge of the things they work.(8) Allah sends forth the winds which raise a cloud,

فَتُنزِلُ سَحَابًا فُسُقُهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ

therewith | and revive | dead | a land | to | and We drive them | the clouds | so that they raise up

then We drive it to a dead land and revive the earth therewith after its death.

الْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذٰلِكَ ۝۹ النُّشُورُ ۝۹ مَنْ كَانَ يُرِيدُ

desires | (was) | whosoever | (will be) the Resurrection | as such | its death | after | the earth

As such (will be) the Resurrection.(9) He who seeks glory and power, to Allah belong all glory

الْعِزَّةَ ۚ قَدِ اللّٰهُ الْعِزَّةَ جَمِيعًا ۗ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ

goodly | the words | ascend | to Him | all | honour | then to Allah (belong) | the honour

and power. To Him ascend good words, and the righteous deeds exalt it (the goodly words are

وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ

for them | evils | plot | and those who | raise it | righteous | and the deeds

not accepted by Allah unless followed by good deeds). But those who plot evil theirs shall be a

عَذَابٌ شَدِيدٌ ۚ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْوَرُ ۝۱۰ وَاللّٰهُ خَلَقَكُمْ

did create you | and Allah | Perishes | (it) | (of) such | and the plotting | (a) severe | a torment

severe torment. And the plotting of such will come to nothing.(10) Allah created you

مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَمْرًا وَاجِبًا ۚ وَمَا تَحِثُّ

conceives | and not | pairs | He made you then | semen | from then | dust | from

from dust, then from a sperm-drop. Then He made you pairs (males and females).

مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعْمَّرُ مِنْ مُّعَمَّرٍ

any aged man | is granted a long life | and not with His knowledge | but gives birth | nor | female | any

No female bears or gives birth but with His knowledge. And no aged man is given long

وَلَا يُنْقَضُ مِنْ عُمْرِهِ إِلَّا فِي كِتَابٍ ۗ إِنَّ ذٰلِكَ عَلَىٰ اللّٰهِ يَسِيرٌ ۝۱۱

(is) easy | Allah | for | that | surely | a Book | (is) in | but | his life | from | is cut off | nor

life, nor is a part cut off from his life but it is in a Book. All this is easy for Allah.(11)



وَمَا يَسْتَوِي الْبَحْرَانِ ۚ هَذَا عَذْبٌ فَرَاتٌ سَائِغٌ شَرَابُهُ

its drink (water) | and pleasant | sweet | (is) fresh | this | the two seas | are alike | and not

The two seas are not alike. The one is fresh, sweet and pleasant to drink from, while

وَهَذَا مِلْحٌ أُجَاجٌ ۚ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتُسْتَخْرَجُونَ

and get | fresh | meat | you eat | each | and from | and bitter | salt | and that

the other is salt and bitter. From each (kind of water) you eat fresh fish and bring up

حِلْيَةً تَلْبَسُونَهَا ۚ وَتَرَى الْفُلْكَ فِيهِ نَوَاحِرَ ۚ لَتَبْتَغُوا مِنْ

of | that you may seek | sailing | on it | the ships | and you see | you wear | ornaments

ornaments to wear. And you see the ships plough their course through them so that you may

فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿۱۲﴾ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ

and He merges | the day | into | the night | He merges | may give thanks | and that you | His bounty

seek His bounty and give thanks. (12) He causes the night to pass into the day and the

النَّهَارَ فِي اللَّيْلِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي

runs (its course) | each | and the moon | the sun | and He has subjected | the night | into | the day

day into the night. He has subjected the sun and the moon (to His Law), each running

لِأَجَلٍ مُّسَمًّى ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ

and those | (is) the kingdom | for Him | your Lord | Allah | such (is) | appointed | for a term

for an appointed term. Such is Allah, your Lord. His is the sovereignty. Those you call upon

تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿۱۳﴾ إِنْ تَدْعُوهُمْ

you invoke them | if | the thin date-stone | even | own | not | instead of Him | you invoke

apart from Him, possess not so much as the skin of a date-stone. (13) If you pray to them, they cannot

لَا يَسْمَعُوا دُعَاءَكُمْ ۚ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۚ وَيَوْمَ

and on the Day | to you | they could grant it | not | they hear | and if | your call | they near | not

hear your prayer, and even if they hear you, they cannot answer you. On the day of Resurrection, they

الْقَبِيلَةَ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿۱۴﴾

the All-Knower | like | can inform you | and none | your associating | they will disown | (of) Resurrection

will disown your worshipping them. None can tell you (the truth) like the One who is All-Knowing. (14)

يَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ

(is) Rich | (He) | and Allah | Allah | of | who stand in need | (it is) you | mankind | O

O mankind, it is you who stand in need of Allah. He is All-sufficient and worthy of



الْحَمِيدُ ۱۵) إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۱۶)

new | a Creation | and bring about | He could destroy you | He willed | if | Worthy of all Praise  
all praise.(15) If He wills, He can take you away and bring a new creation.(16)

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۱۷) وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

another | burden | bearer of burden | shall bear | and not | (is) hard | Allah | to | that | and not  
This is no difficult thing for Allah. (17) No bearer of burdens shall bear the load of another; and if

وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِوْشِهَا لَا يُمْحَلُ مِنْهُ شَيْءٌ وَلَا

even though | anything | from it | will be lifted | not | carry it | to | one heavily laden | calls | and if  
one heavy - burdened calls for its load to be carried not a thing of it will be carried,

كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ

(in the) Unseen | their Lord | who fear | those | you can warn | only | of kin | near | he be  
(by the others) even though he be nearly related. You warn only those who fear their Lord in the

وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ

for his ownself | he purifies | then only | purifies himself | and he who | Prayer | and offer  
Unseen and perform the prayer; and whosoever purifies himself, does so for the benefit

وَإِلَى اللَّهِ الْمَصِيرُ ۱۸) وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۱۹) وَلَا

nor | and the seeing | the blind | are alike | and not | (is) the Final return | Allah | and to  
of his own soul.(18) To Allah is (the final) return (of all). The blind and the seeing are not alike, (19) nor are the

الظُّلُمَاتُ وَلَا النُّورُ ۲۰) وَلَا الظُّلُّ وَلَا الْحَرُّورُ ۲۱) وَمَا يَسْتَوِي

are alike | nor | the sun's heat | and not | the shade | and nor | the light | and not | the darknesses  
darkness and the light.(20) The shade and the heat are not alike,(21) nor are the

الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۲۲) إِنْ يَشَاءُ اللَّهُ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ

you | and not | He wills | whom | make hear | Allah | verily | the dead | and not | the living  
living and the dead. Allah can cause whom He wills to hear but you cannot make those

بِمُسْمِعٍ مَّن فِي الْقُبُورِ ۲۳) إِنْ أَنْتَ إِلَّا نَذِيرٌ ۲۴) إِنَّا أَرْسَلْنَاكَ

sent you | verily We | a Warner | but | you are | not | graves | in | those who are | make hear  
who are in their graves to hear.(22) You are but a Warner.(23) We have sent you with the truth as

بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۲۵) وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا

had passed | but | nation | any | and there (is) not | and a Warner | a bearer of good news | with the truth  
bearer of good news and as a Warner; not a nation there is, but there has passed away



فِيهَا نَذِيرٌ ۚ وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ

(were) before them | those who | denied | so verily | they deny you | and if | a warner | among them  
in it a warner.(24) If they deny you, (know that) those who have gone before them, also denied

جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالْكِتَابِ الْمُنِيرِ ۚ

giving light | and the Book | and with Scriptures | with clear signs | their Messengers | come to them  
Their apostles came to them with clear signs, with scriptures, and with the light-giving Book. (25)

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ۙ

do not | My denial (punishment) | was | and how | disbelieved | (of) those who | I took hold | then  
(But in the end) I took hold of those who disbelieved and how terrible was My

تَرَى أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ

therewith | and we produce | water (rain) | the sky | from | sends down | Allah | that | you see  
rejection (of them). (26) Did you not see how Allah sent down water from the sky and therewith

شَجَرٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ

white | (are) streaks (paths) | the mountains | and among | colours | of various | fruits  
We bring forth fruits of different colours? And among the mountains, there are streaks of red and

وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ۚ وَمِنَ النَّاسِ وَالدَّوَابِّ

and beasts | men | and of | black | and intense | colours | (of) varying | and red  
white, various shades of colour and jet-black (rocks).(27) Men, too, and beasts and

وَالْأَنْعَامِ مُّخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ

His slaves | of | Allah | fear | (it is) only | likewise | colours | (are) various | cattle  
cattle are of various colours. Even so, only those of His servants fear God

الْعُلَمَاءُ ۚ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ۙ

those who | verily | Oft-Forgiving | (is) All-Mighty | Allah | verily | those who have knowledge  
who have knowledge. Allah is Mighty and Forgiving.(28) Those who recite the Book

يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِنْ مَّا

out of what | and spends | Prayer | and offer | (of) Allah | Book | recite  
of Allah and attend to their prayers and secretly and openly spend (in charity) of that which

رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ۙ

that will perish | never | business | they hope for | and openly | secretly | We have provided for them  
We have provided them, may hope for a commerce that will never fail.(29)



لِيُوفِّيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ

verily He | His Grace | out of | and give them more | their wages | that He may pay them in full  
Allah will give them their rewards and enrich them from His own abundance. He is

عَفُورٌ غَفُورٌ شَكُورٌ ۝ وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ

the Book | of | to you | We revealed | and that which | Most Ready to appreciate | (is) Oft-Forgiving  
Forgiving and Rewarding.(30) What We have revealed to you of the Book, it is

هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ

of His slaves | Allah | verily | before it | that which (was) | confirming | (is) the truth | it  
the (very) truth confirming what was before it. Verily, Allah is aware of and sees

لَخَيْرٌ لِّغَيْبٍ بِصِيرٍ ۝ ثُمَّ أَوْحَيْنَا إِلَيْكَ الَّذِينَ اصْطَفَيْنَا

We chose | (to) those whom | the Book | We gave as inheritance | then | All-Seer | (is) indeed All-Aware  
His servants.(31) Then We gave the Book as inheritance to those of our servants

مِنْ عِبَادِنَا ۝ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ

and of them are some | their themselves | who wrong | then of them are some | Our slaves | of  
whom We have chosen. Then of them are some who wrong their souls, some follow

مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۝ يُأْذِنُ اللَّهُ

(of) Allah | by leave | in good deeds | who (are) foremost | and of them are some | who follow a middle course  
a middle course, and of them are some who by Allah's leave, go a head in good deeds that

ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ۝ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّتُونَ

they will be adorned | they will enter them | (of) Eternity | Gardens | great | the grace | is | that  
is indeed the highest Grace.(32) They shall enter the Gardens of Eden, where they shall be

فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۝

(will be) silk | therein | their garments | and | and pearls | gold | of | bracelets | of | therein  
decked with bracelets of gold and pearls, and their garments, there will be of silk.(33)

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا

Our Lord | verily | grief | from us | has removed | who | (is) due to Allah | All Praise | and they will say  
They shall say: 'Praise be to Allah who has removed all sorrow from us. Our Lord is

لَعَفُورٌ شَكُورٌ ۝ الَّذِي أَحَلَّنَا دَارَ

(in) a home | has lodged us | who | Most Ready to appreciate | is indeed Oft-Forgiving  
Forgiving, Most ready to appreciate.(34) Who through His grace has admitted us to the



الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا تَصَبٌ وَلَا يَمَسُّنَا فِيهَا

therein | will touch us | nor | toil | therein | touch us | not | His Grace | out of | that will last forever  
Eternal Mansions, where no toil nor weariness shall touch

لُعُوبٍ ۝ وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ جَهَنَّمَ لَا يُقْضَى

it will be completed | neither | (of) Hell | (will be) the Fire | for them | disbelieve | and those who | weariness  
us.'(35) As for the unbelievers, theirs is the fire of Hell. It takes not complete killing effect upon

عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ

thus | its torment | (of) | for them | shall be lightened | nor | so that they die | on them  
them so that they die, nor shall its torments be ever lightened for them. Thus, shall every

نَجْزِي كُلَّ كَافِرٍ ۝ وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبِّنَا أَخْرِجْنَا

bring us out | Our Lord | therein | will cry | and they | disbeliever | every | do we pay back  
thankless one be rewarded.(36) There they will cry out: 'Lord, bring us out! We will (then) do good

نَعْمَلُ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نَعْمَرْكُمْ

We give you life long enough | did not | do | we used to | that which | not | righteous deeds | we shall do  
other than what we have done.' (But He will answer); 'Did We not make your lives long enough so

مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا

so taste you (punishment) | the warner | and came to you | reflected | whosoever | therein | should receive admonition | that  
that he that should receive admonition, could receive it? (Besides) the warner did come to

فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ۝ إِنَّ اللَّهَ عَلِيمٌ غَيْبٍ

(of) the Unseen | (is) All-Knower | Allah | verily | helper | any | for the wrong-doers | (there is) not  
you; so taste you now (the evils of your deeds). None shall help the wrongdoers.'(37) Allah

السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ هُوَ الَّذِي

who | He (it is) | (is) in the breasts | of what | (is) All-Knower | verily He | and the earth | (of) the heavens  
knows the Unseen in the heaven and the earth. He knows that which is in the breasts. (38) It is He

جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ

his disbelief | then on him (will be) | disbelieves | so whosoever | the earth | in | successors | has made you  
who made you successors (generations after generations) in the earth, so he who disbelieves,

وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا مَقْتًا وَلَا

and not | hatred | but | their Lord | with (to) | their disbelief | the disbelievers | increased | and not  
his unbelief be on his own self. Their unbelief increases the disbelievers nothing for themselves



يَزِيدُ الْكٰفِرِيْنَ كُفْرَهُمْ اِلَّا خَسَارًا ﴿٣٩﴾ قُلْ اَرَأَيْتُمْ

what do you think | Say | loss | but | their disbelief | the disbelievers | increases

except hatred in the sight of Allah; and their unbelief increases the disbelievers nothing but in loss.(39)

شُرَكَاءَكُمُ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَاذَا خَلَقُوْا

they have Created | what | show me | Allah | besides | you call upon | to whom | your partner gods

Say: 'Have you considered your partners on whom you call besides Allah, show me what it is

مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِى السَّمٰوٰتِ اَمْ اٰتَيْنَهُمْ كِتٰبًا

a Book | have We given them | or | the heavens | in | any share | have they | or | the earth | of

they have created of the earth! Or have they a share in the heavens?' Have We given them a

فَهُمْ عَلٰى بَيِّنٰتٍ مِّنْهُۥۤ اِنْ يَّعِدُ الظّٰلِمُوْنَ بَعْضُهُمْ

some of them | the wrong-doers | promise | nothing | nay | therefrom | clearproof | (act) on | so that they

Book so that they act on clear proofs therefrom. Nay the wrong-doers promise each other

بَعْضًا اِلَّا غُرُوْرًا ﴿٤٠﴾ اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ

and the earth | the heavens | grasps | Allah | verily | delusion | but | others

nothing but delusions.(40) It is Allah who holds the heavens and the earth lest they

اَنْ تَزُوْلٰهٗ وَلَئِنْ زَالَتَا اِنْ اَمْسَكْتَهُمَا

that could grasp them | (there is) not | they were to move away | and if | they should move away

move away from their places and if they were to move away from their places none

مِنْ اَحَدٍ مِّنْۢ بَعْدِهٖۤ اِنَّهٗ كَانَ حٰلِيْنَا غَفُوْرًا ﴿٤١﴾ وَاَقْسَمُوْا

and they swore | Off-Forgiving | Most Forbearing | He is | truly | after Him | One | any

could hold them after Him. He is Forbearing, Forgiving.(41) They solemnly swore by

بِاللّٰهِ جَهْدَ اَيْمٰنِهِمْ لَئِنْ جَآءَهُمْ نَذِيْرٌ لَّيَكُوْنَنَّ اَهْدٰى

more guided | they would be | a warner | come to them | that if | their Oath | most binding | by Allah

Allah that if a warner should come to them, they would be more rightly guided than

مِنْ اِحْدٰى الْاُمَمِۗ فَلَمَّا جَآءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا

but | it increased in them | nothing | a warner | come to them | yet when | (of) the nations | any | than

any of the nations (before them). Yet when a warner came to them, it only increased

تُفُوْرًا ﴿٤٢﴾ اِسْتِكْبٰرًا فِى الْاَرْضِ وَمَكْرَ السَّيِّئِۗ وَلَا

but not | (of) evil | and (their) plotting | the land | in | (because of) arrogance | flight

them in aversion,(42) behaving arrogantly in the land and plotting evil. But the plotting



يَحِيقُ الْمَكْرَ السَّيِّئِ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ

the way | but | they expect (anything) | then can | who makes it | but | the evil | plotting | encompasses  
of evil will hem in only those who do it. Do they expect to be treated except like the

الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ

for the way | you will find | and never | any change | (of) Allah | for the way | will you find | so never | (of) former peoples  
ancients? No change will you find in Allah's way; nor shall you find any altering Allah's

اللَّهِ تَحْوِيلًا ﴿٤٣﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

the end | was | how (terrible) | and seen | the land | in | travelled | have they not | any turning (altering) | (of) Allah  
way (of treatment). (43) Have they not journeyed through the land and seen

الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ

Allah | is | and not | in power | than them | greater | and they were | (were) before them | (of) those who  
the end of those before them, they were stronger than themselves in might?

لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا

All-Knowing | is | verily He | the earth | in | nor | the heavens | in | thing | any | that escapes Him  
There is nothing in heaven or earth beyond the power of Allah. For He is

قَدِيرًا ﴿٤٤﴾ وَلَوْ يُوَازِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا

not | they earned | for that which | people | Allah | were to punish | and if | All-Omni-Potent  
All-Knowing and Mighty. (44) If it was Allah's will to punish men for that which they earned, He

تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى

to | He leaves them / respite them | but | Creature | any | its surface | on | He would leave  
would not leave upon the face of the earth a single living creature but He puts them off till an

أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

All-Seer | of His slaves | is | Allah | verily | their term | comes | and when | appointed | a term  
appointed time. And when their hour comes, then verily, Allah is Ever All seer of His slaves. (45)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ سِينٍ مكية

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

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

يَسَّ ۝ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ

Path | on | the Messengers | (are) one of | truly you | full of wisdom | by the Quran | Ya-Sin

Ya Sin. (1) By the Quran, full of wisdom (2) that you (O Mohammad) are one of the messengers (3) upon a



مُسْتَقِيمٌ ③ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ⑤ لَتُنذِرَ قَوْمًا مَّا

not a people to warn the Most Merciful the All-Mighty this is sent down by Straight  
straight path. (4) This is a revelation sent down by the Mighty One, the Merciful, (5) so that you

أَنْذَرَ آبَاءَهُمْ ⑥ فَهُمْ غَافِلُونَ ⑥ لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ

against the Word has proved true indeed (are) heedless so they their forefathers were warned  
may warn a people whose fathers were not warned, and, therefore, they are heedless. (6) The

أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ⑦ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلًا فَمَهِيَ

to those (reaching) iron collars their necks on have put verily We will believe not so they most (of) them  
Word has been justified against most of them, so they will not believe. (7) We have put on their

إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ⑧ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا

a barrier in front of them (from) and We have put (are) made stiff-necked so that they the chins up to  
necks shackles reaching their chins, so that their heads are forced up (they can't bow their heads). (8) We have set a barrier

وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ⑨

see cannot so they so We have covered them up a barrier behind them and from  
before them and a barrier behind them and We have covered them up, so that they can't see. (9)

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ⑩

they will believe not you warn them not or whether you warn them to them and it is the same  
It is alike whether you warn them or warn them not: they will not believe. (10)

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ

unseen the Most Gracious and fears the Reminder follows him who can warn you only  
You only warn him who follows the Message and fears the Merciful, unseen. So give him good

فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ⑪ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ

(to) the dead give life We verily generous and a reward of forgiveness so give him good news  
news of forgiveness and a reward most generous. (11) It is We who will bring the dead to life and

وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي

in We have recorded thing and every and their traces they send before that which and We record  
(we) write down what they have forwarded and what they have left behind. Every thing We have

إِمَامٍ مُّبِينٍ ⑫ وَاصْرَبْ لَهُمْ مَثَلًا اصْحَابَ الْقَرْيَةِ إِذْ

when (of) the town the dwellers a similitude to them and put forward Clear a Book  
counted up in a Clear Book. (12) Give them as an example the people of the town to which came



جَاءَهَا الْمُرْسَلُونَ ۚ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا

they denied them both | two Messengers | to them | We sent | when | Messengers | (there) came to them |  
the apostles. (13) (At first) We sent to them two messengers, but when they rejected both, We

فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ۚ

have been sent as Messengers | to you | verily We | and they said | with a third | so We reinforced them |  
reinforced them with a third. They said: 'We have been sent to you by Allah.' (14)

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلَنَا وَمَا أَنْزَلَ الرَّحْمَنُ

the Most Gracious | has sent down | and not | like ourselves | human beings | but | you (are) | not | they said |  
The (people) said: 'You are only men like ourselves. The Merciful has not sent down

مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ۚ قَالُوا رَبَّنَا يَعْلَمُ إِنَّا

we | knows | our Lord | they (the messenger) said | telling lies | but | you are | not | thing | any  
any thing: you are only lying.' (15) They said: 'Our Lord knows that we have

إِلَيْكُم لَمُرْسَلُونَ ۚ وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ۚ

clear | to convey (the Message) | but | Our duty (is) | and not | are Messengers | to you  
been sent to you. (16) Our only duty is to deliver the clear Message.' (17)

قَالُوا إِنَّا نَطَّيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجِمَنَّكُمْ وَ

and | we will surely stone you | you cease | not | if | from you | we see an evil omen | verily | they said |  
The (people) said: 'We see an evil omen from you. If you do not desist, we will stone you and a

لَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ۚ قَالُوا ظِلْمُكُمْ مَعَكُمْ

(are) with you | your evil omens | they (Messengers) said | painful | a torment | from us | will touch you  
painful punishment will touch you from us.' (18) They said: 'Your evil augury be with you. Is it

أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ۚ وَجَاءَ مِنْ

from | and (there) came | transgressing | (are) a people | but you | nay | you are admonished | is it because  
because you are admonished. But you are great transgressors.' (19) Then came a man from the

أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ۚ

the Messengers | follow | O my people | he said | running | a man | (of) the town | the farthest past  
far side of the city, running, he said. 'My people,' follow those who have been sent (by Allah). (20)

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ۚ

(are) rightly guided | and they | any wages | ask of you | not | those who | follow  
Follow those who ask no reward of you and who are themselves rightly guided. (21)