

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

you shall be returned | and to whom | has Created me | Him Who | worship | not | should I | and why

Why should I not worship Him Who has created me and to whom you shall all be returned? (22)

ءَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِيدُنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي

will avail | not | any harm | the Most Gracious | intends me | if | gods | besides Him | shall I take

Should I take other gods than Him? if the Most Merciful intends me any harm, their intercession

عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنْ أَرَادَ لَغْوِي ضَلِيلٌ

error | (should) be in | then | verily I | they can save me | nor | anything | their intercession | me

will avail me nothing, nor will they save me. (23) Indeed, I should then be in plain

قُبُورٍ ﴿٢٤﴾ إِنْ أَمَدْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾ قَبِيلٌ ادْخُلِ الْجَنَّةَ

Paradise | enter | it was said | so listen to me | in your Lord | I have believed | verily I | Plain

error. (24) I believe in your Lord. So listen to me. (25) It was said (to him): 'Enter Paradise,' and he

قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي

and made me | my Lord | me | has forgiven | that | knew | my people | would that | he said

exclaimed: 'Would that my people knew (what I know) (25) that my Lord has forgiven me and that

مِنَ الْمُكْرِمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ

a host | (from) | after him | his people | against | We sent down | and not | the honored ones | of

He has placed me among the honoured (27) And We sent not down upon his people, after him,

مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً

one | shout | only | it was | but | sent down | We | nor | heaven | from

any host out of heaven: this We never do. (28) It was only one cry - and they fell

فَإِذَا هُمْ خُمُودٌ ﴿٢٩﴾ يَحْسِرَةٌ عَلَى الْعِبَادَةِ مَا يَأْتِيهِمْ

come to them | not | the slaves (mankind) | for | alas | were dead silent | they all | then

down lifeless. (29) Alas for the servants (mankind)! Never comes to them a

مِّنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ

how many | they see | do not | mock | at him | they used to | but | Messenger | a

Messenger, but they mock at him. (30) Do they not see how many generations

أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

they will return | not | to them | verily they | the generations | of | before them | We have destroyed

We have destroyed before them? Never shall they return to them: (31)

وَأَنَّ كُلَّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ۝ وَأَيَّةٌ لَهُمُ الْأَرْضُ

land | for them | and a Sign | will be brought | before Us | all | then | all | and surely

Surely, all without exception shall be brought before Us.(32) and a sign for them is the

الْبَيْتَةِ ۝ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ۝

they eat | so that thereof | grains | from it | and We brought forth | We gave it life | the dead

dead land: We gave it life, and from it, produced grain whereof they eat,(33)

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا

and We have caused to gush forth | and grapes | date-palm | of | gardens | therein | and We have made

and We made therein gardens of palm and grapes and caused springs to

فِيهَا مِنَ الْعُيُونِ ۝ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ

made it | and not | the fruits thereof | of | so that they may eat | springs of water | of | therein

gush forth therein, (34) so that they might feed on its fruit and it was not their hands that made

أَيْدِيهِمْ أَقْلًا يَشْكُرُونَ ۝ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ

pairs | has created | Him who | glory be to | give thanks | will they not | their hands

all this. Should they not then give thanks?(35) Glory be to Him who created in pairs

كُلِّهَا مِمَّا تَنْبُتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا

not | and of that which | their own kind | and of | the earth | produces | of that which | all

all the things which the earth grows and of their own (human) kind and that of which

يَعْلَمُونَ ۝ وَأَيَّةٌ لَهُمُ اللَّيْلُ ۝ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا

and behold | the Day | therefrom | We withdraw | the night | for them (is) | and a Sign | they know

they know not. (36) A sign for them is the night. From it, We draw out the day-and they are

هُمْ مُظْلَمُونَ ۝ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ

that is | for it | on its fixed course for a term | runs | and the sun | in darkness | they are

(plunged) in darkness. (37) The sun runs his course for a period determined for him: that is the

تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝ وَالْقَمَرَ ۝ وَقَدَرْنَاهُ مَنَازِلَ

positions | We have made sure its | and the moon | the All-Knowing | of the All-Mighty | a decree

decree of the Mighty One, the All-Knowing. (38) And for the moon, We have ordained mansions (positions)

حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ۝ لَا الشَّمْسُ يَنْبَغِي لَهَا

for it | permitted | the sun | not | the old | like the dried curved date stalk | it returns | till

till it becomes again as an old dry palm-branch. (39) The sun is not allowed to overtake the moon,

أَنْ تُدْرِكَ الْقَمَرَ وَلَا الْيَلُّ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

float | an orbit | in | they all each | the day | outstrip | the night | nor | the moon | overtake | to  
nor does the night outpace the day. Each in (its own) orbit swims along (according to Law). (40)

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤١﴾

the laden | ship | in | their offspring | We bore | that | for them | and a Sign  
And a sign for them is that We carried their offspring in the laden Ark. (41)

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ

We shall drown them | we will | and if | they ride | what | its like | from | for them | and We have Created  
We have made for them the like of it whereon they ride. (42) If We will, We shall drown them. Then

فَلَا صَرِيحٌ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا

from us | a mercy | unless it be | will be saved | they | nor | there will be for them | shout | and no  
would there be no helper (to hear their cry), nor can they be delivered, (43) except through Our mercy and

وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا

of that which is | beware | to them | it is said | and when | a while | for | and as an enjoyment  
enjoyment for a while, (by way of worldly convenience to serve them for a time in this life of probation) (44) When it is said to them: 'Have fear of that

بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا

and not | you may receive mercy | in order that | behind you | and that which (is) | before you  
which is before you and behind you, that you may find mercy, (they give no heed). (45) Indeed, there

تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

turn away | from it | they did | but | of their Lord | the Signs | of | a Sign | from among | comes to them  
comes to them no sign of their Lord's signs, but they turn away from it. (46)

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا رَزَقَكُمْ اللَّهُ قَالَ الَّذِينَ

those who | say | Allah | has provided you | of what | spend | to them | it is said | and when  
And when it is said to them: 'Spend of that which Allah has given you,' the unbelievers

كَفَرُوا لِلَّذِينَ آمَنُوا أَطِيعُوا مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعْتُمْ

He would have fed him | Allah | willed | if | those whom | shall we feed | believe | to those who | disbelieve  
say to the believers: 'Are we to feed those whom if Allah had so willed, He (Himself)

إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا

this | when | and they say | plain | error | in | but | you are | only  
would have fed? Surely you are in plain error.' (47) They (also) say: 'When will this

الْوَعْدُ ۝ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝ مَا يَنْظُرُوْنَ اِلَّا صٰحٰةً

shout | but | they (will) not await | truthful | you are | if | promise will be fulfilled

promise be fulfilled, if what you say be true?' (48) They will not (have to) wait but for only one

وَ اِحٰدَةً تَاْخِذُهُمْ وَ هُمْ يَخِصِّمُوْنَ ۝ فَلَا يَسْتَطِيعُوْنَ

they will be able | then, not | disputing | while they are | which will seize them | a single

Shout, which will seize them while they are disputing. (49) They will not be able to make

تَوْصِيَةً وَّلَا اِلٰى اٰهْلِهِمْ يَرْجِعُوْنَ ۝ وَ نُفِخَ فِى الصُّوْرِ

the Trumpet | in | and will be blown | they will return | their family | to | not | to make bequest

any will, nor can they return to their family. (50) And the Trumpet is blown, and

فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ ۝ قَالُوْا

they will say | will come out quickly | their Lord | to | the graves | from | they | and behold

behold, from the graves they rush forth to their Lord. (51) 'Woe to us!' They will say,

يٰوَيْلَنَا مَنۢ بَعَثَنَا مِنۢ مَّرْقَدِنَاۙ هٰذَا مَا وَعَدَ الرَّحْمٰنُ

the Most Beneficent | had promised | what | this is | our place of sleep | from | raised us up | who | woe to us!

'Who has roused us from our resting-place? This is what the Lord of Mercy promised

وَ صَدَقَ الْمُرْسَلُوْنَ ۝ اِنْ كَانَتْ اِلَّا صٰحٰةً وَّ اِحٰدَةً فَاِذَا

so behold | a single | shout | but | (it) will be | only | the Messengers | and spoke the truth

and the apostles have spoken the truth.' (52) And it is but one shout and they

هُمۡ جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ۝ فَاَلْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا

a thing | a soul | will be wronged | none | this Day | will be brought up | before us | all | they

are all gathered before Us. (53) So today no soul shall be wronged in the least.

وَلَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ۝ اِنَّ اَصْحٰبَ الْجَنَّةِ

of Paradise | the dwellers | verily | to do | you used to | that which | except | you be requitted | and not

You shall be rewarded according to what you have been doing. (54) The people of the

الْيَوْمِ فِى شُغْلٍ فَهَيُوْنَ ۝ هُمْ وَاَزْوَاجُهُمْ فِى ظِلِّ عَلَى الْاَرَآئِكِ

thrones | on | (shall be in) pleasant shade | in | and their wives | they | joyful things | will be busy | in | that Day

Paradise today are busy in their rejoicing. (55) They and their spouses shall be in pleasant shade

مُتْرِكُوْنَ ۝ لَهُمْ فِيْهَا فَاكِهَةٌ وَ لَهُمْ مَا يَدْعُوْنَ ۝

they ask for | whatever | and they will have | fruits | therein | they will have | reclining

reclining upon couches. (56) They shall have fruits and all that they ask for. (57)

٢٥٨

وَقَدْ اَرَادَ  
بِالْوَعْدِ  
وَالْوَعْدِ  
وَالْوَعْدِ

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾ وَأَمَّا تَرَاوَا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٩﴾

criminals, sinners | O | this Day | and get you apart | Most Merciful | a Lord | from | a word | peace

'Peace!' - a word of greeting from the Lord, the Most Merciful. (58) (And He will say): 'Stand aside O

أَلَمْ أَعْهَدَ إِلَيْكُمْ بَيْنِي أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ

verily he | Satan | you should worship | not | that | of Adam | O Children | for you | I ordain | did not

guilty people, this day. (59) Did I not enjoin you, children of Adam, not to worship Satan - surely

لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَإِنْ أَعْبُدُونِي ۖ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

a Straight | Path | this is | you should worship Me | and that | a plain | (is) an enemy | to you

he is your open enemy, (60) and that you should worship Me? This is the right way. (61)

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

understand | you | did not | a great | a multitude | of you | he led astray | and indeed

Yet he has led many of you astray. Did you then not understand? (62)

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾ إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ

you used | for what | this Day | burn therein | Promised | you were | which | Hell | this is

This is the Hell which you were promised. (63) Burn therein this day for that you have been

تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ

their hands | and will speak to Us | their mouths | (on) | we shall seal up | this Day | to disbelieve

disbelieving. (64) On that Day, We shall seal their mouths and their hands will speak

وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ

We will | and if | to earn | they used | to what | their legs | and will bear witness

to Us, and their very feet will testify to all that they did. (65) Had it been Our will, We

لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى

how then | for the Path | so that they would struggle | their eyes | (over) | We would surely have wiped out

could have put out their eyesight so that they should struggle for the way. But how

يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ

their places | in | We would have transformed them | it had been Our will | and if | they see

could they have seen? (66) Had it been Our will, We would have changed them (to

فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ

and he whom | they could have returned back | nor | to go forward | they have been able | then not

remain) in their places, then they could not go on nor could they return. (67) He whom We bring

نُعْبِدُهُ نُنْكِسُهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا

and not they understand will not then Creation in We reverse him We grant long life to old age, we reverse him in creation (making him go back to weakness after strength). Can

عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ

and Quran Reminder but (only) this is not for him is it befitting and nor poetry We have taught him they not understand? (68) We have not taught him (Muhammad) poetry, nor does it become him

مُبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَعِجَّ

and that may be justified living is/ was to him whom that he, or it, may give warning a plain (to be a poet). This is but a reminder and a clear Quran (69) that it may warn any (who are) alive

الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا

of what for them have Created that we they see do not the disbelievers against word and that the charge may be proved against the unbelievers. (70) Do they not see how We have

عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا

and We have subdued them they are the owners for them so they the cattle Our hands have Created created for them among the things Our hands have made, the cattle that they own? (71) We have

لَهُمْ فِيهَا رَاكِبُونَ ﴿٧٢﴾ وَمِنْهَا يَأْكُلُونَ ﴿٧٣﴾ وَلَهُمْ

and they have they eat and some of them they have for riding so that some of them for them subjected these to them, of them some do carry them and some they eat; (72) and they draw

فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٤﴾ وَاتَّخَذُوا

and they have taken they be grateful will not then and drinks (milk) benefits in them other benefits and (diverse) drinks from them. Will they not give thanks? (73) They have taken,

مِنْ دُونِ اللَّهِ إِلِهَةً لَّهُمْ لَعَلَّهُمْ يُبْصِرُونَ ﴿٧٥﴾ لَا يَسْتَطِيعُونَ

they can not helped hoping that they might be gods Allah besides apart from Allah, gods, (hoping) that they may be helped. (74) They cannot help them:

نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُنْظَرُونَ ﴿٧٦﴾ فَلَا يَحْزَنكَ قَوْلُهُمْ

their speech grieve you so let not be brought forward as troops for them and they help them they shall be brought like a host (for punishment). (75) Let their words not grieve you. We have

إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا

that We man see does not they reveal and what they conceal what We know verily knowledge of what they hide and what they reveal. (76) Is man not aware that We created him

خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ۝ وَصَرَبَ

and he puts | an open | opponent | He is | so then | mixed male and female discharge | from | have created him  
from a little life - germ? (sperm) Yet he is an open opponent. (77) And he puts forth for

لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ

when they | to these bones | will give life | who | he says | his own Creation | and forgets | a parable | for us  
Us a parable and forgets his own creation. He asks: 'Who will give life to rotten

رَمِيمٌ ۝ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ

time | the first | Created them | who | He (who) will give life to them | say | have rotten away and became dust  
bones?' (78) Say: 'He will give them life again Who created them at first: He has

وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ

the green | tree | out of | for you | produces | He who | the All-Knower | Creation | of every | and He is  
knowledge of every (kind of) creation; (78) He who gives you from the green tree

نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ ۝ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

and the earth | the heavens | created | He who | is it not | kindle | therewith | you | so when | fire  
a fire, and behold! from it you kindle (your own fire).' (80) Is not He who created the

بِقَدْرِ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ ۚ وَهُوَ الْعَلِيمُ ۝

The All-Knowing | the Supreme Creator | and He is | yes, indeed | the like of them | Create | to | Able  
heavens and the earth able to create their like? Yes indeed! He is the All-Knowing Creator. (81)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۝ فَسُبْحَانَ

so glorified be | and it is | Be | to it | say | to | a thing | He intends | when | His Command | verily  
When He intends a thing, His command is: 'Be' - and it is! (82) Glory be to Him in

الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ۝

you shall be returned | and to Him | thing | of every | is the dominion | in whose hand | He, who  
whose hand is the dominion of every thing, and to Him you will all be brought back. (83)

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.

زَجْرًا ۝

in a good way

فَالرَّجْرَجِ ۝

by those (angels) who drive the clouds

صَفًّا ۝

in rows

وَالصَّفِّ ۝

By those (angels) arranged

By those who range themselves in ranks, (1) and by those who are strong in driving away (evil), (2)

فَأْتَلَّيْتِ ذِكْرًا ٣ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤ رَبُّ السَّمَوَاتِ

of the heavens | Lord | is indeed One | your God | verily | the Book | by those (angels) who bring  
and by those who read (the word) for a reminder, (3) that your God is indeed One: (4) the Lord of

وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ٥ إِنَّا

verily We | of every point of the sun rising | and Lord | is between them | and all that | and of the earth  
the heavens and the earth and all that is between them: the Lord of the Easts. (points of sun's rising) (5) We have

رَبَّيْنَا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ٦ وَحِفْظًا مِنْ كُلِّ

every | against | and to guard | (of) the stars | with beauty | the near | heaven | have adorned  
adorned the lower heaven with the ornament of the planets, (6) (thus providing) security against

شَيْطَانٍ مَّارِدٍ ٧ لَا يَسْتَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدَّفُونَ مِنْ

from | and they are pelted | the higher | the group | to | listen | cannot | rebellious | devil  
every rebellious devil. (7) And (thus the devils) cannot listen to the Exalted Assembly, but are

كُلِّ جَانِبٍ ٨ دُحُورًا ٩ وَلَهُمْ عَذَابٌ وَاصِبٌ ١٠ إِلَّا مَنْ خَطِفَ

snatch away | such as | except | a constant | torment | and theirs is | outcast | side | every  
pelted from every side. (8) Rejected, and theirs is an everlasting torment; (9) except him who

الْخُطْفَةَ فَاتَّبَعَهُ ١١ شَهَابٍ ١٢ تَأْتِبُ ١٣ فَاسْتَفْتِهِمْ أَهْمُ

are they | then ask them | of piercing brightness | a flaming fire | so he is pursued by | something  
snatches away something and gets pursued by a shining flame. (10) Then ask them:

أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ١٤ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ

clay | of | have Created them | verily We | whom We have Created | those | or | as creation | stronger  
Are they stronger as a creation or those whom We have created. We have created them

لَأَزِيبُ ١١ بَلْ عَجِبْتَ وَيَسْخَرُونَ ١٢ وَإِذَا ذُكِرُوا لَا

not | they are reminded | and when | while they mock | you wondered | nay | a sticky  
of sticky clay. (11) Truly you wonder (at their insolence), while they scoff. (12) When they are

يَذْكُرُونَ ١٣ وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ١٤ وَقَالُوا إِنَّ هَذَا

this is | nothing | and they say | they mock at it | a Sign | they see | and when | they remember  
admonished, they pay no attention. (13) When they see a sign, they mock (at it) (14) and

إِلَّا سِحْرٌ مُبِينٌ ١٥ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا

and bones | dust | and have become | We are dead | is it when | evident | magic | but  
say: 'This is plain magic. (15) What! When we are dead and have turned to dust and



عَائِنَا ۱۶ لَمَبْعُوثُونَ ۱۷ أَوْ أَبَاؤُنَا الْأَوَّلُونَ ۱۸ قُلْ نَعَمْ

yes | Say | of old | Our fathers | and also | be resurrected | shall we (then) verily  
bones, shall we then, be raised up (again) (16) and our forefathers, of old? (17) Say: 'Yes. and you

وَأَنْتُمْ دُخْرُونَ ۱۸ قَالِمَا هِيَ زَجْرَةٌ وَاحِدَةٌ قَادَا هُمْ

they | so when | a single | shout | (it is) | it will be only | be humiliated | you shall then  
shall be held to shame.' (on account of your evil). (18) It will be one single shout and then behold

يَنْظُرُونَ ۱۹ وَقَالُوا يَوْمِنَا هَذَا يَوْمَ الدِّينِ ۲۰ هَذَا يَوْمٌ

the Day | this is | of Recompense | the Day | this is | woe to Us | they will say | will be staring  
they will be staring. (19) and they say 'Woe to us. This is the Day of Judgement.' (20) (The angels

الفصل الذى كنتم به تكذبون ۲۱ احشروا الذين ظلموا

did wrong | those who | assemble | to deny | in it | you used | which | of Judgement  
then will say): 'This is the Day of Judgement which you denied? (21) (And it will be said to the

وأزواجهم وما كانوا يعبدون ۲۲ من دون الله

Allah | instead of | Worshipping | they were | and what | together with their companions  
angels): 'Gather together the wrongdoers, their wives, and the things which they worshipped (22)

فاهدوهم إلى صراط الجحيم ۲۳ وقفوهم إنهم مسئولون ۲۴

to be questioned | verily they are | but stop them | of Flaming Fire | the way | to | and lead them on  
besides Allah, and lead them to the way of Hell. (23) Keep them (there) for they are to be questioned. (24)

ما لكم لا تنصرون ۲۵ بل هم اليوم مستسلمون ۲۶

they shall surrender (that) Day | they are | nay but | you help one another | not | with you | what is the matter  
(A voice will then say to the wrongdoers): 'But what has come over you that you cannot help one another? (25)

وأقبل بعضهم على بعض يتساءلون ۲۷ قالوا إنكم

verily you | they will say | questioning one another | others | to | some of them | and they (face)  
On that Day they will all be submissive. (26) They will turn to one another, asking each other questions. (27)

كنتم تأتوننا عن اليمين ۲۸ قالوا بل لئم تكونوا مؤمنين ۲۹

believers | you were | not | nay | they will say | the right | from | coming to us | you were  
saying: 'You used to come to us from the right hand (swearing that you speak the truth). (28) They answer:

وما كان لنا عليكم من سلطان بل كنتم قوماً طغين ۳۰

transgressing | people | you were | nay but | authority | any | over you | for us | was | and not  
'No! It was you who would not be believers. (29) We had no power over you: no, you were a people in

فَحَقُّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾

shall certainly taste | that verily We | of our Lord | the Word | against Us | so has become justified  
obstinate rebellion.(30) So now the word of our Lord, has been proved true against us, Verily we are about

فَأَعْوَيْنَاهُ إِنَّا كُنَّا غُيُوبِينَ ﴿٣٢﴾ فَاتَّهُمْ يَوْمَئِذٍ

that Day | then verily they will be | astray | we were ourselves | verily | so we led you astray  
to taste (the punishment of our sins).(31) Thus We misled you, (but) we ourselves have been misled.(32)

فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ

verily, they | with sinners | We deal | that is how | certainly | sharing | the torment | in  
On that day, they will all share the punishment. (33) Thus, We shall deal with the guilty. (34) For

كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا

but | god | there is no (none has the right to be worshipped) | to them | it was said | when | were  
when it was said to them: 'There is no god but Allah,' they got

اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ آيَاتِنَا لَتَكُونَنَّ

our gods | going to abandon | are we | and they say | they puffed themselves up with pride | Allah  
arrogant(35) and said: 'Are we to give up our gods for the sake of

لِشَاعِرٍ فَجُنُونٌ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ

and he confirmed | with the truth | he has come | nay | mad | for the sake of a poet  
a mad poet?(36) Surely he has brought the truth, confirming (the Message of) the

الرُّسُلِينَ ﴿٣٧﴾ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾ وَمَا

and nothing | the painful | torment | are going to taste | verily you | the messengers  
apostle (before him).(37) You shall all taste the painful punishment:(38) You shall be rewarded

تُجْرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٤٠﴾

the chosen | of Allah | slaves | save | do | you used to | what | except | you will be requited  
according to that which you have been doing.(39) But (to) the true servants of Allah(40)

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَاكِهُ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾

honored | and they shall be | fruits | a known | provision | for them will be | those  
For them, there is a known provision (in paradise).(41) fruits, And they are honoured(42)

فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِمْ

(unto them) | brought around | facing one another | thrones | on | of Delight | the Gardens | in  
in the Gardens of Delight. (43) On couches, facing one another, (44) a cup from a clear-flowing

بِكَأْسٍ مِنْ مَّعِينٍ ۝ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ۝ لَا فِيهَا غَوْلٌ

is hurt, headache or sin | in that | neither | to the drinkers | delicious | white | a spring | from | a cup  
spring being passed round to them, (45) white, and delicious to those who drink it. (46) free from

وَلَا هُمْ عَنْهَا يُنْزَفُونَ ۝ وَعِنْدَهُمْ قَصْرٌ

(will be) chaste women restraining | and with them | they suffer intoxication | from that | they | and nor  
headiness, nor will they be intoxicated by it. (47) Besides them will be maidens with

الظَّرْفِ عِينٌ ۝ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ۝ فَاقْبَلْ

so will turn | preserved | eggs | as if they were | with wide and beautiful eyes | their glances  
modest looks and large (lovely) eyes, (48) as if they were (delicate) eggs closely guarded. (49)

بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ۝ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ

had | verily | of them | a speaker | will say | mutually questioning | other | to | some of the<sup>m</sup>

Then they will turn to one another, mutually questioning (50) A speaker of them will say: 'I had

لِي قَرِينٌ ۝ يَقُولُ إِنَّكَ لَمِنَ الْمُصَدِّقِينَ ۝ إِذَا مِتْنَا

we die | that when | those who believe | among | are you | who used to say | a companion | for me  
a friend (on the earth) (51) who used to say: "Do you really believe (in resurrection after death)? (52) (That)

وَكُنَّا تُرَابًا وَعِظَامًا ءَأَنَا لَمُذَيَّبُونَ ۝ قَالَ هَلْ

will | he said | indeed to receive reward or punishment | shall we | and bones | dust | and become  
when we are dead and turned to dust and bones, shall we be brought to judgement?" (53) He

أَنْتُمْ مُظْلَعُونَ ۝ فَأَطَعَهُ ۝ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ۝ قَالَ تَاللَّهِ

by Allah | he said | of the Fire | the midst | in | and saw him | so he looked | look down | you

(The man) said: 'Would you like to look down?' (54) Then he looks down and sees his friend

إِنْ كِدْتَ لِتُزِدَّنِي ۝ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ

I would certainly have been | of my Lord | the Grace | had it not been for | ruined me | you have almost  
in the midst of Hell. (55) 'By the Lord,' he says to him, 'you almost ruined me! (56) Had it not been for

مِنَ الْمُحْضَرِّينَ ۝ أَفَمَا نَحْنُ بِبَيِّنَاتٍ ۝ إِلَّا مَوْتَتَنَا الْأُولَى

first | Our death | except | to die | We | are not then | those who are brought forth | among  
the grace of Allah, I too should have surely been brought up (to eternal torment). (57) Shall we not die (58)

وَمَا نَحْنُ بِمُعَذَّبِينَ ۝ إِنَّ هَذَا لَهُوَ الْقَوْمُ الْعَظِيمُ ۝ لِيُثَلِّ

for the likes | the Supreme | success | (it is) indeed | this is | truly | be punished | we shall | and not  
except our first death, and shall we not be punished at all?' (after we have entered paradise) (59) Surely that is the supreme triumph. (60)

هَذَا أَفْيَعِلُ الْعِلْمُونَ ۝ أَدْلِكَ خَيْرٌ ۝ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ۝ إِنَّا جَعَلْنَا

We made it truly tree of Zaqqum the tree or entertainment better is that the workers let work of this  
For the like of this let those who work, strive.(61) Is this (paradise) better entertainment or the tree of Zaqqum?(62)

فِتْنَةً لِلظَّالِمِينَ ۝ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۝

of the Hell-Fire the bottom in that springs a tree verily it is for the wrong-doers a trial  
We have made it (as) a trial for the wrongdoers.(63) It is a tree that comes forth in the bottom of Hell.(64)

طَلْعَهَا كَأَنَّه رُءُوسُ الشَّيْطَانِ ۝ فَاتَّهُمْ لَأَكُونَ مِنْهَا فَبَالُونَ

and fill thereof they will eat so truly they of devils the heads are like its sprouts of fruit stalks  
Its fruit is like devils' heads:(65) They eat of it and with it they (shall) fill

مِنْهَا الْبُطُونَ ۝ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَيْمِيمٍ ۝ ثُمَّ

then boiling water to drink of a mixture on top of that they will be given verily then the bellies of it  
their bellies.(66) On top of that they will be given boiling water.(67) Then their

إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ۝ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ۝

on the wrong Path their father they found verily the flaming Fire of Hell Fire is to their return verily  
return is unto Hell.(68) Verily, they found their fathers on the wrong path,(69)

فَهُمْ عَلَىٰ أَرْجُلِهِمْ يَهْرَعُونَ ۝ وَلَقَدْ صَدَّلَ قَبْلَهُمْ أَكْثَرَ الْأَوَّلِينَ ۝

of men of old most before them went astray and indeed made haste to follow their footsteps on so they  
yet they eagerly followed in their footsteps.(70) Most of the ancients had gone astray before them,(71)

وَلَقَدْ أَرْسَلْنَا فِيهِمْ نَذِيرِينَ ۝ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَنذِرِينَ ۝

of those who were warned the end was how then see warners among them We sent and indeed  
though We had sent among them warners;(72) and see how was the end of them that were warned: (they

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝ وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ

and the best indeed Noah invoked Us and indeed the chosen of Allah slaves except  
perished all),(73) except Allah's true servants.(74) And indeed Noah prayed to Us, and We are the Best to

الْمُجِيبُونَ ۝ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۝ وَجَعَلْنَا

and We have made the great distress from and his family and We recued him we are of those to answer  
hear prayer. (75) We delivered him and all his people from the great distress (76) and We made his seed (i.e. Shem, Ham and Japheth) the

ذُرِّيَّتَهُ هُمْ الْبَاقِينَ ۝ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝ سَلَّمَ عَلَىٰ نُوحٍ

Noah upon peace generations to later times among for him and We left the survivors they are his progeny  
survivors.(77) We left (a goodly remembrance) for him among generations to come in later times.(78)

فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا

our slaves | one of | verily he was | the good-doers | We reward | thus | verily | mankind and jinns | among  
Peace be on Noah among all men!(79) Thus We reward the righteous:(80) He was one of Our believing

الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾ وَإِنَّ مِنْ شِيعَتِهِ لِأَبْرَاهِيمَ ﴿٨٣﴾

(was) Abraham | those who followed his way | among | and verily | others | We drowned | them | believing  
servants.(81) The others We drowned in the Flood.(82) Verily, among his followers was Abraham.(83)

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا

what is it | and to his people | to his father | he said | when | a pure | with heart | to his Lord | he came | when  
(Remember when) he came to his Lord with a pure heart;(84) and when he said to his father and to his

تَعْبُدُونَ ﴿٨٥﴾ أَيُّهَا إِلَهَاءُ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُمْ بِرَبِّ

about the Lord | do you think | then what | that you seek | Allah | other than | gods | is it a falsehood | you worship  
people. What is it that you worship?(85) Is it false gods besides Allah that you desire?(86) What do you

الْعَالَمِينَ ﴿٨٧﴾ فَنظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا

so they turned | am sick | verily | and he said | the stars | at | a glance | then he looked | of the worlds  
think of the Lord of the Worlds?(87) He cast a glance at the stars and said:(88) 'I am indeed sick (at heart)!'(89)

عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَأَى إِلَى آلِهِمْ فَقَالَ آلا تَأْكُلُونَ ﴿٩١﴾

eat | will you not | and said | their gods | to | then he turned | and departed | away from him  
So they turned away from him, and departed,(90) He stole away to their idols and said to them: 'Will you not

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾ فَرَأَى عَلَيْهِمْ صَرْبًا بِأَيْمَانِهِ ﴿٩٣﴾

with his right hand | striking | upon them | then he turned | you speak out | not | with you that | what is the matter  
eat (your offerings)?(91) Why do you not speak?' With that he fell upon them,(92) striking them down with

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ

Created you | while Allah | you carve | what | do you worship | he said | hastening | towards him | then they came  
his right hand.(93) Then came (the worshippers) with hurried steps.(94) He said: 'Would you worship that

وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا

so they plotted | the blazing fire | into | and throw him | a building | for him | build | they said | you do | and what  
which you have carved (with your own hands),(95) When it was Allah who created you and all that you have

بِهِ كَيْدًا فِجَعَلْنَاهُمْ الْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي ﴿٩٩﴾

My Lord | to | am going | verily | and he said | the lowest | but We made them | a plot | against him  
made?(96) They said: 'Build for him a building (like furnace) and throw him into the blazing flames.'(97)

سَيُّدَيْنِ ⑩ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ⑩ فَبَشِّرْهُ

So We gave him the glad tidings | the righteous | from (for) me | grant | My Lord | He will guide me  
Thus they schemed against him; but We made them the lower ones.(98) He said: 'I am going to my Lord; He

يُعَلِّمُ حَلِيمٍ ⑩ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَى فِي

in | I have seen | verily | O my son | he said | to walk | with him | he was old enough | and when | for bearing | of a boy  
will guide me.(99) My Lord, give me a righteous (son).(100) We gave him the good news of a forbearing

النَّامِ أَرَى أَنِّي أذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا بَتِ

O my father! | he said | do you think | what | so look | I am slaughtering you | that | the sleep (a dream)  
son.(101) And when he reached the age when he could work with him, he said: 'My son, I dreamt that I am

أَفْعَلُ مَا تَأْمُرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّادِرِينَ ⑩ قَلَمًا

then, when | the patients | of Allah | wills | if | you shall find me | you are commanded | what | do  
sacrificing you. So look, what you think.' He said: 'Father, do as you are commanded. Allah willing, you

أَسَلْنَا وَتَلَّهَ وَتَلَّهَ لَلْجِبِينِ ⑩ وَتَلَّهَ

and We called out to him | on his forehead | and he had laid him prostrate | they had both submitted themselves  
shall find me one of those who are steadfast.(102) And when they had both surrendered themselves (to

أَنَّ يَأْبُرَهُمْ ⑩ قَدْ صَدَقْتَ الرَّيَّاءَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ⑩ إِنَّ هَذَا

that | verily | the good-doers | We reward | thus | verily | the dream | you fulfilled | verily | O Abraham | that  
Allah's will), and he had laid him prostrate on his forehead (for sacrifice).(103) We called out to him:(104)

لَهُوَ الْبَلَاءُ الْمُبِينُ ⑩ وَقَدَيْنَهُ بِدَبْحٍ عَظِيمٍ ⑩ وَتَرَكْنَا عَلَيْهِ

for him | and We left | a great | with sacrifice | and We ransomed him | the manifest | trial | is indeed  
'Abraham, you have fulfilled your vision.' Thus did We reward the righteous.(105) That was indeed a clear

فِي الْآخِرِينَ ⑩ سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ⑩ كَذَلِكَ نَجْزِي

We reward | thus indeed | Abraham | upon | Peace | the generations (to come) in later time | among  
test.(106) We ransomed him with a great sacrifice (107) And We left for him (a goodly remembrance)

الْمُحْسِنِينَ ⑩ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ⑩ وَبَشِّرْهُ

and We gave him the glad tidings | believing | Our slaves | one of | verily he was | the good-doers  
among generations (to come) in later times.(108) 'Peace be on Abraham!(109) Thus We reward the righteous.(110)

يَاسْحَقَ نَبِيًّا مِنَ الصَّالِحِينَ ⑩ وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ

and of | Isaaq | and (on) | him | and We blessed | the righteous | from | a Prophet | of Isaaq  
He was one of Our believing servants.(111) We gave him the good news of Isaac, a prophet, one of the righteous.(112)

ذُرِّيَّتَهَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ۝ وَقَدْ مَنَّا

We gave Our Grace and indeed Plainly themselves and some wrong some who do right their progeny  
And We blessed him, and Isaac; Among their offspring were some who did good works and others who

عَلَى مُوسَى وَهَارُونَ ۝ وَرَجَّيْنَاهَا وَقَوْمَهَا مِنَ الْكُرْبِ الْعَظِيمِ ۝

the great distress from and their people and We saved them and Aaron Moses to  
clearly wronged their souls.(113) We showed favour to Moses and Aaron and(114) saved them, and their

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ۝ وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ۝

the clear Scripture and We gave them the victors they so they became and helped them  
people, from a great distress.(115) We helped them, and they became victorious.(116) And We gave them

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ۝

the generation (to come) in the later times among for them and We left the right Path and guided them  
the enlightening Book,(117) and guided them to the right path.(118) And We left for them (a goodly

سَلَامٌ عَلَى مُوسَى وَهَارُونَ ۝ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

the good-doers We reward thus verily and Aaron Moses upon Peace  
remembrance) among generations (to come) in later times.(119) 'Peace be on Moses and Aaron!'(120) Thus We

إِلَيْهِمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝ وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ۝

the Messengers was one of Elias and verily believing Our slaves of verily they were  
reward the righteous.(121) They were among Our believing servants.(122) And Elias was among those sent

إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ أَلَا تَتَّقُونَ ۝ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ

the Best and forsake Ba' (idol) will you call upon fear (Allah) will you not to his people he said when  
(by Us).(123) He said to his people: 'Will you not fear Allah?(124) Do you call on Baal and forsake the Best

الْخَالِقِينَ ۝ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝ فَكَذَّبُوهُ

but they denied him (the early) your fathers and the Lord of your Lord Allah of Creators  
of creators?(125) Allah, your Lord and the Lord of your forefathers of old.(126) But they denied him, and

قَالَتْهُمْ لِمُحْضَرُونَ ۝ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝ وَتَرَكْنَا عَلَيْهِ

for him and We left the chosen of Allah slaves except will be brought forth so they certainly  
thus they will be brought (for punishment),(127) except Allah's true servants.(128) And We left for him (a

فِي الْآخِرِينَ ۝ سَلَامٌ عَلَى إِبْرَاهِيمَ ۝ إِنَّا كَذَلِكَ نَجْزِي

We reward thus verily Elias upon Peace be generations (to come) in later times among  
goodly remembrance) among generations to come in later times.(129) Peace be on Elias!(130) Thus We

الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا لَمِنَ

was one of | Lot | and verily | believing | Our slaves | one of | verily he was | the good-doers  
reward the righteous. (131) He was one of Our believing servants. (132) Lot, too, was among those

الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا

an old women (who was) | except | all | and his family | We saved him | when | the Messengers  
sent (by Us). (133) We saved him and all his household, (134) except for an old woman among

فِي الْغَيْرِينَ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ

you pass | and verily you | the rest | We destroyed | then | those who remained behind | among  
those who stayed behind, (135) and destroyed the others. (136) You pass by their (sites) in the

عَلَيْهِمْ فَصَبِّحِينَ ﴿١٣٧﴾ وَبِالْيَلِ وَأَقْلَابًا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنَ

was one of | Jonah | and verily | then reflect | will you not | and at night | in the morning | by them  
morning (137) and at night-time: will you not then understand? (138) Jonah, too, was one of those

الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلِّ الْشَّجُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ

among | and he was | He cast lots | the laden | the ship | to | he ran | when | the Messengers  
sent (by Us). (139) He fled to the laden ship. (140) He (agreed to) cast lots, and he was among the

الْمُدْحِضِينَ ﴿١٤١﴾ فَالتَّمْهَةُ الْحَوْتِ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا

Had it not been | done an act worthy of blame | while he | the Fish | then swallowed him | the losers  
losers. (141) Then the whale swallowed him, and he had done acts worthy of blame. (142) And had

أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَكِنَّكَ فِي بَطْنِهَا إِلَى

till | its belly (the whale) | in | He would have indeed remained | those who glorify | of | was | that he  
it not been that he (repented and) glorified, (143) Allah, he would have stayed in its belly till the

يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَنَذَرْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنْبَتْنَا

and We caused to grow | he was sick | while | on the naked shore | but We cast him forth | of Resurrection | the Day  
Day when they are raised. (144) We threw him, upon a desolate shore while he was sick (145) and

عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

even more | or | thousand | hundred | to | and We sent him | gourd (squash) | of | a plant (tree) | over him  
caused a gourd-tree to grow over him. (146) Thus We sent him to a hundred thousand (men) or more. (147)

فَأَمَّنُوا فَتَنَعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ

daughters | are for your Lord | then ask them | a while | for | and We gave them enjoyment | (and) they believed  
They believed and We let them to enjoy (their life) awhile. (148) Now ask them (their opinion): 'Are



وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا

verily were witnesses while they females the angels did We Create or sons and for them there (only) daughters for your Lord and sons for them?(149) Did We create the angels females in their

إِنَّهُمْ مِنْ إِفْهِمُ الَّذِينَ يَقُولُونَ ﴿١٥١﴾ وَلِلَّهِ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

they are liars and verily they Allah has begotten that they say their falsehood of they are presence?(150) It is of their falsehood that they say:(151) 'Allah has begotten children.' Surely they lie.(152)

أَمْ صَظَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

do you decide how what is the matter with you sons over (rather than) daughters has He Chosen Would He choose daughters instead of sons?(153) What is the matter with you? How do you judge?(154)

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَنٌ مُبِينٌ ﴿١٥٦﴾ فَاتُوا بِكِتَابِكُمْ

your Book then bring a plain authority is there for you or then remember will you not Will you not take heed? (155) Or have you a clear proof?(156) Bring your Book, if what you say be

إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِجَابًا

a kinship the Jinns and between between him and they have invented truthful you are if true!(157) They have invented kinship between Him and the jinn. But the jinn (well) know that

وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا

from what Allah glorified be indeed will be brought for account that they the Jinns knew well but indeed they will all be brought before Him.(158) Glory to Allah (He is free) from the things they ascribe

يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾ فَاتَّكُمُ وَمَا

and those whom so verily you the chosen of Allah the slaves except they attribute unto him (to Him)!(159) Except the slaves of Allah Whom He chooses. (for His mercy) (160) So, verily, neither you nor what

تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

in Hell to burn who are those except lead astray over him you cannot you worship you worship(161) shall tempt any (one of the believers) against Him(162) except such as are (themselves)

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾

stand in rows we (angels) and verily a known place he has but of us and there is not going to the Flaming Fire. (Those ranged in ranks say):(163) 'None of us is there, but has a known place.(164)

وَإِنَّا لَنَحْنُ السَّيِّحُونَ ﴿١٦٦﴾ وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِنْدَنَا ذِكْرًا

a reminder we had (that) if to say they used and indeed who glorify we are they and verily We are verily those who range themselves in ranks (to serve Him).(165) And we are verily those who glorify

مِّنَ الْأَوَّلِينَ ﴿١٦٦﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٧﴾ فَكَفَرُوا

but they disbelieved | the chosen | (of) Allah | slaves | we would have indeed been | the men of old | from  
(Him). (166) and there were those who used to say: (167) 'Had we received an admonition from the ancients, (168)

بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٦٨﴾ وَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٦٩﴾

the Messengers | for our slaves | our Word | has gone forth | and indeed | come to know | and they will | in it  
we would have become true servants of Allah. (169) Yet they now disbelieve (in the Quran). They shall before long

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٠﴾ وَإِن جُنَدُنَا لَهُمُ الْغَالِبُونَ ﴿١٧١﴾

the victors | surely they are | our hosts (soldiers) | and verily | the victorious | surely they are | that they will  
know. (170) Already has Our Word been passed before (this) to Our Servants - the Messengers, (171) assuredly they would

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٢﴾ وَأَبْصُرُهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٣﴾

see | and they shall | and watch them | a while | for | from them | so turn away  
be made triumphant (172) and that Our armies - they are the victors. (173) So turn away from them for a while. (174)

أَفِعْدَابِنَا يَسْتَعْجِلُونَ ﴿١٧٤﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ

then evil will be | into their courtyard | it descends | then when | they seek to hasten | do (they) on Our torment  
Watch them and they shall see (the punishment). (175) Do they wish to hasten Our punishment? (176) When it

صَبَاحُ الْمُنذَرِينَ ﴿١٧٥﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٦﴾ وَأَبْصُرْ فَسَوْفَ

they shall | and watch | a while | for | away from them | so turn | for those who had been warned | the morning  
descends upon their courtyards, evil will be the morning of those forewarned. (177) So turn away from them for a

يُبْصِرُونَ ﴿١٧٧﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٧٨﴾

they attribute unto Him | from what | of Honor and Power | the Lord | your Lord | glorified be | see  
while. (178) And watch them, and they shall see (the punishment). (179) Glory be to your Lord, the Lord of Honour and

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨٠﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨١﴾

of all worlds | the Lord | to Allah | and all Praise be | the Messengers | upon | and peace be  
Power, above what they ascribe (to Him) (180) Peace be on the apostles. And praise be to Allah, Lord of the Worlds. (181)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

and opposition | false pride | in | disbelieve are | those who | nay | reminding | full of | by the Quran | Sad  
Sad. By the Quran, full of admonition. (1) Verily the unbelievers are (steeped) in false pride and opposition. (2)

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادُوا

and they cried out | generations | before them | We have destroyed | how many

How many generations We have destroyed before them. They all cried out (for mercy), when

وَأَلَّتْ جِئْنَ مَنَاصِ ۝ وَعَجَبُوا أَنْ جَاءَهُمْ

has come to them | that | and they wondered | for escape | time | when there was no longer

there was not time to escape.(3) They wonder that a warner has come to them from

مُنذِرٌ مِّنْهُمْ وَقَالَ الْكٰفِرُونَ هٰذَا سِحْرٌ كٰذِبٌ ۝

a liar | a sorcerer | this is | the disbelievers | and said | from among themselves | a warner

amongst themselves. The unbelievers say: 'This is a magician telling lies.(4)

أَجَعَلَ الْاِلٰهَةَ الْاِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَيْءٌ مُّجْزَبٌ ۝ وَاَنْطَقَ

and went about | a curious | thing | this is | verily | One | into god | all gods | has he made

Has he made the gods (all into) one God? This is indeed strange.(5) Their leaders

الْبَلَاءِ مِنْهُمْ اِنْ اَمْشَوْا وَاَصْبِرُوا عَلٰى الْاِلٰهَتِكُمْ ۚ اِنَّ هٰذَا

this is | verily | your gods | to | and remain constant | go on | that | among them | the leaders

go about (saying): 'Go and firmly adhere to your gods. Verily, this is a

لَشَيْءٌ يَّرَادُ ۝ مَا سَمِعْنَا بِهٰذَا فِي الْاٰخِرَةِ ۚ

of later days | the religion | among | the like of this | We have heard | not | designed | a thing

thing! (6) designed (against you) never heard of this among the people of these later days. It is nothing

اِنَّ هٰذَا اِلَّا اِخْتِلَافٌ ۝ اَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ

from | the Reminder | to him | has been sent down | an invention | but | this is | nothing

but a false invention.(7) Has the admonition been sent down to him alone among us? Surely they

بَيْنَنَا بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِيْ بَلْ لَمَّا يَدُوُّوْا عَذَابِ ۝

My torment | they have tasted | not | nay but | My Reminder | about | doubt | in | they are | nay but | among us

are in doubt about My admonition. (And) certainly they have not yet tasted My punishment.(8)

اَمْ عِنْدَهُمْ خَزَايِنُ رَحْمَةِ رَبِّكَ الْعَزِيْزِ الْوَهَّابِ ۝ اَمْ لَهُمْ

for them | or | the Real Bestower | the All-Mighty | of your Lord | of the Mercy | the treasures | have they | or

Or have they the treasures of the mercy of your Lord, the Mighty, the Real Bestower? (9) Is theirs

مُلْكُ السَّمٰوٰتِ وَاَلْاَرْضِ وَمَا بَيْنَهُمَا ۚ فَلْيَنْتَقِبُوْا فِي

with | (if so), let them ascent up | is between them | and what | and the earth | of the heavens | the dominion

the kingdom of the heavens and the earth and all that lies between them? Then let them climb up

الْأَسْبَابِ ١٠ جُنْدًا مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ١١ كَذَّبَتْ قَبْلَهُمْ قَوْمُ

the people before them denied the confederates of defeated are there they host means

(to the sky) by ropes (and all means they have to reach that end) (10) they will be a defeated host like the confederates of the old times (who were

تُوجُّ وَعَادُ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ١٢ وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ

and the dwellers of Lot and the people and Thamud stakes the owner of Pharaoh and and Ad of Noah defeated). (11) Before them (were many who) rejected apostles - The people of Noah, Aad and Pharaoh the

لَيْكَةِ أُولَئِكَ الْأَحْزَابِ ١٣ إِنَّ كُلَّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ

therefore justified the Messengers denied but each of them not the confederates such were of the wood owner of the Stakes. (12) Thamoud, the people of Lot and the dwellers of the Wood - such were the

عِقَابِ ١٤ وَمَا يَنْظُرُ هُوَ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ١٥

pause of ending of it has not a single shout (but) only those wait and not My Torment Confederates. (13) There was not one of them but did deny the apostles. Therefore, My punishment was

وَقَالُوا رَبَّنَا عَجَلْنَا لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ ١٦ إصْبِرْ عَلَى

on be patient of Reckoning the Day before our account/ reward to Us hasten Our Lord and they say justified. (14) Yet these only wait for a single shout to which there is no delay. (15) They say: 'Our Lord,

مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ١٧

ever oft-returning in repentance verily he was with Power endued David our slaves and remember they say what hasten to us our fate before the Day of Reckoning. (16) Bear with what they say, and remember Our servant

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُن بِالْعَشِيِّ وَالْإِشْرَاقِ ١٨ وَالطَّيْرَ

and the birds and after sunrise in the evening glorify Our Praise with him the mountains have made verily We David, the man of strength. He was ever turning (to Allah in repentance). (17) We made the mountains join

مَحْشُورَةً كُلٌّ لَّهُ أَوَّابٌ ١٩ وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ

wisdom gave him and his kingdom and We made strong did turn (to Allah) with him all assembled with him in praise evening and morning. (18) and the birds, too, gathered (in all their flocks:) all with him did

وَفَصَّلَ الْخُطَابِ ٢٠ وَهَلْ أُنْتَبِهُ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا

they climbed you and has of the litigants the news reached you and has in speech (decision) and sound judgement turn (to Allah). (19) We made his kingdom strong and gave him wisdom and decisive speech. (20) Has the

الْمِحْرَابِ ٢١ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ

fear not they said of them and he was terrified David upon they entered in when the chamber story of the disputants reached you? How they climbed the wall into the private chamber. (21) When they

خَصْرَيْنِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا

and not with truth between Us therefore, judge the other on one of Us has wronged two litigants went in to David and he was afraid of them, they said: 'Have no fear. We are two disputants, one of whom

تَشْطِطُ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ۝٢٢ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ

ninety-nine he has my brother this is verily Way the Right to and guide us be unjust has wronged the other. Judge rightly between us and do not be unjust; guide us to the right path.(22) This

تَعْجَةً وَلِيَ تَعْجَةً وَاحِدَةً فَقَالَ الْفِينِيهَا وَعَزَّنِي

and he over-powered me hand it over to me and he said One ewe while I have ewe (female sheep) my brother has ninety-nine ewes, but I have only one ewe. So he said, "Give her into my charge" and got

فِي الْخِطَابِ ۝٢٣ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ

his ewes to your ewe in demanding he has wronged you (he) indeed (David) said speech In the better of me in the dispute.(23) (David) said: (without listening to the opponent) 'He has certainly

وَإِنَّ كَثِيرًا مِّنَ الْخَاطِئِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا

believe those who except another (on) one oppress partners of many and verily wronged you in seeking to add your ewe to his ewes. Many partners oppress one another except those who

وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ

We have tried him that David and guessed they are and few righteous deeds and do believe, and they are few indeed. David thought that We had tested him. Therefore, he sought forgiveness of

فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۝٢٤ فَغَفَرْنَا لَهُ ذَلِكَ

that him so We forgave turned in repentance prostrate and fell down of his Lord and he sought forgiveness his Lord and ell down bowing and turned (to Allah in repentance).(24) We forgave him this (lapse), (without hearing the other side of the dispute) and he

وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ۝٢٥ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ

have placed you verily We O David! return and a good a near access with Us (is) for him and verily shall be honoured by Us and shall have an excellent return (to Us).(25) (We said): 'David, We have made

خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ

your desire follow and not in truth men between so judge you earth on a successors you a vicerent in the land. Rule with justice among men and do not follow desire, lest it should err you

فِيضَلَّكَ عَنِ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنِ سَبِيلِ اللَّهِ

Allah's Path from wander astray those who verily Allah's the Path from for it will mislead you from Allah's path. Those that stray from Allah's path - there awaits them a severe torment, because they

لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ۝ وَمَا خَلَقْنَا السَّمَاءَ

the heaven | We Created | and not | Reckoning | the Day of | they forget | because | a severe | torment | for them  
forget the Day of Reckoning.' (26) We have not created the heavens and the earth and all that lies

وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۝

disbelieve | of those who | the consideration | that is | without purpose | in between them | and all that | and the earth  
between them without purpose. Such is the thought of those who disbelieve. But woe to the

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ۝ أَمْ تَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا

and do | believe | those who | shall We treat (make) | or | the Fire | from | disbelieve | to those who | then woe  
unbelievers because of the fire of Hell! (27) Are We to treat alike those who believe and do good

الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ تَجْعَلُ الْمُتَّقِينَ

the righteous persons | shall We treat | or | earth | on | as those who are corrupters | righteous deeds  
works, and those that corrupt the earth with wickedness? Are We to treat the righteous as We

كَالْمُفْجَرِينَ ۝ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ

over its Verses | that they may ponder | full of blessings | to you | which We have sent down | this is a Book | as criminals  
(treat) the wicked?(28) (It is) a Book that We have sent down to you, full of blessing that they may ponder

وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ۝ وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ

how excellent | Solomon | to David | and We have granted | understanding | men of | and may remember  
its revelations and that men of understanding may receive admonition.(29) We gave to David Solomon (for

الْعَبْدُ إِنَّهُ أَوَّابٌ ۝ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ

in the evening | before him | there were displayed | when | was ever oft-returning in repentance | verily he | (a) slave  
a son). How excellent a servant he was! Verily, he was oft-returning (in repentance to Us).(30) When in the

الضُّفُفُ الْجِيَادِ ۝ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ

instead of | of the good | love | did love | (Alas) verily | and he said | the well-trained of highest breed | horses  
evening there were brought before him well trained horses of the highest breed.(31) He said: 'I have

ذِكْرِ رَبِّي ۝ حَتَّى تَوَارَتْ بِأَحْجَابِ ۝ رُدُّوهَا

bring them (horses) | in the veil (of night) | and (the sun) had hidden | till the time was over | My Lord | remembering  
preferred the good (of this world) to the remembrance of my Lord; for now (the sun) has hidden behind the

عَلَى فَطْفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ۝ وَلَقَدْ قَتْنَا سُلَيْمَانَ

Solomon | We did try | and indeed | and their necks | over their legs | to pass his hand | then he began | back to me  
veil (of darkness).(32) Bring them to me!' and he began to strike their legs and necks.(or passed his hands over their legs and necks)(33)

وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿۳۴﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ

and bestow | me | forgive | my Lord | he said | he did return | then | a body | his throne | on | and We placed  
Certainly We tried Solomon, and We placed a mere body (without life) upon his throne, then he repented.(34)

لِي مُلْكًا لَّا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿۳۵﴾

the Bestower | you are | verily | after me | to any other | belong | shall not | a kingdom as such | upon me  
He said: 'Forgive me, Lord, and give me kingdom such as shall belong to none after me. You are the

فَسَخَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ ﴿۳۶﴾

he willed | wherever | gently | to his order | it blew | the wind | to him | so We subjected  
Bountiful Giver.(35) We subdued the wind to his power, it blew gently to his order wherever he directed it,(36)

وَالشَّيْطَانِ كُلِّ بَنَاءٍ وَغَوَّاصٍ ﴿۳۷﴾ وَأَخْرَجْنَا الْمُكَرَّمِينَ فِي

in | bound | and (also) others | and diver | of builder | every kind | and also the devils from the Jinne  
and the devils, too, (including) every kind of builders and divers and (37) others bound with

الأَصْفَادِ ﴿۳۸﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿۳۹﴾ وَإِن

and verily | account will be asked | no | withhold | or | so spend you | Our gift | this is | fetters  
chains.(38) 'This is Our gift.' 'So spend you or withhold, no account will be asked.'(39) And he

لَهُ عِنْدَنَا لُزْفَىٰ وَحُسْن مَّا لِي ﴿۴۰﴾ وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ

when | Job | Our slave | and remember | final return | and good | (is) a near access | with Us | for him  
had a near place in Our presence and an excellent return (to Us). (40) And tell of Our servant Job.

تَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿۴۱﴾ ارْضُ

strike (the ground) | and torment | with distress | Satan | has touched me | that verily | his Lord | he invoked  
He called out to his Lord, (saying): 'Satan has afflicted me with sorrow and misfortune.'(41) (We said):

بِرَجْلِكَ هَذَا مَغْسَلٌ بَارِدٌ وَشَرَابٌ ﴿۴۲﴾ وَوَهَبْنَا لَهُ أَهْلَهُ

his family | him | and We gave | and drink | cool | (a spring of water) for washing | this is | with your feet  
'Stamp your feet (against the ground) and here is (in the gushing spring) a cool bath and drink.'(42)

وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿۴۳﴾ وَخُذْ

and take | who understand | for those | and a Reminder | from Us | Mercy | alongwith them | and the like thereof  
We gave him back his people and as many more with them: a blessing from Ourself and a memorial for

بِيَدِكَ ضَعْفًا فَاصْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا

patient | We found him | verily | break your oath | and not | therewith | and strike | a bundle of branches | in your hand  
men of understanding.(43) (We said to him): 'Take a bunch of twigs and strike with it (your wife); do not

نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿۴۳﴾ وَادْكُرْ عَبْدَنَا إِبْرَاهِيمَ

Abraham | Our slaves | and remember | was ever off-returning in repentance | verily he | (a) slave | how excellent  
break your oath.' We found him full of patience. How excellent a servant he was! ever turning (to Us) in

وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿۴۴﴾ إِنَّا

verity | and also of religious understanding | of strength | (all) owners | and Jacob | and Isaac  
repentance.(44) And tell of Our servants Abraham, Isaac and Jacob owner of power and insight whom.(45)

أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿۴۵﴾ وَإِنَّهُمْ عِنْدَنَا

to Us | and verily they are | of the home | the remembrance | by granting them a good thing | We did choose them  
We made them pure with the pure thought - the remembrance of the Hereafter-(46) And in Our sight, they are of

لِمَنِ الْمُصْطَفَيْنِ الْأَحْسَبِ ﴿۴۶﴾ وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ

and all are | Kifl | and Dhul | Elisah | Ishmael | and remember | and the best | chosen | of those  
the chosen, the excellent -(47) Remember also Our servants Ishmael, Elisha and Dhul Kifl. All are of the

مِّنَ الْأَحْسَبِ ﴿۴۷﴾ هَذَا ذِكْرٌ وَإِن لِلْمُتَّقِينَ لِحُسْنِ مَّآبٍ ﴿۴۸﴾ جَنَّاتٍ

Gardens | final return | is a good | for those pious people | and verily | a Reminder | this is | the chosen | among  
chosen. This is an admonition.(48) And verily, for the righteous is a beautiful place of (final) return.(49) The

عَدْنٍ مَّفْشَحَةٌ لَهُمُ الْأَبْوَابُ ﴿۴۹﴾ مُتَّكِلِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ

for fruits | therein | they will call | therein | they will recline | whose doors | for them | which are open | everlasting  
Gardens of Eden whose gates shall be open to them.(50) Therein they recline and therein they can call (at

كَثِيرَةٍ وَشَرَابٍ ﴿۵۰﴾ وَعِنْدَهُمْ قَوْرَاتٌ الطَّرِيفِ أَتْرَابٍ ﴿۵۱﴾

equal in age | their glances | chaste females restraining | and with them will be | and drinks | in abundance  
pleasure) for fruits in abundance and drink.(51) And beside them will be companions (wives) of modest

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿۵۲﴾ إِن هَذَا لِرِزْقِنَا مَا لَهُ مِنْ

any | for it | not | Our Provision | this is | verily | of Reckoning | for the Day | you are promised | what | this is  
looks and equal age.(52) This is what you are promised on the Day of Account.(53) This is our provision, to

نَقَادٍ هَذَا وَإِن لِلظَّالِمِينَ لَشَرٌّ مَّآبٍ ﴿۵۳﴾ جَهَنَّمَ يَصْلَوْنَهَا

where they will burn | Hell | return | will be an evil | for the transgressors | and verily | this is so | finish  
which there is no end.(54) This (is for the righteous). But - for the wrongdoers will be an evil place of (final)

فَيْسَسَ الْبِهَادِ ﴿۵۴﴾ هَذَا فَايِدُوقُوهُ حَيِّمٌ وَعَسَاقٌ ﴿۵۵﴾

and dirty wound discharge (pus) | boiling fluid | then let them taste in | this is so | is that place to rest | and worst  
return.(55) Hell, wherein they will burn, a dismal resting-place indeed! Yes, let them taste it;(56) A boiling



وَأَخْرَجْنَا مِنْ شَكْلَةٍ أَرْوَاجٍ ۝ هَذَا نَوْجٌ مُتْتَعِمٌ مَعَكُمْ لَا مَرْجَبًا

welcome | no | with you | entering | a troop | this is | (all together) in pairs | similar kind | of | and other (torments) fluid and dirty wound discharges,(57) and other penalties of similar kind to match them!(58) This is a crowd

بِهِمْ إِتَّهَمُوا النَّارَ ۝ قَالُوا بَلْ أَنْتُمْ لَا مَرْجَبًا بِكُمْ أَنْتُمْ

it is you | for you | welcome | no | you (too) | nay | they say | in the Fire | they shall burn | verily | for them entering with you (to Hell); no welcome for them. Truly, they shall burn in the Fire.(59) (The followers of the

قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ ۝ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا

this | upon us | brought | whoever | Our Lord | they said | the place to stay in | so evil is | upon us | who brought this misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us

فَزِدْهُ عَذَابًا صِعْقًا فِي النَّارِ ۝ وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا

men | we see | not | with us | what is the matter | and they said | the Fire | in | a double | a torment | add to him (because you misled us in the world), so evil is this place to stay in!"(60) Then they will say: 'Lord, whoever

كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ۝ اتَّخَذْنَاهُمْ سَخِرِيًّا أَمْ زَاغَتْ

failed to perceive | or | as an object of mockery | did we take them | the bad ones | among | count (them) | We used to brought this (fate) upon us, add to him a twofold punishment in Hell.'(61) And they will say: 'Why do we not

عَنْهُمْ الْأَبْصَارُ ۝ إِنَّ ذَلِكَ لَحَقٌّ تَخَاضَعُ أَهْلُ النَّارِ ۝ قُلْ

say | of the Fire | of the people | the mutual dispute | the very truth | that is | verily | eyes | them see those whom we regarded as wicked men(62) What did We take them for a laughing-stock? Or have our

إِنَّمَا أَنَا مُنذِرٌ ۝ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝ رَبُّ

the Lord | the Irresistible | the One | Allah | except | god | any | and there is not | a warner | I am | only eyes missed them?(63) Truly that is just: the mutual dispute of the people of the Fire.(64) Say: 'Truly I am a

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ۝ قُلْ هُوَ

that is | say | the Oft-Forgiving | the All-Mighty | is between them | and all that | and the earth | of the heavens warner. There is no god but Allah, the One, the Almighty,(65) Lord of the heavens and the earth and all that

نَبَأٌ عَظِيمٌ ۝ أَنْتُمْ عَنْهُ مُعْرِضُونَ ۝ مَا كَانَ لِي مِنْ عِلْمٍ

knowledge | any | I had | was | not | you turn away | from which | you | a great | news lies between them: the Mighty, the Forgiver.(66) Say: 'This is a great news(67) from which you are turning

بِالْمَلَأِ الْأَعْلَىٰ إِذْ يُخْتَصِمُونَ ۝ إِنَّ يَوْحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا

I am | that only | except | to me | has been inspired | not | they were disputing | when | on high | of the chiefs (angels) away.(68) I had no knowledge of the exalted chiefs (angels) when they were disputing among themselves.(69)

نَذِيرٌ مُّبِينٌ ﴿۷۰﴾ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَالِقٌۢ بَشَرًا مِّنْ

from | a man | I am going to create | verily | to the angels | your Lord | said | when | a plain | warner  
Only this has been inspired to me that I am a plain warner.(70) Behold, your Lord said to the angels: 'I am

طِیْنٍ ﴿۷۱﴾ فَاِذَا سَوَّیْتَهُ وَنَفَخْتُ فِیْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗ

to him | then fall down | My soul | from | into him | and breathed | I have fashioned him | so when | clay  
creating man from clay.(71) When I have shaped him and breathed of My spirit into him, kneel down,

سٰجِدٰٓیْنَ ﴿۷۲﴾ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اٰجْمَعُوْنَ ﴿۷۳﴾ اِلَّا اِبْلِیْسَ اِسْتَكْبَرَ

he was proud | Iblis | except | together | all of them | the angels | so prostrated | prostrate (to him)  
bowing before him.(72) The angels bowed themselves all together(73) except Iblis who was too proud, and

وَكَانَ مِنَ الْكٰفِرِیْنَ ﴿۷۴﴾ قَالَ یٰۤاِبْلِیْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا

to one whom | prostrating | from | prevents you | what | O Iblis! | (Allah) said | the disbelievers | of | and was one  
became of the unbelievers.(74) Allah said: Iblis, what prevented you to bow yourself before that I created

خَلَقْتُ یَدَیْ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعٰلِیْنَ ﴿۷۵﴾ قَالَ اَنَا

I am | (Iblis) said | the high exalted | of | are you | or | are you too proud | with My Hands | I created  
with My own hands? Are you too proud, or (do you think) you are of the lofty ones?(75) Iblis said: 'I am

خَیْرٌ مِّنْهُ خَلَقْتَنِیْ مِنْ نَّارٍ وَ خَلَقْتَهُ مِنْ طِیْنٍ ﴿۷۶﴾ قَالَ فَاخْرِجْ

then get out | Allah said | clay | from | you created him | and | fire | from | you created me | than he | better  
better than he. You created me from fire, but him you did create of clay.(76) (Allah) said: Then get you out

مِنْهَا فَاِنَّكَ رٰجِیْمٌ ﴿۷۷﴾ وَاِنَّ عَلَیْكَ لَعْنَتِیْ اِلٰی یَوْمِ الدِّیْنِ ﴿۷۸﴾ قَالَ

(Iblis) said | of Recompense | the Day | till | My Curse | on you (is) | and verily | are outcast | for verily you | from here  
from here: for you are rejected, accursed.(77) 'My curse shall remain on you until the Day of Reckoning.(78)

رَبِّ فَاَنْظِرْنِیْ اِلٰی یَوْمٍ یُّبْعَثُوْنَ ﴿۷۹﴾ قَالَ فَاِنَّكَ مِنَ

of | verily you are | Allah said | (when people) are resurrected | the Day | till | then give me respite | My Lord  
(Iblis) said: My Lord, respite me till the Day when they are raised.(79) (Allah) said: 'You are among the ones

الْمُنْتَظَرِیْنَ ﴿۸۰﴾ اِلٰی یَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿۸۱﴾ قَالَ فَبِعِزَّتِكَ لَا اُغْوِیْهُمْ

I shall surely mislead them | by your Might | then | (Iblis) said | appointed | of the time | the Day | till | those allowed respite  
that are respited.(80) until the day of the known time.(81) Now (I swear) by Your glory, said Iblis, 'that I will

اَجْمَعِیْنَ ﴿۸۲﴾ اِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِیْنَ ﴿۸۳﴾ قَالَ فَالْحَقُّ وَالْحَقُّ

and the truth | then the truth | (Allah) said | the chosen | amongst them | your slaves | except | all  
mislead them all(82) except your servants among them that are sincere.(83) Allah said: 'The truth is - and (it

أَقُولُ ۖ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

all of them followed you and those who with you Hell that I shall fill I say (85) is the truth (that) I speak. (84) I shall fill Hell with you and such of them as shall follow you.'

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنَّ هُوَ

it is nothing the fakers (impostors) one of I am nor wage any for this I ask of you not say Say: 'For this I demand of you no wage, nor do I pretend to be what I am not. (86) This (Quran) is

إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾ وَتَلَعَنَّ نَبَأَهَا بَعْدَ حِينٍ ﴿٨٨﴾

a while after its news and you shall certainly know for all (worlds) a Reminder but an admonition to mankind, (87) and you shall certainly know its truth after awhile. (88)

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.

تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ

to you have sent down verily We the All-Wise the All-Mighty Allah from of this Book the revelation The revelation of the Book is from Allah, the Mighty, the Wise One. (1) We have sent down to you

الْكِتَابَ بِالْحَقِّ فَأَعْبُدِ اللَّهَ فَحُصًّا لَهُ الدِّينَ ۗ الْآلِلَهُ الدِّينِ

religion is for Allah surely is the religion for Him sincerely Allah so worship in truth the Book the Book in truth: therefore, worship Allah, offering sincere devotion. (2) Surely, the religion (i.e. the

الْخَالِصُ ۗ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا

only we worship them not protectors besides him to take and those the (pure) complete worship and the obedience) is for Allah only. As for those who choose other guardians besides Him,

لِيُقَرَّبُوا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا

what concerning (in) between them judges Allah verily near Allah to that they may bring us (saying): 'We worship them only that they may bring us nearer to Allah,' Allah Himself will judge

هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ لَوْ

Had and disbeliever a liar he is whoever guides not Allah truly differ in it they between them in that wherein they differ. He does not guide him who is a liar, and a disbeliever. (3)

أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا ۗ لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ

He pleased whom He created of those whom He could have chosen a son take to Allah willed Had it been His will to take a son, He would have chosen whom He pleased out of that which He

سُبْحٰنَهُ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ

and the earth | the heavens | He has created | the Irresistible | the One | Allah | He is | but glory be to him  
has created. But Glory be to Him! He is Allah, the One, the Overpowering.(4) He created the

بِالْحَقِّ يَكُوْرُ اَيْلَ عَلَى النَّهَارِ وَيَكُوْرُ النَّهَارَ عَلَى الْاَيْلِ

the night | over | the day | and makes overtake | the day | over | the night | He makes overtake | with the truth  
heavens and the earth in truth. He rolls the night around the day and rolls the day around the

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِاَجَلٍ مُّسَمًّى اِلَّا هُوَ الْعَزِيْزُ

the All-Mighty | He is | verily | an appointed | for term | is running | each | and the moon | the sun | and He subjected  
night. He has subjected the sun and the moon, each running for an appointed term. Is not He the

الْغَفَّارُ ۝ خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا

its wife | from it | made | then | a single | a soul (Adam) | from | He created you | the Oft-Forgiving  
Mighty, the Forgiving One? (5) He created you from a single soul, then from it He made its mate.

وَاَنْزَلَ لَكُمْ مِنَ الْاَنْعَامِ ثَمْنِيَةَ اَزْوَاجٍ يَخْلُقَكُمْ فِي بُطُوْنٍ

the wombs | in | He creates you | pairs | eight | cattle | of | for you | and He has sent down  
And He has sent down to you of the cattle eight pairs. He creates you in your mothers' wombs

اَمْهَتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمٰتٍ ثَلٰثٍ ذٰلِكُمْ اللّٰهُ رَبُّكُمْ

your Lord | Allah | such is | three | veils of darkness | in | creation | after | creation | of your mothers  
creation after creation, in threefold darkness. Such is Allah, your Lord. To Him belongs the

لَهُ الْمُلْكُ لَا اِلٰهَ اِلَّا هُوَ فَالَّذِي تَصْرِفُوْنَ ۝ اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ

Allah | then verily | you disbelieve | if | are you turned away | how then | He | but | god | no | the kingdom | His is  
kingdom. There is no god but He. How, then, can you turn away (from Him)?(6) If you disbelieve

عَنِّيْ عَنْكُمْ وَلَا يَرْضٰ لِعِبَادِهِ الْكُفْرَ وَاِنْ تَشْكُرُوْا يَرْضَهُ

He is pleased therewith | you are grateful | and if | disbelief | for His slaves | He likes | and not | of you | is not in need  
(know that) Allah is independent of you. He likes not disbelief for His slaves and if you are thankful,

لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ اُخْرٰى ثُمَّ اِلَى رَبِّكُمْ تُرْجَعُونَ

is your return | your Lord | to | then | of another | the burden | bearer of burdens | shall bear | and not | for you  
He is pleased with you. No burdened soul bears another's burden. To Allah you shall all return and He

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ اِنَّهٗ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ۝

in the breasts | of that which is | (is) the All-Knower | verily He | to do | you used | (with) what | so He will inform you  
Will declare to you what you have done. Verily, he knows of that which is within (men's) breasts.(7)

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا

when | then | to him | turning in repentance | his Lord | he cries to | some hurt | man | touches | and when

When (some) hurt touches man, he prays to his Lord and turns to Him in repentance; yet no

خَوَلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوَ إِلَيْهِ مِنْ قَبْلُ

before | to Him | he supplicated | (he was) | what | he forgets | from Himself | a favour | He bestows upon him

sooner does He bestow on him His favour than he forgets that for which he had prayed before

وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَن سَبِيلِهِ قُلُوبًا تَتَّبِعُ بَاطِلًا

in your disbelief | take pleasure | say | His Path | from | in order to mislead others | rivals | to Allah | and he sets up

and sets up equals to Him, in order to lead men away from His path. Say: "Enjoy your unbelief a

قَلِيلًا ۗ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ۗ أَمَّنْ هُوَ قَابَتْ أُنَاءَ

during | obedient to Allah | (he) is | is one who | of the Fire | the dwellers | of | surely you are (one) | for a while

little; surely, you are one of the dwellers of the Fire!" (8) Is one who is obedient (to Allah) bowing

الَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ

the Mercy | and hoping for | the Hereafter | fearing | or standing (in Prayer) | prostrating himself | the hours of the night

himself and standing (in prayer) during the hours of the night, fearing the Hereafter and hoping

رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا

it is only | know | not | to those who | know | who | equal | are those | say | of his Lord

for the mercy of his Lord (like one who disbelieves) say: "Are those who know equal to those

يَتَذَكَّرُ أُولَئِكَ الْأَلْبَابُ ۗ قُلْ يُعْبَادُ الَّذِينَ آمَنُوا اتَّقُوا

be afraid and keep duty | believe | who | My slaves | say | understanding | men of | who will remember

who know not?" Truly, none will take heed but men of understanding. (9) Say: 'My servants who

رَبِّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ

is spacious | Allah's | and earth | good | world | this | in | do good | for those who | your Lord

believe, fear your Lord. Good is (reward) for those who do good works in this world. Allah's

إِنَّمَا يُوفِي الصَّابِرِينَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ۗ قُلْ إِنِّي أُمِرْتُ

I am commanded | verify | say | reckoning | without | their rewards (in full) | those who are patient | shall receive | only

earth is wide. Surely, the steadfast will be paid their wages in full without measure. (10) Say: 'I

أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ ۝ إِنِّي أَمُرُّ بِالنَّاسِ أَنْ

be | in order to | and I am commanded | the religious deeds | for Him | sincerely (doing) | Allah | worship | to

am commanded to worship Allah, making religion pure for Him (only). (11) and I am commanded

أَوَّلَ ⑫ الْمُسْلِمِينَ ⑬ قَدْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي

my Lord | I disobey | if | I am afraid | verily | say | of those who submit themselves to Allah as Muslims | the First to be the first of those who shall submit to Him. (12) Say: 'I fear, if I disobey my Lord, the torment

عَذَابِ يَوْمٍ عَظِيمٍ ⑭ قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ⑮

my religion | for His sake | by doing sincerely | I worship | Allah | say | of a great | Day | of the torment of a mighty day.' (13) Say: 'It is Allah I worship in sincere devotion. (14)

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنْ الْخَيْرِينَ الَّذِينَ خَسِرُوا

will lose | are those who | the losers | verily | say | besides Him | you like | what so worship (As for yourselves) worship what you like besides Him.' Say: Surely the losers are they who lose

أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ إِلَّا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ⑯

a manifest | loss | will be | that | verily | of Resurrection | on the Day | and their families | themselves themselves and their households on the Day of Resurrection. That will be a manifest loss indeed! (15)

لَهُمْ مِنْ فَوْقِهِمْ ظُلٌّ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلٌّ ذَلِكَ

that | coverings | and beneath them | Fire | of | coverings | from above them | they shall have They shall be covered with sheets of fire from above and from beneath. By this Allah, warns off

يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يُعْبَادُ فَاتَّقُونِ ⑰ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

false deities | avoid | and those who | therefore fear Me | O My slaves! | His slaves | with it | Allah | frightens His servants' O My servants, so fear you Me. (16) But those who keep off from idols—lest they should worship

أَنْ يَعْبُدُوهَا وَأَنْبَأُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ

so announce the good news | are glad tidings | for them | Allah | to | and turned in repentance | worship them | to (not) them and turn to Allah (in repentance, for them is good news, so give good news to My servants, (17) who

عِبَادِي ⑱ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ

(the ones) whom | those are | the best thereof | and follow | to the word | listen | those who | to My slaves listen to (My) Word and follow what is best (meaning) in it, these are they whom Allah has guided and are

هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ ⑲ أَفَمَنْ حَقَّ عَلَيْهِ

against him | justified | is then one | understanding | men of | (they are) | and those are | Allah | has guided (them) they who are endowed with understanding. (18) Is then one against whom the word of punishment justified

كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ ⑳ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ

their Lord | fear | those who | but | the Fire | in | him who is | rescue | will you | of punishment | the word (equal to the one who avoids evil) - shall you rescue him who is in the fire? (19) As for those who truly

لَهُمْ عَرْفٌ مِّنْ فَوْقِهَا عَرْفٌ مَّبْنِيَةٌ تَجْرِى مِنْ تَحْتِهَا الْأَنْهَارُ

rivers | under them | flowing | built | lofty rooms | above them | lofty rooms | for them are

fear their Lord, for them are built lofty mansions one above another, beneath which rivers flow.

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ۝۲۰ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ

sends down | Allah | that | you see | do not | in His Promise | Allah | does fail | not | of Allah | this is the Promise

Such is Allah's promise: He will not fail His promise.(20) Do you not see how Allah sends down water

مِنَ السَّمَاءِ مَاءً فَسَلَكَ يَبَآئِعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ

produces | and afterwards | the earth | in | as water-springs | and causes it to penetrate | water | the sky | from

from the sky and leads it through springs in the earth? Then he brings forth therewith plants of

بِهِ زُرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ

He makes them | then | turn yellow | and you see them | they wither | and afterwards | colors | of different | crops | thereby

different colours. Then they withers; you will see them grow yellow; then He makes them dry up and

حُطَامًا ۚ إِنَّ فِي ذَلِكَ لَذِكْرًا لِّأُولِي الْأَلْبَابِ ۝۲۱ أَفَمَنْ شَرَحَ

has opened | is he who | understanding | for men of | is a reminder | this | in | verily | dry and broken pieces

crumble away. Surely in this there is an admonition for men of understanding.(21) Is he whose breast Allah

اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ

to those who are hardened | so woe | His Lord | from | light | in | so that he is | to Islam | his breast | Allah

has opened to Islam, thus receiving light from his Lord, (like him who disbelieves)? But woe to those

قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝۲۲ اللَّهُ نَزَّلَ

has sent down | Allah | Plain | error | in | they are | of Allah | the remembrance | against | their hearts

whose hearts are hardened against the remembrance of Allah! Truly, they are in plain error.(22) Allah has

أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانٍ تَشَعَّرُ مِنْهُ جُلُودُ

the skins | from it | shiver | oft-repeated | its parts resembling each other | a Book | statement | the best

sent down the fairest discourse in the form of a Book, its parts resembling each other, oft-repeated (of

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ

the remembrance | to | and their hearts | their skins | soften | then | their Lord | fear | of those who

promises and threats and the like) whereat shiver the skins of those who fear their Lord; but then their

اللَّهُ ذَلِكَ هُدَىٰ اللَّهُ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضِلِلْ

sends astray | and whomsoever | He Pleases | whom | with it | He guides | of Allah | the guidance | that is | of Allah

skins and hearts soften to Allah's remembrance. Such is Allah's guidance: whereby He guides whom He

اللَّهُ فَمَا لَهُ مِنْ هَادٍ ٢٣ أَفَنْ يَشْتَقِي بِوَجْهِهِ سُوءَ الْعَذَابِ

torment | the awful | with his face | will confront | is he then who | any guide | for him | there is not | Allah  
will. But he whom Allah leaves in error, shall have none to guide him.(23) is he who has to guard himself (confront)

يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ٢٤

to earn | you used | what | taste | to the wrong-doers | and it will be said | of Resurrection | on the Day  
with his face against the torment of punishment on the Day of Judgement (as the true believer?) To the

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ٢٥

they perceive | not | where | from | the torment | so came on them | (were) before them | those who | denied  
wrongdoers We shall say: 'Taste the punishment which you have earned.'(24) Those before them, also

فَأَذَاتَهُمُ اللَّهُ الْعَذَابُ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ

is greater | of the Hereafter | but the torment | the present | life | in | the disgrace | Allah | so made them to taste  
denied (their apostles).(25) So the torment came on them from whence they knew not. Allah made them

لَوْ كَانُوا يَعْلَمُونَ ٢٦ وَالْقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ

every (kind) | of | Quran | this | in | for men | We have put forth | and indeed | know | they (only) | if  
taste humiliation in this life, but the punishment of the life to come shall be greater, if they but knew (it).(26)

مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٧ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ

in order that | crookedness | any | without | An Arabic | Quran | may remember | in order that they | similitude  
We have given mankind in this Quran every kind of parable, so that they may take heed.(27) An Arabic

يَتَّقُونَ ٢٨ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ

disputing with one another | many partners | belonging to | a man | a similitude | Allah | puts forth | they may avoid all evil  
Quran free from all crookedness (therein), that they may guard themselves against evil.(28) Allah sets forth

وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِينَ مَثَلًا الْخَدُّ

All Praise is due | in comparison | equal | are those | to one master | belonging entirely | and a (slave) man  
this parable. A (slave) belonging to many partners who are ever at odds among themselves; and a man

لِللَّهِ بَدَلُ آلَتِهِمْ لَا يَعْلَمُونَ ٢٩ إِنَّكَ مَيْتٌ وَإِنَّهُمْ مَيِّتُونَ ٣٠

they will die | and verity | will die | verily you | know | do not | most of them | but | to Allah  
wholly belonging to one man. Are these two to be held alike? Praise be to Allah! But most of them do not

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ٣١

you will be disputing | your Lord | before | of Resurrection | on the Day | verily you | then  
know.(29) you shall die (one day). And they shall die (one day). Then, on the Day of Resurrection(30), you will be disputing before your Lord.