

الحق والباطل

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِإِصْدَاقِ إِدِّ

when the truth and denies Allah against utters a lie than one who is worse then who

Who is more wrong than the man who invents a falsehood about Allah and denies the truth when

جَاءَهُ الْيَسَّ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۝٣٢ وَالَّذِي جَاءَ

has brought and he who for the disbelievers an abode Hell in is there not it comes to him

it comes to him? Is there not a home in Hell for the unbelievers? (32) And he who brings the

بِإِصْدَاقِ وَصَدَقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ۝٣٣ لَهُمْ مَا

all that they shall have the pious people (they are) those are therein and believed the truth

truth, and he who confirms (supports) it, therein - they surely are the God-fearing.(33) They shall have

يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاؤُا الْحَسَنِاتِ ۝٣٤ لِيُكَفِّرَ اللَّهُ

Allah so that may remit of the good-doers thereward that is their Lord with they will desire

all that they wish for in the presence of their Lord. Such is the reward of those who do good.(34)

عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيهِمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي

of what according to the best their reward and give them they did of what the evil from them

Thus Allah will remit from them the worst of what they did, and reward them according to the

كَانُوا يَعْمَلُونَ ۝٣٥ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ

and they try to frighten you for His slave Sufficient Allah is not to do they used

best of what they have done. (35) Is Allah not enough for His servant? Yet they frighten you with

بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝٣٦

guide any for him there is not Allah sends astray and whom besides him with those

those (gods) besides Him. Truly, he whom Allah leaves in error has none to guide him.(36)

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ

All-Mighty Allah is not misleader any for him there is not Allah guides and whomsoever

But he whom Allah guides, none can lead astray. Is not Allah Mighty, capable of

ذِي انتِقَامٍ ۝٣٧ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

and the earth the heavens created who you ask them and verily if of Retribution Possessor

retribution? (37) If you ask them who created the heavens and the earth, they will say: 'Allah'.

لَيَقُولَنَّ اللَّهُ قَدْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

Allah besides you invoke the things that do you see say Allah surely they say

Say: 'Do you think then, those you call upon besides Him - if Allah intended some hurt for

إِنْ أَرَادَنِي اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّي أَوْ أَرَادَنِي

if He intended for me | or | His harm | remove | they | could | some harm | Allah | intended for me | if
me—shall they remove His hurt; or that if He intends (to show me) mercy, shall

بِرَحْمَةٍ هَلْ هُنَّ مُسْكِتُ رَحْمَتِهِ قَدْ حَسِبَى اللَّهُ عَلَيْهِ

in Him | is Allah | Sufficient for me | say | His Mercy | withhold | they | could | some Mercy
they withhold His mercy? Say: Allah is enough for me. In Him, the trusting (i.e.

يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾ قَدْ يَقُومُ أَعْمَلُوا عَلَى مَكَانَتِكُمْ

according to your way | on | work | My people | say | those who trust | must put their trust
believers) put their trust.' (38) Say: 'My people, work according to your way. I am working

إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ

disgracing him | torment | comes | to whom | come to know | then you will | working | verily I am
(according to my way). You shall before long know. (39) On whom comes a punishment

وَيَجِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ

the Book | to you | have sent down | verily We | an everlasting | torment | on him | and descends
humiliating him and on whom falls everlasting punishment.(40) We have sent down to you the Book

لِلنَّاسِ بِالْحَقِّ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ

and whosoever | it is only for his own self | accepts the guidance | so whosoever | in truth | for mankind
in truth (for the instruction) of mankind. He that follows the right path shall follow it to his own

صَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾ اللَّهُ

it is Allah | a trustee | over them | you are | and not | for his own | loses | only | goes astray
advantage; and he that goes astray, it is only to his own loss. You are not a guardian over them.(41)

يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

their sleep | during | die | not | and those that | of their death | at the time | the souls | who takes away
Allah takes away the souls at the time of their death, and those that do not die (He takes) during

فِيمَسْكُ الْتَىٰ قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ

a term | for | the rest | and sends | death | for them | He has ordained | those | He keeps
their sleep. He keeps with Him those (souls) against which He has decreed death and the rest He

مُسَيِّئٌ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ أَمْ اتَّخَذُوا

they taken | or have | who think deeply | for a people | are Signs | that | in | verily | appointed
sends (to their bodies) for a time appointed. Surely there are signs in this for thinking men.(42)

مِنْ دُونِ اللَّهِ شُفَعَاءُ قُلْ أَوْ لَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا

and have no | anything | possessing | not | they were | even if | Say | intercessors | Allah | besides

Have they chosen intercessors apart from Allah to intercede for them? Say: 'What! Even though

يَعْقِلُونَ ﴿٣٣﴾ قُلْ لِلَّهِ الشُّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ

of the heavens | is the sovereignty | His | all | belongs | intercession | to Allah | Say | intelligence

they have no power nor understanding?' (43) Say: 'To Allah belongs intercession altogether. His

وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ

Alone | Allah | is mentioned | and when | you shall be brought back | to Him | then | and the earth

is the sovereignty in the heavens and the earth. To Him you shall all be brought back.' (44) When

اشْتَارَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا

and when | in the Hereafter | believe | not | of those who | the hearts | are filled with disgust

Allah alone is mentioned, the hearts of those who deny the Hereafter are filled with disgust; but

ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٣٥﴾ قُلِ اللَّهُمَّ

O Allah | Say | rejoice | they | behold | besides him | those | are mentioned

when those besides Him are mentioned, they are filled with joy. (45) Say: 'Lord, Creator of the

فَاطَرَ السَّمَوَاتِ وَالْأَرْضِ عَلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ

you | and the seen | of the unseen | all-Knower | and the earth | of the heavens | Creator

heavens and the earth, Knower of all that is hidden and open, You alone can judge between Your

تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٣٦﴾ وَلَوْ أَنَّ

it were | and if | to differ | in it | they used to | what | about | your slaves | between | will judge

servants in those matters about which they have differed.' (46) If the wrongdoers

لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ

with it | and as much again | all | (the) earth | in | what is | did wrong | for those who

had all the treasures of the earth and as much more, they would (gladly) offer it on

لَا فِتْدُوا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ

of Resurrection | on the Day | torment | the evil | of | with it | they would offer it to ransom

the Day of Resurrection to redeem themselves from the evil torment. Yet there would

وَيَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٣٧﴾

reckoning | they had been | not | what | Allah | from | to them | and there will become apparent

appear to them from Allah that with which they have never reckoned. (47)

وَيَدَا لَهُمْ سَيِّئَاتِ مَا كَسَبُوا وَحَاقَ

and will encircle | they earned | of that which | the evils | to them | and there will become apparent
The evils of their deeds will appear to them, and what they scoffed

بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٨﴾ فَإِذَا مَسَّ الْإِنْسَانَ

man | touches | so when | to mock | in it | they used | that which | (with) them
at, will surround them.(48) When harm befalls man, he calls upon Us; but afterward

ضُرُّ دَعَاتَا ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا

only | he says | from Us | a favour (grace) | We have granted him | when | then | he calls to us | harm
when We have changed it into a favour from Us, he says: 'I have been given it merely

أُوتِيْتَهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ

most of them | but | a trial | It is only | Nay | of knowledge | because | I was given this (grace)
because of a knowledge (I have).' By no means! It is but a test: yet most men do not

لَا يَعْلَمُونَ ﴿٣٩﴾ قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ

them | availed | so not | before them | those | said it | verily | know | not
know it.(49) Those before them said the same: but what they earned did

مَا كَانُوا يَكْسِبُونَ ﴿٤٠﴾ فَاصَابَهُمْ سَيِّئَاتِ مَا كَسَبُوا

they earned | (of) that which | by the evils | results | so overtook them | earning | they were | that which
not profit them;(50) and the very evil of their deeds recoiled upon them. The wrongdoers

وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتِ مَا كَسَبُوا

they earned | that which | by the evil | rests | will overtake them | those | of | did wrong | and those who
among these (men) shall be overtaken by the evils of their deeds: and they shall never

وَمَا هُمْ بِمُعْجِزِينَ ﴿٤١﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ

the Provision | enlarges | Allah | that | know | do they not | be able to escape | they will | and not
be able to escape (punishment).(51) Do they not know that Allah give provision abundantly to whom

لِيَنْ يَشَاءَ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٤٢﴾

who believe | for the folk | are Signs | this | in | verily | and straitens it | He wills | for whom
He wills and sparingly to whom He wills? Surely there are signs in this for a people who believe.(52)

قُلْ يُعَادِي الَّذِينَ اسْرِفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ

from | despair | not | themselves | against | have transgressed | who | My slaves | Say
Say: 'O My servants, you who have sinned against their souls, do not despair

رَحْمَةً اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ

Oft-Forgiving He is truly all sins forgives Allah verily of Allah the Mercy of Allah's mercy, for Allah forgives all sins. He is the Forgiving One, the

الرَّحِيْمُ ۝٥٣ وَاٰتِيُوْا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ

before to Him and submit your Lord to and turn in repentance Most Merciful

Merciful.(53) Turn (in repentance) to your Lord and surrender yourselves to Him before there

اَنْ يَّاْتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَرُوْنَ ۝٥٤ وَاَتَّبِعُوْا اَحْسَنَ

the best and follow you will be helped not then the torment comes upon you that comes upon you the torment, for then you will not be helped.(54) Follow the best

مَا اُنزِلَ اِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمْ

comes on you that before your Lord from to you sent down of that which is of what has been sent to you from your Lord before there comes on you torment

الْعَذَابِ بَعْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ۝٥٥ اَنْ تَقُوْلَ نَفْسٌ

a person say lest perceive not while you suddenly the torment suddenly while you know not;(55) lest any soul should say: "Alas!

يُحْسِرُنِيْ عَلٰى مَا فَرَطْتُ فِيْ جَنْبِ اللّٰهِ وَاِنْ كُنْتُ

I was and that Allah towards into I was undutiful what on alas my grief I neglected (my duty) towards Allah and was but among those who

لَمِنَ السَّخِرِيْنَ ۝٥٦ اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ

guided me Allah only if he should say or those who mocked indeed among mocked (at the truth)."(56) Or "If Allah had guided me I would have been

لَكُنْتُ مِنَ الْمُتَّقِيْنَ ۝٥٧ اَوْ تَقُوْلَ حِيْنَ تَرٰى

he see when he should say or the righteous ones among I should indeed have been one of the righteous."(57) Or, when it sees the punishment should say: "If only

الْعَذَابِ لَوْ اَنَّ لِيْ كَرَّةً فَاَكُوْنُ مِنَ الْمُحْسِنِيْنَ ۝٥٨

the good doers among then I should be another chance I had only if the torment I had another chance, I should certainly have been among the righteous."(58)

بَلٰى قَدْ جَاءَتْكَ اٰيٰتِيْ فَكَذَّبْتُمْ بِهَا وَاسْتَكْبَرْتُمْ وَكُنْتُمْ

and were and were proud them and you denied My Proofs there came to you verily yes (For Allah will say:) "My revelations had come to you, but you denied them and

مِنَ الْكٰفِرِيْنَ ۝٥٩ وَيَوْمَ الْقِيٰمَةِ تَرٰ الَّذِيْنَ

those who | you will see | of Resurrection | and on the Day | the disbelievers | among
you were arrogant and one of the unbelievers." (59) On the Day of Resurrection, you shall see

كَذٰبُوْا عَلٰى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدّٰةٌ ۗ اَلَيْسَ فِيْ جَهَنَّمَ

Hell | in | is there not | will be black | their faces | Allah | against | lied

those who told lies against Allah, - their faces will be turned black. Is there not in Hell a home for

مَثْوٰى لِّلْمُتَكَبِّرِيْنَ ۝٦٠ وَيُنۢبِئُ اللّٰهُ الَّذِيْنَ اٰتَقَوْا بِمَقٰرِبِهِمْ

to their places of success | pious | those who are | Allah | and will deliver | for the arrogant | an abode
the arrogant?(60) But Allah will deliver those who were God-fearing to their places of success. No

لَا يَسۡمُهُمُ السُّوۡءُ وَلَا هُمْ يَحۡزَنُوْنَ ۝٦١ اللّٰهُ خَالِقُ كُلِّ

of all | the Creator | Allah is | shall grieve | they | and not | evil | touch them | not

harm shall touch them, nor shall they ever grieve.(61) Allah is the Creator of all

شَيْءٍ ۗ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَكِيْلٌ ۝٦٢ لَّهِ مَقٰلِيۡدُ

the keys | to Him belongs | the Trustee | things | all | over | and He is | things

things, and of all things He is the Guardian.(62) His are the keys of the heavens

السَّمٰوٰتِ وَالْاَرْضِ وَالَّذِيْنَ كَفَرُوْا بِآيٰتِ اللّٰهِ اُولٰٓئِكَ

those are | of Allah | in the Signs | disbelieve | and those who | and the earth | of the heavens

and the earth. Those that deny His revelations, such are they who will be

هُمُ الْخٰسِرُوْنَ ۝٦٣ قُلْ اَفَعَبِدُ اللّٰهَ تَاْمُرُوۡنِيْۤ اَعْبُدُ

to worship | order me | Allah | do you other than | Say | who will be losers | they

in loss.(63) Say: 'Do you order me to worship other than Allah,

اَيُّهَا الْجٰهِلُوْنَ ۝٦٤ وَاٰتٰىكَ اُوْحٰى ۗ وَلَقَدْ

those who | and to | to you | it has been revealed | and indeed | ignorants | O you

O ignorant men?(64) It has already been revealed to you and those who have gone

مِّنۢ مِّنۢ مَّكَاٰلِكَ لِيۡنَ اَشْرَكَتُ لِيۡجۡبَطَنَّ عَمٰلِكَ

your deeds | surely will be in vain | you join others with Allah | if | before you

before you, that if you associate other gods besides Allah, your works would come to nothing

وَلَتَكُوۡنَنَّ مِنَ الْخٰسِرِيۡنَ ۝٦٥ بَلِ اللّٰهُ فَاَعْبُدْ وَكُنْ

and be | worship | Allah | nay, but | the losers | among | and you will certainly be

and you would be among the losers.(65) Therefore worship Allah and be among the

مِّنَ الشَّاكِرِينَ ﴿٦٦﴾ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

estimate as due to him | a just | of Allah | they made just estimate | and not | the grateful ones | among thankful. (66) and not a just estimate have they made of Allah such as is due to Him.

وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ

and the heavens | of Resurrection | on the Day | will be grasped by His Hand | whole | and the earth
But on the Day of Resurrection, He will hold the entire earth in His grasp and

مَطْوِيَّاتٍ بِيَمِينِهِ سُبْحَانَ وَتَعَالَىٰ عَمَّا

above all that | High is He | Glorified be He | in His Right Hand | will be rolled up
fold up the heavens in His right hand. Glory be to Him! High is He above the partners

يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَن

all who are | so (shall) fall dead | the trumpet | in | and will be blown | they associate as partners with Him
they set up with Him.(67) The Trumpet shall be sounded and all who are in heaven

فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ

Allah | wills | him whom | except | the earth | in | and all who are | the heavens | in
and earth shall fall down fainting, except such as it will please Allah (to exempt).

ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَّنظُرُونَ ﴿٦٨﴾

looking on | standing | they will be | and then | a second time | in it | it will be blown | then
Then the Trumpet will sound again and they shall stand, looking on.(68)

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ

the Book | and will be placed | of its Lord | with the light | the earth | and will shine
The earth will shine with the light of its Lord, and the Book will be set in place. The

وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم

between them | and it will be judged | and the witnesses | the prophets | and will be brought forward
prophets and witnesses shall be brought forward and it will be judged between

بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا

what | person | each | and rewarded in full | will be wronged | not | and they | with truth
them with fairness: and they shall not be wronged.(69) Every soul shall be paid back

عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسَيُقَاسُ الَّذِينَ

those who | and will be driven | they do | of what | Best Aware | and He is | he did
that which it has worked, for He knows very well what they do.(70) The unbelievers

كَفَرُوا إِلَىٰ جَهَنَّمَ زُمْرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتِيحتَ أَبْوَابِهَا

the gates thereof | will be opened | they reach it | when | till | ingroups | Hell | to | disbelieve
shall be led to Hell (in crowds). When they reach it, its gates will be opened, and its keepers will

وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ

reciting | from yourselves | Messengers | come to you | did not | its keepers | to them | and will say
say to them: 'Did there not come to you apostles of your own who proclaimed to you the

عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا

this | Day of yours | the meeting | and warning you | of your Lord | the Verses | to you
revelations of your Lord and forewarned you against the encounter of this your Day?' 'Yes' indeed;

قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

the disbelievers | against | of torment | the word | has been justified | but | yes | they will say
they will answer. And thus the decree of punishment has been justified on the unbelievers.(71)

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَىٰ

abode | an evil | therein | to abide | of Hell | the gates | enter you | it will be said
It will be said to them: 'Enter the gates of Hell to stay therein for ever.' Evil is indeed the dwelling

الْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسَيُقَرَّبُ الَّذِينَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ

Paradise | to | to their Lord | kept their duty | those who | and will be driven | of the arrogants
place of the arrogants.(72) And those who fear their Lord, shall be led in crowds to Paradise. When

زُمْرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِيحتَ أَبْوَابِهَا وَقَالَ لَهُمْ

to them | and will say | its gates | and will be opened | they reached it | when | till | in groups
they reach it, its gates will be opened, and its keepers will say to them: 'Peace be

خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ ۖ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

to abide therein | so enter it | so you have done well | upon you | peace be | its keepers
upon you: You have done well, so enter in to dwell in it for ever.' (73)

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ

His Promise | has fulfilled | who | is due to Allah | all the Praise | and they will say
They will say: 'Praise be to Allah who has truly fulfilled His promise to us and

وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ

we will | where | Paradise | in | we can dwell | the land | and has made us inherit
given us (this) land to inherit, that we may dwell in Paradise wherever we please.'

فَنِعْمَ أَجْرُ الْعَمَلِينَ ﴿٧٤﴾ وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ

from all | surrounding | the angels | and you will see | for the workers | a reward | how excellent

Blessed is the reward of the righteous.(74) You shall see the angels circling

حَوْلَ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ

among them | and will be judged | of their Lord | the Praise | glorifying | the Throne | around

round the Throne, glorifying their Lord. They shall be judged with fairness,

بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

of the worlds | the Lord | is due to Allah | all Praises | and it will be said | with truth

and all shall say: 'Praise be to Allah, Lord of all Being!' (75)

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.

حَمْدًا تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرٍ

the Forgiver | the All-Knower | the All-Mighty | Allah | from | of this Book | the revelation | Ha Mim

Ha Mim.(1) The revelation of this Book is from Allah, the Mighty One, the All knowing.(2) who

الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ

the Bestower (of favours) | in punishment | the Severe | of repentance | and the Acceptor | of the sin

forgives sin and accepts repentance. His punishment is stern, and He is Bountiful.

لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ﴿٣﴾ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ

of Allah | the Verses | in | disputes | none | the final destination | to Him is | He | except | god | no

There is no god but He . To Him is the final return.(3) None but the unbelievers dispute about

إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغُرُّكَ

through | their ability of going about here and there | deceive you | so not | disbelieve | those who | but

the revelations of Allah. So let not their going about here and there in the land

الْبِلَادِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ

after them | and the confederates | of Noah | the people | before them | denied | the land

deceive you.(4) The people of Noah before them also denied (their messengers),

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا

and disputed (they) | to seize him | against their Messenger | nation | every | and plotted

and so did the factions after them. Every nation plotted against their apostle, to seize

بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ

and how (terrible) | so I seized them | the truth | therewith | to refute | by means of falsehood
him and disputed with falsehood to refute the truth; but then I seized them, and how stern was

كَانَ عِقَابِيَ ۝ وَكَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ

those who | against | of your Lord | the Word | has been justified | and thus | My Punishment | was
My punishment!(5) Thus the Word of your Lord proved true against those who

كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۝ الَّذِينَ يَحْمِلُونَ الْعَرْشَ

the Throne | bear | those who | of the Fire | the dwellers | that they will be | disbelieved
disbelieve: they are the people of Hell.(6) Those who bear the Throne and those

وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ

in Him | and believe | of their Lord | the Praises | glorify | around it | and those who
around it, glorify the praises of their Lord and believe in Him. They ask forgiveness

وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ

things | all | you comprehended | Our Lord! | believe | for those who | and ask Forgiveness
for those who believe (saying): 'Lord, You embrace all things in mercy and

رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ

and save them from | your way | and follow | repent | those who | so forgive | and knowledge | in mercy
knowledge. So forgive those that repent and follow Your Way and protect them

عَذَابِ الْجَحِيمِ ۝ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي

which | the everlasting | Gardens | and make them enter | our Lord | of the blazing Fire | the torment
from the punishment of Hell.(7) Admit them, Lord, to the gardens of Eden which You have

وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ

and their offspring | and their wives | their fathers | among | was righteous | and who | you have promised them
promised them, together with all the righteous among their fathers, their wives, and their

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ وَقِهِمُ السَّيِّئَاتِ وَمَنْ

and whomsoever | the sins | and save them from | the All-Wise | the All-Mighty | you are | verily you
descendants. You are the Almighty, the Wise One.(8) Protect them from evil. He whom You will

تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْقَوْزُ

the success | (it) | and that is | you gave him mercy | truly | that Day | the sins | you save from
protect from evil on that Day, him verily, you have taken into mercy indeed. That is the supreme

وَقَفَّ لِأَرْبَعٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ١٣

الْعَظِيمُ ۝ اِنَّ الَّذِيْنَ كَفَرُوْا يُنَادُوْنَ لَبِقَتِ اللّٰهُ اَكْبَرُ

was greater | Allah's | aversion | will be addressed | disbelieve | those who | truly | Supreme triumph.'(9) But to the unbelievers a voice will cry: 'Allah's hatred of you is

مِنْ مَّقْتِكُمْ ۝ اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَى الْاِيْمَانِ

the faith | to | you were called | when | towards one another | your aversion | than greater than your hatred of yourselves. You were called to the Faith, but you

فَتَكْفُرُوْنَ ۝ ۱۰ قَالُوْا مَرَبَّنَا اٰمَنَّا اِثْنَتَيْنِ وَاٰحِيَّتِنَا

and you made us live | twice | you have made us die | Our Lord! | they will say | but you used to refuse denied it.'(10) They shall say: 'Lord, twice You have made us die, and twice You

اِثْنَتَيْنِ فَاَعْتَرَفْنَا بِذُنُوْبِنَا فَهَلْ اِلَى خُرُوْجٍ مِّنْ سَبِيْلٍ ۝ ۱۱

way | any | get out | to | then is there | our sins | now we confess | twice have given us life. We now confess our sins. Is there any way out (of this)?'(11)

ذٰلِكُمْ بِاَنَّهٗ اِذَا دُعِيَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ وَاِنْ يُشْرَكَ

partners were joined | but when | you disbelieved | alone | Allah | was invoked | when | because | this is (They shall be answered): 'That is because when Allah was called alone, you disbelieved: but

بِهٖ تُوْمِنُوْا ۝ فَالْحَكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ ۝ ۱۲ هُوَ الَّذِي

who | it is He | the Most Great | the Most High | is only with Allah | so the judgement | you believed | to Him when partners were joined to Him, you believed (in them). (Today) judgement rests with Allah, the

يُرِيْكُم اٰيٰتِهٖ وَيُنزِلُ لَكُمْ مِّنَ السَّمَآءِ رِزْقًا ۝ وَمَا يَتَذَكَّرُ

remembers | and none | provision | the sky | from | for you | and sends down | His Signs | shows you Most High, the Supreme One.'(12) It is He who shows to you His signs and sends down to you

اِلَّا مَن يُّنِيْبُ ۝ ۱۳ فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ

the religion | to Him | making your worship pure | upon Allah | so call you | turn to Allah | those who | but out of heaven provision. Yet none takes heed except he who turns to Him.(13) Pray, then, to

وَلَوْ كَرِهَ الْكَافِرُوْنَ ۝ ۱۴ رَفِيْعٍ الدَّرَجٰتِ

rank & degrees | (He is Allah) the Owner of High | (much) the disbelievers | may hate | however Allah with sincere devotion, however, much the unbelievers dislike it.(14) Exalter of rank is He,

ذُو الْعَرْشِ ۝ يُلْقِي الرُّوْحَ مِنْ اَمْرِهٖ عَلٰى مَن يَّشَآءُ

He wills | any whom | to | His Command | of | the inspiration | He sends | of the Throne | the Owner possessor of the Throne. He lets the Spirit descend at His behest on whomever He will of His

مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ۗ (١٥) يَوْمَ هُمْ بَارِزُونَ ۚ

come out | when they will | the Day | of Mutual Meeting | the Day | that He warn of | His slaves | of
servants, that He may warn (them) of the Day of Meeting; (15) the Day when they shall rise up

لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۗ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ

it is to Allah | this Day | the Kingdom | whose is | anything | of them | Allah | from | will be hidden | (not)
(from their graves) with nothing hidden from Allah. Whose is the kingdom this Day? It is Allah's

الْوَاحِدِ الْقَهَّارِ ۗ (١٦) الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا

no | it earned | for what | soul | every | recompensed | this Day | the irresistible | the One
The one, the overpowering. (16) This day every soul shall be paid back what it has earned. No

ظَلَمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ (١٧) وَأَنْذِرْهُمْ

and warn them | in reckoning | is Swift | Allah | truly | today | injustice
injustice will be that Day. Surely, Allah is swift at the reckoning. (17) Warn them

يَوْمَ الْأَرْفَةِ ۗ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ

the throats | will be in | the hearts | when | that is drawing near | of the Day
of the Day that is (ever) drawing near, when hearts will (come) right up to the

كُظَيْبٍ ۗ مَا لِلظَّالِمِينَ

for the wrong-doers | not | and they can neither return them to their chests, nor can they throw them out
throats, choking; when the wrongdoers will have no friend, no intercessor who

مِنْ حَبِيبٍ وَلَا شَفِيعٍ يُطَاعُ ۗ (١٨) يَعْلَمُ خَائِنَةَ

the fraud | Allah knows | who could be given heed to, i.e. to be obeyed, | an intercessor | and nor | friend | any
will be heard. (18) Allah knows the treachery of the eyes and what the

الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ۗ (١٩) وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ

while those who | with the truth | judges | and Allah | the breasts | conceal | and all that | of the eyes
breasts conceal. (19) He will judge (men) with fairness, but those whom they

يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ

the All-Hearer | He is | Allah | certainly | anything | Judge | cannot | besides Him | they invoke
call upon besides Him can judge nothing at all. Allah, He is the Hearer,

الْبَصِيرُ ۗ (٢٠) أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ

was | what (how) | and seen | the land | in | travelled | have they not | the All-Seer
the Seer. (20) Have they never journeyed through the land and seen what

عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً

in strength | to them | superior | (they) | they were | before them | were | those who | the end of
was the end of those before them, they were stronger than themselves in strength and in the

وَأَثَارًا فِي الْأَرْضِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ

had they | (was) | and none | for their sins | Allah | but took them | the land | in | and in traces
traces (they have left) in the land? Allah seized them for their sins, and they had none to protect

مِّنَ اللَّهِ مِنْ وَّاقٍ ﴿٢١﴾ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ

their Messengers | there came to them | (was) | because they | that was | to protect | any | Allah | from
them from Allah.(21) That was because their apostles had come to them with clear

بِالْبَيِّنَاتِ فَكَفَرُوا فَآخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدٌ

Severe | All-Strong | verily He is | Allah | so seized them | but they disbelieved | with clear evidences
signs but they disbelieved. So Allah seized them. For He is full of strength, strict

الْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٢٣﴾

manifest (clear) | and authority | with Our Signs | Moses | We sent | and indeed | in punishment
in punishment.(22) We sent forth Moses with Our signs and with clear authority(23)

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سِحْرٌ كَذَابٌ ﴿٢٤﴾ فَلَمَّا

then when | a liar | a sorcerer | but they said | and Korah | Haman | Pharaoh | to
to Pharaoh, Haman, and Kora. But they said: '(This man is) a magician, a liar.'(24) And when he

جَاءَهُمُ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا

believe | of those who | the sons | kill | they said | Us | from | the truth | he brought to them
brought them the truth from Ourselves, they said: 'Kill the sons of those who believe

مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ﴿٢٥﴾

error | in | but | of disbelievers | the plot | and not | their women | and let live | with him
with him, and spare their women.' The plots of disbelievers are ever in error.(25)

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ

that | I fear | verily | his Lord | and let him call | Moses | to kill | leave me | Pharaoh | and said
Pharaoh said: 'Leave me to kill Moses, then let him call to his Lord! I fear that

يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

mischief | the land | in | he may cause to appear | that | or | your religion | he may change
he will change your religion or cause mischief to appear in the land.(26)

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ

arrogant who every from and your Lord in my Lord I seek refuge verily Moses and said

Moses said: 'I take refuge in my Lord and in your Lord from every arrogant who

لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ۗ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ

family of a believing man and said of reckoning in the Day believe not

believes not in the Day of Reckoning.'(27) But one of Pharaoh's kinsmen, who had

فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ

and verily is Allah my Lord he says because a man would you kill his faith who hid Pharaoh's

kept hidden his belief, said: 'Would you kill a man merely because he says: "My Lord

جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ

will be his lie upon him a liar he is and if your Lord from with clear Signs has come to you

is Allah?" Yet he has brought you clear signs from your Lord. If he is a liar then (the

وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ

verily he threatens you that which some of then, will befall on you telling the truth he is and if

sin of) his lie is upon him; but if he is speaking the truth, then some of that he

اللَّهُ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ۗ يَقَوْمُ لَكُمْ

yours o my people a liar polytheist (wasteful) is one who guides not Allah

threatens you, will fall on you. Allah does not guide the lying transgressor. (28) O My people!

الْمُلْكُ الْيَوْمَ ظَهْرِيْنَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ

Torment from will save us but who the land in you are upper most this day is the kingdom

today the kingdom is yours, being the masters in the land. But who will save us from Allah's

اللَّهُ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ

I see what but I show you not Pharaoh said comes to us (befalls us) if Allah's

wrath, when it falls upon us?' Pharaoh said: 'I show you only that which I see (correct) and I

وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ۗ وَقَالَ الَّذِي آمَنَ يَوْمَ

O my people believed he who and said of right policy to the Path but I guide you and not

only guide you in the way of right policy'. (29) And he who believed said: 'I fear for you, my

إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ۗ مِثْلَ ذَابِ قَوْمِ

of the people the fate like the confederates day (of) like that for you a fate I fear verily

people, something like the Day (of disaster) of the confederates:(30) like (the fate of) the people

٢٣
٨

تُوحَّ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ

wants Allah and not after them and those who come and Thamud and Ad of Noah
of Noah, Aad, and Thamoud, and those that came after them. Allah does not seek to wrong His

ظُلْمًا لِّلْعِبَادِ ۝ وَيَقَوْمٍ ۝ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ۝

when there will be mutual calling the Day for you I fear verily and O my people for His slaves in justice
servants.(31) 'And, my people, I fear for you the day when there will be mutual calling (and

يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِّنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ

and whomsoever protector any Allah from you have not your backs you will turn a Day when
wailing),(32) when you will turn back and flee, with none to protect you from Allah. He whom

يُضِلُّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝ وَلَقَدْ جَاءَكُمْ يُوسُفُ

Joseph did come to you and indeed guide (any) for him there is not Allah sends astray
Allah leaves in error, there is none to guide,(33) Indeed Joseph came to you

مِّن قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَاءَكُمْ

he did bring to you in that which doubt in you ceased but not with clear Signs before
with clear signs, before, yet you ceased not to doubt concerning that he brought

بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ

after him Allah send will never you said he died when till (with it)
you until; and when he died you said: "Allah will never send another apostle

رَسُولًا كَذَلِكَ يَضِلُّ اللَّهُ مَن هُوَ مُسْرِفٌ مُّرْتَابٌ ۝

doubtful a polytheist, waster, sinner is who Allah leaves astray thus a Messenger
after him." Thus Allah leaves in error the prodigal, (oppressor), the doubter. (34)

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ

that has come to them any authority without Allah's Signs in disoute those who
Those who dispute Allah's signs without any authority that has reached them, (their

كَبْرٍ مَّقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ

Allah seals thus believe those who and with (to) Allah with (to) hateful it is greatly
conduct) is very hateful in the sight of Allah and the believers. Thus Allah seals up

عَلَىٰ كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ ۝ وَقَالَ فِرْعَوْنُ يَا هَٰمَانُ ابْنِ لِي

for me build O Haman Pharaoh and said tyrant of arrogant heart every up
the heart of every arrogant tyrant.' (35) Pharaoh said to Haman: 'Build me a tower that I may

صَرَخًا لَعَلِّيْ اَبْلُغُ الْاَسْبَابَ ۝ اَسْبَابَ السَّمٰوٰتِ فَاطَّلِعَ اِلٰى

upon | and I may look | of heavens | the ways | at the ways | arrive | that I may | a tower
reach the ways,(36) the ways of heavens, that I may mount up to the God of Moses.

اِلٰهِ مُوْسٰى وَاِنِّىْ لَظٰنُّهُ كٰذِبًا وَكَذٰلِكَ زُيِّنَ

made fair-seeming | thus it was | a liar | I think him to be | but verily | of Moses | the God
I think him to be a liar.' Thus the evil of his deeds was made to seem fair to Pharaoh,

لِفِرْعَوْنَ سُوْءٌ عَمَلِهٖ وَصُدَّ عَنِ السَّبِيْلِ وَمَا كَيْدُ

the plot | and not (was) | the Path | from | and he was hindered | of his deeds | the evil | in Pharaoh's eyes
and he was turned away from the (right) path and the plot of Pharaoh led to nothing

فِرْعَوْنَ اِلَّا فِى تَبٰبٍ ۝ وَقَالَ الَّذِىْ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ

follow me | O my people | believed | the man who | and said | loss | in | but | of Pharaoh
but to ruin (him).(37) And he who believed said: 'Follow me, my people, that I may

اَهْدِيْكُمْ سَبِيْلَ الرَّشٰدِ ۝ اِنَّمَا هٰذِهِ الْحَيٰوةُ

life | this | truly is nothing but | O my people | of right conduct (right policy) | to the way | I will guide you
guide you to the way of Right. (38) O my people, the life of this world is nothing but a (passing)

الدُّنْيَا مَتَاعٌ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقٰرٰرِ ۝ مَنْ

whosoever | that will remain forever | the home | is | the Hereafter | and verily | enjoyment | of world
enjoyment. It is the Hereafter, that is the Home that will last (for ever).(39) Those

عَمِلَ سَيِّئَةً فَلَا يُجْزٰى اِلَّا مِثْلَهَا ۝ وَمَنْ عَمِلَ

does | and whosoever | the like thereof | except | be requited | will not | an evil deed | does
that do evil shall be rewarded with the like of it; but those that do good works,

صٰلِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُوْلٰٓئِكَ يَدْخُلُوْنَ

will enter | such | a true believer | and is | female | or | male | whether | a righteous deed
whether man and woman and is a believer (all), such shall enter the Gardens

الْجَنَّةِ يَرْزُقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ۝ وَيَقُوْمُ

and O my people | limit (accountability) | without | therein | where they will be provided | Paradise
of Paradise and receive blessings without limit (40) 'My people, how is it with me

مَا لِىْ اَدْعُوْكُمْ اِلَى النَّجْوٰى وَتَدْعُوْنِىْ اِلَى النَّارِ ۝ تَدْعُوْنِىْ

you invite me | the Fire | to | and you call me | salvation | to | that call you | with me | how is it
that I call you to salvation and you call me to the Fire?(41) You call me to disbelieve

لَا كُفْرَ بِاللَّهِ وَأَشْرَكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا

and I | knowledge | of which | I have | not | what | with Him | and to join | in Allah | to disbelieve
in Allah and to set up with Him partners of whom I know nothing; while I call you

أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٣٢﴾ لَا جَرَمَ أَنَا تَدْعُونَنِي إِلَيْهِ لَيْسَ

not | to it | you call me | that what | doubt | no | the Oft-Forgiving | All-Mighty | to | invite you
to the Almighty, the Forgiving One. (42) No doubt, you call me to (worship) one who

لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدْنَا إِلَى اللَّهِ وَأَنَّ

and that | Allah | to | our return (is) | and that | the Hereafter | in | nor | this world | in | a claim/Call | it has
cannot grant my request whether in this world or in the Hereafter. Our return will be

الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٣٣﴾ فَسَتَذَكَّرُونَ مَا

what | and you will remember | of the Fire | the dwellers | they shall be | the polytheists (transgressors)
to Allah. The transgressors are the people of Hell. (43) 'And you will remember what I say to you

أَقُولُ لَكُمْ وَأَفِوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٣٤﴾

of the slaves | is the All-Seer | Allah | verily | Allah | to | all my matters | and I leave | you | I am telling
and my affair, I leave it to Allah: for Allah (ever) watches over His servants.' (44)

فَوَقَّهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ

Pharaoh's | people | and encompassed | they plotted | that | from the evils | Allah | so, saved him
Allah saved him from the evils which they planned (against him), and there surrounded the people of

سُوءِ الْعَذَابِ ﴿٣٥﴾ النَّارِ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ

and on the Day | and afternoon | morning | to it | they are exposed | the Fire | torment | an evil
Pharaoh an evil torment. (45) Before the Fire, they shall be brought morning and evening, and on the day when the Hour

تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٣٦﴾

torment | the severest | Pharaoh's | people | cause to enter | the Hour | when will be establishe:
comes, (a voice will cry): 'cause the people of Pharaoh to enter the most grievous torment!' (46)

وَإِذْ يَتَحَاوَنُونَ فِي النَّارِ قِيلُوا لِّلَّذِينَ اسْتَكْبَرُوا

were arrogant | to those who | the weak | will say | the Fire | in | they will dispute | and when
And when they argue in the Fire, the weak ones (who followed) will say to those who had been

إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَا نَصِيبًا مِّنَ النَّارِ ﴿٣٧﴾

the Fire | of | a portion | from us | take | you | so can | followers | for you | were | verily we
arrogant: 'We have been your followers: will you now ward off from us a part of the Fire?' (47)

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ

has Judged | surely | Allah | verily | in it (the Fire) | all | verily were | are arrogant | those who | will say
But those who had been arrogant will reply: 'All of us are now in this (Fire). Allah has passed

بَيْنَ الْعِبَادِ ۝ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَتِهِمْ جَهَنَّمَ ادْعُوا

call upon | of Hell | to the keepers | the Fire | in | those | and will say (His) slaves | between
judgement between His servants. (48) And those in the Fire will say to its keepers (angels): 'Call

رَبِّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ۝ قَالُوا أَوَلَمْ

did there not | they will reply | the torment | of | for a day | for us | to lighten | your Lord
upon your Lord to relieve our torment for one day!' (49) They will say: 'But, did your apostles not

تَكُ تَأْتِيكُمْ رَسُولًا بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا

they will reply | yes | they will say | with clear evidences | your Messengers | come to you | there was
come to you with undoubted signs?' 'Yes,' they will answer. And they will reply: 'Then call (as

فَادْعُوا وَمَا دَعَا الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍۭۤۤا ۝ إِنَّا

verily We | error | in | but (is only) | of the disbelievers | the invocation | and not | then call
you like). 'But the calling of the unbelievers is only in error. (prayer without faith is delusion) (50)

لَنَنْصُرَنَّ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيٰوةِ الدُّنْيَا

worldly | life | in | believed | and those who | Our Messengers | will make victorious
We shall help Our apostles and those who believe both in this world and on the day when

وَيَوْمَ يَقُومُ الشَّهَادَةُ ۝ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ

the oppressors (wrongdoers) | benefit | will not | the Day when | the witnesses | when will stand | and on the Day
the witnesses rise (to testify). (51) On that day no excuse will profit the evil-doers.

مَعْدِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝

abode | evil | and for them will be | the curse | and for them will be | their excuses
And theirs shall be the curse and theirs shall be the evil home. (52)

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ

of Israel | the Children | and (We) caused to inherit | the guidance | Moses | We gave | and indeed
Indeed We did give Moses the guidance and gave the Book in inheritance to the Children of

الْكِتَابِ ۝ هُدًى وَذِكْرًا لِأُولِي الْأَلْبَابِ ۝ فَاصْبِرْ إِنَّ وَعْدَ

the Promise | verily | so be patient | of understanding | for men | and a remember | a guide | the Scripture
Israel: (53) A guidance and an admonition to men of understanding. (54) Therefore have

اللَّهُ حَقٌّ ۖ وَاسْتَغْفِرْ ۖ لِذَنْبِكَ ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ

of your Lord | the Praises | and glorify | for your fault | and ask forgiveness | is true | of Allah
patience (O Muhammad), Allah's promise is true. And ask forgiveness for your fault, and

بِالْعَشِيِّ ۖ وَالْإِكْبَارِ ۖ إِنَّ الَّذِينَ يُجَادِلُونَ فِي

about | dispute | those who | verily | and in the early morning hours | in the early evening hours
celebrate the praise of your Lord morning and evening. (55) Those who dispute about the signs

آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ ۖ إِنَّ فِي صُدُورِهِمْ

their breasts | in | there is nothing else | having come to them | any authority | without | Allah's | evidences
of Allah without authority given to them, in their breasts is only pride (arrogance) (to accept you O Mohammad

إِلَّا كِبْرٌ ۖ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ

the All-Hearer | He is | verily | with Allah | so seek refuge | have it | they | will not | arrogance (pride) | except
as a Messenger of Allah and to obey you) which they shall never attain. Therefore, seek refuge in

الْبَصِيرِ ۖ لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ

the Creation | than | is greater (matter) | and the earth | of the heavens | the Creation indeed | the All-Seer
Allah; verily, He hears all and sees all.(56) Surely, the creation of heaven and earth is a greater

النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۖ وَمَا يَسْتَوِي الْأَعْمَى

the blind | equal (ark) | and not | know | not | of mankind | most | yet | of mankind
(matter) than the creation of man; yet most men do not know it.(57) The blind and the seeing man

وَالْبَصِيرُ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا السُّيَئَاتِ ۖ

who do evil | and not those | righteous deeds | and do | believe | nor those who | and those who see
are not equal, nor are (equal) those who believe and do good works and those who do evil. Yet

قَلِيلًا ۖ مَا تَتَذَكَّرُونَ ۖ إِنَّ السَّاعَةَ لَأْتِيَةٌ ۖ لَا رَيْبَ فِيهَا

about it | doubt | no | is surely coming | the Hour | verily | you remember | do | little
little do you remember.(58) The Hour (of Doom) is sure to come: there is no doubt

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ۖ وَقَالَ رَبُّكُمْ ادْعُونِي

invoke Me | your Lord | and said | believe | not | people | most | yet
thereof, yet most men do not believe.(59) Your Lord has said: 'Call on Me

أَسْتَجِبْ لَكُمْ ۖ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

they will surely enter | My Worship | about | scorn (are arrogant) | those who | verily | to you | I will respond
and I will answer you. Those who scorn My worship, shall enter Hell in

جَهَنَّمَ ذَخِيرِينَ ﴿٦٠﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا

so that you may rest | the night | for you | has made | is He who | Allah | in humiliation | Hell
humiliation.'(60) It was Allah who made for you the night

فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ

mankind | to (upon) | Bounty | is full of | Allah truly | to see | and the day (hours) for you | therein
to rest in and the day for seeing. Allah is bountiful to men,

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَلِكَُمُ اللَّهُ رَبُّكُمْ

your Lord | Allah | that is | give thanks | (do) not | people | most | yet
yet most men do not give thanks.(61) Such is Allah your Lord, the Creator of all things.

خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ قَاتِي تُوفُّكُونَ ﴿٦٢﴾ كَذَلِكَ

thus | you are deluded away | how then | He | but | god | there is no | things | of all | the Creator
There is no god but He. How then can you turn away (from Him?) (62) Yet even thus turn away

يُؤْفِكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٦٣﴾ اللَّهُ الَّذِي

who | Allah is He | denying | of Allah | in the proofs | were | those who | were deluded
(from Him) those who deny the signs of Allah.(63) It is Allah who has made for

جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ

and He has given you shape | as a canopy | and the sky | as a dwelling place | the earth | for you | has made
you the earth a dwelling-place and the sky a canopy. He has shaped you and

فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَُمُ اللَّهُ

Allah | that is | good things | of | and has provided you | your shapes | and made good
made your shapes good (looking) and provided you with the good things.

رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ الْحَيُّ لَّا

there is no | the Ever Living | He is | of the worlds | the Lord | Allah | then blessed be | your Lord
Such is Allah, your Lord. Blessed be Allah, Lord of all Being.(64) He is the Living One;

إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْأَحَدُ لِلَّهِ

be to Allah | all the Praises | your worship | to Him | making pure | so invoke Him | He | but | god
there is no god but He, so call upon Him, making religion pure for Him. Praise be to

رَبِّ الْعَالَمِينَ ﴿٦٥﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ

those who | worship | to | I have been forbidden | verily | Say | of the worlds | the Lord
Allah, Lord of all Being.(65) Say: 'I am forbidden to worship those whom you call on

تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءِنِي الْبَيِّنَاتُ مِنْ رَبِّي

my Lord | from | evidences | there have come to me | since | Allah | besides | you invoke

besides Allah, now that clear signs have come to me from my Lord. I am commanded

وَأُفِرْتُ أَنْ أَسْلِمَ لِرَبِّ الْعَالَمِينَ ٦٦ هُوَ الَّذِي

who | He, it is | of the worlds | to the Lord | submit | to | and I am commanded

to surrender myself to the Lord of all Being.(66) It was He who created you from dust,

خَلَقَكُمْ مِنْ نُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ

then | a mixed drop of male and female discharge | from | then | dust | from | has created you

then from a sperm-drop, and then from a clot of blood. He then brings you forth as

مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشْدَّكُمْ

the age of full strength | to reach | then | as child | brings you forth | then | a clot | of

an infant, then (lets you) reach your age of full strength, and thereafter that you become

ثُمَّ لَتَكُونُوا شِيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ

before | die | who | and among you (are) | old | to be | then afterwards

old (men and women) though some among you die before, so that you may reach an

وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ٦٧ هُوَ الَّذِي

who | He, it is | you may understand | in order that | an appointed | term | and that you reach

appointed term, and in order that you may understand.(67) It is He

يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ

to it | He says | only | a thing | He decides upon | and when | and causes death | gives life

Who gives life and death. If He decrees a thing, He needs only say:

كُنْ فَيَكُونُ ٦٨ أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ

the evidences | about | dispute | those who | (to) | see you | do not | and it is | be

'Be,' and it is.(68) Do you not see those who dispute concerning the signs of Allah? How are

اللَّهِ الَّتِي يُصِرُّونَ ٦٩ الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا

and that with which | the Book | deny | those who | are they turning away | how | of Allah

they turned away (from the right path)? (69) Those who have denied the Book and (the message)

أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ٧٠ إِذِ الْأَقْلُدُ

iron collars will be | when | they will come to know | then | Our Messengers | (with it) | We sent

with which We have sent Our apostles soon they will know:(70) when shackles will be

فِي أَعْنَاقِهِمُ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَيِّمِ

the boiling water | in | they shall be dragged along | and the chains | their necks | rounded over
on their necks and chains, they shall be dragged along (71) through boiling water and

ثُمَّ فِي النَّارِ يَسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ

you used | what | where is | to them | it will be said | then | they will be burnt | the Fire | in | then
burnt in the Fire. (72) It will then be said to them: 'Where are those whom you set up

تُشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ قَالُوا صَلُّوا عَلَيْنَا

from us | they have vanished | they say | Allah | besides | to join in worship as partners
besides Allah? (73) They will say: 'They have vanished from us. Indeed it was nothing at

بَلْ لَمْ تَكُنْ تَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ

Allah | leads astray | thus | anything | before | invoke | we did | not | Nay but
all that We called upon afore time.' Thus God leaves the unbelievers to stray (And

الْكَافِرِينَ ﴿٧٤﴾ ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ

without | earth | in | delighted | you had been | because | that was | disbelievers
it will be said): (74) 'That is because you rejoiced on earth without any right,

الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ

to abide (forever) | of Hell | the gates | enter | rejoice extremely | you used to | and that | the right
and were exultant. (75) Enter the gates of Hell and stay therein for ever. Evil is

فِيهَا قَبَسٌ مِثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

is true | Allah's | Promise | verily | so be patient | of the arrogant | abode | what an evil | therein
the home of the arrogant!' (76) Therefore have patience: Verily, Allah's promise is true. Whether

فَمَا نُرِيدُكَ بِبَعْضِ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ

We cause you to die | or | We have promised them | what | some part of | We show you | and whether
We show you a part of that with which We promise them or cause you to die (before it is fulfilled)

قَالَيْنَا يُرْجَعُونَ ﴿٧٧﴾ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ

before you | Messengers | We have sent | and indeed | they all shall be returned | then it is to Us
then it is to Us they shall be returned. (77) We have sent forth other apostles before you; of some,

مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ

whom | and some of them | to you | We have related their story | of them (whom) | of some
We have already related to you (their story) and some We have not related to you (their story).

لَمْ نَقْضُ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ

that given to any Messenger it was and not to you We have related (their) story not
Yet it was not for any apostle to bring a sign except by Allah's leave.

يَأْتِي بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ

of Allah the Commandment comes so, when of Allah by the leave except a Sign he should bring
And when the command of Allah comes, judgement will be given

قَضَىٰ بِالْحَقِّ وَتَحَسَّرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

the followers of the falsehood then and would lose with truth the matter will be decided
with truth and the followers of falsehood will then be lost. (78)

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا

some of them that you may ride on cattle for you has made He who Allah, it is
It is Allah who has provided you with cattle, that you may ride on some and

وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا

and that you may reach benefits in them and you have you eat and some of them
eat of others, (79) and there are (other) benefits in them for you - and that you may satisfy

عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلِكِ تُحْمَلُونَ ﴿٨٠﴾

you are carried the ships and on and on them your breasts in a desire that is on them
through them a need that is in your breasts, and on them and on ships you are carried. (80)

وَيُرِيكُمْ آيَاتِهِ فَآيَ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾ أَقَلَّمْ

have they not do you deny of Allah of the Signs so which His Signs and He shows you
He shows you His signs. Then which of Allah's signs do you deny? (81) Have they

يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ

from of those the end was how and seen the earth through travelled
never travelled through the land and seen what was the end of those who have

قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَارًا فِي

in and in the traces in strength and mightier than them more numerous they were before them
gone before them? More numerous were they and far greater in prowess and in the traces

الْأَرْضِ فَمَا أَعْنَىٰ عَنْهُمْ مِمَّا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَاءَهُمْ

come to them then when earn they used to all that them availed yet, not the land
(left behind); yet all were of no use to them that they had accomplished (arrogance and exaggerated idea of self ruined them) (82) When their apostles brought them

رُسُلَهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ

knowledge of which they had with that they were glad with clear proofs their Messengers clear signs they were glad (and proud) in such knowledge as they had (of worldly things);

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا

they saw so when to mock (with it) they used to that which them and surrounded (soon), there surrounded them that which they had been mocking. (at) (83) And when they saw Our

بِأَسْنَا قَالُوا أَمَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ

with Him we used to what and we reject Alone in Allah We believe they said Our Punishment might they said: 'We believe in Allah alone, and we reject the partners we used to join with

مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بِأَسْنَا سُدَّتْ

(like) this has been the way Our Punishment they saw when their faith avail them could then not associate as partners Him. (84) But their belief when they saw Our might did not profit them. (Such has been) Allah's way

اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

the disbelievers there and lost (dealing) with His slaves in has been (established) which of Allah of dealing with His servants (from the most ancient times). And there the disbelievers lost utterly. (85)

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.

حَمِّ تَنْزِيلٍ مِنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ كِتَابٍ قُضِيََتْ

are explained a book the Most Merciful the Most Beneficent from a revelation Ha Mim

Ha Mim. (1) This is a revelation from the Compassionate, the Merciful: (2) a Book, the verses of

آيَاتِهِ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا

and warning giving glad tidings who know for people in Arabic Quran its Verses

which are explained in detail, an Arabic Quran for men of understanding. (3) Bearer of good news

فَاعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا قُلُوبُنَا فِي

in our hearts are and they say listen not so they most of them but turn away

and warner: yet most of them turn away and do not give ear. (4) They say: 'Our hearts are

الْكِنَّةِ مِنَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا

and between us deafness Our ears and in to it you invite us from that which coverings

shielded against that to which you call us. And in our ears there is deafness. And between us

١٣١٢

وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا عَمِلُونَ ٥ قَدْ إِنَّمَا

only | Say | working | verily we are | so work you | is a screen (partition) | and between you and you is a veil. Do (as you please) and so we shall do (what we will).(5) Say: 'I am

أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنبَاءِ إِلَهُكُمْ إِلَهُ وَاحِدٌ

One | is God | your God | that | to me | it is inspired | like you | a human being | I am no more than a man like yourselves. It is revealed to me that your God is one God.

فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ٦ وَوَيْلٌ لِّلْمُشْرِكِينَ ٧

to polytheists | and woe | and seek forgiveness from Him | to Him | so therefore take straight path Therefore, take the right path to Him and ask His Forgiveness. And woe to the idolators, (6)

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ٧

disbelievers | (they are) | in the Hereafter | and they are | Charity | give | not | those who who give no alms and disbelieve in the life to come.(7)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ

without | reward | for them will be | righteous deeds | and do | believe | those who | verily. For those who believe and do good works, is an enduring reward.'(8) Say: 'Do

مَمْنُونٌ ٨ قُلْ أَيُّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي

in | the earth | Created | in Him who | disbelieve | do you verily | Say | end you indeed disbelieve in Him who created the earth in two days (periods or stages)? And do you

يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ٩ ذَٰلِكَ رَبُّ الْعَالَمِينَ ٩ وَجَعَلَ

and He placed | of the worlds | the Lord | that is | rivals | with Him | you set up | two days set up equals with Him? He (and none else) is the Lord of the Worlds.'(9) He set upon

فِيهَا رَوَاسِيَ مِّنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا

its sustenance | therein | and measured | therein | and He blessed | above it | from | firm mountains | therein the earth firm mountains (towering high) above it, and blessed it and in four days (stages)

فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِّلسَّآئِلِينَ ١٠ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

the heaven | towards | He rose over | then | for all those who ask | equal | days | four | in measured therein sustenance (the gradual evolution of the form of the earth) alike for those who ask.(10) Then He turned to the sky, which was

وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ١١

unwillingly | or | willingly | come both of you | and to the earth | to it | and said | smoke | while it was smoke, and to it and to the earth He said: 'Come both of you willingly, or unwillingly.'

١٤٨

قَالَا أَتَيْنَا طَائِعِينَ ۝۱۱ فَقَضَاهُنَّ سَبْعَ

seven | then He completed and finished from their creation | willingly | we come | they both said
'We do come willingly,' they both said. (11) He ordered them seven firmaments in two days(stages), and

سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيَّنَّا السَّمَاءَ

Heaven | and We adorned | its affairs | heaven | each | in | and He made | two days | in | heavens
to each heaven (firmament) He revealed its duty and command. We decked the lowest with lamps and

الدُّنْيَا بِمَصَابِيحَ ۗ وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝۱۲

the All-Knower | the All-Mighty | the Decree of | such is | as well as to guard | with lamps (stars) | the nearest
provided it with guard (the growth of our stary realm and solar system) Such is the decree of the Mighty One, the All-Knowing. (12) If they turn away,

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ

like | an awfulcry or thunder-bold | I have warned you | then say | they turn away | but, if
say: 'I have given you warning of a thunderbolt like the thunderbolt of Ad and Thamood. (13) When

صَاعِقَةٍ عَادَ وَثَمُودَ ۝۱۳ إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ

before them | from | the Messengers | come to them | when | and Thamud | Ad | the thunder-bold (of)
their apostles came to them from before them and behind them, (they were warned from every point of view and reason)

وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا

Our Lord | had so willed | if | they said | Allah | but | worship | (saying) do not | behind them | and from
(saying): "Worship none but Allah," they answered: "Had it been Allah's will, He would have sent

لَأَنْزَلَ مَلَائِكَةً فَأِنَّا بِهِ لَأَرْسِلْنَاهُمْ بِهِ كَفَرُونَ ۝۱۴

disbelieve | with | you have been sent | in what | so indeed we | angels | He would surely have sent
down angels (to preach). We disbelieve in that with which you have been sent." (14)

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ

who | and they said | right | without | the land | in | they were arrogant | Ad | as for
As for Aad, they behaved arrogantly in the land and without right. 'Who is stronger

أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ

He | Created them | who | Allah | that | see they | do not | in strength | than us | is mightier
than we in might?' they said. Could they not see that Allah, who had created them,

أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ۝۱۵ فَأَرْسَلْنَا

so We sent | to deny | in Our Signs | and they used to | in strength | than them | Mightier
was stronger than they in might? (Yet) they denied Our signs. (15) So, We let loose on them a

عَلَيْهِمْ رِيحًا صَرَصَرًا فِي أَيَّامٍ نَجَسَاتٍ لِنُدَيْقِهِمْ عَذَابٍ

torment that we might give them taste of evil omen days in furious wind upon them

raging wind, over a few ill-omened days, that they might taste the punishment

الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ

of the Hereafter and surely the torment worldly this life in disgracing

of humiliation in this life; but more humiliating will be the punishment of the life

أَخْرَى وَهُمْ لَا يُنصَّرُونَ ١٦ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ

We guided them Thamud and as for will be helped not and they will be more disgracing

to come. They will never be helped.(16) As for Thamoud, We gave them Our guidance, but they

فَاسْتَجَبُوا أَعْيَى عَلَى الْهُدَى فَآخَذَتْهُمْ سَعْيَةُ الْعَذَابِ

of torment a destructive cry then seized them guidance to (over) blindness but they preferred

preferred blindness to guidance. Therefore, the thunderbolt of the punishment of humiliation

الْفُؤُونِ بِمَا كَانُوا يَكْسِبُونَ ١٧ وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا

and used to believed those who and We saved to earn they used because of what disgracing

seized them because of what they had been earning; (17) and We delivered the believers and

يَتَّقُونَ ١٨ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ

so they the Fire to of Allah the enemies will be gathered and (remember) the Day that fear (Allah)

those who were God-fearing.(18) On the day when Allah's enemies will be gathered together to

يُوزَعُونَ ١٩ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ

their hearing against them will testify they reached it what when till will be collected there or will march in ranks

the Fire. They will be driven in ranks, so that(19) when they reach it, their ears, their eyes and their very

وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ٢٠ وَقَالُوا

and they will say to do they used to what and their skins and their eyes

skins will bear witness against them as to what they have been doing. 'why did you bear witness against

لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي

He who Allah has caused us to speak they (will) say against us do you testify why to their skins

us?'(20) They will say to their skins, and their skins will reply: 'Allah gave us speech as He gave

أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ٢١

you are made to return and to Him time the first created you and He things all causes to speak

every thing speech. It was He who created you, at the first and to Him you are made to return.(21)

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ

your eyes | nor | your ears | against you | testify | lest | hiding | you have been | and not
You did not (seek) to hide against yourselves, so that your eyes and ears and skins could

وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا

of what | much | know | not | Allah | that | you thought | but | your skins | and not
not bear witness against you. Yet you thought that Allah did not know much of what

تَعْمَلُونَ ﴿٢٢﴾ وَذَلِكَ ظَنُّكَ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ

about your Lord | you thought | which | thought of yours | and that | you were doing
you did.(22) It is this thought of yours which you did think about your Lord

أَزَلَّكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾ فَإِنْ

then if | utterly lost | of those | and you have become | has brought you to destruction
that has ruined you, so that you are now among the losers.'(23) If they have patience,

يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا

yet not | they beg to be excused | and if | for them | will be a home | yet the fire | they have patience
yet the Fire shall (still) be their home: and if they seek to be excused, they are not of

هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ

intimate companions | for them | and We have assigned | who will ever be excused | of those | they
those who will be ever excused.(24) We have assigned them companions who make seem fair to

فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

behind them | and what was | before them | what was | to them | who have made fair seeming
them, what is before them (in this world) and behind them (in the Hereafter). And the Word is

وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ

before them | that have passed away | verily | nations | in | the Word | against them | and is justified
justified against them as it (the Word) was justified against) generations of jinn and men who have

مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾ وَقَالَ الَّذِينَ

those who | and say | losers | they were | indeed they | and men | jinns | of
gone before them. Verily, they were the losers.(25) The unbelievers say: 'Do not give ear to this

كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ ﴿٢٦﴾

overcome | that you may | in it | and make noise | Quran | to this | listen | do not | disbelieve
Quran, but talk at random in the midst of its (reading), so that you may gain the upper hand.'(26)

فَلَنذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا ٢٧

a severe | torment | disbelieve | those who | but surely we shall cause to taste

We will let the unbelievers taste a terrible penalty and pay them back

وَلَنَجْزِيَنَّهُمْ أَشْرَءَ الَّذِي كَانُوا يَعْمَلُونَ ٢٨ ذَلِكُمْ جَزَاءُ

therecompense | that is | to do | they used | of what | the worst | and We shall requite them

for the worst of their deeds.(27) That is the reward of Allah's enemies -the

أَعْدَاءِ اللَّهِ النَّارِ لَهُمْ فِيهَا دَارُ الْآخِرَةِ جَزَاءُ بِمَا

for what | recompense | the eternal | home | therein | will be for them | the Fire | of Allah | the enemies

Fire. Therein is their Eternal Home a (deserving) recompense for that they

كَانُوا يَأْتِينَا يَجْحَدُونَ ٢٩ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا

Our Lord | disbelieve | those who | and will say | to deny | Our Verses | they used to

denied Our revelations.(28) The unbelievers will say: 'Lord, show us the jinn

أَرَنَا الَّذِينَ أَضَلَّنَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمْ تَحْتِ

under | we shall put them | and men | jinn | from | led us astray | those who | show us

and men who led us astray. We will set them under our feet so that they may

أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ ٣٠ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ

is Allah | our Lord | say | those who | verily | the lowest | of | so that they become | our feet

be among the lowest.'(29) (In the case of) Those who say: 'Our Lord is Allah,' and

ثُمَّ اسْتَقَامُوا تَنْزَلَ عَلَيْهِمُ الْمَلَائِكَةُ إِلَّا تَخَافُوا

fear | (saying) donot | angels | on them | will descend | they stick to the Straight Path | then

then have gone straight, the angels descend on them (saying): 'Fear not, neither

وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ٣١

promised | you have been | which | of Paradise | but receive the glad tidings | grieve | and not

grieve. Rejoice in the glad tidings of the Paradise you have been promised.(30)

نَحْنُ أَوْلِيُّكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ

and you shall have | the Hereafter | and in | of the world | the life | in | have been your friend | We

We are your protecting friends in this world and in the next. You shall

فِيهَا مَا تَشْتَهُى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ٣٢

you ask for | what | therein | and you shall have | your inner-selves | desire | what | therein

find there all that your souls desire and all that you can ask for.(31)

نُزْلًا مِّنْ عَفْوٍ رَّحِيمٍ ۝ وَمَنْ أَحْسَنُ قَوْلًا

in speech | better | and who is | the Most Merciful | the Oft-Forgiving | from | an entertainment

a rich provision from the Forgiving, the Merciful.'(32) And who speaks better than

مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ

one of | I am | and says | righteous deeds | and does | Allah | to | invites (calls) | than he who

he who calls (men) to Allah, does what is right, and says: 'I am one of the

الْمُسْلِمِينَ ۝ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي

with one which | repel | the evil deed | and | the good deed | are equal | and not | the Muslims

Muslims.(33) Good and evil deeds are not alike. Repel (evil) with that which is

هِيَ أَحْسَنُ فَأَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ

as though | (is) enmity | and between him | between you | he who | then verily | better | is

fairer and then he, between whom and you is enmity, will become your dearest

وَلِيٌّ حَرِيمٌ ۝ وَمَا يُكْفَهَارُ إِلَّا الَّذِينَ صَبَرُوا ۚ وَمَا

and none | are patient | those who | except | is granted it | but none | a close | he was friend

friend.(34) Yet none shall receive it, except those who are patient; none

يُكْفَهَارُ إِلَّا ذُو حَظٍّ عَظِيمٍ ۝ وَإِمَّا

and if | of great portion | of happiness (fortunate) | the owner | except | is granted it

shall receive it, except a man of the greatest good fortune.(35)

يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ

He is | verily | in Allah | seek refuge | an evil prodding | Satan | from | whisper comes to you

And if a provocation from Satan should provoke you, seek refuge in Allah. Verily, He hears all

السَّيِّعِ الْعَلِيمِ ۝ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ

and the sun | and the day | the night | His Signs are | and from among | the All-Knower | the All-Hearer

and knows all.(36) Among His signs are the night and the day, and the sun and the

وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي

who | to Allah | but prostrate | to the moon | nor | to the sun | prostrate | not | and the moon

moon. Do not bow yourselves to the sun or the moon; but bow yourselves to Allah,

خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۝ فَإِنِ اسْتَكْبَرُوا

they are too proud | but if | worship | Him | you (really) | but if | created them

who created them both, if you would truly worship Him.(37) If they (unbelievers) are arrogant, yet

قَالَ الَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا

never | and they | and day | (during) night | Him | glorify | your Lord | who are with | then those
those who are in Allah's presence glorify Him day and night and never they get

يَسْتَمُونَ^(٣٨) وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا

but when | barren | the earth | see | that you | His Signs | and among | get tired
tired.(38) And among His signs is that you see the earth humble (barren): but when

أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا

gives it life | He who | verily | and growth | it is stirred to life | water (rain) | to it | We send down
We send down water upon it, it stirs and swells. He who gives life to the (dead) earth

لَهُ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ^(٣٩) إِنَّ

verily | Able to do | things | all | is over | indeed He | to the dead | surely (He) is able to give life
can surely give life to (men) who are dead. Allah has power over all things.(39)

الَّذِينَ يُدْحِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ عَلَيْنَا أَفَسُن

is he who | from Us | hidden | are not | Our Signs | concerning | deviate | those who
Those who deny Our revelations are not hidden from us. Is he who is cast in the

يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِي آيَاتِنَا يَوْمَ الْقِيَامَةِ اعْمَلُوا

do | of Judgement | on the Day | secure | comes | he who | or | better | the Fire | into | is cast
Fire better than the one who emerges safe on the Day of Resurrection? Do as you

مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ^(٤٠) إِنَّ الَّذِينَ كَفَرُوا

disbelieve | those who | verily | All-Seer | you do | of what | verily He is | you will | what
will, surely, He sees the things you do.(40) Those who disbelieve in the admonition when it

بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ^(٤١)

an honorable respected | is a Book | and verily it | it come to them | when | in the Reminder
comes to them (shall be sternly punished). Verily, it is an honourable respected Book.(41)

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ

sent down | behind it | from | nor | before it | from | falsehood | comes to it | not
Falsehood cannot get at it from before or behind. It is a revelation from a Wise and

مِّنْ حَكِيمٍ حَبِيدٌ^(٤٢) مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ

was said | verily | what | except | to you | is said | nothing | Worthy of All-Praise | the All-Wise | from
worthy of all praise (Allah).(42) Nothing is said to you that has not been said to (other)

لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ

of forgiveness | is indeed the possessor | your Lord | verily | before you | to the Messengers
apostles before you. Verily, your Lord is a Lord of forgiveness and of

وَذُو عِقَابٍ أَلِيمٍ ۝٤٣ وَوَجَعَلْنَاهُ قُرْآنًا

as a Quran | We had made this | and if | painful | of punishment | and the possessor
painful punishment.(43) Had We revealed the Quran (in a language) other than Arabic

أَعْجَبِيَّا لَقَالُوا لَوْلَا فَصَّلَتْ آيَاتُهُ

its Verses | are explained in detail | why not | they would have said | in a foreign language other than Arabic
they would have said: 'If only its verses were explained in detail! What (a Book) not

ءَآعَجَبِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى

a guide | believe | for those who | it is | Say | and an arab (apostle) | what (a Book) not in Arabic
in Arabic and (Messenger) an Arab?' Say: 'for those who believe, it is a guide and a

وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ

and it is | there is deafness | their ears | in | believe | not | and as for those who | and a healing
healing. But those who believe not, there is deafness in their ears and it (the Quran)

عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ ۝٤٤ وَلَقَدْ

and indeed | far off | a place | from | called | they are those who are | blindness | for them
is blindness for them. These are they who are called from a place far-off.'(44) We gave the Book to

آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ

Word | and had it not been for | therein | but dispute arouse | the Scripture | Moses | We have given
Moses, but there arose disputes concerning it. And had it not been for a Word that had already

سَبَقَتْ مِنْ رَبِّكَ لَقَضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي

in | but truly they are | between them | would have been settled | your Lord | from | that went forth
gone forth from your Lord (their differences) would have been settled between them. But they

شَكٍّ مِنْهُ مُرِيبٍ ۝٤٥ مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ

it is for his oneself | righteous good deeds | does | whosoever | suspicion | thereto | doubt
are in a disquieting doubt. (45) He that does good, does it for (the benefit) of his oneself; and he

وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ۝٤٦

to (His) slaves | unjust | your Lord | never (is) | it is against it | does evil | and whosoever
that commits evil, does so to his own loss. And your Lord is never unjust to His servants.(46)