

إِلَيْهِ يُرَدُّ عِلْمُ السَّامَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ

of fruits any comes out and not of the Hour the knowledge is referred to Him

To him is referred all knowledge of the Hour (of Doom). No fruit comes forth from its

أَكْمَامًا وَمَا تَحْضِي مِنْ أَنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ

by His knowledge except gives birth nor female any conceive nor its sheath

sheath, no female bears or brings forth, but with His knowledge. On the day He will call to

وَيَوْمَ يُنَادِيهِمْ إَيْنَ شُرَكَائِي قَالُوا اذْنُكَ

we inform you that they will say My Partners where are He will call unto them and on the Day when

them (and say): 'Where are the partners (you set up) with me?', they will reply: 'We confess that

مَا مِثْنَا مِنْ شَاهِدٍ ۚ وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ

before to invoke they used what them and will fail bears witness to it of Us none

none of us can bear witness.' (47) Those they called upon before will go astray from them, and

وَضَلُّوا مَا لَهُمْ مِنْ مَّجِيصٍ ۚ لَا يَسْمُرُ الْإِنْسَانُ

man does get tired not place of refuge any they have not and they will perceive that

they shall know that they have no way of escape (from Allah's punishment). (48) Man never gets

مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيُوسِسُ قَنُوطًا ۚ

and is lost in despair then he gives all hope evil touches him but if good asking of

tired of asking for good things. But when evil befalls him, he loses hope and grows despondent.(49)

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَاءٍ مَّسَّهُ فَسَتَّهُ

has touched him some adversity after from Us of mercy We make him taste and truly if

And if We give him a taste of some mercy from us after affliction has touched him, he

لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّامَةَ قَائِمَةً ۚ وَلَئِنْ

but if will be established the Hour I think and not for me this is he is sure to say

is sure to say: 'This is my own. I do not think the Hour is coming and even if I am

رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ

those who then We verily inform (is) the best with Him for me surely my Lord to I am brought back

returned to my Lord, surely (the reward) most fair with Him will be mine.' We shall tell the

كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَهُمْ مِّنْ عَذَابٍ غَلِيظٍ ۚ

Severe torment of a and We shall make them taste they have done with what disbelieved

unbelievers what they did and We verily shall make them taste hard punishment.(50)

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَتَأْبَاهُ إِذَا

but when away and turns he withdraws man on We bestow favour and when
When We show favour to man, he turns away and holds aloof (instead of coming to us); but

مَسَّهُ الشَّرُّ قَدُو دُعَاوٍ عَرِيضٍ ٥١ قُلْ أَرَأَيْتُمْ إِنْ كَانَ

it is if tell me Say long supplications then he has evil touches Him
when evil befalls him he is full of endless prayers.(51) Say: 'Think: if this (Quran)

مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقِ

opposition in who is than one more astray who is in it you disbelieve then Allah from
is indeed from Allah and you deny it, who is further astray than he who is in opposition

بَعِيدٍ ٥٢ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى

until their ourselves and in the horizons in Our Signs we will show them far away
far - off?' (52) We will show them Our signs in horizons (in all the regions of the earth) and in their

يَتَّبِعِينَ لَهُمْ إِنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ إِنَّهُ

that He is (to) your Lord enough is it not the truth that this is to them it becomes manifest
own souls, until it is clear to them that this (Quran) is the truth. Is it not enough that

عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٥٣ أَلَا إِنَّهُمْ فِي مِرْيَةٍ

doubt in they are verily a witness things all over
your Lord is a Witness over all things?(53) Yet they still are in doubt about

مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ٥٤

surrounding things all He it is who is verily with their Lord concerning the meeting
the Meeting with their Lord. Surely Allah encompasses all things.(54)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

حَمْدًا عَسَىٰ ۙ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ

before you those who are and to you inspires likewise Ain Sin Qaf Ham Meem
Ha Mim;(1) Ain Sin qaf.(2) Thus reveals to you and to those before you, Allah,

اللَّهُ الْعَزِيزُ الْحَكِيمُ ۙ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي

in and all that the heavens in all that to Him belong the All-Wise the All-Mighty Allah
the Mighty, the Wise. (3) His is what is in the heavens and on the earth. He is the

الْأَرْضُ وَهُوَ الْعَلِيُّ الْعَظِيمُ ٥ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ

might rent asunder | the heavens | nearly | the Most Great | the Most High | and He is | the earth
Most High, the Most Great.(4) Nearly the heavens might break apart from

مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ

and ask for forgiveness | of their Lord | the Praise | glorify | and the angels | above them | from
above as the angels sing the praise of their Lord and beg forgiveness for

لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ٥ وَالَّذِينَ

and as for those who | the Most Merciful | the Oft-Forgiving | is | Allah | indeed | verily | the earth | on | for those
those on earth. Allah is the Forgiving, the Merciful.(5) As for those who take

اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِیْظٌ عَلَيْهِمْ وَمَا أَنْتَ

you | and not | over them | Protector (watching) | Allah is | Protectors | besides Him | take (others)
other protectors besides Him, Allah Himself is watching over them. You are not a

عَلَيْهِمْ بِوَكِيلٍ ٦ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا

in Arabic | a Quran | unto you | We have inspired | and thus | a guardian | over them
guardian over them.(6) Thus We have revealed to you a Quran in Arabic, that you may

تُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ

of the Day | and warn | (is) around it | and whoever | of the towns | the mother | that you may warn
warn the Mother City and all around it; that you may forewarn them of the Day of Gathering of

الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ٧

the blazing Fire | in | and a party | Paradise | in | a party will be | about it | doubt | no | of Assembling
which there is no doubt: (when) some will be in Paradise, and some in the Blaze.(7)

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ

whom | He admits | but | One | nation | He could have made them | Allah | had willed | and if
Had it been Allah's will, He could have made them all one nation. But Allah brings

يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَرِيٍّ وَلَا نَصِيرٍ ٨

a helper | nor | Protector | any | have | not | and the wrong-doers | His Mercy | to | He wills
whom He wills into His mercy and; the wrongdoers will have neither friend nor helper.(8)

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ

and He is who | is the Protector | He Alone | but Allah | guardians | besides Him | they take | or
Or have they taken to them protectors besides Him? But Allah, He Alone is the Protector. He

يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ وَمَا

and whatsoever | Able | things | all | over | and it is He who is | to the dead | gives life
brings back the dead to life and has power over all things.(9) Whatever it be wherein

اختلفتم فيه من شيءٍ فحكمه إلى الله ذلكم الله ربى عليه

in whom | my Lord | Allah | such is | Allah | (with) to | its decision (is) | a matter | of | in it | you differ
you differ, the decision thereof is with Allah. Such is Allah, my Lord. In Him I have put

توكلت به وإليه أنيب ۗ فاطر السموات والأرض

and the earth | of the heavens | The Creator | I turn in repentance | and to Him | I put my trust
trust, and to Him I turn (in repentance). (10) Creator of the heavens and the earth, He has made

جعل لكم من أنفسكم أزواجًا ومن الأنعام أزواجًا

mates | the cattle | and from | mates | yourselves | from | for you | He has made
for you pairs from among yourselves and pairs among cattles therein multiplying you. There is

يذروكم فيها ليس كمثلها شيء وهو السميع البصير ۝

the All-Seer | the All-Hearer | and He is | anything | like unto Him | there is not | therein | He creates you
nothing whatever like to Him and He is the One that hears and sees (all things).(11)

له مقاليد السموات والأرض يبسط الرزق لمن يشاء

He wills | for whom | provision | He enlarges | and the earth | the heavens | the keys of | to Him belongs
His are the keys of the heavens and the earth. He expands provision for whom He wills and

ويقدر إنه بكل شيء عليهم ۝ شرع لكم من

of | for you | He has ordained | is the All-Knower | thing | of every | verily He | and straitens
restricts for whom He wills. He has knowledge of every thing.(12) He has laid

الدين ما وصى به نوحًا والذي أوحينا إليك

to you | We have inspired | and that which | Noah | for | He ordained | which | the same religion
down for you as religion that which He enjoined on Noah and which we have

وما وصينا به إبراهيم وموسى وعيسى أن أقيموا

you should establish | that | and Jesus | and Moses | Abraham | for | we ordained | and that which
revealed to you, and which We enjoined on Abraham, Moses and Jesus, (saying):

الدين ولا تتفرقوا فيه كبر على المشركين ما تدعوهم

you call them | is that which | the polytheists | for | intolerable | in it | be divided | and not | religion
'Remain steadfast in Religion and be not divided therein.' Hard for the polytheists

إِلَيْهِ اللَّهُ يُجْتَبَىٰ إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ

who | to Him | and guides | He wills | whom | for Himself | chooses | Allah | (to it)

is that to which you call them. Allah chooses to Himself whom He wills, and guides

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ يُنْيَبُ ﴿١٣﴾

come to them | had | after | till | they divided | and not | turns to Him in repentance and obedience

to Himself those that turn (to Him). (13) Yet they became divided only after knowledge had

الْعِلْمُ بَعْثًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ

for a Word | and had it not been | between themselves | through envy | knowledge

reached them, out of envy among themselves. And had it not been for a word that had already

سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَقَضِيَ

the matter would have been settled | appointed | a term | for | your Lord | from | that went forth before

gone forth from your Lord, till an appointed term, the matter would have been

بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي

are in | after them | the Scripture | were made to inherit | those who | and verily | between them

settled between them. Those who have been made inheritors of the Book after them, are in grave

شَكٍّ مِنْهُ مُرِيبٍ ﴿١٤﴾ فَلِذَلِكَ قَادِعُ وَاسْتَقِمُّ كَمَا

as | and stand firm and straight | then invite | so unto this | suspicion | concerning it | doubt

doubt concerning it. (14) Therefore call (men to the true faith), and go straight as you have been

أُفِرَّتْ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ أَمَدْتُ بِمَا أَنْزَلَ

has sent | in what | I believe | and say | their desires | follow | and not | you were commanded

commanded and follow not their desires, but say: 'I believe in whatever Book Allah has sent

اللَّهُ مِنْ كِتَابٍ وَأُفِرَّتْ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا

is our Lord | Allah | among you | to do justice | and I am commanded | a Book | from | Allah

down. I am commanded to exercise justice among you. Allah is our Lord and your Lord. For us

وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا

between us | dispute | there is no | your deeds | and for you | our deeds | for us | and your Lord

(is the responsibility for) our deeds and for you for your deeds; let there be no argument

وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾ وَالَّذِينَ

and those who | is the final return | and to Him | between us | will assemble | Allah | and between you

between us. Allah will bring us all together, for to Him is (our) final return.' (15) As for those who

يُجَاجُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ مِنْهُمْ

their dispute | (to Him) | has been accepted | what | after | Allah | (in)concerning | dispute
argue about Allah after He has been accepted, their arguments will have no

دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَهُمْ عَذَابٌ

torment | and for them will be | is wrath | and on them | their Lord | with (to) | is of no use
weight with their Lord, and His wrath will fall upon them, and there awaits them

شَدِيدٌ ۝١٦ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا

and what | and the balance | in truth | the Book | has sent down | who | it is Allah | a severe
terrible torment.(16) It is Allah who has sent down the Book in truth, and the Balance, and what

يُذَرِّيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ۝١٧ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا

not | those who | it | seek to hasten | is close at hand | the Hour | perhaps | can make you know
shall make you know, perhaps the Hour is close at hand?(17) Those who

يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا

that it is | and they know | of it | are fearful | believe | and those who | in it | believe
believe not therein, seek to hasten it while those who believe in it go in fear

الْحَقُّ إِلَّا إِنْ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ

error | are certainly in | the Hour | concerning | dispute | those who | indeed | verily | the very truth
of it and know it is the truth. Indeed, those who doubt the Hour are

بَعِيدٍ ۝١٨ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ

He will | to whom | He gives provisions | to His slaves | very Gracious and Kind | Allah is | far away
far astray.(18) All-gentle is Allah towards His servants. He provides for whom He wills.

وَهُوَ الْقَوِيُّ الْعَزِيزُ ۝١٩ مَنْ كَانَ يَرِيدُ حَرْثَ الْآخِرَةِ

of the Hereafter | the reward | desiring | (was) | whosoever | the All-Mighty | the All-Strong | and He is
He is the All-Strong, the All-Mighty. (19) Whoever seeks the tilth of the world to come, We shall

نُزِدْ لَهُ فِي حَرْثِهِ ۝ وَمَنْ كَانَ يَرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ

We give him | of this world | the reward | desires | (was) | and whosoever | his reward | in | to him | We increase
give him increase in his tillage; and whoever desires the tilth of this world, We give him thereof

مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ تَصِيبٍ ۝٢٠ أَمْ لَهُمْ شُرَكَاءُ

partners | they have | or | portion | any | the Hereafter | in | he has | and not | of it
(what is written for him) but in the Hereafter, he shall have no share at all.(20) Have

شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْ لَا

and had it not been Allah it has allowed not what religion of for them who have instituted they partners (In godhead) who have made lawful to them in religion what Allah has not

كَلِمَةً أَفْصَلَ لَقَضَىٰ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ

the wrong-doers and verily between them the matter would have been judged a decisive Word allowed? Had the decisive word not been pronounced already, the matter would have been

لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا

they have earned of that which fearful the wrong-doers you will see a painful torment for them (is) decided between them (at once). The wrongdoers shall endure a painful torment.(21) You shall see (on the

وَهُوَ وَاقَعُ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتٍ

the flowering meadows in righteous deeds and do believe and those who them befalling and it is Day of Resurrection) the wrongdoers in fear on account of what they have earned, and (the burden of) that

الْجَنَّةِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ

grace is that their Lord from they wish what for them of the Gardens must (necessarily) fall on them. But those that have faith and do good works, shall dwell in the meadows of

الْكَبِيرِ ﴿٢٢﴾ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا

believe who to His slaves Allah gives glad tidings which that is the Supreme gardens and receive from their Lord all that they desire. Surely, this is the supreme grace (paradise).(22)

وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ

to be kind to me except reward for it I ask you not Say righteous deeds and do This is what Allah announces to true believers who do good works. Say: 'For this I demand of

فِي الْقُرْبَىٰ وَمَنْ يَقْرَبْ حَسَنَةً نَّزِدْ لَهُ فِيهَا

in it for him we shall increase a good righteous deed earns and whoever kinship with you for you no recompense except to be kind to me for my kinship with you. He that does a good deed

حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ افْتَرَىٰ

he has invented they say or is Most Ready to appreciate is Oft-Forgiving Allah verily of good We add to its goodness for him. Allah is Forgiving and Appreciative.' (23) Do they say: 'He has

عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءُ اللَّهُ يَخْتَمِرْ عَلَى قَلْبِكَ وَيَمْحُ

and wipes out your heart (on) He could have sealed Allah willed so if a lie Allah against forged a lie about Allah? ' But if Allah willed, He could seal up your heart (so that you forget all

اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ

what | He knows well | verily | by His Word | the truth | and establishes | falsehood | Allah

that you know of the Quran), and Allah wipes out falsehood and establishes truth by His words.

الصُّدُورِ ③٣ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ

from | and forgives | His slaves | from | repentance | accepts | who | and He is | is in the breasts

He knows the what is in the breasts (of mankind). (24) He accepts the repentance of His

السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ③٤ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا

believe | those who | and He answers | you do | what | and He knows | the sins

servants and forgives sins, and knows what you do. (25) He answers those who believe

وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ③٥ وَالْكَافِرُونَ

and as for the disbelievers | His Bounty | of | and gives them increase | righteous deeds | and do

and do good works, and gives them more of His bounty. But for the unbelievers, theirs will be a

لَهُمْ عَذَابٌ شَدِيدٌ ③٦ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ

for His slaves | the Provision | Allah | enlarges | and if | a severe | torment | theirs will be

woeful punishment. (27) If Allah were to enlarge the provision to His servants, they

لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ

He wills | what | by measure | He sends down | but | the earth | in | they would surely rebel

would surely rebel in the earth. He gives them what He wills in due measure; for

إِنَّهُ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ③٧ وَهُوَ الَّذِي يُنَزِّلُ

sends down | it is who | and He | the All-Seer | the Well-Aware | in respect of His slaves | verily He is

He is with His servants well-acquainted watchful. (27) It is He who sends down rain

الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ

and He is | His Mercy | and spreads abroad | they have despaired | that | after | the rain

(for them) when they have lost all hope, and spreads abroad His blessings. He is the

أَوَّلُ الْخَمِيدِ ③٨ وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ

the heavens | is the Creation of | His Signs | and among | Worthy of all Praises | the Protecting Friend

protecting friend, the praiseworthy. (28) Among His signs is the creation of the heavens

وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ ③٩ وَهُوَ

and He is | moving creatures | of | in them both | He has dispersed | and whatever | and the earth

and the earth and the living things which He has dispersed over them, and He

عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ۝٢٩ وَمَا أَصَابَكُمْ مِّنْ

of | befalls you | and whatever | All-Potent (Able) | He wills | whenever | their assembling | over
is able to gather them whenever He wills. (29) Whatever misfortune happens to you

مُصِيبَةٍ قَبْلًا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ۝٣٠

much | (from) | and He pardons | your hands | have earned | it is because of what | misfortune
is because of the things your hands have earned and He forgives much. (30)

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَا لَكُمْ مِّنْ دُونِ

besides | you have | and neither | the earth | in | can escape from Allah | you | and (not)
You can not escape from Allah (i.e. His punishment) in the earth nor do you have any

اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ۝٣١ وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ

the sea | in | are the ships | His Signs | and among | any helper | nor | Protecting Friend | any | Allah
protector or helper besides Allah. (31) And among His signs are the ships (which sail) like

كَأَلْأَعْلَامِ ۝٣٢ إِنْ يَشَاءُ يُسَكِّنِ الرَّيحَ فَيُظَلِّنَ زَوَاجِدَ

motionless | then they would become | the wind | He causes to settle (still) | He wills | if | like mountains
mountains upon the ocean. (32) If He wills, He stills the wind down so that they remain

عَلَىٰ ظَهْرِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝٣٣

(and) grateful | Patient | for everyone | are Signs | that | in | verily | the back (of the sea) | on
motionless on its back - surely there are signs in this for every one patient and grateful. (33)

أَوْ يُوقِعُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ

from | and He pardons | their (people) have learned | because of that | He may destroy them | or
or causes them to perish because of the (evil) which (the men) have earned. Yet many are (the

كَثِيرٍ ۝٣٤ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ

that there is not for them | Our Proofs | as regard | dispute | those who | and may know | much
sins) that He forgives. (34) Those who dispute Our revelations shall know that they have no place

مِّنْ مَّحِيصٍ ۝٣٥ فَمَا أَوْتَيْتُمْ مِّنْ شَيْءٍ فِتْنًا

is but a passing enjoyment | things | any | you have been given | so whatever | place of refuge | any
of shelter for them (from Allah's punishment). (35) That which you have been given is the

الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا

believe | for those who | and more lasting | is better | Allah | is with | and what | worldly | for this life
enjoyment of the present life but what is with Allah is better and more enduring for those who

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَسْمِ وَالْفَوَاحِشِ

and lewdness | sins | the greater | avoid | and those who | put their trust | their Lord | and in
believe and put their trust in Him; (36) who avoid the greater sins and indecencies and, when

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ

of their Lord | who answer the call | and those | forgive | they | they are angry | that | and when
they are angry, even then, they forgive; (37) who answer the call of their

وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا

and of what | between them | (through) consultation | and who (conduct) their affairs | their Prayers | offer perfectly
Lord, attend to their prayers, and conduct their affairs by mutual

رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ

an oppressive wrong | is done to them | when | and those who | who spend | We have bestowed on them
consultation; (38) who spend out of that which We have given them and, when oppressed, defend

هُمْ يَنْتَصِرُونَ ﴿٣٩﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا

forgives | so whoever | like thereof | is an evil | an evil | and the recompense for | defend | they
themselves. (39) The recompense of evil is evil the like of it. But he that forgives and

وَأَصْلَحَ فَاجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

wrong-doers | likes | not | verily He | Allah | due from | his reward is | and makes reconciliation
makes reconciliation, his wage falls upon Allah. He does not like the wrongdoers. (40)

وَلَمَنْ اتَّصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ

against them | there is not | for such | he has suffered wrong | after | takes revenge | whosoever
Whosoever defend himself after he has suffered wrong—for such there is no way (of blame)

مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ

people | oppress | those who | against | the way | is only | way | any
against them. (41) The way of (blame) is only against those who oppress their fellowmen

وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

a painful | torment | for them (is) | these | without right | the earth | in | and rebel
and rebel in the earth without justice. These shall be sternly punished. (42)

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ

the steadfast | would be from | that | truly | and forgives | shows patience | and verity whosoever
But indeed if any shows patience and forgive, that would be an act of great

الْأُمُورِ ۝ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَرِيٍّ

Protecting Friend | any | for him | there is not | Allah | sends astray | and whomsoever | things
resolution.(43) He whom Allah leaves in error, has none to protect him thereafter.

مَنْ بَعْدَهُ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوِ الْعَذَابَ يَقُولُونَ

they will say | the torment | they behold | when | the wrong-doers | and you will see | after him
You will see the wrongdoers as they see the punishment, will say: 'Is there

هَذَا إِلَى مَرَدٍّ مِنْ سَبِيلِ ۝ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا

to it | brought/forward | and you will see them | way | any | return | for | is there
any way back?(44) You shall see them brought before it (the Fire) humbled by

خُشَعِينَ مِنَ الدَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ

those who | and will say | discreet | glance | with | looking | disgrace | by | made humble
shame and looking upon it with a stealthy glance, and the believers shall say:

أَمْنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ

on the Day of | and their families | themselves | lose | are they who | the losers | verily | believe
'Surely the losers are they who lose themselves and their families on the Day

الْقِيَامَةِ إِلَّا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ۝ وَمَا كَانَ لَهُمْ

they will have | it is | and not | a lasting | torment | (will be) in | the wrong-doers | indeed | verily | Resurrection
of Resurrection.' Truly the wrong-doers will be in a lasting torment.(45) They

مِنْ أَوْلِيَاءٍ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ

sends astray | and he whom | Allah | other than | to help them | Protecting Friends | any
shall have no friends to help them besides Allah. And he whom Allah leaves in

اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ۝ اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ

that | before | your Lord | answer the call of | any way | for him | there is not | Allah
error cannot find a way.(46) Answer the call of your Lord before that Day arrives which

يَأْتِي يَوْمَ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ نَلْجَاءِ يَوْمَئِذٍ

on that Day | any refuge | you will have | not | Allah | from | for it | averting | not | a Day | there comes
can not be turned back, because of (the ordainment of) Allah. For on that Day, there shall be no refuge for you; nor shall

وَمَا لَكُمْ مِنْ كَلْبٍ ۝ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ

We have sent you | not | they turn away | but if | denying (as to your sins) | any | there will be for you | nor
you be able to deny (your sins).(47) If they turn away, know that We have not sent you

عَلَيْهِمْ حَفِيفًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا

when and verily to convey (the Message) but your duty is (not) as a guardian over them to be a guard over them. Your duty is only to convey (the Message). When We give

أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ

some ill befalls them but when in it herejoices of Mercy from Us man We cause to taste a man a taste of (Our) mercy, he rejoices in it; but when some evils happens to him

بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٣٨﴾

(becomes) ingrate man then verily their hands have sent forth because of (the deeds) which for that his own hands have sent forth, then surely man is unthankful. (48)

لِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ

He wills what He Creates and the earth the heavens belongs the Kingdom of to Allah To Allah belongs the kingdom of the heavens and the earth. He creates what He

يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَوْرَ ﴿٣٩﴾

male (offspring) He wills upon whom and bestows female (offspring) He wills upon whom He bestows wills. He gives to whom He wills females and He gives to whom He wills males. (49)

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ

verily He is barren He wills whom and He renders and females males He combines them or Or He couples them both males and females and He makes barren whom He wills. Surely He is

عَلَيْهِمْ قَدِيرٌ ﴿٥٠﴾ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ

should speak to him that for any human being it is and not and is Able to do all things the All-Knower All-knowing, Powerful. (50) It belongs not to any man that Allah should speak to him except by

اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي

to reveal a Messenger He sends or a veil behind from or by inspiration unless Allah revelation, or from behind a veil or that He should send a messenger to reveal what He wills by

بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ ﴿٥١﴾ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ

to you We have sent and thus Most Wise Most High verily He is wills what by His leave His leave. Surely, He is Most High, Most wise. (51) And thus We have revealed to you

رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا

not what is the Book what is knew you not Our Command of a revelation (Quran) a spirit of Our command when you knew not what the Book was, nor belief, and made

الْإِيمَانَ وَلَكِنْ جَعَلْنَاهُ نُورًا تَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا

Our slaves | of | we will | whosoever | by it | We guide | a light | We have made it | but | faith
It is a light whereby We guide those of Our servants whom We please. You shall surely

وَأِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ

belongs | to whom | Allah | the Path of | Straight | the Path | to | indeed guiding | and verily you are
guide them to the straight way, (52) the way of Allah, to whom belongs all that the

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

of all the matters | is the end | Allah | to | verily | the earth | in | and all that is | the heavens | in | all that is
heavens and the earth contain. Surely, to Allah, all things shall, in the end, return. (53)

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.

حَمْدٌ وَالْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ

that you may be able | in Arabic | a Quran | have made it | We verily | manifest | by the Book | Ha Mim
Ha Mim. (1) By the Book which makes plain (right and wrong), (2) We have made it a Quran in

تَعْقِلُونَ ﴿٢﴾ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌّ حَكِيمٌ ﴿٣﴾

full of wisdom | indeed exalted | with Us | of the Book | the mother | in | and verily it is | to understand
Arabic that you may understand. (3) It is in the Mother Book with Us, sublime and full of wisdom. (4)

أَفَنظُرُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ﴿٥﴾

transgressing | a people | you are | because | in rejection | the reminder | from you | shall We then take away
Should We take away from you the admonition because you are a transgressing people? (5)

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ

a prophet | come there to them | and not | the men of old | amongst | a prophet | have We sent | and how many
How many a prophet did We send forth to the ancients: (6) no prophet came to them but they

إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧﴾ فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى

and passed away | in power | than them | men stronger | then We destroyed | mock | at him | they used to | but
scoffed at him. (7) So We destroyed men stronger than they in power (they were more powerful than the Makkan pagans). And the example of the

مَثَلِ الْأَوَّلِينَ ﴿٨﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

and the earth | the heavens | has created | who | you ask them | and indeed if | the ancients | the example of
men of old has gone (before them). (8) Yet, if you ask them who created the heavens and the

لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۙ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ

the earth | for you | has made | who | the All-Knower | the All-Mighty | created them | they will surely say
earth, they will surely answer: 'The Almighty, the All-knowing, created them.'(9) (It is He) who has made

مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ۙ وَالَّذِي نَزَّلَ

sends down | and who | find your way | in order that you may | roads | therein | for you | and has made | a bed
the earth for you spread out and made in it routes for you that you may be guided (on the way);(10) and

مِنَ السَّمَاءِ مَاءً يَقْدَرُ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ ۙ

you're brought out | even so | a dead | land | therewith | then We revive | in due measure | water | the sky | from
who sends down water from the sky in due measure and thereby raise to life a dead land—even thus you

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا

on which | and cattle | ships | of | for you | and has appointed | all | the pairs | created | and who
shall be brought forth (from the dead);(11) who has created the pairs in all things and made for you the

تَرْكَبُونَ ۙ لِيَسْتَأْذِنُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ

the Favour of | you may remember | then | their backs | on | in order that you may mount firmly | you ride
ships and beasts on which you ride,(12) so that you mount upon their backs, and as you sit firm on them

رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا

this | to us | has subjected | Him who | Glory to | and say | thereon | you mount | when | your Lord
you may recall the favour of your Lord and say: 'Glory to Him who has subjected these to us. (But for Him)

وَمَا كُنَّا لَهُ مُقْرِنِينَ ۙ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۙ وَجَعَلُوا

yet they assign | we indeed are returning | our Lord | to | and verily we | have ability | for it | we could | and not
we could never have accomplished this (by our efforts),(13) To our Lord, we surely are returning.(14) Yet

لَهُ مِنْ عِبَادِهِ جُزْءًا ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ۙ أَمْ

or | manifest | is indeed ingrate | man | verily | a share | His slaves | some of | with Him
they assign to Him apart of his servants! (They imagine sons and daughters to Allah) Surely man is clearly unthankful. (15) Or has He taken

الَّتِي أَخَذَ مِنَّا يَخْلُقُ بِنَتٍ وَأَصْفَاكُمْ ۙ وَالْبَنِينَ ۙ وَإِذَا

and if | sons | and He has selected for you | daughters | He has Created | out of what | has He taken
to Himself, from that He creates, daughters and favoured you with sons? (16) Yet when news is

بُشْرٍ أَحَدَهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ

to the Most Beneficent (Allah) | he set forth | that which | one of them | is informed of the news of (the birth of)
brought to one of them (of the birth of one) of those (daughters) that they attribute to the Merciful, his

مَثَلًا ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ١٧ أَوْ مَنْ

(do they then like for Allah) a creature filled with grief and he is dark, gloomy his face becomes a Parable face darkens and he is filled with grief(17)(Would they ascribe to Allah females), that is brought

يُنَاشِئُوا فِي الْعُلِيِّهِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ١٨ وَجَعَلُوا

and they make (herself) clear cannot make dispute in and it ornaments in who is brought up up amid ornaments and in dispute, cannot make itself plain? (18) They regard as females the

الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّا شَهِدُوا خَلْقَهُمْ

their Creation did they witness females to the Most Beneficent are slaves themselves who the angels angels who are Allah's servants. Did they witness their creation. Their witness shall be written

سَتَكُنَّ شَهَادَتُهُمْ وَيُسْأَلُونَ ١٩ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ

the Most Beneficent the will of if it had been and they said and they will be questioned their witness will be recorded down and they shall be questioned. (19) They say: 'Had it been the will of the Merciful, we should

مَا عَبَدْنَاهُمْ مَا لَهُمْ بِدَلِيلٍ مِنْ عِلْمٍ إِنَّ هُمْ إِلَّا

but they do nothing knowledge any of that they have not We would have worshipped them not never have worshipped them.' Surely of this they have no knowledge: they are only guessing. (They

يَخْرُصُونَ ٢٠ أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ٢١

are holding fast to it so they before this any Book have We given them or lie ignore the limited free will on which their whole life is based)(20) Or have We given them a Book before this, so they are holding fast to it?(21)

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ آثَرِهِمْ وَإِنَّا عَلَىٰ أٰثَرِهِمْ

their foot-steps on and We a certain way and religion on our fathers found We they say nay They say: 'We have found our fathers following a certain religion. And we do guide ourselves by

مُهْتَدُونَ ٢٢ وَكَذٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا

but a warner any town to before you We sent not and similarly guide (ourselves) their footsteps.' (22) Thus, We never sent an apostle before you to warn a nation, but its

قَالَ مُتَرَفُّوهُآ إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ آثَرِهِمْ وَإِنَّا

and We are indeed a certain way and religion on our fathers found We the luxurious ones among them said wealthy said: 'We have found our fathers following a certain religion; we merely follow in their

عَلَىٰ أٰثَرِهِمْ مُّقْتَدُونَ ٢٣ قُلْ أَوَلَوْ جِئْتُكُمْ بِآهَدٰى مِّنَّا

than that which better guidance I bring you even if (the warner) said following their footsteps on footsteps.' (23) Each (apostle) said: 'What if I bring you a better guidance than that which you

وَجَدْتُمْ عَلَيْهِ آيَاتِهِ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾

disbelieve | with it | you have been sent | with which | verily We | they said | your fathers | on it | you found
found your fathers following?' They said: 'We disbelieve in that you were sent with.(24)

قَاتَلْتُمَنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ﴿٢٥﴾ وَإِذْ

and (remember) when | those who denied | the end of | was | how | then see | of them | so We took revenge
So We took vengeance upon them. Now see what was the end of those who disbelieved (Our warning).(25)

قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي

Him who | except | you worship | of what | innocent | verily I am | and his people | to his father | Abraham | said
(Remember) Abraham, who said to his father and to his people: 'I am innocent of what you worship.(26)

فَطَرَنِي فَإِنَّهُ سَيُهِدُنِي ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

his offspring | among | lasting | a Word | and he made | will guide me | and verily He | did create me
(I worship) only Him who originated me, for He will (rightly) guide me.(27) He made it a word lasting among

لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمْ

there come to them | till | and their fathers | they | respited (them) to enjoy | nay but | turn back | that they may
his descendants, so that they might turn (to none but Allah).(28) Yes, I allowed these (men) and their fathers

الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ

magic | this is | they said | the truth | came to them | and when | making things clear | and a Messenger | the truth
to live in comfort until there came to them the truth and an apostle making (things) clear.(29) But when the

وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ

(some) man | to | Quran | this | sent down | why is not | and they say | disbelieve | in it | and We
truth came to them, they said: 'It is witchcraft. We do reject it.'(30) They say: 'Why was this Quran not

مِّنَ الْقُرْآنِ عَظِيمٍ ﴿٣١﴾ أَهْمُ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ

it is We | your Lord | the Mercy of | who would portion out | is it they | great | the two towns | of
revealed to some great man in the two cities? '(31) Is it they who apportion your Lord's

قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ

some of them | and We raised | of this world | the life | in | their livelihood | between them | who portion out
blessings? It is We who apportion to them their livelihoods in this world and We raised some of

فَوْقَ بَعْضِ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا وَرَاحَتُ

and the Mercy of | in their work | others | some | so that may employ | in ranks | others | above
them above others in ranks, so that the one may take the other into his service. Better is your

رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ۝ وَلَوْلَا أَنْ يَكُونَ

would become | that | and were it not | they amass | than (the wealth) which | is better | your Lord
Lord's mercy than all (the wealth) they amass.(32) And were it not that all mankind might have

النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ

in the Most Beneficent (Allah) | disbelieve | for those who | We would have provided | One | community | all mankind
become one community (of unbelievers desiring world life only), We would have given those who

لِلْيَوْمِئَاتِ سُقْفًا مِنْ فضةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ۝ وَلِیَوْمِئَاتِهِمْ

and for their houses | they (may) mount | on which | and elevators | silver | of | roofs | for their houses
deny the Lord of Mercy silver roofs for their houses, and (silver) stairs on which to go up,(33) and

أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكُونَ ۝ وَزُخْرًا وَإِنْ كَلَّ

all | yet | and adornments of gold | they could recline | on which | and thrones (of silver) | doors (of silver)
(silver) doors and couches to recline upon;(34) and also ornaments of gold: for all

ذَلِكَ لَمَّا مَتَاعَ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ

your Lord | with | and the Hereafter | this world | the life of | an enjoyment of | would have been | this
these are but the enjoyment of the present life. The life to come with your Lord is

لِلْمُتَّقِينَ ۝ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ

We appoint | the Most Beneficent | the remembrance of | from | turns away | and whosoever | is only for the pious
for the righteous. (35) He that blinds himself to the admonition of the Merciful, shall have a devil

لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ۝ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ

the Path | from | hinder them | and verily they | a companion | for him | so he is | a devil | for him
for his companion.(36) Surely they turn them from the Way (of Allah) yet, they think they are

وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ۝ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي

between me | would that | he says | he comes to us | when | till | are guided right | that they | but they think
guided.(37) And when finally he comes before Us, he shall say: (to his evil companion) "Would

وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ۝ وَلَنْ يَنْفَعَكَ

profit you | it will never | the companion | so evil | the two easts | were the distance of | and between you
that between me and you were the distance of East and West". Truly, evil is the companion.(38) It shall not

الْيَوْمَ إِذْ ظَلَمْتُمْ أَنتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ۝ أَفَأَنْتَ تُسْمِعُ

make to hear | can you | sharing | the punishment | in | that you will be | you did wrong | as | this Day
profit you today, because you have done wrong (that Day) you will be partners in the punishment. (39) Can you

الصَّمَّ أَوْ تَهْدِي الْعُصَى وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ۖ قَامًا

and even if | manifest | error | in | is | or him who | the blind | can you guide | or | the deaf
make the deaf here, and guide the blind or him who is in manifest error? (40) Even if We take you

نُذْهِبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ۖ أَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ

We threaten them | that which | We show you | or (if) | take vengeance | on them | We shall indeed | you | We take away
away, We shall surely take vengeance on them. (41) Or We shall show you that which We have

فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ۖ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ

verily you are | to you | inspired | to that which is | so hold you fast | have Perfect Command | over them | then verily We
promised them. For We have (absolute) power over them. (42) Therefore hold fast to that which is

عَلَى صِرَاطٍ مُسْتَقِيمٍ ۖ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ

and you will | and your people | for you | indeed a reminder | and verily this (is) | Straight | the Path | on
revealed to you: Surely you are on the straight way. (43) It is an admonition to you and to your

تَسْأَلُونَ ۖ وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا ۖ اجْعَلْنَا

did We ever appoint | of Our Messengers | before you | whom We sent | those | and ask | be questioned
people. You shall be questioned all. (44) Ask those of Our apostles whom We sent before you:

مِنْ دُونِ الرَّحْمَنِ إِلَهَةً يُعْبَدُونَ ۖ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا

with Our Signs | Moses | We did send | and indeed | to be worshipped | gods | the Most Beneficent | besides
Did We ever appoint gods to be worshipped besides the Merciful. (45) We sent forth Moses with

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ۖ فَلَمَّا

but when | the worlds | the Lord of | a Messenger of | verily I am | so he said | and his chiefs | Pharaoh | to
Our signs to Pharaoh and his nobles: He said: 'I am the apostle of the Lord of all Beings.' (46) But

جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يُضْحَكُونَ ۖ وَمَا نُرِيهِمْ مِنْ آيَةٍ

any Sign | we showed them | and not | laughed | at them | they behold | with Our Signs | he came to them
when he brought them Our signs, they laughed at them: (47) and not a sign We showed them but it was greater than

إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتَيْهَا ۖ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ۖ

return | in order that they might | with torment | and We seized them | its fellow (sign) | than | greater | it was | but
its fellow; and We seized them with punishment, so that they might return (to the right path). (48)

وَقَالُوا يَا أَيُّهُ السَّحَرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ

with you | He has entrusted | according to what | your Lord | for us | invoke | sorcerer | O you | and they said
'Magician,' they said, 'pray to your Lord for us in accordance to the promise He has made you.

إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ

they behold the torment from them We removed but when be guided verily we shall

For We shall truly accept guidance.' (49) But when We had removed their affliction they broke

يُنْكثُونَ ﴿٥٠﴾ وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي

for me is not O my people saying his people amongst Pharaoh and proclaimed broke their covenant

their pledge. (50) Pharaoh made a proclamation to his people. 'My people,' is the kingdom of

مُلْكُ يَصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ

or see you not then underneath me flowing rivers and these Egypt the dominion of

Egypt not mine, and these rivers flowing beneath me? Do you not see? (51) Am I not better than

أَنَا خَيْرٌ مِمَّنْ هَذَا الَّذِي هُوَ فِهَيْنٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

express himself clearly can scarcely and not despicable is who this one than better am I

this (Moses) who is despicable and can scarcely make his meaning plain? (52)

فَلَوْلَا أَلْقَى عَلَيْهِ أَسْوَرةً مِّنْ ذَهَبٍ أَوْ جَاءَ نَعَهُ الْمَلَائِكَةُ

angels with him sent or gold of bracelets on him bestowed why then are not

Why, then, have bracelets of gold not been set upon him or angels sent along with

مُقْتَرِنِينَ ﴿٥٣﴾ فَاسْتَحَفَّ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا

were ever verily they and they obeyed him his people thus he befooled and misled along

him? (53) Thus he incited his people and they obeyed him, for they were

قَوْمًا فَسِيقِينَ ﴿٥٤﴾ فَلَمَّا آسَفُونَا انتقمنا منهم فأغرقناهم

and drowned them them We punished they angered Us so when sinners a people who were

ungodly (rebellious) people. (54) And when they provoked Us, We took vengeance on them and drowned

أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَفَاةً وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾ وَلَمَّا ضُرِبَ

is quoted and when to late generations and an example a precedent and We made them all

them all, (55) and We made them a thing past and an example to those who succeeded them. (56)

ابْنِ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾ وَقَالُوا ءِالِهَتُنَا

are our gods and say cry aloud about it your people behold as an example Mary the son of

When the son of Mary is quoted as an example, your people turn away (57) and say: 'Who is

خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ

people they are but for argument except for you they quoted the (above) example not he or better

better he or our gods?' They cite him to you only by way of disputation. Truly, they are a

خَوْشُونَ ﴿٥٨﴾ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ

and We made him | to him | We granted Our Favour | a slave | more than | He (Jesus) | was not | a quarrelsome
contentious people. (58) He was no more than a man whom We favoured and made an example to

مَثَلًا لِّبَنِي إِسْرَائِيلَ ۖ وَكُنَّا نَشَاءُ لِجَعَلْنَاهُ مِنْكُمْ مَلِئِكَةً

angels | among you | We would have made | We will | and if | Israel | to the Children of | an example
the Children of Israel. (59) Had it been Our will We could have set among you angels to be

فِي الْأَرْضِ يُخْلَفُونَ ﴿٦٠﴾ وَإِنَّهُ لَعَلُّكُمْ لَلسَّاعَةِ فَلَا

therefore not | for the Hour (Day of Resurrection) | shall be a known sign | and he (Jesus) | to replace you | the earth | on
successors on the earth. (60) And (Jesus) shall be a sign (for the coming of) the Hour (of

تَنْتَرُونَ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدُّكُمْ

hinder you | and let not | the Straight | Path | this is | and follow me (Allah) | concerning it | have doubt
Judgement). Have no doubt about the (Hour) and follow Me. This is a straight way: (61) Let the

الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ

with (Our) Clear Proofs | Jesus | came | and when | a plain | enemy | to you | verily he is | Satan
devil not turn you aside, for he is your open enemy. (62) And when Jesus came with clear signs,

قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَرَأْبِينَ لَكُمْ بَعْضَ الَّذِي

that which | some of | to you | and in order to make clear | with the wisdom | I have come to you | verily | he said
he said: 'I have come to you with wisdom and to make plain to you some of that about which

تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ إِنَّ اللَّهَ هُوَ رَبُّكُمْ

and your Lord | my Lord | He is | Allah | verily | and obey me | Allah | therefore fear | in which | you differ
you differ. Fear Allah and obey me. (63) Allah is my Lord and your Lord: therefore, worship Him.

وَأَعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ

among themselves | from | the sects | but differed | Straight | Path | this is | so worship Him (Allah)
That is the straight way.' (64) Yet the factions disagreed among themselves. But woe to those

فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ آيَاتِنَا ۚ هَلْ يَنْظُرُونَ إِلَّا

only | they await | do | Painful | Day | the torment of | from | do wrong | to those who | so woe
who did wrong (by ascribing to Jesus Things that are not true) from the chastisement of a painful Day. (65) Are they waiting for the Hour (of

السَّاعَةِ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ أَلَا خَلَاءُ يَوْمَئِذٍ

on that Day | friends | perceive | not | while they | suddenly | it shall come upon them | that | for the Hour
Doom) that it shall come on them suddenly when they are not aware? (66) On that Day, friends

بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَبَادٍ لَا خَوْفٌ عَلَيْكُمْ

shall be on you | fear | no | My worshippers | the pious | except | will be foes | to others | some of them
shall become enemies one to another, except the God-fearing. (67) My servants there is no fear

الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

Muslims | and were | in Our Verses | believed | those who | grieve | shall you | nor | this Day
for you this Day, (68) nor will you grieve – (you) who believed in Our signs and were Muslims. (69)

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصَفَافٍ

trays | round them | will be passed | in happiness | and your wives | you | Paradise | enter
Enter Paradise, you and your wives joyfully. (70) To them will be passed golden dishes and

مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهُهُ الْأَنْفُسُ وَتَلَذُّ

all that could delight in | and | the souls | could desire | all that | (there will be) therein | and cups | gold | of
golden cups. There will be all that souls desire and all that eyes delight in. Therein, you shall

الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا

you have been made to inherit | which | the Paradise | this is | abide forever | therein | and you will | the eyes
abide for ever. (71) Such is the Paradise you shall inherit, for the things you

بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا

of which | in plenty | fruits | therein | for you will be | to do | you used | because of (your deeds) which
were doing. (72) Therein, for you is fruit in plenty whereof you may

تَأْكُلُونَ ﴿٧٣﴾ إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾

to abide therein forever | Hell | the torment of | in | the criminals will be | verily | you will eat
eat. (73) But the evil-doers shall dwell for ever in the torment of Hell. (74)

لَا يُفَقَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسُؤُونَ ﴿٧٥﴾

will be plunged into destruction with despair | in it | and they | for them | be lightened | (the torment) will not
Their (punishment) will never be lightened and they shall be speechless with despair. (75)

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَتَادُوا يٰمَلِكُ

O Malik (Keeper of Hell) | and they will cry | the wrong-doers | they | were | but | We wronged them | and not
We did not wrong them, but they wronged themselves. (76) 'Malek,' they will call out, 'let your

لِيُقِضَ عَلَيْنَا رَبِّكَ قَالَ إِنَّكُمْ لَنَبُونَ ﴿٧٧﴾ لَقَدْ جِئْنَاكُمْ

We have brought to you | indeed | shall abide forever | verily you | He will say | your Lord | of us | let make an end
Lord put an end to us! But he will answer: 'Here you shall remain!' (77) We have made known to

بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كِرْهُونَ ۗ أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا

then we too | some plan | have they plotted | or | have hatred | for the truth | most of you | but | the truth
you the truth, but most of you have a hatred for the Truth. (78) Or have they settled on a plan

مُذْمُومُونَ ۗ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ

and their private counsel | their secrets | hear | not | that we | do they think | or | are planning
(against you)? It is We who settle (things). (79) Do they think, We cannot hear their secret talk

بَلَىٰ ۖ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ۗ قُلْ

Say | recording | are by them | Our Messengers (appointed angels is charge of mankind) | of course
and private converse? Yes! Our messengers are present with them writing it down. (80) Say: 'If

إِن كَانَ لِلرَّحْمَنِ وَلَدٌ ۖ فَأَنَا أَوَّلُ الْعَابِدِينَ ۗ سُبْحَانَ

Glorified be | (Allah's) worshippers | the first of | than I am | a son | the Most Beneficent (Allah) | had | if
the Lord of Mercy had a son, I would be the first to worship (him). (81) Glory be to the

رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَنَّا يَصِفُونَ ۗ

they ascribe (to Him) | (Exalted be He) from all that | the Throne | the Lord of | and the earth | the heavens | the Lord of
Lord of the heavens and the earth, the Lord of the Throne, exalted be He from that they ascribe (to Him) (82)

فَدَارَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي

which | the Day of their | they meet | until | and play | to speak nonsense | so leave them (alone)
Then leave them plunge and play until they meet the Day of theirs which they have

يُوعَدُونَ ۗ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ ۖ وَفِي الْأَرْضِ إِلَهُ ۗ

worshipped | the earth | and on | worshipped | the heaven | in | who is | it is He (Allah) | they have been promised
been promised. (83) It is He who is the only God (to be worshipped) in heaven and the only God

وَهُوَ الْحَكِيمُ الْعَلِيمُ ۗ وَتَبَرَّكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ

the heavens | belongs the kingdom of | to whom | He | and blessed be | the All-Knower | the All-Wise | and He is
(to be worshipped) on earth; He is the All-Wise, the All-knowing. (84) Glory be to Him to whom

وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُ عِلْمُ السَّاعَةِ ۗ وَإِلَيْهِ

and to whom | the Hour | the knowledge of | and with whom is | between them | and all that is | and the earth
belongs the sovereignty in the heavens and the earth and all between them! With Him is the

تُرْجَعُونَ ۗ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا

except | of intercession | instead of Him | they invoke | those whom | have power | and not | you (all) will be returned
knowledge of the Hour (of Doom.) To Him you (all) shall be returned. (85) Those whom they call

مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ۸۱ وَلِيْنِ

and if | know (the facts about the oneness of Allah) | and they | to the truth | bear witness | those who upon besides Him have no power of intercession except such as who bears witness to the Truth and with

سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ قَالِي يُؤْفَكُونَ ۸۲

are they turned away | how then | Allah | they will surely say | created them | who | you ask them full knowledge.(86) Yet if you ask them who created them, they will surely say, "Allah". How then can they

وَقِيلَهُ يَرْبِ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ۸۳

who believe | not | a people | these are | verily | O my Lord | and on his (Prophet Muhammad's) saying turn away (from Him?)(87) (God also hears) his (the Prophet's) cry: 'Lord, these are a people who believe

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ۸۴

come to know (the truth will prevail) | but they will (soon) | Salam (Peace) | and say | from them | so turn away not.'(88) So turn away from them and say "peace". They shall (before long) come to know. (89)

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.

حَمْدٌ ۱ وَالْكِتَابِ الْمُنِينِ ۲ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبْرَكَةٍ ۳ إِنَّا كُنَّا

are ever | verily We | a blessed | night | in | sent it down | verily We | the manifest | By the Book | Ha Mim Ha Mim:(1) We swear by the Book which makes plain (right and wrong) (2) that We sent it down

مُنذِرِينَ ۴ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۵ أَمْرًا مِّنْ عِنْدِنَا ۶

Us | from | a command | wise (any matter of wisdom) | matter | every | is distinguished | therein | warning during a blessed night. (3) In that (night) is made distinct every affair of wisdom (4) by command

إِنَّا كُنَّا مُرْسِلِينَ ۷ رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ

the All-Hearer | He is | verily | your Lord | from | (as) Mercy | sending (the Messengers) | are ever | verily We from Us.(5) For We (ever) send (revelations) as a mercy from your Lord. Surely He is the

الْعَلِيمُ ۸ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۹ إِنَّ كُنْتُمْ

you (but) | if | between them | and all that is | and the earth | the heavens | the Lord of | the All-Knower All-Hearing, the All-Knowing.(6) He is the Lord of the heavens and the earth and all that between

مُوقِنِينَ ۱۰ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ

and the Lord of | your Lord | and causes death | it is He who gives life | He | but | true god | no | have faith with certainty them, only if you would be convinced. (7) There is no god but He. He gives life and death - your

أَبَائِكُمُ الْأَوَّلِينَ ۝٨ بَدَّ لَهُمْ فِي شَكِّ يَلْعَبُونَ ۝ فَارْتَقِبْ يَوْمَ

for the Day when | then wait you | play | doubt | in | they | nay | before | your fathers
Lord and the Lord of your forefathers. (8) Yet they are in doubt, playing. (9) Wait for the day when

تَلْقَى السَّمَاءَ يَدُخَانٍ مُّبِينٍ ۝ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ۝١١

a painful | torment | this is | the people | covering | visible | smoke | the sky | will bring forth
the sky will bring forth visible smoke. (10) Covering the people: this will be a painful torment.

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝١٢ أَلَيْسَ لَهُمْ

there be for them | how can | we shall become believers | really We | the torment | from Us | remove | Our Lord
(Then they will say): (11) Lord, lift up this scourge from us. We are (now) believers. (12) But how can there

الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ۝ ثُمَّ

then | explaining things clearly | a Messenger | has already come to them | when verily | an admonition
be an admonition to them when Messenger explaining things (clearly) had already come to them (13) and

تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ۝١٣ إِنَّا كَاشِفُو الْعَذَابِ

the torment | shall remove | verily We | a mad man | one taught (by others) | and said | from him | they had turned away
they turned away from him, saying: one taught (by others) 'A madman!' (14) Yet if We remove the penalty for

قَلِيلًا إِنَّكُمْ عَائِدُونَ ۝١٥ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا

verily We | the greatest | with grasp | We shall seize | on the Day when | will return | verily you | for a while
a while, truly you will return (to disbelief). (15) On the Day when We shall seize them with the greater

مُنْتَقِمُونَ ۝١٦ وَلَقَدْ قَتْنَا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ

a Messenger | when there came to them | Pharaoh's | people | before them | We tried | and indeed | will exact retribution
seizure, then We shall take vengeance. (16) We tested Pharaoh's people long before that. A gracious apostle

كَرِيمٌ ۝١٧ أَنْ أَدْوَأَ إِلَىٰ آلِهِ عِبَادَ اللَّهِ إِلَيَّ لَكُمْ رَسُولٌ أَمِينٌ ۝١٨

Worthy of all trust | a Messenger | to you | verily I am | Allah | the slaves of | to me | restore | saying | a noble
came to them. (17) saying: 'Restore to me the servants of Allah. I am to you an apostle worthy of all trust. (18)

وَأَنْ لَا تَعْلَوْا عَلَى اللَّهِ إِلَيَّ إِلَيْكُمْ بِسُلْطَنٍ مُّبِينٍ ۝١٩

a manifest | with authority | I have come to you | truly | Allah | against | exalt (yourselves) | not | and that
Do not hold yourselves above Allah. Truly, I have come to you with a clear authority. (19)

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ۝ وَإِنْ لَمْ تُؤْمِنُوا

you believe | not | but if | you stone me | lest | and your Lord | in my Lord | seek refuge | and truly I
I take refuge with my Lord and your Lord lest you stone me. (20) And if you do not believe me, at

رغبت لازم
رغبت لازم

لِي فَأَعْتَرِلُونِ ٢١ فَمَا رَبِّهٖ اَنَّ هٰؤُلَاءِ

these are (saying) indeed his Lord so he (Moses) called upon then keep away from me and leave me alone | me
least keep yourselves away from me.(21) Then he cried out to his Lord, saying: 'These are a

قَوْمٌ مُّجْرِمُونَ ٢٢ فَاسْرِ بِعِبَادِي لَيْلًا اِنَّكُمْ مَّتَّبِعُونَ ٢٣

will be pursued | surely you | by night | with My slaves | (Allah said) depart you | criminals | a people who are
sinful people.(22) (His Lord answered): 'Set forth with My servants by night, for you will be followed.(23)

وَاَتْرِكِ الْبَحْرَ رَهْوًا ٢٤ اِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ٢٥ كَمْ تَرَكُوا

did they leave | how many | to be drowned | a host | verily they are | as it is (quiet and divided) | the sea | and leave
Then leave the sea divided. Surely they are a host (destined) to be drowned.(24) How many were the

مِّنْ جَدَّتِ وَعُيُونٍ ٢٦ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ٢٧ وَنَعْمَةً كَانُوا فِيهَا

in it | they used | and comforts | goodly | and places | and corn-fields | and springs | gardens | of
gardens, and springs, they left behind!(25) Cornfields, and noble palaces,(26) and good things in which

فَلْيَهِنَ ٢٨ كَذٰلِكَ ٢٩ وَاَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ٣٠ فَمَا بَكَتْ عَلَيْهِمُ

for them | Wept | and not | other | people | and We made inherit them | thus (it was) | to take delight
they took delight. (27) Thus (it was). And We made other people inherit (all) that. (28) Neither heaven nor earth

السَّمٰوٰتِ وَالْاَرْضِ وَمَا كَانُوا مُنظَرِيْنَ ٣١ وَلَقَدْ نَجَّيْنَا بَنِي اِسْرٰءِيْلَ

Israel | the Children of | We saved | and indeed | they given a respite | were | nor | and the earth | the heavens
shed tears for them; nor were they reprieved.(29) We saved the Children of Israel from a humiliating

مِّنَ الْعَذَابِ الْمُهِيْنِ ٣٢ مِنْ فِرْعَوْنَ اِنَّهٗ كَانَ عَلِيًّا ٣٣ مِّنَ الْمُسْرِفِيْنَ ٣٤

the transgressors | and was of | arrogant | was | verily He | Pharaoh | from | the humiliating | torment | from
punishment,(30) from Pharaoh. Surely, he was a tyrant (even) among the transgressors,(31)

وَلَقَدْ اٰخَرْنٰهُمْ ٣٥ عَلٰى عِلْمٍ عَلٰى الْعٰلَمِيْنَ ٣٦ وَاَتَيْنٰهُمْ

and granted them | the worlds | above | knowledge | with | We chose them (the children of Israel) | and verily
and We chose them knowingly above the nations.(32) We gave them

مِّنَ الْاٰيٰتِ مَا فِيْهِ بَلٰوًا مُّبِيْنًا ٣٧ اِنَّ هٰؤُلَاءِ لَيَقُوْلُوْنَ ٣٨

are saying | these people (Quraish) | verily | a Plain | there was trial | in which | what | Signs | of
signs in which there was a clear trial.(33) These men do say:(34)

اِنَّ هِيَ اِلَّا مَوْتُنَا الْاُولٰٓئِ وَمَا نَحْنُ بِمُنشَرِيْنَ ٣٩ فَاْتُوا بِاٰبَايَا

Our fore-fathers | then bring back | be resurrected | we shall | and not | first | our death | but | it is | not
There is nothing beyond our first death and we shall not be raised again. (35) Bring back to us

إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ أَمْ خَيْرٌ أَمْ قَوْمٌ تُبَّعَ وَالَّذِينَ مِنْ قَبْلِهِمْ

before them | and those | Tubba | the people of | or | better | are they | speak the truth | you | if
our fathers, if what you say be true.(36) Who are better they or the people of Tubba and those who

أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا السَّمَوَاتِ

the heavens | We created | and not | criminals | were | because they indeed | We destroyed them
were before them? We destroyed them all, for they were surely sinners.(37) We created not the heavens

وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْنٍ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ

but | with truth | except | We created them not | for mere play | between them | and all that is | and the earth
and the earth and all that between them, for mere play.(38) We created them not except with a purpose.

أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ الْفُصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

all of them | is the time appointed for | Judgement | the Day of | verily | know | not | most of them
But of this, most men have no knowledge.(39) The Day of Decision is the appointed time for all.(40)

يَوْمَ لَا يُغْنِي مَوْلَى وَلَا عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾

can they receive help | they | and not | in aught | a relative | for | Maular (a near relative) | can avail | not | the Day when
On that Day a friend shall not help his friend; nor can they be helped(41) except those on whom Allah

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَةَ الزَّقُّومِ ﴿٤٣﴾

Zaqqum | the tree of | verily | the Most Merciful | the All-Mighty | He is | verily | Allah | has Mercy | him on whom | except
will have mercy. He is the Mighty, the Most Merciful.(42) Verily, the (fruit of) the Zaqqum-tree (43)

طَعَامَ الْآثِمِينَ ﴿٤٤﴾ كَالْقَهْلِ يُغْلَى فِي الْبُطُونِ ﴿٤٥﴾ كَغَلَى الْحَبِيبِ ﴿٤٦﴾

scalding water | like the boiling of | the bellies | in | it will boil | like boiling oil | the sinners | will be the food of
shall be the sinner's food.(44) Like boiling oil, it shall boil in the belly(45) like the boiling of scalding

خَذُوهُ فَاعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ

his head | over | pour | then | blazing Fire | the midst of | into | and drag him | (it will be said) seize him
water. (A voice will cry):(46) Take him and drag him into the Midst of Hell.(47) Then pour out over his head

مِنْ عَذَابِ الْحَبِيبِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ

verily | the noble | the Mighty | you (pretended to be) | verily you | taste you (this) | boiling water | the torment of | from
the torment of boiling water, (saying):(48) "Taste this, Verily you were (pretending to be) the mighty and

هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ السُّعْتِيقِينَ فِي مَقَامِ آدَمَ ﴿٥١﴾

security (Paradise) | place of | in | the pious will be | verily | doubt | about it | you used to | what | this is
honourable man(49) This is (the punishment) which you doubted.(50) As for the righteous, they shall be

فِي جَنَّاتٍ وَعُيُونٍ ۖ يَلْبَسُونَ مِنْ سُدُسٍ ۖ وَاسْتَبْرَقٍ ۖ مُتَقَابِلِينَ ﴿٥٢﴾

facing each other | and (also) in thick silk | fine silk | in | dressed | and springs | Gardens | among
In a place of security, together (51) amidst gardens and fountains, dressed (52) in rich and fine brocade, facing each

كَذَلِكَ ۖ وَزَوْجَانَهُمْ يَخُورُونَ ۖ عَيْنِينَ ﴿٥٣﴾ يَدْعُونَ فِيهَا

therein | they will call | with wide lovely eyes | to Houris (female fair ones) | and We shall marry them | so, (it will be)
Other (53) even so we shall pair them with fair maidens with large lovely eyes. (54) they shall call for every kind

بِكُلِّ يَكْلُ فَالْآخِرَةُ آمِنِينَ ﴿٥٤﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ

death | except | death | therein | they will taste | not | in peace and security | fruit | for every kind of
of fruit; (55) Secure (against all ills), They will not taste death therein except the first death. We will save

الْأُولَىٰ ۖ وَوَقَّاهُمْ ۖ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلًّا مِّنَ

from | as a Bounty | the blazing Fire | the torment of | and He will save them from | the first
them from the torment of Hell (56) as a bounty from your Lord. That will be the supreme

رَبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَأَمَّا

We have made this (Quran) easy | certainly | the Supreme | Success | will be | that | your Lord
triumph. (57) We have made this (Quran) easy, in your own language so that they may

بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَارْتَقِبْ إِنَّهُمْ

are waiting | verify they (too) | wait then | remember | that they may | in your tongue
take heed. Wait then (O Muhammad) verily; (58) they (too) are waiting. (59)

مُرْتَقِبُونَ ﴿٥٩﴾ 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.

حَمًّا ۚ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّ فِي السَّمٰوٰتِ

the heavens | in | verily | the All-Wise | the All-Mighty | Allah | is from | the Book | the revelation of | Ha-Mim
Ha Mim. (1) The revelation of the Book is from Allah, the Mighty One, the Wise. (2) Surely in the

وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ

moving creatures | of | He scattered | and what | your creation | in | and | for the believers | are Signs | and the earth
heavens and the earth, there are signs for the believers; (3) in your own creation, and in the

أَيْتٍ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ

sends down | and what | and the day | the night | and the separation of | have faith with certainty | for people who | are Signs
beasts that are scattered far and near, are signs for people who have faith with certainty; (4) in

اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ

and in turning about of its death after the earth therewith and revives provision of the sky from Allah the alternation of night and day, and the provision Allah sends down from heaven with which He revives

الرِّيحِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ ٥ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا

which We recite Allah are the Signs of these understand for a people who are the Signs the winds the earth after its death, and in the marshalling of the winds, are signs for men of understanding.(5) Such

عَلَيْكَ بِالْحَقِّ فَيَأْتِي حَدِيثٌ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ٦ وَيُلْ

woe will they believe and His Signs Allah after speech then in which with truth to you are the revelations of Allah that We recite them to you in all truth. Then in what exposition (speech) will they believe

لِكُلِّ أَفَّاكٍ أَثِيمٍ ٧ يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُخِرُّ مُسْتَكْبِرًا

with pride persist yet to him recited Allah the Verses of who hears sinful liar to every after Allah and His signs.(6) Woe to every sinful liar(7) Who hears the revelations of Allah, being recited to

كَانَ لَمْ يَسْمَعْهَا فَبَشِّرُهُ بِعَذَابِ الْيَوْمِ ٨ وَإِذَا عَلِمَ مِنْ آيَاتِنَا

Our Verses of he learns and when a painful torment so announce to him he heard them not as if him and then, continues in pride as if he has not heard them. Give him tidings of a painful torment (8) When

شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ٩ مِنْ وَرَائِهِمْ

behind them there is a humiliating torment there will be for such as a jest he takes them something he learns something of Our signs, he takes them in jest. For such there will be a shameful punishment.(9)

جَهَنَّمَ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا

they have taken what nor anything they have earned that which to them will be of profit and not Hell Hell is behind them. That they have earned, shall not avail them, nor shall those protectors they take

مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ١٠ وَلَهُمْ عَذَابٌ عَظِيمٌ ١١ هَذَا هُدًى

a guidance this is a great torment and theirs will be as friend, Protectors Allah besides besides Allah. A dreadful punishment awaits them.(10) This is (true) guidance. Those

وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّبِّهِمْ ١٢

a painful filth, dirt of torment for them there is their Lord in the Signs of disbelieve and those who who deny the revelations of their Lord, for them, there is a painful doom of wrath.(11)

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ

by His Command through it the ships that may sail the sea to you has subjected it is He who Allah It is Allah who has subdued to you the ocean so that ships may sail upon it by His Command, so

وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُمْ مِمَّا

all that is | to you | and has subjected | be thankful | and that you may | His Bounty | of | and that you may seek
that you may seek His bounty and render thanks (to Him.) (12) He has subjected to you what is in

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ

for a people who | are Signs | that | in | verily | from Him | it is all | the earth | in | and all that is | the heavens | in
the heavens and what is in the earth; all together is from Him. Surely, there are signs in this for

يَتَفَكَّرُونَ ﴿١٣﴾ قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ

Allah | the Days of | hope for | not | those who | to forgive | have believed | to (those who) | Say | think deeply
thinking men.(13) Tell the believers to forgive those who do not hope for the days of Allah, so that He may

لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَالِحًا

a good deed | does | whosoever | earning | they were | according to what | people | that He may recompense
reward a people for that they have been earning.(14) If any one does a righteous deed, it is to his own

فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلِيَهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

you will be made to return | your Lord | to | then | it is against it (his/ownself) | does evil | and who | it is for his ownself
gain; and he that commits evil, does so to his own loss. Then, to your Lord you shall be returned.(15)

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ

and the understanding of the Scripture | the Scripture | Israel | the Children of | We gave | and indeed
We gave to the Children of Israel the Book, power of command (the understanding of the Book and its laws)

وَالنَّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَوَضَلْنَاهُمْ عَلَىٰ

above | and We preferred them | the good things | from | and We Provided them | and the Prophethood
and the prophethood. We provided them with good things and favoured them above

الْعَالَمِينَ ﴿١٦﴾ وَأَتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ

after | but | they differed | and not | matters | of | Clear Proofs | and We gave them | all the worlds (mankind)
(all) peoples.(16) We gave them clear signs in affairs (of Religion): yet it was not till knowledge had come to

مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ إِنَّ رَبَّكَ يَفْضِلُ

will judge | your Lord | verily | among themselves | through transgression | the knowledge | come to them | what
them that they disagreed among themselves through rivalry among themselves. Your Lord Himself will

بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ

We have put you | then | differ | therein | they used to | about that | Resurrection | on the Day of | between them
judge between them on the Day of Judgement about those matters wherein they have been differing.(17)

عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَالْتَمِعُوا وَلَا تَتَّبِعُوا أَهْوَاءَ الَّذِينَ لَا

not those who the desires of follow and not so follow it commandment of a plain way on

And now, We have put you on a plain way. (of religion) So follow it and do not follow the desires of those

يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ

the wrong-doers and verily anything Allah against you can avail never verily they know

who know not; (18) Verily, they in no way can avail you against Allah. Surely, the evildoers are

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَذَا بَصَائِرُ

a Clear insight and evidence this is of the pious people the Friend, Protector but Allah is of others are friends some of them

friends to one of the other but Allah is the friend of the godfearing. (19) These are clear proofs to

النَّاسِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ الَّذِينَ

those who think or do who have faith with certainty for people and a mercy and a guidance for mankind

men and a guidance and mercy for those whose faith is sure. (20) Do the evil-doers think that

اجْتَرَحُوا السَّيِّئَاتِ أَنْ يَجْعَلَهُمُ اللَّهُ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

righteous good deeds and do believe equal with those who We shall make them that evil deeds earn

We shall hold them equal with those who believe and who do good works - in their present life

سَوَاءٌ فِي حَيَاتِهِمْ وَفِي أَمْوَالِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ

Allah and Created Judgement they make what worst is and after their death in their present life equal

and after their death? how ill they judge! (21) Allah created the heavens and the earth with (the aim of manifesting) the truth

السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ وَلِيُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ

it has earned what person each in order that may be recompensed with truth and the earth the heavens

and to reward each soul according to what it has earned. And they shall not be wronged. (22) do you see the man who makes his desires his god,

وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ

and left him astray his own lust as his god takes him who Have you seen will be wronged not and they

and Allah knowing him (as such) leaves him in error. and set a seal upon his ears and hearts and drew a veil over his eyes? Who then

اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ

who then a cover his sight on and put and his heart his hearing over and sealed knowing upon Allah

can guide him after Allah (has withdrawn guidance)? Will you not take heed? (The soul so dead as described here, is an obstinate

يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا مَا هِيَ إِلَّا

but there is nothing and they say remember will you not then Allah after will guide him

one which hears the clear and true message of God but still does not profit by it because of arrogance and obstinacy. The loss is its own)

حَيَاتِنَا الدُّنْيَا نَبُوتٌ وَنَحْيًا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ

of that they have and not the time except destroys us and nothing and we live we die this world our life is
And they say: There is nothing but our present life, we die and we live; nothing but Time destroys us.' Surely of this

مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ۝ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا

not Clear Our Verses to them are recited and when are guessing only they verily any knowledge
they have no knowledge. They are merely guessing.(24) And when Our clear revelations are

كَانَ مَجْتَهَمَهُمْ إِلَّا أَنْ قَالُوا اتُّوْا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ۝

truthful you are if our (dead) fathers bring back they say that except their argument is
recited to them, their only argument is: 'Bring back to us our fathers, if what you say be true!'(25)

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ

Resurrection the Day of to He will assemble you then causes you to die then gives you life Allah Say
It is Allah who gives you life and then gives you death. It is He who will gather you all on the Day of

لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ وَاللَّهُ مُلْكُ

the Kingdom of and to Allah belongs know not mankind most of but about it doubt there is no
Resurrection about which there is no doubt; yet most men do not know (it).(26) To Allah belongs the

السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُوصِدُ يُجَسِّرُ

shall lose that day the Hour will be established and on the Day that and the earth the heavens
sovereignty in the heavens and the earth. On the Day when the Hour of Doom arrives, that Day those who

الضَّالُّونَ ۝ وَتَرَىٰ كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ

to will be called nation each humbled to their knees nation each and you will see the followers of falsehood
follow falsehood shall lose.(27) You shall see all the nations bowing the knees. Each nation shall be

كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝ هَذَا كِتَابُنَا يُنطِقُ

speaks Our Record this do you used to for what you shall be recompensed this Day its Record
summoned to its book (and a voice will say to them): 'You shall this Day be rewarded for that you were

عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ۝ فَأَمَّا الَّذِينَ

those who then as for do you used to what recording were verily We with truth about you
doing.'(28) This Book of Ours speaks about you with truth. Verily, We have been registering all that you

آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ

success will be that His Mercy in their Lord will admit them righteous good deeds and did believed
were doing.'(29) As for those who have believed and done good works, their Lord will admit them into His

الْمُؤْمِنِينَ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ الْيَتَىٰ تَتْلُو عَلَيْهِمْ فَاستَكْبَرْتُمْ

but you were proud | to you | recited | My Verses | were not | disbelieved | those who | but as for | the evident mercy. That shall be the manifest triumph.(30) To the unbelievers (a voice will say): 'Were My verses not

وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ

is the truth (true) | Allah's | Promise | verily | it was said | and when | criminals | a people who were | and you were recited to you? But you were arrogant and were a sinful people. And when it was said (to you): (31) "Allah's

وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ نَظْنَ إِلَّا ظَنًّا

as conjecture | only | we think it | verily | the Hour | what is | we know | not | you said | about it | (any) doubt | not | and the Hour promise is true: the Hour - there is no doubt of it," you replied: "We know not what the Hour is. It is but a

وَمَا نَحْنُ بِسُيُوقِينَ ﴿٣٢﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا

they did | what | the evil of | to them | and will appear | have firm convincing belief | we | and not vain conjecture, nor are we by no mean certain."(32) Then will appear to them the evil (fruits) of what they

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾ وَقِيلَ الْيَوْمَ

this Day | and it will be said | mock | at it | they used to | that which | about them | and will be completely encircled did and there will surround them that which they used to mock at.(33) It shall be said: 'This Day, We will

نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَعُمُ النَّارِ وَمَا

and there is not | is the Fire | your abode | this (is) | Day of yours | the meeting of | you forgot | as | we will forget you forget you as you yourselves forgot the Meeting of this your Day. Hell shall be your home and none will

لَكُمْ مِّنْ نَّصِيرِينَ ﴿٣٤﴾ ذَلِكُمْ بِأَنكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَعَظَمْتُمْ

and deceived you | in mockery | Allah | the revelations of | took | because you | this is | helpers | any | for you help you.(34) That is because you scoffed at Allah's revelations and were deceived by your earthly

الْحَيَاةَ الدُّنْيَا فَاَلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

be allowed excuses | they | nor | from there (Hell) | they shall be taken out | not | so this Day | the world | the life of life. 'On that Day, they shall not be taken out from it; (from Hell) nor shall they be asked to make amends. (35)

قُلِّدِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

the worlds | and the Lord of | the earth | and the Lord of | the heavens | the Lord of | is all the praises and thanks | so to Allah Praise, then, be to Allah, the Lord of the heavens and the earth, the Lord of all Being.(36) His (alone) is

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

the All-Wise | the All-Mighty | and He is | and the earth | the heavens | in | is the Majesty | and His the Majesty in the heavens and the earth. He is the Mighty One, the All-knowing(37)