

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ

overflow | their eyes | you see | the Messenger | to | has been sent down | what | they hear | and when

When they listen to that which was revealed to the Apostle, you will see their eyes

مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا

Our Lord | they say | the truth | of | they have recognized | because | tears | with

fill with tears as they recognize its truth. They say: 'Lord, we

أَمَّا فَكَتَبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ

we believe | do not | with us | and why (why should) | the witnesses | with | so write us down | we have believed

believe. Write us down among the witnesses.(83) Why should we not believe in

بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ

that | and we wish (ferverently desire) | the truth | of | has come to us | and in that which | in Allah

Allah and in the truth that has come down to us? And we wish that our

يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَأَثَابَهُمُ اللَّهُ

Allah | so rewarded them | righteous | the people | with | our Lord | will admit us (in paradise)

Lord will admit us among the righteous?(84) And for what they say, Allah has rewarded them

بِمَا قَالُوا جَدَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

they would abide forever | (streams) rivers | under them | flowing | Gardens | they said | for what

with gardens watered by running streams, where they shall dwell for ever.

فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا

and denied | disbelieved | and those who | (of) the good-doers | reward | and that (is) | in it (there-in)

Such is the reward of the righteous. (85) But those that disbelieve and deny Our revelations,

بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا

do not | believe | who | O you | (of) the Fire | inmates | they (shall be) | our verses

they shall be the people of Hell.(86) Believers, do not forbid the wholesome things (Tayyibat)- (all that is

تُحَرِّمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ

verily | you transgress | and (do) not | to you | Allah | has made lawful | what | good things | make unlawful

good as regards foods, things, deeds, beliefs, persons etc.)which Allah has made lawful to

اللَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمْ

(is) provided to you | of what | and eat | the transgressors | like | (does) not | Allah

you. Do not transgress; Allah does not love the transgressors.(87) Eat of the lawful and

اللَّهُ حَلَالًا طَيِّبًا ۖ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

(are) believers | in Him | you | whom | Allah | and (you) fear | good things | lawful | (by) Allah  
wholesome things which Allah has given you. Fear Allah, in whom you believe. (88)

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ

He will call you to account | but | your paths | in | of futile | Allah | call you to account | (will) not  
Allah will not take you to account for that which is unintentional in your oaths. But

بِمَا عَقَدْتُمْ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ

needy persons | ten | (is) feeding | its expiation | Oath | you have earnestly sworn in | for that  
He will take you to task for the oaths which you solemnly swear. The penalty (for a broken oath)

مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ

freeing | or | clothing them | or | your families | you feed | (of) what | average | of  
is the feeding of ten needy men with such food as you normally offer to your own families; or the

رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ

expiation | that (is) | days | three | then fasting (of) | find (that) | (did) not | but who | a slave  
clothing of ten needy men; or the freeing of one slave. He that cannot afford any of these must

أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ

Allah | makes clear | thus | your oaths | but keep | you have sworn | when | (of) your oaths  
fast three days. That is the expiation of your oaths when you have sworn. Therefore be true to

لَكُمْ أَيْتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا

only | believe | who | O you | give thanks | so that you may | His Signs | to you  
that which you have sworn. Thus Allah makes plain to you His revelations, so that you may give

الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ

(and) an abomination | and dividing arrows | and sacrifices on altars | and game of chance (gambling) | intoxicants  
thanks. (89) Believers, wine and gambling, idols and dividing arrows, are abominations of Satan's

مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ

wants | only | attain success | so that you may | so avoid it | (of) Satan | (of) handiwork  
handiwork. Avoid them, so that you may prosper. (90) The devil seeks to

الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ

intoxicants | with | and hatred | enmity | between you | he excites | that | Satan  
stir up enmity and hatred among you by means of wine and gambling, and to

وَالْمَيْسِرِ وَيُصِدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

the prayer | and from (of) Allah | remembrance | from | and hinder you | and games of chance (gambling)

keep you from the remembrance of Allah and from your prayers.

فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

the Messenger | and obey | Allah | and obey | (be of those) who abstain | you | so will

Will you not then abstain?(91) Obey Allah, and obey the Apostle. Beware (of

وَاحْدَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّآ عَلَىٰ رَسُولِنَا الْبَلْغُ

(is) conveyance | our Messenger | upon | only | then know | you turn away | but if | and be aware

evil); if you turn back, you should know that Our apostle's duty is only to convey the Message in

الْمُبِينِ ﴿٩٢﴾ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا

for what | sin | righteous deeds | and did | believed | those who | on | (there is) | plain

the clearest way.(92) No blame shall be attached to those who believe and do good works, for

طَعَنُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا

they fear (Allah) | then | righteous deeds | and do | and believe | they fear (Allah) | when | they ate

what they may have eaten (in the past) so long as they fear Allah and believe in Him and do good

وَأَمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾ يَا أَيُّهَا

O you | the good-doers | loves | and Allah | do good | they fear Allah | then | and believe

works; so long as they fear Allah and believe in Him; and again so long as they fear Allah and do

الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيِّدِ تَنَالَهُ

which can be taken | the game | of | with something | Allah | surely will try you | believe | who

good (works). Allah loves the good-doers.(93) Believers, Allah will surely try you by means of some

أَيْدِيكُمْ وَرِمَاحِكُمْ لِيَعْلَمَ اللَّهُ مَنِ يَتَخَفُ بِالْغَيْبِ فَمِنَ

then whoever | unseen | fears Him | who | Allah | so that knows | and your lances | (by) your hands

game well within reach of your hands and your spears, so that He may know those who fear Him

اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا

(do) not | believe | who | O you | (is a) painful | torment | for him | that | after | transgressed

in the unseen. He that transgresses thereafter, for him there is a painful doom. (94) Believers, kill

تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا

intentionally | of you | killed it | and whosoever | in (a state of) Ihram | when you are | game | you kill

no game whilst in pilgrim garb (Ihram). He that kills game intentionally, shall present,

فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

among you | two just men | judged by | cattle | of | he killed | what | like | then penalty (is) as an offering to the Ka'ba, the like of that which he has killed, to be determined by two just men

هَدِيًّا بَلِيغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ سَاكِينٍ أَوْ عَدْلٌ ذَلِكِ

(to) that | equivalent | or | (of) needy | feeding | expiation | or | to the Ka'bah | brought | an offering among you; or (he shall), in expiation, (undertake) either the feeding of the poor or the equivalent

صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ

but who | passed | what | Allah | pardoned | (of) his deed | penalty (evil consequence) | so that he tastes | fasting | of that in fasting, so that he may taste the evil consequences of his deed. Allah has forgiven

عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ٩٥

is lawful | Lord of Retribution | (is) All-Mighty | and Allah | from him | Allah | will take retribution | repeated (it) what is past, but if any one returns to sin, Allah will take retribution from him: Allah is Mighty,

لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرْمَ

but is forbidden | and for travellers | for you | as provision | and its eating | (of) water | game | to you Lord of Retribution.(95) Lawful to you is the game of the sea and its food, a provision for you

عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرَمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ

to (Him) | whom | Allah | and fear | in a state of Ihram | while you are | on land | hunting | to you and for the travellers. But you are forbidden the game of the land whilst you are in pilgrim garb.

تُحْشَرُونَ ٩٦ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

for people | an establishment | the Sacred | House | the Ka'bah | Allah | has made | you shall be gathered And fear of Allah, to whom you shall all be gathered back.(96) Allah has made the Ka'ba the

وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا

so that you may know | (all) this | and (their) collars | and animals offerings | the sacred | and month. Sacred House, as a foundation for people (in the affairs of religion); and (has made) the sacred

أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ

of every | Allah | and that | the earth | (is) in | and what | the heavens | (is) in | what | knows | Allah | that month, and the sacrificial offerings and the necklaces, so that you may know that

شَيْءٍ عَلِيمٌ ٩٧ اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ

Allah | and that | (in) punishment | (is) severe | Allah | that | know | (is) All-Knower | thing Allah knows all that is in the heavens and in the earth, He has knowledge of all things.(97)

عَفْوَرٌ رَّحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ

and Allah | to convey (the message) | but | the Messenger | on | (is) not | Most Merciful | (is) All-Forgiving  
Know that Allah is stern in retribution, and that He is Forgiving and Merciful. (98) The duty of the

يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ

bad thing | equal | (are) not | Say | you conceal | and what | you reveal | what | knows

Apostle is only to deliver the Message. Allah knows all that you reveal, all that you hide. (99) Say:

وَالطَّيِّبُ وَلَوْ اَجْبَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي

O men | Allah | so fear | (of) bad things | abundance | fascinates you | even though | and good thing

Good and evil are not alike, even though the abundance of evil tempts you. So fear Allah, you

الْأَلْبَابِ لَعَلَّكُمْ تَفْهِحُونَ ﴿١٠٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا

(do) not | believe | who | O you | succeed | so that you may | (of) understanding

that understand, that you may succeed. (100) O believers, do not ask questions

تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسُؤْكُمْ وَإِنْ

and if | they would trouble you | to you | they are made clear | if | things | about | you ask

about things which, if made known to you, would only hurt you; but if you ask

تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ

to you | they would be made clear | the Quran | is being revealed | when | about these | you will ask

them when the Quran is being revealed, they shall be made plain to you. Allah will pardon you

عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا

asked such (questions) | indeed | All-forgiving | (is) All-Forgiving | Allah | that | Allah | has forgiven

for this; He is Forgiving, Merciful. (101) A community asked such questions about them before

قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ

has instituted | neither | disbelievers | on that account | they became | then | before you | people

you, then disbelieved in them. (102) Allah demands neither a bahira, nor a saibah, nor a wasilah,

اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ

those who | but | Ham | nor | wasilah | nor | saiba | nor | Bahira | things like | Allah

nor a hami. But those who disbelieve, invent lies against Allah. Most of them have

كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا

and when | understand | (do) not | but most of them | a lie | Allah | against | invent | disbelieve

no understanding. (103) When it is said to them: 'Come to that which Allah

قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا

they say | the Messenger | and to | Allah | has revealed | what | to | come | to them | It is said  
has revealed, and come to the Apostle, 'they reply: 'Enough for us is what we

حَسَبْنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا

not | their fore fathers | did | even though | our fore fathers | upon it | we found | what | suffices us  
found our fathers doing, 'even though their fathers knew nothing

يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ

on you (is to take care of) | believe | who | O you | they have guidance | nor | anything | know  
and were not rightly guided.(104) Believers, you are accountable for yourselves; he

أَنفُسِكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ

Allah | to | you are guided | when | goes astray | who | harm you | will not | your own selves  
that goes astray, cannot harm you if you are on the right path. You shall all return to

رَجِعَكُمْ جَمِيعًا فَبَيِّنَاتٍ لِّمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٤﴾ يَا أَيُّهَا

O you | doing | you had been | of what | then He will inform you | all | (is) return of you  
Allah, and He will inform you of what you were doing.(105) Believers, when death

الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ

the death | any of you | approaches | when | between you | (take) witness | believe | who  
approaches you, let two just men from among you act as witnesses when you make

حِينَ الْوَصِيَّةِ اثْنِ ذَوَاعِدِلٍ مِّنكُمْ أَوْ أُخْرَىٰ مِّن

from (among) | two others | or | among you | just men | two | a will | while (making)  
your testaments; or two men from another tribe if the calamity of death overtakes you

غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةٌ

calamity | and befalls you | the land | through | (you are) travelling | you | if | other than you  
whilst you are travelling in the land. Detain them after prayers, and if you doubt their

الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمْنَ بِاللَّهِ إِنْ

if | by Allah | and they swear | the prayer | after | you detain them both | (of) the death  
honesty, ask them to swear by Allah: 'We will not sell our testimony for any price,

أَرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ

we will conceal | and not | a near relative | he is | even if | a price | it for | we will sell | not | you doubt them  
even to a kinsman. We will not hide the testimony of Allah; for we should

شَهَادَةَ اللَّهِ إِيَّآ إِذَا لَمِنَ الْأَثِمِينَ ﴿١٠٦﴾ فَإِنْ عُثِرَ عَلَىٰ

on | it is discovered | then if | the sinners | (will be) among | then | indeed we | (of) Allah | testimony  
then be evil doers.'(106) If it be discovered that both of them had been

أَتَاهُمَا اسْتَحَقَّ إِثْمًا فَآخَرِينَ يَقُومِينَ مَقَامَهُمَا مِنَ الَّذِينَ

those who | from (among) | in their place | shall stand | then two others | sin | were guilty of | that the two  
guilty of sin, replace them by another pair from among those immediately

اسْتَحَقَّ عَلَيْهِمُ الْأُولِينَ فَيُقْسِنُ بِاللَّهِ شَهَادَتَنَا

(that) our testimony (is) | by Allah | and they two swear | the former two | against whose right (had disposed)  
concerned, and let them both swear by Allah, saying: 'Our testimony is truer

أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِذَا

then | indeed we | we transgressed | and (have) not | testimony of the (other) two | than | truer  
than theirs. We have not exceeded the limit, for we should then be

لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ

in | evidence | they give | that | closer | that (is) | the wrong-doers | (will be) among  
wrongdoers.'(107) Thus they will be more likely to bear true witness or to fear

وَجْهَهَا أَوْ يَخَافُوا أَنْ تُرَدَّ آيَاتُهُمْ وَتُتَقَا

so fear | their (others) oaths | after | (their) oaths | will be refuted | that | they fear | or | its (true) form  
that other oaths would be taken after their oaths. Fear Allah and listen (To His counsel).

اللَّهُ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾ يَوْمَ

on the Day (when) | transgressors | people | guide | (does) not | and Allah | and listen | Allah  
Allah does not guide the evil-doers.(108) On the day, when Allah will gather all the

يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا

no | they said | answer you was given | what | and will say | the Messengers | Allah | will gather  
apostles and ask: 'How were you received?' They shall say: 'We do not know.

عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾ إِذْ قَالَ

said | (remember) when | (of) hidden things | (are) All-knower | only you | verily you | we have | knowledge  
You alone have knowledge of the things unseen.' (109) Then Allah will say: 'Jesus, Son of Mary,

اللَّهُ يُعِيسَىٰ ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ

when | your mother | and upon | upon you | My Favour | remember | (of) Mary | son | O Jesus | Allah  
remember My favour to you and to your mother: how I strengthened you with the Holy Spirit, to

أَيَّدْتِكَ بِرُوحِ الْقُدْسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا

and (in) maturity | the cradle | in | (to) the people | you speak | (of) the Holy | with spirit | I strengthened you  
speak to men in your cradle and in the prime of manhood; how I taught

وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ

and when | and the Gospel | and the Torah | and the wisdom | the Book | I taught you | and when  
you the Book and wisdom, the Torah and the Gospel; how by My leave, you

تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفَخُ فِيهَا

into it | and you breathe | by My leave | (of) a bird | like the figure | clay | from | you make  
fashioned from clay the likeness of a bird and breathed into it so that, by

فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي

by My leave | and the lepers | the born blind | and you heal | by My leave | a bird | and it becomes  
My leave, it became a living bird; how, by My leave, you healed the blind and

وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ

(of) Israel | Children | I restrained | and when | by My leave | the dead | you raise | and when  
the leper, and by My leave, brought the dead forth; and how I protected you

عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ

among them | disbelieved | those who | and said | with clear proofs | you came to them | when | from you  
from the Children of Israel when you brought them clear signs: thereupon the

إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ١٠ وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ

the disciples | to | I revealed | and when | clear | magic | but | this | (is) not  
unbelievers among them said: "This is nothing but plain magic";(110) how when I

أَنْ آمَنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا

that we are | and bear witness | we believed | they said | and My Messenger | in Me | believe | to  
inspired the disciples, to believe in Me and in My Apostle, they said:

مُسْلِمُونَ ١١ إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ هَلْ

does | (of) Mary | son | O Jesus | the disciples | said | when | Muslims  
"We believe, bear witness that we submit."(111) 'Jesus, son of Mary,' said the

يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ

he said | the heaven | from | table spread | to us | send down | to | your Lord | has power  
disciples, 'can your Lord send down to us a table(set with food) from heaven?' He said:



اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا

of it | we eat | that | we wish | they said | believers | you are | if | Allah | fear

'Have fear of Allah, if you are true believers.'(112) 'We wish to eat of it,' they said,

وَتَطْمِئِنُّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ

and we be | you have told us the truth | indeed | that | and we know | our hearts | and be satisfied

'so that we may reassure our hearts and know that what you said to us is true, and

عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا

our Lord | O Allah | (of) Mary | Son | Jesus | said | witnesses | on that

that we may be witnesses to it.'(113) 'Allah, our Lord,' said Jesus, son of Mary, 'send down

أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا

for first of us | a festival | for us | which will be | the heaven | from | a table | upon us | send down

for us a table (spread with food) from heaven, that shall be for us - for the first and the last

وَأٰخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّٰزِقِينَ ﴿١١٤﴾

(of) Sustainers | (are) Best | and you | and provide us sustenance | from you | and a sign | and last of us

of us- a festival and a sign from You. And provide for us. You are the best of providers. (114)

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ

among you | after (that) | disbelieves | but whoever | to you | send it down | verily I (will) | Allah | Said

Allah said: 'Verily I do send it down on you. But whoever of you disbelieves hereafter,

فَأَنِّي أَعَذِّبُهُ عَذَابًا لَّا أَعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

the worlds (creatures) | of | anyone | I shall punish | not | (with) a torment | punish him | then I (will)

I will punish him with punishment wherewith I have not punished any of (My) creature.' (115)

وَإِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ

to people | say | did you | (of) Mary | Son | O Jesus | Allah | Said | and (remember) when

Then Allah will say (on the Day of Resurrection): 'Jesus son of Mary, did you ever say to

اتَّخِذُونِي وَأَهْلِي إِهْدِينَ مِنْ دُونِ اللَّهِ قَالَ سُبْحٰنَكَ مَا

not | Glory be to you | he will say | Allah | besides | (as) two gods | and my mother | take me

mankind: "Worship me and my mother as gods beside Allah?" "Glory to You," he will answer,

يَكُونُ لِيَ أَنْ أَقُولَ مَا لَيْسَ لِيَ بِحَقِّ وَإِنْ كُنْتُ قُلْتُهُ فَقَدْ

then surely | said it | I had | if | any right | I | had not | what | I say | that | for me | it (was)

'how could I say that to which I have no right? If I had ever said so, You would have surely

عِلْمَتَهُ تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي

in | what (is) | I know | and (do) not | my soul | in | what (is) | you know | you would have known it  
known it. You know what is within my inner-self, but I cannot tell what is within Yours. You alone

نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ١١٦ مَا قُلْتَ لَهُمْ إِلَّا مَا

what | except | to them | I say | (did) not | of the hidden things | All-Knower | you are | indeed you | your innerself  
know what is hidden.(116) I only said to them what you did command me. (I said):

أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ

over them | and I was | and your Lord | my Lord | Allah | you worship | that | of it | you commanded me  
"Serve Allah, my Lord and your Lord." I watched over them while I remained among them,

شَهِيدًا مَادُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ

the watcher | yourself | you were | you recalled me | but when | among them | till I remained | a witness  
and ever since, You took me to You, You Yourself have been watching over them.

عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ١١٧ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ

verily they (are) | you punish them | if | (are) a witness | thing | every | over | and you | over them  
You are the witness of all things.(117) If You punish them, they are

عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ١١٨

the All-Wise | (are) the All-Mighty | [you] (indeed) | verily you | them | you forgive | if | and | your slaves  
Your servants; and if You forgive them, surely You are Mighty, Wise.(118)

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ

Gardens | for them (are) | their truthfulness | the truthful | shall profit | Day | this | Allah | Said  
Allah will say: This is the day when truthfulness will benefit the truthful. For them

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ

with them | Allah | is pleased | for-ever | in it | they will abide | the rivers | under them | flowing  
await gardens underneath which rivers flow. Allah is pleased with them and they pleased

وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ١١٩ لِلَّهِ الْمُلْكُ

dominion | for Allah (is) | the Great | success | that (is) | with Him | and they are pleased  
with Him. That is the great Triumph.(119) To Allah belongs the dominion of

السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٢٠

has Power | thing | every | over | and He | in them | and what (is) | and the earth | of the heavens  
the heavens and the earth and all that is in them. He has power over all things.(120)

## 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.

الْحَدُّ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ

the darknesses | and made | and the earth | the heavens | created | who | for Allah | the praise (is)  
Praise is due to Allah, Who has created the heavens and the earth and appointed darkness and

وَالنُّورِ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ① هُوَ الَّذِي

who | He (it is) | they hold (others) as equal | in their Lord | disbelieved | those who | yet | and the light  
light. Yet the unbelievers set up other gods as equals with their Lord. (1) It is he Who has created

خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ

yet | with Him | determined | a term | and | a term | decreed | then | clay | from | created you  
you from clay, then decreed a term for you (in this world) and a term set with Him (in the next).

أَنْتُمْ تَمْتَرُونَ ② وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ

He knows | the earth | and in | the heavens | in | Allah | and He (is) | doubt | you  
Yet you are still in doubt. (2) He is Allah in the heavens and on earth. He has knowledge of all that

سِرِّكُمْ وَ جَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ③ وَمَا تَأْتِيهِمْ

comes to them | and never | you earn | what | and He knows | your open (deeds) | and | your secret  
you hide and all that you reveal. He knows what you earn (good or bad). (3) Yet every time a

مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ④ فَقَدْ

indeed | turning away | from it | they are | but | (of) their Lord | signs | from | a sign  
revelation comes to them from their Lord, they turn away from it. (4) They denied the truth when it

كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا

(of) that | news | will come to them | but soon | it came to them | when | the truth | they rejected  
came to them: but there shall come to them news of that they were mocking. (5) can they not see

كَانُوا بِهِ يَسْتَهْزِئُونَ ⑤ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ

before them | we destroyed | how many | they see | did not | mock | at it | they used to  
how many generations We have destroyed before them, whom We had established on the earth

مِّنْ قَرْنٍ مِّثْلَهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ

(for) you | we have established | not | such as | the earth | in | we had established them | and generation  
in strength such as We have not given to you, sending down for them abundant water from the

وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مَدْرَارًا ۖ وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ

under them | flow | the rivers | and we made | abundantly | on them | rain | and we sent  
sky and giving them rivers to flow beneath them? Yet, We destroyed them because of their sins

فَأَهْلَكْنَاهُمْ ۖ يَذُنُّوهُمْ ۖ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا

generations | after them | and we raised (created) | for their sins | then we destroyed them  
and raised up other generations after them.(6) Had We sent down to you a Book on parchment

الْآخِرِينَ ۖ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَابٍ

paper | on | a Book (written) | to you | we sent down | and had | other  
and the unbelievers touched it with their own hands, they would have said: 'This is nothing but

فَلَسَوْهُ ۖ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا

this | (is) not | disbelieved | those who | would have said | with their hands | and they would have touched it  
plain magic.'(7) They ask: 'Why has no angel been sent down to him? 'If We had sent

إِلَّا سِحْرٌ مُبِينٌ ۖ وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ

and had | an angel | to him | sent down | why has not been | and they said | manifest | magic | but  
down an angel, the matter would have been settled and they would have never been reprieved.(8)

أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ۖ

respite would have been granted to them | no | and then | the matter | would have been decided | an angel | we sent down  
If We had made him an angel, We would have made him a man, and would have thus confused

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا

a man | we would have made him | an angel | we appointed him | and had  
them with that in which they are already confused.(9) Messengers indeed were mocked at before

وَلَلْبَسْتَا عَلَيْهِمْ مَا يَلْبِسُونَ ۖ وَلَقَدْ

and indeed | they are (already) confused | (in) what | to them | and we would have certainly caused confusion  
you. But those that scoffed at them, were overtaken by the things they mocked at.(10) Say:

اسْتَهْزِئْ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا

what | at them | scoffed | those who | but surrounded | before you | Messengers | were mocked  
'Travel through the earth and see what was the fate of those who disbelieved their apostles.'(11)

كَانُوا بِهِ يَسْتَهْزِئُونَ ۗ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ

was | what | see | and | the land | in | travel | Say | mocking | at it | they were  
Say: 'to whom belongs all that is in the heavens and in the earth? 'Say: 'To Allah. He has

عَاقِبَةُ الْمُكَذِّبِينَ ۝ قَدْ لَيْسَ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ

and the earth | the heaven | (is) in | what | to whom belongs | Say | (of) those who rejected the truth | end  
decreed mercy for Himself, and will gather you all on the Day of Resurrection: there is no doubt

قَدْ لَلّٰهُ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ اِلٰى يَوْمٍ

Day | on | He will gather you together | the Mercy | Himself | for | He has prescribed | to Allah | Say  
whatever. Those who have forfeited their own souls, will not believe.'(12) And to Him belongs

الْقِيٰمَةِ لَا رَيْبَ فِىْهِ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ

they | themselves | have ruined (destroyed) | those who | in it | doubt | (there is) no | (of) Resurrection  
whatever takes its rest in the night and in the day. He is the Hearing, the Knowing. (13) Say:

لَا يُؤْمِنُوْنَ ۝ وَ لَهُ مَا سَكَنَ فِى الْبَيْلِ وَالنَّهَارِ وَهُوَ

and He | and the day | the night | in | existed | that | and to Him belongs | will believe | not  
'Should I take to myself as protector other than Allah, the Originator of the heavens and the

السَّيِّعِ الْعَلِيْمِ ۝ قَدْ اَغْيَرَ اللّٰهُ اَتَّخِذُ وَلِيًّا فَاطِرِ

(Originator) Creator | a guardian | I take | Allah | (should) other than | Say | All-Knowing | (is) All-Hearing  
earth, He who feeds and is not fed? Say: 'I have been commanded to be the first of them that

السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قَدْ اِنِّىْ

verily | Say | He is fed | and not | who feeds | and (it is) He | and the earth | (of) the heavens  
submit. "Be not you of the idolaters." (14) Say: 'indeed I fear if I disobey my Lord, the torment of

اُذِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَا لَا تَكُوْنَنَّ مِنْ

of (among) | you should be | not | and | submitted | (of those) who | first | I should be | that | have been commanded  
a fateful day.' (15) He who is delivered (from the torment) of that day shall have received Allah's

الشُّرِكِيْنَ ۝ قَدْ اِنِّىْ اَخَافُ اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمِ

(of) Day | torment | my Lord | I disobeyed | if | fear | surely I | Say | the Poly-thiests  
mercy. That is the glorious triumph. (16) If Allah touches you with affliction, none can remove

عَظِيْمٍ ۝ مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذٰلِكَ

and that | He had mercy on him | surely | that Day | from it | is averted | who | Mighty (Awful)  
it but He; and if He blesses you with good, know that He has power over all things. (17)

الْقُوْرُ الْمُبِيْنِ ۝ وَاِنْ يَّسَّسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗ

it | can relieve | then none | with affliction | Allah | He touches | and if | (is) he manifest | success  
He is omnipotent over His servants. He is the Wise, the Knowing. (18) Say: 'What thing counts

إِلَّا هُوَ وَإِنْ يَبْسُتْ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَهُوَ

and He (is) All-Powerful thing every over then He with good He touches you and if He but most in testimony? 'Say: 'Let Allah be a witness between me and you. This Quran has been

الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝ قُلْ أَيُّ شَيْءٍ

thing what Say All-Aware (is) All-Wise and He His slaves over (is) omnipotent revealed to me that I may thereby warn you and all whom it may reach. Will you really

أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ

and has been revealed and between you between me (is) a witness Allah Say in evidence (is) greatest testify that there are other gods besides Allah? 'Say: 'I do not testify'.

إِلَىٰ هَذَا الْقُرْآنِ لِأَتَذَرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْكُمْ

do you verily it may reach and whomsoever with it that I may warn you Qur'an this to me Say: 'in truth He (Allah) is the one God. I am quit of that you associate (with Him).' (19)

لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ

I bear (such) a witness (do) not Say other (there are) gods Allah with that bear witness Those to whom We have given the Book, know this as they know their own children.

قُلْ إِنَّمَا هُوَ إِلَهُ وَوَاحِدٌ وَإِنِّي بِرِئِيٍّ مِمَّا تُشْرِكُونَ ۝

you associate (with Him) of what exonerated (innocent) and indeed I am One God He (is) only Say But those who have forfeited their own souls, will never have faith. (20) Who does

الَّذِينَ اتَّيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

their sons they recognize as recognize him the scripture we have given them those whom more wrong than he who forges against Allah a lie or denies His revelations? The wrongdoers

الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝ وَمَنْ

and who they will believe not they their themselves lost (but) those who shall never prosper. (21) On the day when We gather them all together, We shall say to

أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ

His Signs rejected or a lie Allah against invented than he who (is) greater wrong-doer those who associated other gods (with Allah): 'Where are your partners now, those

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝ وَيَوْمَ نَحْشُرُهُمْ

we shall gather them together and on Day (when) the wrong-doers will attain success not indeed whom you claimed (to be your gods)?' (22) They shall have no proving, but will say:

باعتبار

وقف لازم

عج ٢

جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ

(are) your associates | where | associated other with Allah | to those who | we will say | and (then) | all

'By Allah, our Lord, we have never been polytheists.'(23) You shall see how they will

الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٣﴾ ثُمَّ لَمْ تَكُنْ فَتْنُهُمْ إِلَّا أَنْ قَالُوا

they said (will say) | that | but | their mischief | will be | not | then | assert (claimed to be your gods) | you used to | to whom

lie against themselves and how their own invention will fail them.(24) Some of

وَاللَّهُ سَرِينَا مَا كُنَّا مُشْرِكِينَ ﴿٢٤﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَيَّ

against | they have been lying | how | look | polytheists | we were | not | our Lord | by Allah

them listen to you. But We have lay veils over their hearts lest they understand

أَنْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٥﴾ وَمِنْهُمْ

and among them (are) | invent | they used to | what | them | and have forsake | themselves

it and in their ears a deafness and if they see any sign whatever, they don't believe in

مَنْ يَسْتَعِ إِلَىٰ يَكِّ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ

that (lest) | veils | their hearts | over | but we have cast | to you | listen | those who

it. When they come to argue with you, the unbelievers say: 'This is nothing but tales

يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا

not | Sign | every | they see | and if | heaviness deafness | their ears (is) | and in | they could understand it

of the ancients.'(25) They forbid (others) from it and themselves keep away

يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ

those who | Say | to argue with you | they come to you | when | so much that | in it | they will believe

from it. They ruin none but themselves, though they do not perceive

كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٦﴾ وَهُمْ يَهْتَوُونَ عَنْهُ

from him | forbid (others) | their ourselves | (of) the ancients | tales - | but | this (is) not | disbelieve

it.(26) If you could see them when they are set before the Fire! They will say:

وَيَسْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَ مَا

do not | and | their ourselves | but | they destroy | and not | from him | and they (themselves) keep away

'Would that we might be returned! Then, we would not deny the revelations of our

يَشْعُرُونَ ﴿٢٧﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا

would that we | they said | the Fire | by | they were made to stand | when | you could see | and if | They perceive

Lord.'(27) Indeed, that which they used to hide, has now become clear

نُرَدُّ وَلَا نُكْذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٨﴾

the believers | among | and we would be | of Our Lord | Signs | we will deny | then not | were sent back  
to them.(28) But if they were sent back, they would return to that which they were

بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا

they were sent back | and if | before | conceal | they used to | what | to them | became manifest | but  
forbidden. They are liars indeed.(29) And they say: 'There is no other life but only our present

لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٩﴾

the liars | and indeed they (are) | therefrom | they were forbidden | to what | they would have reverted  
life; nor shall we ever be raised to life again.' If you could see when they are set before their Lord!

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٠﴾ وَلَوْ

and if | (will be) resurrected | we | and not | (of) the world | our life | but | this | (is) not | and they said.  
He will say: 'Is this not the truth?' 'Yes, by our Lord,' they will say, and He will say: 'Taste then

تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا

they said | the truth | this | is not | He Said | their Lord | before | they were made to stand | when | you (could) see  
The torment for your unbelief!' (30) Lost indeed are those who deny that they will ever meet Allah.

بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣١﴾ قَدْ

indeed | disbelieve | you used to | for what | the torment | then taste | He said | by our Lord | yes  
When the Hour (the signs of death) is on them all of a sudden, they shall say: 'Alas, for us, that

خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ

the Hour | come to them | when | until | Allah | meeting with | denied | those who | suffered loss  
we neglected it!' On their backs they shall be bearing their loads. Evil are the burdens that they

بَعَثَتْ قَالُوا يَحْسِرُنَا عَلَىٰ مَا قَرَرْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ

their burdens | will bear | and they | (in) it | we neglected | what | over | Alas for us | they said | suddenly  
bear. (31) The life of this world is but a sport and a pastime. Surely better is the life to come for

عَلَىٰ ظُهُورِهِمْ إِلَّا سَاءَ مَا يَزِرُونَ ﴿٣٢﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا

but | (of) the world | life | and nothing (is) | they bear | what | evil is | how | their backs | on  
those who are righteous. Will you not then understand? (32) We know too well that what they say

لَعِبٌ وَ لَهُمْ وَلِلدَّارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ

fear (Allah) | for those who | (is) better | (of) the Hereafter | and abode | a pastime (amusement) | and | a play  
grieves you. Yet it is not you that they disbelieve; but it is the signs of Allah which the wicked



أَفَلَا تَعْقِلُونَ ﴿٣٣﴾ قَدْ تَعَلَّمْتَ إِنَّهُ يُخَذُّكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا

not|verily they| they say| what| grieves you| that it| we know| indeed| you understand| will not then  
deny.(33) (Other) apostles have been denied before you. Yet they patiently bore with the denial

يُكذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٤﴾ وَلَقَدْ

and indeed| (deny) reject| (of) Allah| in verses| the wrong doers| but| reject you  
and persecution until Our help came down to them: (No man) can change the words of Allah.

كذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كذَّبُوا

they were rejected| that| in| but they endured with patience| before you| Messengers| were rejected  
And there has already come to you some accounts of those apostles (before you). (34) If you find

وَأُودُوا حَتَّىٰ أَنهَمْ نَصْرًا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ

(of) Allah| Words| who can alter| and (there is) none| our Help| reached them| till| and they were hurt  
their turning away hard to bear, seek if you can, a hole in the ground or a ladder to the sky, bring

وَلَقَدْ جَاءَكَ مِنْ رَبِّكَ الْمُرْسَلِينَ ﴿٣٥﴾ وَإِنْ كَانَ كِبَرَ عَلَيْكَ

on you| hard| is| and if (it)| (of) the messengers| news| has come to you| and surely  
them a sign. Had Allah pleased, He would have gathered them to the guidance, so be not you

إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي

to| a ladder| or| the ground| in| a tunnel| you seek| that| you can| then if| their aversion  
one of the ignorant.(35) Those who listen will surely answer. As for the dead, Allah will bring

السَّمَاءِ فَتَاتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَىٰ

on| He would have gathered them| Allah| willed| and had| a sign| so that you bring them| the sky  
them back to life. then to Him they will be returned. (36) They ask: 'Why has no sign come down

الهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٦﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْعُونَ

listen| (those) who| respond| only| the ignorant| from| you be| so do not| the guidance  
to him from his Lord? 'Say: 'Allah is well able to send down a sign. 'But most

وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٧﴾ وَقَالُوا لَوْلَا

why not| and they said| they will be returned| to Him| then| Allah| will raise them| and the dead  
of them know not.(37) There is no animal on the earth, nor a bird that flies with its two wings, but

نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ

that| over| has power| Allah| indeed| say| his Lord| from| a sign| to him| has been sent down  
they are communities like you. We have left out nothing in the Book. Then to their Lord, they

يُنزِلَ آيَةً ۚ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾ وَمَا مِنْ دَابَّةٍ فِي

on animal and (there) is no know do not most of them but a sign He sends down shall be gathered.(38) Those that deny Our revelations are deaf and dumb in the midst of

الْأَرْضِ وَلَا ظَيْرٌ يَّطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَرَقْنَا

we neglect (did) not like you communities but (are) with its two wingst that flies bird and no the earth darkness. Allah leaves in error whom He wills, and guides, to the right path, whom He

فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٩﴾ وَالَّذِينَ كَذَّبُوا

rejected and those who they shall be gathered their Lord to then any thing the Book in pleases.(39) Say: 'Can you see yourselves, if the punishment of Allah comes upon you or the

بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ

He wills and whom lets go astray Allah wills whom the darkness in and dumb (are) deaf Our Signs Hour of Doom (suddenly) overtakes you, will you call on any other than Allah (to help you), if you

يَجْعَلُهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٠﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ

or Allah torment comes to you if what do you think say straight path on sets him are truthful?(40) No, on Him alone you will call; and if He pleases, He will relieve that (distress) for which

أَتَاكُمْ السَّامَةُ أَعْيَرَ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾ بَلْ إِيَّاهُ

to him but truthful you are if you call Allah do other than the (last) Hour comes to you you call upon Him, and you forget at that time whatever partners you joined with

تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤٢﴾

you had associated (with Allah) whatever and you forget He willed if upon Him you call (that) for which then He removes you call Him (in worship).(41) We have already sent (Messengers) to peoples before you, and then seized

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبِئْسَاءِ

with misfortune and We seized them before you nations to We sent (Messengers) and verily them with misery and hardship so that they might grow humble.(42)

وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٣﴾ فَلَوْلَا إِذْ جَاءَهُمْ

our disaster (torment) come to them when why not (they) humble themselves so that they may and hard ship If only they humbled themselves when Our disaster come on them! But their hearts were

تَضَرَّعُوا وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ

Satan to them and made fair seeming their hearts became hardened but they humbled themselves hardened, and the devil made what they did, seem fair to them.(43) And when they had

مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ

to them | we opened | there with | they had been reminded of | what | they forgot | so when | do | they used to | what  
forgotten what they were reminded of, We opened to them the gates of every thing; but just as

أَبْوَابٍ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ

We seized them | they had been granted | in what | they rejoiced | when | until | thing | (of) every | gates  
they were rejoicing in what they were given, We seized them suddenly and they were (plunged)

بِعَتَّةٍ فَإِذَا هُمْ مُبْسُوتُونَ ﴿٤٤﴾ فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ

who | (of) the people | last remnant | so was cut of | (they) were plunged in despair | they then | suddenly  
into utter despair.(44) So the roots of the people who did wrong were cut off. Praise be to

ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ

Allah | took away | if | what do you think | say | (of) the worlds | Lord | (is) for Allah | and all praise | did wrong  
Allah, Lord of all Being!(45) Say: 'Can you see yourselves: If Allah took away your hearing and

سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ

Allah | other than | god | who | (is) (there) | your hearts | up | and sealed | and your sight | your hearing  
your sight and set a seal upon your hearts, could any god but Allah restore them to you?' See

يَأْتِيكُمْ بِهِ أَنْظُرْ كَيْفَ نَصَرَفَ الْآيَاتِ ثُمَّ هُمْ

they | yet! | then | the Signs | variously We present | how | see | these | who could restore to you  
how We make plain to them Our revelations. And yet they turn away.(46) Say: 'Can you see

يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَعْتَةً أَوْ جَهْرَةً

openly | or | suddenly | (of) Allah | torment | came to you | if | what do you think? | Say | turn away  
yourselves: if the punishment of Allah comes to you suddenly or openly, would any be

هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا

but | the Messengers | We send | and do not | the wrong-doers | people | except | it destroy | shall  
destroyed except those who do wrong?' (47) We send forth Our apostles only to give good news

مُبَشِّرِينَ وَ مُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ

fear (shall be) | then no | and mended (his life) | believed | so who | warners | and | bearers of glad tidings  
to mankind and to warn them. Those that believe (in them) and mend their ways, shall have

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَسْسُومُ الْعَذَابِ

the torment | shall touch them | Our Signs | rejected | but those who | shall grieve | they | nor | upon them  
nothing to fear or to regret. (48) But those that deny Our revelations, shall be punished

بَمَا كَانُوا يَفْسُقُونَ ٤٩ قَدْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا

nor (of) Allah treasures | I have | to you | I say | do not | say | transgress | they used to | for what  
for their misdeeds.(49) Say: 'I do not tell you that I possess the treasurers of Allah or know what

أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن آتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ

to me | is revealed | what | but | I follow | not | an angel | that I am | to you | I say | nor | the unseen | I know  
is hidden, nor do I claim I am an angel. I follow only that which is revealed to me. 'Say: 'Are the

قَدْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ٥٠ وَأَنْذِرْ بِهِ الَّذِينَ

those who | with it | and warn | you reflect | will not then | and the seeing | the blind | it equal | is | say  
blind and the seeing man alike? will you not think?' (50) And warn with it (the Quran) those

يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا

not | a protector | besides Him | for them | not (will be) | their Lord | to | they shall be gathered | that | fear  
who fear that they shall be brought before their Lord when except for Him, they will have no

شَفِيعٌ لَّهُمْ يَتَّقُونَ ٥١ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاوَةِ

in the morning | their Lord | invoke | those who | turn away | and do not | fear Allah | so that they may | an intercessor  
protector nor intercessor, that they may guard themselves against evil. (51) Do not drive away

وَالْعِشْيَ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا

and (there is) not | anything | their account | from | on you | (there is) not | His Face | seeking | and the evening  
those that call on their Lord morning and evening, seeking only to gain His favour. Nothing of

مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ٥٢

the wrong doers | of | and become | that you may turn them away | any thing | on them | your account | form  
their account falls upon you and nothing of your accounts falls upon them. If you drive them

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ

Allah | has favoured | are these the ones | that they should say | with others | some of them | we tried | and thus  
away, you shall be one of the unjust. (52) Thus We have made some of them a means for testing

عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ٥٣ وَإِذَا جَاءَكَ

come to you | and when | the thankful ones | Know better | Allah | dose not | amongst us | from | upon them  
others, so that they should say: 'Are these the men whom Allah favours amongst us?' Does not

الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ

your Lord | (has) written | on you | peace (be) | so tell | in our revelations | believe | those who  
Allah best know the thankful? (53) When those that believe in Our revelations come to you, say:

عَلَىٰ نَفْسِهِ الرَّحْمَةِ أَنَّهُ مَنِ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ

repents then in ignorance evil of you does any one who so that the Mercy Himself upon  
'Peace be upon you. Your Lord has decreed (the rule of) mercy on Himself. If any one of you commits evil

مِنْ بَعْدِهِ وَأَصْلَحَ ۖ فَإِنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٦﴾ وَكَذَلِكَ

and thus Most Merciful (is) All forgiving then surely He and mends (his ways) after that  
through ignorance and thereafter repents and mends his ways, then He is Forgiving,

نُفِصِلُ الْآيَاتِ وَلِتَسْتَيِّنَ سَبِيلَ الْمُجْرِمِينَ ۗ قُلْ إِنِّي نُهِيتُ أَنْ

that forbidden I am Say (of) the sinners way so that become distinct the signs we explain in detail  
Merciful.' (54) Thus We make plain Our revelations, so that the path of the sinner may be laid

أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ

Your desires I will follow not Say Allah besides (instead of) (you) call upon those whom I worship  
bare. (55) Say: 'I am forbidden to worship on whom you call instead of Allah.' Say: 'I do not

قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّنْ

from a clear proof on I am Say the guided of I be and (will) not for then I would go astray  
follow your desires, for then I should have strayed and should not be of the

رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ

the decision (is) not which you are demanding hastily what I have do not it You have rejected but My Lord  
right-guided.' (56) Say: 'I am on clear proof from my Lord, but you reject it. I do not have

إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَصِلِينَ ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا

What I had Surely if Say (of) the judges (is) Best and He the truth He declares for Allah but  
that which you would hasten; the judgement is for Allah only. He tells the truth and is the

تَسْتَعْجِلُونَ بِهِ لَقَضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ

and Allah and between you between me the matter Would have been decided that which you are demanding hastily  
best of judges.' (57) 'Had I that which you would hasten, (the torment) the matter would be settled at

أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

He but that Knows them none (of) the unseen keys He has and the wrong doers knows best  
once between you and me. But Allah best knows the evil-doers. (58) He has the keys of the

وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

He Knows that but a leaf fall and (does) not and the sea the earth (is) in What and He Knows  
unseen: none knows them but He. And He knows whatever there is in/on the earth and in the

وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي

in | but (is Written) | dry | nor | Wet (fresh) | not (anything) | (of) the earth | darkness | (is) in | a grain | and not  
sea; not a leaf falls but He knows it. There is no grain in the darkness (depths) of the earth,

كِتَابٍ مُّبِينٍ ٥٩ وَهُوَ الَّذِي يَتَوَقَّعُكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ

you did | What | and He Knows | by night | recalls you (your souls) | Who | and it is He | clear | a book  
nor anything green or dry, but is recorded in a clear Book.(59) 'It is He that makes you dead by

بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ

unto Him | then | appointed | the term | so that (it) is fulfilled | In it | He raises you again | then | by day  
night, knowing what you have done by day, and then rouses you so that an appointed term (of

مَرْجِعِكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ٦٠ وَهُوَ الْقَاهِرُ

(is) the Omnipotent | and He | do | you used to | of what | He will inform you | then | (will be) your return  
life) may be fulfilled. To Him you shall all return, and He will tell you of what you have been

فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ

death | one of you | approaches | when | until | guardians (angles) | over you | He sends | and | His slaves | above  
doing.(60) He is omnipotent over His servants. He sends forth guardians over you, until when

تَوَفَّاهُ رُسُلُنَا وَهُمْ لَا يُفْقِرُونَ ٦١ ثُمَّ

then | neglect (their duty) | (do) not | and they | our Messengers (angles) | cause him to die (take his soul)  
death overtakes you, our Messengers takes his soul and they neglect not their duty.(61) Then are

رُدُّوهُ إِلَى اللَّهِ تَوَلَّاهُمْ الْحَقُّ إِلَّا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ

(is) the swiftest | and He | the judgement | for Him | (is) is not | the just (true) | their Lord | Allah | to | they are returned  
all men returned to Allah, the true Lord. Surely His is the judgement, and He is the most swift of

الْحَسِيبِينَ ٦٢ قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلْمَتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ

you call Him | and the sea | (of) the land | darkness | from | Saves you | Who | Say | (of) reckoners  
reckoners.'(62) Say: 'Who delivers you from the dark recesses of land and sea, when you call out

تَضَرُّعًا وَخُفْيَةً لَّيِّنًا أَنْجَدْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ٦٣ قُلْ

Say | the thankful | among | we shall be | this | from | saved us | if He | Secretly | and | humbly  
to Him humbly and in secret, saying: "If we are delivered from this (fear) we will be truly

اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْكِرُونَ ٦٤ قُلْ هُوَ

He | Say | associate partners with Allah | You | Yet | distress every | and from | saves you | saves you | Allah  
thankful?" (63) Say: 'It is Allah that delivers you from them, and from all afflictions. Yet you

الْقَادِرُ عَلَىٰ اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ

beneath | from | or | above you | from | formant | upon you | He sends | that | on | (as) the powerful  
assign him associates.'(64) Say: 'He has power to let loose His torment upon you from above

اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ

(of) one another | violence | some of you | and lets taste | mutual discord | confounds you with | or | your feet  
(your heads) and from beneath your feet, and to confuse you in sects (strife) and make you taste the

اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ۝١٥ وَكَذَّبَ بِهٖ

it | and have denied | understand | so that they may | (our) Signs | variously We explain | how | See  
violence of one another. See how We make plain Our revelations, that they may understand. (65)

قَوْمِكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيْلٍ ۝١٦ لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ

(is) a fixed time | news | for every | a supervisor | over you | I am not | Say | (is) the Truth | and it | your people  
Your people have rejected this, (Quran) although it is the truth. Say: 'I am not put in charge of

وَسَوْفَ تَعْلَمُوْنَ ۝١٧ وَاِذَا رَاٰتِ الَّذِيْنَ يَخُوْضُوْنَ فِيْ اٰيٰتِنَا فَاَعْرَضْ

turn away | Our signs | in | are engaged | those who | you see | and when | you shall know (it) | and soon  
you. (66) For every prophecy is a limit of time, and soon you shall know it.' (67) When you see

عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ۝١٨ وَاِمَّا يُنْسِيَنَّكَ

causes you to forget | and if | other than that | a talk | in | they are engaged | until | from them  
those that scoff at Our revelation, withdraw from them till they engage in some other talk. If the

الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِيْنَ ۝١٩

wrong doers | the people | with | recollection (remembrance) | after | you sit | then do not | Satan  
devil causes you to forget, then after the remembrance sit no you in the company of those people

وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَّلٰكِنْ ذِكْرِى

remembrance | but | anything | their account | (from) fear Allah | those who | on | and (them is) not  
who are the wrongdoers. (68) Those that are obedient to Allah are not by any means accountable

لَعَلَّهُمْ يَتَّقُوْنَ ۝٢٠ وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّلَهُوْا

and pastime | (as) a play | their religion | took | those who | and leave alone | fear Allah | so that they may  
for them. (the unbelievers) but (their duty) is to remind them only so that they may guard

وَعَرَّتْهُمْ الْحَيٰوةُ الدُّنْيَا وَذَكَرَ بِهٖ اَنْ تُبْسَلَ نَفْسٌ

a soul | is caught | lest | with it | but remind (them) | (of this) World | life | beguiled (deceived) them  
themselves against evil. (69) Avoid those who take their religion for a sport and a pastime

بِمَا كَسَبَتْ ۖ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۖ وَإِنْ

and even if | an intercessor | nor | a protector | Allah | besides | for it | neither | it has earned | for what  
and are deceived by the life of this world. Admonish them hereby lest a soul delivers itself to

تَعْدِلُ كُلُّ عَدْلٍ ۖ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا

for what | are caught | those who | these are | from him | it will be accepted | not | ransom | every | it offers ransom  
ruin by its own acts. It has no guardian or intercessor besides Allah: and though it offers

كَسْبُوا ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا

they | because | a painful | and torment | boiling water | of | a drink | for them (is) | they earned  
every ransom, it shall not be accepted from it. Such is (the end of) those that are

يَكْفُرُونَ ۗ قَدْ أَتَدَعَوْا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا

(can) harm us | nor | benefit us | (can) that neither | Allah | others besides | shall we invoke | Say | disbelieve  
damned by their deeds. They shall have for drink, boiling water and for punishment, a painful

وَنُرْدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي اسْتَفْتَوْهُ الشَّيْطَانُ

the devils | whom misled | like the one | Allah | has guided us | when | our heels | on | and shall we turn  
doom for their unbelief. (70) Say: 'Shall we call besides Allah what can neither profit nor harm

فِي الْأَرْضِ حَيْرَانَ ۚ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتِنَا ۚ قُلْ إِنْ

indeed | Say | come to us | the guidance | to | who call him | companions | he has | confused | the earth | in  
us? Shall we turn back after Allah has guided us, like one whom the devils have made to

هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ ۚ وَأَمْرًا ۖ لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ۗ

(of) the worlds | to Lord | that we submit | and we have been commanded | guidance | is the | (of) Allah | guidance  
go astray, confused (wandering) through the earth, his friends calling him to guidance (saying)

وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَهُوَ الَّذِي يُحْشَرُونَ ۗ وَهُوَ

and (it is) He | You shall be gathered | to (Him) | Whom | and (it is) He | and fear Him | prayer | offer | and to  
'Come to us.' (71) Say: 'Allah's guidance is the only guidance. We are commanded to

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ

He will say | and (on the) Day (of Resurrection) | in truth | and the earth | the heavens | created | who  
surrender ourselves to the Lord of all Being and perform prayer, and fear Him. It is He before

كُنْ فَيَكُونُ ۗ قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ

(on the) Day (when) | the dominion | and His will be | (is) the truth | His Word | and it shall become | Be  
Whom you shall all be gathered.' (72) And it was He who created the heavens and the earth in

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القلعة



يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ

(is) the All-Wise | and He | and the visible | (of) the invisible | All-knower | the trumpet | (in) | will be blown truth. On the day when He says: 'Be,' and it is. His word is the Truth. His shall be the

الْخَيْرِ ﴿٤٣﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَسْرَارًا اتَّخَذُ أَصْنَامًا

idols | do you take | Azar | to his father | Abraham | said | and (remember) when | the All-Aware sovereignty on the day when the trumpet is sounded. He has knowledge of the unseen and the

إِلَهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٤﴾ وَكَذَلِكَ نُرِي

we showed | and thus | manifest | error | in | and your people | see you | verily | as gods seen. He alone is the Wise, the Aware. (73) And remember when Abraham said to his

إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنْ

of | (and) so that he become | and the earth | (of) the heavens | Kingdom | Abraham father Azar: 'Will you take idols as your gods? Surely you and all your people are in palpable

الْمُؤَقِنِينَ ﴿٤٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي

my Lord | this (is) | he said | a star | he saw | the night | over him | outspread | so when | the believers error.' (74) Thus did We show Abraham the kingdom of the heavens and the earth, so that he

فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٤٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ

he said | rising | the moon | he saw | and when | those who set | I love | do not | he said | it set | but when might be of those, having sure faith. (75) When night drew its shadow over him, he saw

هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ

surely I would have become | my Lord | guide me | did not | if | he said | it set | but when | my Lord | this (is) a star. 'That,' he said, 'is my Lord.' But when it set, he said: 'I love not those who set.' (76) When

مِنَ الْقَوْمِ الضَّالِّينَ ﴿٤٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي

my Lord | this (is) | he said | rising | the sun | he saw | and when | who go astray | the people | among he saw the moon rising, he said: 'That is my Lord.' But when it set, he said: 'unless my Lord

هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ إِنِّي بَرِيءٌ مِمَّا

from What | Free | verily I (am) | O my people | he said | it set | but when | the largest | this (is) guides me, I shall surely be of the people gone astray.' (77) Then, when he saw the sun rising, he

نُشْرِكُونَ ﴿٤٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ

originated (Created) | to Him Who | My face | turned | Verily I (have) | You associate (with Allah) said: 'That must be my God: it is larger (than the other two).' (78) But when it set, he said to his

السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ وَحَاجَّةً

and disputed with him | Polytheists | of | I am | and not | exclusively | and the earth | the Heavens  
people: 'I am free from all that you associate with God. I have turned my face firmly and truly

قُوَّةً قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا

What | I fear | and do not | and He has guided me | Allah | about | do you dispute with me | he said | his people  
towards Him who has created the heavens and the earth, and I am not of the idolaters: '(79) His

تُشْرِكُونَ بِهِ إِلَّا أَنْ يُشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ

thing | every | My Lord | Comprehends | anything | My Lord | wills | that | except | with him | You associate  
people argued with him. He said: 'Do you argue with me about Allah, who has given me

عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا

What | I should fear | and how | will you remember | then not | (in His) Knowledge  
guidance? I do not fear those you set up with Him, except by His will (nothing can happen). My

أَشْرِكْتُمْ وَلَا تَخَافُونَ أَنْتُمْ أَشْرِكْتُمْ بِاللَّهِ مَا لَمْ

did not | What | with Allah | associate (others) | that you | You fear | and do not | You associate with Allah  
Lord includes all things in His knowledge. Will you not then remember? (80) And how should I

يُنزِلُ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ

to security | has more right | (of) the two Parties | then which | any authority | to you | for it | He send down  
fear what you set up with Him, seeing you fear not that you have set up with Allah

إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا

their belief | Obscure (Confuse) | and did not | believed | those who | Know | You | if  
things whereon He has not sent down on you any authority. Which of the two parties is more

بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ

and that (was) | (are) the guided | and they | the security | for them (is) | those | With Wrong doing  
deserving of security? (Tell me), if you know. (81) Those who believe and do not taint their faith

حُجَّتْنَا أْتَيْنَهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن

Whom | (in) ranks | We raise | his people | against | Abraham | Which we gave (to) | Our Argument  
with wrongdoing, shall surely have security, for they are rightly-guided.' (82) That was Our

نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ

Isaac | Upon Him | and We bestowed | All Knowing | is All-Wise | Your Lord | Indeed | We will  
argument We gave it to Abraham as against his people. We raise whom We will in degrees. Your

وقف لازم

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وَيُحْفَوْبُ ۖ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ

and among | before (that) | We guided (him) | and Noah | We guided | each of them | and Jacob

Lord is Wise, Knowing. (83) We gave him Isaac and Jacob and guided each of them; and Noah,

ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ۗ

and Aaron | and Moses | and Joseph | and Job | and Solomon | David | his Progeny

We guided before (them). Among his descendants were David and Solomon, Job and Joseph

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٣﴾ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلَىٰ ۗ

and Elisha | and Jesus | and John | and Zacharia | the good doers | We reward | and thus

and Moses and Aaron - Thus do we reward the good - doers.(84) And Zachariah, John,

كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا ۗ

and Lot | and Jonah | and Elisha | and Ismael | the righteous | of | all (were)

Jesus and Elisha, who all were upright men,(85) and Ishmael, Elisha, Jonah and Lot. All these We

وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ

and their progeny | their forefather | and from | the World (creatures) | Over | We favoured | and all

exalted above Our creatures,(86) and of their fathers and their children, and of their brothers.We

وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ

that (is) | the straight | Way | to | and We guided them | and We chose them | and their brethren

chose them and guided them to a straight path.(87) Such is Allah's guidance;

هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ

and if | His Slaves | of | He wills | Whom | with it | He guides | (of) Allah | guidance

He guides by it whom He pleases of His servants. Had they associated others with Him,(all)

أَشْرَكُوا لَحِطَّ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

do | they used to | What | from them | rendered vain | they associated others with Allah

that they did would have been in vain indeed.(88)Those are they to whom We gave the Book,

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِن

but if | and Prophethood | and (sound) Judgement | the Book | We gave (them) | Whom | those

the judgement and the prophethood. So if these disbelieve in it, then indeed We have

يَكْفُرُ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا

in it | Who are not | people | it (to) | We have entrusted | then indeed | these | in it (there in) | disbelieve

entrusted it to a people (such as the companions of the Prophet Mohammad) who do not disbelieve in them.(89) Those were (They)

يَكْفُرِينَ ﴿٨٩﴾ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَيَهْدِيهِمْ أَقْتِدِلَا قُلْ لَا

do not | Say | You follow | So their guidance | Allah | guided | Whom | (they are) those | disbelievers  
whom Allah guided. Follow their guidance. Say: 'I demand of you no recompense for this. It

أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾ وَمَا قَدَرُوا

they estimate | and did not | for the worlds | admonition | but | this | (is) not | areward | on it | I ask you  
is only a reminder to all mankind.'(90) And they measure not the power of Allah its true

اللَّهِ حَقَّ قَدْرَهُ ۖ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَيَّ بَشِيرًا مِّن

any | human being | to | Allah | sent down | did not | they said | when | estimation to Him | due | Allah  
measure, when they say: 'Allah has never revealed anything to a mortal.' Say: 'Who,

شَيْءٍ قُلْ مَنَ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى

and a guidance | a light | Moses | (it) brought | Which | the Book | sent down | Who | Say | thing  
then, revealed the Book which Moses brought, as a light and guidance for mankind? (The

لِلنَّاسِ تَجْعَلُوهُ قَرَائِيسَ يُتَدَوَّنَهَا ۚ وَتُخْفُونَ كَثِيرًا ۚ

most (of it) | and you Conceal | You disclose (some of) it | (in to) sheets | Which you have put | for people  
Book) that you have put on parchment which you show while you hide much (of its

وَعَلَّمْتُمْ مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلْ اللَّهُ ثُمَّ

then | Allah | Say | Your forefather | nor | You | Knew | neither | What | though you were taught  
contents), and you (believers in Allah and His Messenger Muhammad) were taught that

ذَرَّهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ

Which we have sent down | (is) a Book | and this | they play | their argumentation | in | leave them  
you knew not, neither you and nor your fathers?' Say: 'It was surely Allah (who revealed them).'

مُبَارَكٌ مُّصَدِّقٌ لِّلَّذِي بَيْنَ يَدَيْهِ ۖ وَلِتُنذِرَ

So that you may warn | (came) before it | Which | Confirming | blessed  
Then leave them to amuse themselves with foolish chatter.(91) And this is a book, We have

أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ

in the Hereafter | believe | and those who | around it | and those | (People of) Mother of Town (Makkah)  
sent down, blessed and confirming what came before it, that you may warn the Mother City and

يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾ وَمَنْ أَظْلَمُ

(is) more unjust | and who | guarding | their prayers | Over | and they (are) | in it | believe  
all around her. Those who have faith in the life to come will believe in it and they are steadfast

مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا اَوْ قَالَ اُوْحٰى اِلٰى وَاٰلِهٖ

While not |to Me| revelation was sent down |said |or| a lie |Allah| against| invented |than he who  
in their prayers.(92) Who is more wicked than the man who forge a lie against Allah, or says:

يُوْحٰى اِلَيْهِ شَيْءٌ وَّمَنْ قَالَ سَاُنْزِلُ مِثْلَ مَا اَنْزَلَ اللَّهُ وَاَوْ

and if |Allah| has revealed |What| like |I would reveal |said |and who |a thing| to him |was revealed  
'This has been revealed to me,' when nothing has been revealed to him? Or the man who

تَرٰى اِذِ الظّٰلِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوْا

are stretching out |and the angles |(of) the death| agonies |(are) in| the wrong doers |When| You could see  
says: 'I can reveal the like of what Allah has revealed?' If you could but see the wrongdoers when

اَيْدِيهِمْ اَخْرَجُوْا اَنْفُسَهُمْ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا

for what |(of) humiliation| torment |You will be recompensed with| this day |Your souls| deliver |their hands  
death overwhelms them! and the angels stretch their hands out (saying): 'Yield up your

كُنْتُمْ تَقُوْلُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيَاتِهِ

His signs |concerning| and you used to |the truth| other than |Allah| against| utter |You used to  
souls. You shall be rewarded with a shameful punishment this day, for you have said of Allah

تَسْتَكْبِرُونَ ۝۹۳ وَاَلْقَدْ جِئْتُمُوْنَا فَرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ

time |first| We had created you |as| all alone |You have come to Us| and verily |be arrogant  
what is untrue and scorned His revelations.(93) And now you have come to Us, alone as

وَاَتْرَكْتُمْ مَا وَحَّيْنَاكُمْ وَاَرَاٰ ظُهُورَكُمْ وَاَمَّا تَرٰى مَعَكُمْ

with you |We see| and do not |your backs| behind |We had bestowed on you| What| and you have left  
We created you at first, leaving behind all that We have bestowed on you. We do not see with

شُفَعَاءِكُمْ الَّذِيْنَ زَعَمْتُمْ اَنْهُمْ فِيْكُمْ شُرَكَآءُ لَقَدْ

indeed |share with Allah| in your (matters)| that they (have)| You claimed| those whom| your intercessors  
you, your intercessors, those whom you claimed to be the partners (in your affairs). Broken are

تَقَطَّعَ بَيْنَكُمْ وَصَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ۝۹۴

imagine claimed |you used to| what |you| and have forsaken |between you| (bonds) have been severed  
the ties which bound you, and that which you presumed has failed you.(94) It is Allah who splits

اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

the dead |from| the living |He brings forth| and the fruit kernel| the grain| who causes to split |Allah| indeed (it is)  
the seed and the date-stone. He brings forth the living from the dead, and the dead from the

وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمْ اللَّهُ فَأَنَّى تَوَفَّكُونَ ﴿٩٥﴾

are you being misled (from the truth) | then how | Allah | such (is) | the living | from | the dead | and brings forth living. Such is Allah. How then can you turn away from Him?(95) He splits the sky into dawn,

فَالِقُ الْأَصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ

and the sun | for stillness (resting) | the night | and He has made | (of) the daybreak | (He is) cleaver and has made the night for rest and the sun and the moon for reckoning (time). Such is the ordinance

وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾ وَهُوَ الَّذِي

Who | and (it is) He | the All Knowing | of the all Mighty | measuring | this (is) | for reckoning (time) | and the moon of Allah, the Mighty, the Knowing. (96) It is he that has set the stars for you that you may guide

جَعَلَ لَكُمْ النُّجُومَ لِيَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ

and the sea | (of) the land | darkness | in | by them | so that you may guide yourself | the stars | for you | made yourselves with their help in the darkness of land and sea.

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ الَّذِي أَنشَأَكُمْ مِّنْ

from | created you | who | and (it is) He | who Know | for people | the signs | We have made clear | Certainly Indeed We have made plain (Our) revelations to men of understanding.(98)

نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ

the signs | we have made clear | certainly | and a resting place | so (there is) a time limit | a single | Person It was He that produced you from a single person (Adam) and

لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾ وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا

and We have brought | Water | the heaven | from | has sent down | who | and (it is) he | who understand | for people (furnished you with) a dwelling and resting place and sends down water from the sky, and with it brings forth

بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ

from it | We bring forth | green stalks | thereby | and We have brought forth | thing (kind) | (of) every | vegetation | there by the buds of every plant. From these, We bring forth green foliage and close-growing grain,

حَبًّا مُّتْرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنَاطٍ دَانِيَةٌ وَجَدْتُم مِّنْ

of | and gardens | hanging low | clusters of dates | its sprout | from | date palm | and from | thick clustered | grain palm-trees laden with clusters of dates within reach, vineyards and olive groves

أَعْنَابٍ وَالزَّيْتُونَ وَالرُّبَانَ وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا

when | its fruit | at | look | and (yet) different | resembling | and pomegranates | and olives | grapes and pomegranates alike and unlike. Behold their fruits when they bear fruit and ripen. Surely in

أَشْرَ وَيُنْعِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

believing | for people | (are) signs | these | in | certainly | and its ripeness | it bears fruit  
these, there are signs for a people who believe.(99) Yet they regard the jinn as Allah's

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا

and they falsely attributed | though He has created them | the jinns | associates | with Allah | and they have made  
partners, though He himself created them, and attribute to Him sons and daughter (falsely)

لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَكَ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

they attribute | from what | and Exalted | be He Glorified | knowledge | without | and daughters | sons | to Him  
without any knowledge, Glory be to Him! (for He is) above what they describe.(100) He is the

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ

He have | when He did not | a son | He have | can | how | and the earth | (of) the heavens | (He is the) originator  
originator of the heavens and the earth. How can He have a son when He has no consort? He

صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَلِكَمُ اللَّهُ

Allah | Such is | (is) All Knower | thing | of every | and He | thing | every | and He has created | a mate  
created all things and has knowledge of all things.(101) That is Allah, your Lord. There is no god

رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ

every | (over) of | and He | so worship Him | thing | (of) every | the Creator | He | but | god | (there is) no | Your Lord  
but He, the Creator of all things. So Worship Him. He is the Guardian of all things.(102) (No

شَيْءٍ وَكَيْلٌ ﴿١٠٢﴾ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ

and He | (is) | the vision | grasps | and He | vision | grasp Him | cannot | (is) Guardian | thing  
mortal) eyes can see Him, though He sees all. He is the subtle, the Aware.(103) (Now clear) proofs

اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ قَدْ جَاءَكُمْ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ

saw | so who | Your Lord | from | Proofs | have come to you | Verily | the All Aware | the All subtle  
have come to you from your Lord. He that sees them, it is to his own gain, but he who is blind to

فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ

Over you | I | (am) | and not | (he did this) against himself | remained blind | and who | he did this for his own self  
them, it is to his own loss. I am not (here) to watch over your doings.(104) Thus We make plain

بِحَفِيفٍ ﴿١٠٤﴾ وَكَذَلِكَ نَصْرِفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ

you have learned | and that they may say | the signs | We explain | and thus | a Keeper  
Our revelations, that they may say: 'You have learnt this (From some body),' and that We

وَلِتَبَيِّنَ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾ اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ

from | to you | has been inspired | what | follow | having Knowledge | for people | and that We may make it clear  
may make it clear to men of understanding. (105) Follow what has been revealed to you from

رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَاءَ اللَّهُ

Allah | willed | and had | the polytheists | from | and turn away | Him | but | god | (there is) no | My Lord  
your Lord. There is no god but He. Avoid the polytheists. (106) Had Allah willed, they would not have

مَا أَشْرَكُوا وَمَا جَعَلْنَا عَلَيْهِمْ حَفِظًا

a watcher | Over them | We have made you | and not | they associated others with Him | (would) not (have)  
taken false gods and We have not made you as a keeper over them, nor are you their

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ

other than | invoke | those who | You revile | and (do) not | a guardian | Over them | You (are) | and not  
guardian. (107) Abuse not those whom they call upon lest they abuse Allah in revenge without

اللَّهِ فَيَسُبُّوا اللَّهَ عَدَاوًا بَغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ

nation | to every | We have made fair-seeming | thus | Knowledge | without | out of spite | Allah | lest they revile | Allah  
knowledge. Thus we have made to each people their deed seem fair. Then to their Lord, they

عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

do | they used to | of what | and then He will inform them | their return | their Lord (is) | to | then | their deeds  
shall return, and He will declare to them what they have been doing. (108) They solemnly swear

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ

they would certainly believe | a sign | come to them | that if | of their Oaths | Strongest | by Allah | and they swear  
by Allah that if there came to them a sign, they would surely believe in it. Say: 'Signs are but

بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا

When | that | will make you realize | and what | Allah | (are) with | the sign | only | Say | in it  
with Allah.' And how can you tell that if a sign comes, they will not believe in it? (109) We will

جَاءَتْ لَا يُؤْمِنُونَ ﴿١١٠﴾ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ

(did) not | as | and their eyes | their hearts | and We shall turn | they will believe | not | come (those signs)  
turn away their hearts and eyes (from the truth) since they refused to believe in it at first.

يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١١﴾

to wander blindly | their tyranny | in | and We shall leave them | time | first | in it | they believe  
We will leave them to blunder about in their wrongdoing. (110)