
القرآن الكريم

The Qur'an

An English Translation

with the Arabic original for reference



Fractal Edition

Pure Truth Signal, Zero Noise

74:30 Project · 7430project.com

The Qur'an

Fractal Edition

English translation by the 74:30 Project

Arabic source: the Fractal Edition (mixed Tanzil simple-plain and Uthmani)

English translation philosophy: maximally literal, register-neutral

Arabic key terms preserved untranslated

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Foreword

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This volume presents the Qur'an in English translation, with the Arabic original preserved on the page so that the reader may always return to the source. The English is primary here, intended for reading; the Arabic is the revealed text, present as anchor and reference.

The translation follows a single principle: pure truth signal, zero noise. It is maximally literal, register-neutral, and avoids interpretive expansion. Arabic key terms - Allah, Salat, Zakat, Taqwa, Akhira, Jannah, Shaytan, Iblis, and the names of prophets in their Arabic form - are kept untranslated, because no English word carries the full weight. The Muqatta'at, the disjoined letters that open twenty-nine surahs, are transliterated letter by letter, exactly as they are recited.

The Arabic text is the Fractal Edition: a verified, mixed-source compilation drawn primarily from the Tanzil simple-plain encoding, with Uthmani forms preserved where they carry significance for the underlying numerical structure of the text. Verse boundaries, word segmentation, and letter counts have been audited against early manuscripts and documented in the project methodology.

Six thousand two hundred and thirty-two verses follow, in the canonical order of the Mushaf. Each surah opens with its name in Arabic, its transliteration, and its meaning in English. The Bismillah precedes every surah but the ninth, as is the established convention.

What you hold is offered with reverence and without commentary. The text speaks for itself.

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الفاتحة

Al-Fatihah

“The Opening”

7 verses

- 1 In the name of Allah, the Entirely Compassionate, the Especially Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 2 Praise be to Allah, Lord of the worlds

الحمد لله رب العالمين

- 3 The Entirely Compassionate, the Especially Merciful

الرحمن الرحيم

- 4 Master of the Day of Judgment

مالك يوم الدين

- 5 You alone we worship and You alone we ask for help

إياك نعبد وإياك نستعين

- 6 Guide us to the straight path

اهدنا الصراط المستقيم

- 7 The path of those You have blessed, not of those who have earned anger, nor of those who are astray

صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين

البقرة

Al-Baqarah

“The Cow”

286 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Alif Lam Mim

...

الم

2 That is the Book, no doubt in it, a guidance for those with Taqwa

...

ذلك الكتاب لا ريب فيه هدى للمتقين

3 Those who believe in the unseen and establish Salat and from what We have provided them they spend

...

الذين يؤمنون بالغيب ويقيمون الصلاة ومما رزقناهم ينفقون

4 And those who believe in what was sent down to you and what was sent down before you, and in the Akhirah they are certain

...

والذين يؤمنون بما أنزل إليك وما أنزل من قبلك وبالآخرة هم يوقنون

5 Those are upon guidance from their Lord, and those are the successful

...

أولئك على هدى من ربهم وأولئك هم المفلحون

- 6 Indeed those who disbelieved, it is equal upon them whether you warned them or did not warn them, they will not believe

إن الذين كفروا سواء عليهم أأنذرتهم أم لم تنذرهم لا يؤمنون

- 7 Allah has sealed their hearts and their hearing, and over their eyes is a covering, and for them is a great punishment

ختم الله على قلوبهم وعلى سمعهم وعلى أبصارهم غشاوة ولهم عذاب عظيم

- 8 And among people are those who say we believe in Allah and in the Last Day, yet they are not believers

ومن الناس من يقول آمنا بالله وباليوم الآخر وما هم بمؤمنين

- 9 They seek to deceive Allah and those who believe, yet they deceive only themselves and they do not perceive

يخادعون الله والذين آمنوا وما يخدعون إلا أنفسهم وما يشعرون

- 10 In their hearts is a disease, so Allah increased their disease, and for them is a painful punishment because they used to lie

في قلوبهم مرض فزادهم الله مرضا ولهم عذاب أليم بما كانوا يكذبون

- 11 And when it is said to them do not cause corruption in the earth, they say we are only reformers

وإذا قيل لهم لا تفسدوا في الأرض قالوا إنما نحن مصلحون

- 12 Unquestionably, they are the corrupters, but they do not perceive

ألا إنهم هم المفسدون ولكن لا يشعرون

- 13 And when it is said to them believe as the people have believed, they say shall we believe as the fools have believed? Unquestionably, they are the fools, but they do not know

وإذا قيل لهم آمنوا كما آمن الناس قالوا أنؤمن كما آمن السفهاء ألا إنهم هم السفهاء ولكن لا يعلمون

- 14 And when they meet those who believe, they say, "We believe," and when they are alone with their Shaytan, they say, "We are with you, we are only mocking."

وإذا لقوا الذين آمنوا قالوا آمنا وإذا خلوا إلى شياطينهم قالوا إنا معكم إنما نحن مستهزئون

- 15 Allah mocks them and extends them in their transgression, wandering blindly.

الله يستهزئ بهم ويمدهم في طغيانهم يعمهون

- 16 Those are the ones who purchased error for guidance, so their trade did not profit, and they were not guided.

أولئك الذين اشتروا الضلالة بالهدى فما ربحت تجارتهم وما كانوا مهتدين

- 17 Their likeness is as the likeness of one who kindled a fire, and when it lit what was around him, Allah took away their light and left them in darkneses, not seeing.

مثلهم كمثل الذي استوقد نارا فلما أضاءت ما حوله ذهب الله بنورهم وتركهم في ظلمات لا يبصرون

- 18 Deaf, dumb, blind - so they do not return.

صم بكم عمي فهم لا يرجعون

- 19 Or like a rainstorm from the sky, in its darkneses and thunder and lightning - they put their fingers in their ears from the thunderbolts, fearing death. And Allah is encompassing of the disbelievers.

أو كصيب من السماء فيه ظلمات ورعد وبرق يجعلون أصابعهم في آذانهم
من الصواعق حذر الموت والله محيط بالكافرين

- 20 The lightning almost snatches away their sight. Whenever it flashes for them they walk in it, and when it darkens upon them they stand still. And if Allah willed, He would take away their hearing and their sight. Indeed Allah is over all things capable.

يكاد البرق يخطف أبصارهم كلما أضاء لهم مشوا فيه وإذا أظلم عليهم
قاموا ولو شاء الله لذهب بسمعهم وأبصارهم إن الله على كل شيء قدير

- 21 O people, worship your Lord who created you and those before you, so that you may have Taqwa.

يا أيها الناس اعبدوا ربكم الذي خلقكم والذين من قبلكم لعلكم تتقون

- 22 He who made for you the earth a bed and the sky a structure and sent down from the sky water, and brought forth by it from the fruits provision for you. So do not make for Allah equals while you know.

الذي جعل لكم الأرض فراشا والسماء بناء وأنزل من السماء ماء فأخرج
به من الثمرات رزقا لكم فلا تجعلوا لله أندادا وأنتم تعلمون

- 23 And if you are in doubt about what We sent down upon Our servant, then bring a surah like it and call your witnesses other than Allah, if you are truthful.

وإن كنتم في ريب مما نزلنا على عبدنا فأتوا بسورة من مثله وادعوا
شهداءكم من دون الله إن كنتم صادقين

- 24 But if you do not - and you will never do so - then fear the fire whose fuel is people and stones, prepared for the disbelievers.

فإن لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس والحجارة أعدت للكافرين

- 25 And give glad tidings to those who believe and do righteous deeds that for them are gardens beneath which rivers flow. Whenever they are provided from it a fruit as provision, they say, "This is what we were provided before." And they are brought with it resembling. And for them therein are purified spouses, and they are therein eternal.

وبشر الذين آمنوا وعملوا الصالحات أن لهم جنات تجري من تحتها الأنهار كلما رزقوا منها من ثمرة رزقا قالوا هذا الذي رزقنا من قبل وأتوا به متشابها ولهم فيها أزواج مطهرة وهم فيها خالدون

- 26 Indeed Allah does not shy away from striking a parable of a mosquito or what is above it. As for those who believe, they know it is the truth from their Lord. And as for those who disbelieve, they say, "What did Allah intend by this as a parable?" He leads astray many by it and guides many by it. And He leads astray by it only the defiantly disobedient.

إن الله لا يستحي أن يضرب مثلا ما بعوضة فما فوقها فأما الذين آمنوا فيعلمون أنه الحق من ربهم وأما الذين كفروا فيقولون ماذا أراد الله بهذا مثلا يضل به كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين

- 27 Those who break the covenant of Allah after its binding and sever what Allah has commanded to be joined and corrupt in the earth - those are the losers.

الذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما أمر الله به أن يوصل ويفسدون في الأرض أولئك هم الخاسرون

- 28 How do you disbelieve in Allah when you were dead and He gave you life? Then He causes you to die, then He gives you life, then to Him you are returned.

كيف تكفرون بالله وكنتم أمواتا فأحياكم ثم يميتكم ثم يحييكم ثم إليه
ترجعون

- 29 He is the one who created for you all that is in the earth, then turned toward the sky and formed them as seven heavens. And He is of all things knowing.

هو الذي خلق لكم ما في الأرض جميعا ثم استوى إلى السماء فسواهن
سبع سماوات وهو بكل شيء عليم

- 30 And when your Lord said to the angels, "I am placing a khalifa in the earth," they said, "Will You place in it one who corrupts in it and sheds blood, while we glorify Your praise and sanctify You?" He said, "I know what you do not know."

وإذ قال ربك للملائكة إني جاعل في الأرض خليفة قالوا أتجعل فيها من
يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال إني أعلم
ما لا تعلمون

- 31 And He taught Adam the names, all of them. Then He presented them to the angels and said, "Inform Me of the names of these, if you are truthful."

وعلم آدم الأسماء كلها ثم عرضهم على الملائكة فقال أنبئوني بأسماء هؤلاء
إن كنتم صادقين

- 32 They said, "Glory be to You, we have no knowledge except what You have taught us. Indeed You are the Knowing, the Wise."

قالوا سبحانك لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم

- 33 He said, "O Adam, inform them of their names." And when he informed them of their names, He said, "Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you were concealing?"

قال يا آدم أنبئهم بأسمائهم فلما أنبأهم بأسمائهم قال ألم أقل لكم إني أعلم
غيب السماوات والأرض وأعلم ما تبدون وما كنتم تكتمون

- 34 And when We said to the angels, prostrate to Adam, so they prostrated except Iblis, he refused and was arrogant and was of the disbelievers.

وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس أبى واستكبر وكان من
الكافرين

- 35 And We said, O Adam, dwell, you and your wife, in Jannah and eat from it freely wherever you wish and do not approach this tree, lest you be of the wrongdoers.

وقلنا يا آدم اسكن أنت وزوجك الجنة وكلا منها رغدا حيث شئتما ولا
تقربا هذه الشجرة فتكونا من الظالمين

- 36 Then Shaytan caused them to slip from it and removed them from what they had been in, and We said, descend, some of you enemies to others, and for you on earth is a dwelling place and enjoyment until a time.

فأزلهما الشيطان عنها فأخرجهما مما كانا فيه وقلنا اهبطوا بعضكم لبعض
عدو ولكم في الأرض مستقر ومتاع إلى حين

- 37 Then Adam received from his Lord words, and He turned to him in mercy. Indeed He, He is the Accepting of Repentance, the Merciful.

فتلقى آدم من ربه كلمات فتاب عليه إنه هو التواب الرحيم

- 38 We said, descend from it all together, and if guidance comes to you from Me, then whoever follows My guidance, no fear will be upon them nor will they grieve.

قلنا اهبطوا منها جميعا فإما يأتينكم مني هدى فمن تبع هداي فلا خوف عليهم ولا هم يحزنون

- 39 And those who disbelieved and denied Our signs, those are the companions of the Fire, they in it will abide forever.

والذين كفروا وكذبوا بآياتنا أولئك أصحاب النار هم فيها خالدون

- 40 O children of Israel, remember My favor which I bestowed upon you and fulfill My covenant, I will fulfill your covenant, and fear only Me.

يا بني إسرائيل اذكروا نعمتي التي أنعمت عليكم وأوفوا بعهدي أوف بعهدكم وإياي فارهبون

- 41 And believe in what I have sent down confirming what is with you, and do not be the first to disbelieve in it, and do not exchange My signs for a small price, and Me alone fear.

وآمنوا بما أنزلت مصدقا لما معكم ولا تكونوا أول كافرين ولا تشتروا بآياتي ثمنا قليلا وإياي فاتقون

- 42 And do not mix truth with falsehood and conceal the truth while you know.

ولا تلبسوا الحق بالباطل وتكتموا الحق وأنتم تعلمون

- 43 And establish Salat and give Zakat and bow with those who bow.

وأقيموا الصلاة وآتوا الزكاة واركعوا مع الراكعين

- 44 Do you command people to righteousness and forget yourselves while you recite the Book? Do you not reason?

أتأمرون الناس بالبر وتنسون أنفسكم وأنتم تتلون الكتاب أفلا تعقلون

- 45 And seek help through patience and Salat, and indeed it is difficult except for the humble.

واستعينوا بالصبر والصلاة وإنها لكبيرة إلا على الخاشعين

- 46 Those who are certain they will meet their Lord and that to Him they will return.

الذين يظنون أنهم ملاقو ربهم وأنهم إليه راجعون

- 47 O children of Israel, remember My favor which I bestowed upon you and that I preferred you over the worlds.

يا بني إسرائيل اذكروا نعمتي التي أنعمت عليكم وأني فضلتكم على العالمين

- 48 And fear a day when no soul will avail another soul anything, and no intercession will be accepted from it, and no ransom will be taken from it, and they will not be helped.

واتقوا يوماً لا تجزي نفس عن نفس شيئاً ولا يقبل منها شفاعاة ولا يؤخذ منها عدل ولا هم ينصرون

- 49 And when We saved you from the people of Fir'awn, inflicting upon you grievous torment, slaughtering your sons and keeping your women alive, and in that was a great trial from your Lord.

وإذ نجيناكم من آل فرعون يسومونكم سوء العذاب يذبحون أبناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم

- 50 And when We parted the sea for you and saved you and drowned the people of Fir'awn while you were watching.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

- 51 And when We appointed for Musa forty nights, then you took the calf after him and you were wrongdoers.

وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

- 52 Then We pardoned you after that so that you might be grateful.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

- 53 And when We gave Musa the Book and the Furqan so that you might be guided.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

- 54 And when Musa said to his people: O my people, you have wronged yourselves by your taking of the calf, so repent to your Creator and kill yourselves, that is better for you with your Creator, so He turned to you in repentance. Indeed He is the Oft-Returning, the Merciful.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أَلَيْسَ لِقَوْمِهِمْ آيَاتُ أَنْتُمْ ظَلِمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَرَائِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

- 55 And when you said: O Musa, we will never believe you until we see Allah openly, so the thunderbolt seized you while you were looking on.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

- 56 Then We raised you after your death so that you may be grateful.

ثم بعثناكم من بعد موتكم لعلكم تشكرون

- 57 And We shaded over you the clouds and sent down on you the manna and the quail. Eat from the good things We have provided you. And they did not wrong Us, but they were wronging themselves.

وظللنا عليكم الغمام وأنزلنا عليكم المن والسلوى كلوا من طيبات ما رزقناكم وما ظلمونا ولكن كانوا أنفسهم يظلمون

- 58 And when We said: Enter this town and eat from it wherever you wish, abundantly, and enter the gate prostrating and say: Removal of burden - We will forgive you your sins, and We will increase the doers of good.

وإذ قلنا ادخلوا هذه القرية فكلوا منها حيث شئتم رغدا وادخلوا الباب سجدا وقولوا حطة نغفر لكم خطاياكم وسنزيد المحسنين

- 59 Then those who wronged substituted a word other than that which was said to them, so We sent down on those who wronged a punishment from the sky for what they were transgressing.

فبدل الذين ظلموا قولا غير الذي قيل لهم فأنزلنا على الذين ظلموا رجزا من السماء بما كانوا يفسقون

- 60 And when Musa sought water for his people, We said: Strike with your staff the rock. So there burst forth from it twelve springs. Every group of people knew their drinking place. Eat and drink from the provision of Allah and do not go about in the earth spreading corruption.

وإذ استسقى موسى لقومه فقلنا اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا قد علم كل أناس مشربهم كلوا واشربوا من رزق الله ولا تعثوا في الأرض مفسدين

- 61 And when you said: O Musa, we will never endure one food, so call on your Lord for us to bring forth for us of what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Would you exchange that which is lesser for that which is better? Go down to a city, for you will have what you asked. And humiliation and misery were struck upon them and they drew upon themselves wrath from Allah. That is because they were disbelieving in the signs of Allah and killing the prophets without right. That is because they disobeyed and were transgressing.

وإذ قلتم يا موسى لن نصبر على طعام واحد فادع لنا ربك يخرج لنا مما تنبت الأرض من بقلها وقثائها وفومها وعدسها وبصلها قال أتستبدلون الذي هو أدنى بالذي هو خير اهبطوا مصرا فإن لكم ما سألتم وضربت عليهم الذلة والمسكنة وباءوا بغضب من الله ذلك بأنهم كانوا يكفرون بآيات الله ويقتلون النبيين بغير الحق ذلك بما عصوا وكانوا يعتدون

- 62 Indeed those who believed and those who were Jews and the Christians and the Sabians - whoever believed in Allah and the Last Day and did righteous deeds - for them is their reward with their Lord, and no fear shall be upon them nor shall they grieve.

إن الذين آمنوا والذين هادوا والصابئين من آمن بالله واليوم الآخر وعمل صالحا فلهم أجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون

- 63 And when We took your covenant and raised above you the Mount: Take what We have given you with strength and remember what is in it so that you may have Taqwa.

وإذ أخذنا ميثاقكم ورفعنا فوقكم الطور خذوا ما آتيناكم بقوة واذكروا ما فيه لعلكم تتقون

- 64 Then you turned away after that. And if not for the grace of Allah upon you and His mercy, you would have been among the losers.

ثم توليتم من بعد ذلك فلولا فضل الله عليكم ورحمته لكنتم من الخاسرين

- 65 And you have known those among you who transgressed in the Sabbath, so We said to them: Be apes, despised.

ولقد علمتم الذين اعتدوا منكم في السبت فقلنا لهم كونوا قردة خاسئين

- 66 And We made it a deterrent for those before it and those after it and an admonition for the people of Taqwa.

فجعلناها نكالا لما بين يديها وما خلفها وموعظة للمتقين

- 67 And when Musa said to his people: Indeed Allah commands you to slaughter a cow. They said: Do you take us in mockery? He said: I seek refuge in Allah that I be among the ignorant.

وإذ قال موسى لقومه إن الله يأمركم أن تذبحوا بقرة قالوا أأخذنا هزوا قال أعوذ بالله أن أكون من الجاهلين

- 68 They said: Call on your Lord for us to make clear to us what she is. He said: He says she is a cow, neither old nor young, middle between that. So do what you are commanded.

قالوا ادع لنا ربك يبين لنا ما هي قال إنه يقول إنها بقرة لا فارض ولا بكر عوان بين ذلك فافعلوا ما تؤمرون

- 69 They said: Call on your Lord for us to make clear to us what her color is. He said: He says she is a yellow cow, bright her color, pleasing to those who look.

قالوا ادع لنا ربك يبين لنا ما لونها قال إنه يقول إنها بقرة صفراء فاقع لونها تسر الناظرين

- 70 They said: Call on your Lord for us to make clear to us what she is, for the cows have become confusing to us, and indeed we, if Allah wills, will surely be guided.

قالوا ادع لنا ربك يبين لنا ما هي إن البقر تشابه علينا وإن شاء الله
لمهتدون

- 71 He said: He says she is a cow not broken to till the earth and not to water the crops, sound, no blemish in her. They said: Now you have brought the truth. So they slaughtered her, and they nearly did not do it.

قال إنه يقول إنها بقرة لا ذلول تثير الأرض ولا تسقي الحرث مسلمة لا
شية فيها قالوا الآن جئت بالحق فذبجوها وما كادوا يفعلون

- 72 And when you killed a soul and disputed concerning it, and Allah was bringing forth what you were concealing.

وإذ قتلتم نفسا فادارأتم فيها والله مخرج ما كنتم تكتمون

- 73 So We said: Strike him with part of her. Thus Allah gives life to the dead and shows you His signs so that you may reason.

فقلنا اضربوه ببعضها كذلك يحيي الله الموتى ويريكم آياته لعلكم تعقلون

- 74 Then your hearts hardened after that, so they are like stones or harder in hardness. And indeed among stones are those from which rivers burst forth, and indeed among them are those that split and water comes out, and indeed among them are those that fall down from fear of Allah. And Allah is not unaware of what you do.

ثم قست قلوبكم من بعد ذلك فهي كالحجارة أو أشد قسوة وإن من
الحجارة لما يتفجر منه الأنهار وإن منها لما يشقق فيخرج منه الماء وإن
منها لما يهبط من خشية الله وما الله بغافل عما تعملون

- 75 Do you hope that they will believe for you, when a group of them used to hear the word of Allah then distort it after they had understood it, and they know?

أفتطمعون أن يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه
من بعد ما عقلوه وهم يعلمون

- 76 And when they meet those who believe they say we believe, and when some of them are alone with others they say do you tell them what Allah has revealed to you so they can argue with you about it before your Lord? Do you not reason?

وإذا لقوا الذين آمنوا قالوا آمنا وإذا خلا بعضهم إلى بعض قالوا أتحدثونهم
بما فتح الله عليكم ليحاجوكم به عند ربكم أفلا تعقلون

- 77 Do they not know that Allah knows what they conceal and what they reveal?

أولا يعلمون أن الله يعلم ما يسرون وما يعلنون

- 78 And among them are unlettered ones who do not know the book except as wishful thinking, and they only conjecture.

ومنهم أميون لا يعلمون الكتاب إلا أماني وإن هم إلا يظنون

- 79 So woe to those who write the book with their hands then say this is from Allah to purchase with it a small price. So woe to them for what their hands have written and woe to them for what they earn.

فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به
ثمنا قليلا فويل لهم مما كتبت أيديهم وويل لهم مما يكسبون

- 80 And they said the fire will not touch us except for numbered days. Say have you taken a covenant with Allah, so Allah will not break His covenant, or do you say about Allah what you do not know?

وقالوا لن تمسنا النار إلا أياما معدودة قل أتخذتم عند الله عهدا فلن يخلف الله عهده أم تقولون على الله ما لا تعلمون

- 81 Yes, whoever earns evil and his sin surrounds him, those are the companions of the fire, they are in it eternally.

بلى من كسب سيئة وأحاطت به خطيئته فأولئك أصحاب النار هم فيها خالدون

- 82 And those who believe and do righteous deeds, those are the companions of Jannah, they are in it eternally.

والذين آمنوا وعملوا الصالحات أولئك أصحاب الجنة هم فيها خالدون

- 83 And when We took the covenant of the children of Israel: you shall not worship except Allah, and with parents goodness, and with the near of kin and the orphans and the poor, and speak to people good, and establish Salat and give Zakat. Then you turned away except a few of you, and you were refusing.

وإذ أخذنا ميثاق بني إسرائيل لا تعبدون إلا الله وبالوالدين إحسانا وذي القربى واليتامى والمساكين وقولوا للناس حسنا وأقيموا الصلاة وآتوا الزكاة ثم توليتم إلا قليلا منكم وأنتم معرضون

- 84 And when We took your covenant: you shall not shed your blood and you shall not drive yourselves out from your homes. Then you acknowledged and you were witnessing.

وإذ أخذنا ميثاقكم لا تسفكون دماءكم ولا تخرجون أنفسكم من دياركم ثم أقررتم وأنتم تشهدون

- 85 Then you are these ones killing yourselves and driving out a group of you from their homes, backing each other against them in sin and aggression. And if they come to you as captives you ransom them, while their expulsion was forbidden to you. Do you believe in part of the book and disbelieve in part? So what is the recompense of whoever does that among you except disgrace in the life of the dunya, and on the day of resurrection they are returned to the severest punishment. And Allah is not unaware of what you do.

ثم أنتم هؤلاء تقتلون أنفسكم وتخرجون فريقا منكم من ديارهم تظاهرون عليهم بالإثم والعدوان وإن يأتوكم أسارى تفادوهم وهو محرم عليكم إخراجهم أفتؤمنون ببعض الكتاب وتكفرون ببعض فما جزاء من يفعل ذلك منكم إلا خزي في الحياة الدنيا ويوم القيامة يردون إلى أشد العذاب وما الله بغافل عما تعملون

- 86 Those are the ones who purchased the life of the dunya for the akhira, so the punishment will not be lightened from them and they will not be helped.

أولئك الذين اشتروا الحياة الدنيا بالآخرة فلا يخفف عنهم العذاب ولا هم ينصرون

- 87 And We gave Musa the book and followed up after him with messengers, and We gave Isa son of Maryam the clear proofs and supported him with the holy spirit. Is it that every time a messenger came to you with what your souls do not desire you acted arrogantly, and a group you denied and a group you kill?

ولقد آتينا موسى الكتاب وقفينا من بعده بالرسل وآتينا عيسى ابن مريم البينات وأيدناه بروح القدس أفكلما جاءكم رسول بما لا تهوى أنفسكم استكبرتم ففريقا كذبتم وفريقا تقتلون

- 88 And they said our hearts are covered. Rather Allah cursed them for their disbelief, so little is what they believe.

وقالوا قلوبنا غلف بل لعنهم الله بكفرهم فقليلا ما يؤمنون

- 89 And when a book came to them from Allah confirming what is with them, and they had before been seeking victory over those who disbelieved, then when what they recognized came to them they disbelieved in it. So the curse of Allah is upon the disbelievers.

ولما جاءهم كتاب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة الله على الكافرين

- 90 How wretched is what they sold themselves for, that they disbelieve in what Allah has sent down, out of envy that Allah sends down from His favor upon whom He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment.

بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله بغيا أن ينزل الله من فضله على من يشاء من عباده فباءوا بغضب على غضب وللكافرين عذاب مهين

- 91 And when it is said to them believe in what Allah has sent down, they say we believe in what was sent down upon us, and they disbelieve in what is beyond it, while it is the truth confirming what is with them. Say then why did you kill the prophets of Allah before, if you were believers?

وإذا قيل لهم آمنوا بما أنزل الله قالوا نؤمن بما أنزل علينا ويكفرون بما وراءه وهو الحق مصدقا لما معهم قل فلم تقتلون أنبياء الله من قبل إن كنتم مؤمنين

- 92 And Musa came to you with clear proofs, then you took the calf after him and you were wrongdoers.

ولقد جاءكم موسى بالبينات ثم اتخذتم العجل من بعده وأنتم ظالمون

- 93 And when We took your covenant and raised the mountain above you: take what We gave you with strength and listen. They said we heard and we disobeyed, and they were made to absorb the calf in their hearts through their disbelief. Say how wretched is what your faith commands you with, if you are believers.

وإذ أخذنا ميثاقكم ورفعنا فوقكم الطور خذوا ما آتيناكم بقوة واسمعوا قالوا سمعنا وعصينا وأشربوا في قلوبهم العجل بكفرهم قل بئسما يأمركم به إيمانكم إن كنتم مؤمنين

- 94 Say: If the Akhirah with Allah is yours alone, to the exclusion of other people, then wish for death, if you are truthful.

قل إن كانت لكم الدار الآخرة عند الله خالصة من دون الناس فتمنوا الموت إن كنتم صادقين

- 95 But they will never wish for it, ever, because of what their hands have sent ahead. And Allah is knowing of the wrongdoers.

ولن يتمنوه أبدا بما قدمت أيديهم والله عليم بالظالمين

- 96 And you will surely find them the most eager of people for life, and of those who associate partners. One of them wishes he could be given a life of a thousand years, but it would not remove him from the punishment to be given life. And Allah is seeing of what they do.

ولتجدنهم أحرص الناس على حياة ومن الذين أشركوا يود أحدهم لو يعمر ألف سنة وما هو بمزحزحه من العذاب أن يعمر والله بصير بما يعملون

- 97 Say: Whoever is an enemy to Jibreel - then indeed he brought it down upon your heart by the permission of Allah, confirming what was before it, and a guidance and glad tidings for the believers.

قل من كان عدوا لجبريل فإنه نزله على قلبك بإذن الله مصدقا لما بين يديه
وهدى وبشرى للمؤمنين

- 98 Whoever is an enemy to Allah and His angels and His messengers and Jibreel and Mikael - then indeed Allah is an enemy to the disbelievers.

من كان عدوا لله وملائكته ورسوله وجبريل وميكايل فإن الله عدو
للكافرين

- 99 And We have sent down to you clear signs, and none disbelieve in them except the defiantly disobedient.

ولقد أنزلنا إليك آيات بينات وما يكفر بها إلا الفاسقون

- 100 Is it not that every time they made a covenant, a group of them cast it aside? Rather, most of them do not believe.

أو كلما عاهدوا عهدا نبذه فريق منهم بل أكثرهم لا يؤمنون

- 101 And when a messenger from Allah came to them confirming what was with them, a group of those who were given the Scripture threw the Scripture of Allah behind their backs, as if they do not know.

ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا
الكتاب كتاب الله وراء ظهورهم كأنهم لا يعلمون

- 102 And they followed what the Shayatin recited over the kingdom of Sulayman. And Sulayman did not disbelieve, but the Shayatin disbelieved, teaching people magic and what was sent down to the two angels at Babylon, Haroot and Maroot. And they did not teach anyone until they said: We are only a Fitna, so do not disbelieve. But they learned from them what they use to separate between a man and his wife. And they are not harming anyone with it except by the permission of Allah. And they learn what harms them and does not benefit them. And they have known that whoever buys it has no share in the Akhira. And how evil is what they sold themselves for, if they only knew.

واتبعوا ما تتلو الشياطين على ملك سليمان وما كفر سليمان ولكن الشياطين كفروا يعلمون الناس السحر وما أنزل على الملكين ببابل هاروت وماروت وما يعلمان من أحد حتى يقولوا إنما نحن فتنة فلا تكفر فيتعلمون منهما ما يفرقون به بين المرء وزوجه وما هم بضارين به من أحد إلا بإذن الله ويتعلمون ما يضرهم ولا ينفعهم ولقد علموا لمن اشتراه ما له في الآخرة من خلاق ولبئس ما شروا به أنفسهم لو كانوا يعلمون

- 103 And if they had believed and had Taqwa, a reward from Allah would have been better, if they only knew.

ولو أنهم آمنوا واتقوا لمثوبة من عند الله خير لو كانوا يعلمون

- 104 O you who believe, do not say "Raina" but say "Undhurna" and listen. And for the disbelievers is a painful punishment.

يا أيها الذين آمنوا لا تقولوا راعنا وقولوا انظرنا واسمعوا وللكافرين عذاب أليم

- 105 Those who disbelieve among the people of the Scripture and the polytheists do not wish that any good be sent down to you from your Lord. And Allah selects for His mercy whom He wills. And Allah is the possessor of great bounty.

ما يود الذين كفروا من أهل الكتاب ولا المشركين أن ينزل عليكم من خير من ربكم والله يختص برحمته من يشاء والله ذو الفضل العظيم

- 106 Whatever verse We abrogate or cause to be forgotten, We bring better than it or similar to it. Do you not know that Allah is over all things powerful?

ما ننسخ من آية أو ننسها نأت بخير منها أو مثلها ألم تعلم أن الله على كل شيء قدير

- 107 Do you not know that to Allah belongs the kingdom of the heavens and the earth? And you have besides Allah no protector and no helper.

ألم تعلم أن الله له ملك السماوات والأرض وما لكم من دون الله من ولي ولا نصير

- 108 Or do you wish to ask your messenger as Musa was asked before? And whoever exchanges disbelief for faith has strayed from the level path.

أم تريدون أن تسألوا رسولكم كما سئل موسى من قبل ومن يتبدل الكفر بالإيمان فقد ضل سواء السبيل

- 109 Many of the people of the Scripture wish they could turn you back, after your faith, to disbelievers, out of envy from themselves, after the truth has become clear to them. So pardon and overlook until Allah brings His command. Indeed Allah is over all things powerful.

ود كثير من أهل الكتاب لو يردونكم من بعد إيمانكم كفاراً حسداً من عند أنفسهم من بعد ما تبين لهم الحق فاعفوا واصفحوا حتى يأتي الله بأمره إن الله على كل شيء قدير

- 110 And establish Salat and give Zakat. And whatever good you send ahead for yourselves, you will find it with Allah. Indeed Allah is seeing of what you do.

وأقيموا الصلاة وآتوا الزكاة وما تقدموا لأنفسكم من خير تجدوه عند الله إن الله بما تعملون بصير

- 111 And they said: None will enter Jannah except one who is a Jew or a Christian. That is their wishful thinking. Say: Bring your proof, if you are truthful.

وقالوا لن يدخل الجنة إلا من كان هوداً أو نصارى تلك أمانيهم قل هاتوا برهانكم إن كنتم صادقين

- 112 Rather, whoever submits his face to Allah and is a doer of good - his reward is with his Lord, and no fear will be upon them, nor will they grieve.

بلى من أسلم وجهه لله وهو محسن فله أجره عند ربه ولا خوف عليهم ولا هم يحزنون

- 113 And the Jews said: The Christians are upon nothing. And the Christians said: The Jews are upon nothing. Yet they recite the Scripture. Likewise said those who do not know, similar to their saying. So Allah will judge between them on the Day of Resurrection regarding what they used to differ in.

وقالت اليهود ليست النصرارى على شيء وقالت النصرارى ليست اليهود على شيء وهم يتلون الكتاب كذلك قال الذين لا يعلمون مثل قولهم فالله يحكم بينهم يوم القيامة فيما كانوا فيه يختلفون

- 114 And who is more unjust than one who prevents the mosques of Allah from having His name mentioned in them and strives for their destruction? Those - it was not for them to enter them except in fear. For them in the Dunya is disgrace and for them in the Akhirah is a great punishment.

ومن أظلم ممن منع مساجد الله أن يذكر فيها اسمه وسعى في خرابها أولئك ما كان لهم أن يدخلوها إلا خائفين لهم في الدنيا خزي ولهم في الآخرة عذاب عظيم

- 115 And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah. Indeed Allah is vast, knowing.

ولله المشرق والمغرب فأينما تولوا فثم وجه الله إن الله واسع عليم

- 116 And they said: Allah has taken a son. Glory be to Him. Rather, to Him belongs what is in the heavens and the earth. All are devoutly obedient to Him.

وقالوا اتخذ الله ولدا سبحانه بل له ما في السموات والأرض كل له قانتون

- 117 Originator of the heavens and the earth. And when He decrees a matter, He only says to it: Be - and it is.

بديع السماوات والأرض وإذا قضى أمرا فإنما يقول له كن فيكون

- 118 And those who do not know said: Why does Allah not speak to us or a sign come to us? Thus said those before them the like of their saying. Their hearts are alike. We have made clear the signs for a people who are certain.

وقال الذين لا يعلمون لولا يكلمنا الله أو تأتينا آية كذلك قال الذين من قبلهم مثل قولهم تشابهت قلوبهم قد بينا الآيات لقوم يوقنون

- 119 Indeed We sent you with the truth, a bearer of good tidings and a warner. And you will not be asked about the companions of the Hellfire.

إنا أرسلناك بالحق بشيرا ونذيرا ولا تسأل عن أصحاب الجحيم

- 120 And the Jews will not be pleased with you nor the Christians until you follow their religion. Say: Indeed the guidance of Allah is the guidance. And if you follow their desires after what has come to you of knowledge, you will have from Allah no protector and no helper.

ولن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم قل إن هدى الله هو الهدى ولئن اتبعت أهواءهم بعد الذي جاءك من العلم ما لك من الله من ولي ولا نصير

- 121 Those whom We gave the Book recite it as it deserves to be recited - those believe in it. And whoever disbelieves in it, those are the losers.

الذين آتيناهم الكتاب يتلونه حق تلاوته أولئك يؤمنون به ومن يكفر به فأولئك هم الخاسرون

- 122 O children of Israel, remember My favor which I bestowed upon you and that I preferred you above the worlds.

يا بني إسرائيل اذكروا نعمتي التي أنعمت عليكم وأني فضلتكم على العالمين

- 123 And fear a day when no soul will avail another soul anything, and no compensation will be accepted from it, and no intercession will benefit it, and they will not be helped.

واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها عدل ولا تنفعها شفاعة ولا هم ينصرون

- 124 And when Ibrahim was tested by his Lord with words and he fulfilled them. He said: Indeed I am making you a leader for the people. He said: And from my descendants? He said: My covenant does not reach the unjust.

وإذ ابتلى إبراهيم ربه بكلمات فأتمهن قال إني جاعلك للناس إماما قال ومن ذريتي قال لا ينال عهدي الظالمين

- 125 And when We made the House a place of return for the people and a sanctuary. And take from the station of Ibrahim a place of prayer. And We entrusted to Ibrahim and Ismail: Purify My House for those who circle it and those who seclude themselves and those who bow and prostrate.

وإذ جعلنا البيت مثابة للناس وأمنا واتخذوا من مقام إبراهيم مصلى وعهدنا إلى إبراهيم وإسماعيل أن طهرا بيتي للطائفين والعاكفين والركع السجود

- 126 And when Ibrahim said: My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a little, then I will force him to the punishment of the fire. And how wretched a destination.

وإذ قال إبراهيم رب اجعل هذا بلدا آمنا وارزق أهله من الثمرات من آمن منهم بالله واليوم الآخر قال ومن كفر فأمتعه قليلا ثم أضطره إلى عذاب النار وبئس المصير

- 127 And when Ibrahim was raising the foundations of the House and Ismail: Our Lord, accept from us. Indeed You are the Hearing, the Knowing.

وإذ يرفع إبراهيم القواعد من البيت وإسماعيل ربنا تقبل منا إنك أنت السميع العليم

- 128 Our Lord, and make us submissive to You and from our descendants a submissive Ummah to You, and show us our rites and turn to us in forgiveness. Indeed You are the Accepting of repentance, the Merciful.

ربنا واجعلنا مسلمين لك ومن ذريتنا أمة مسلمة لك وأرنا مناسكنا وتب علينا إنك أنت التواب الرحيم

- 129 Our Lord, and send among them a messenger from them who will recite to them Your signs and teach them the Book and wisdom and purify them. Indeed You are the Mighty, the Wise.

ربنا وابعث فيهم رسولا منهم يتلو عليهم آياتك ويعلمهم الكتاب والحكمة ويزكيهم إنك أنت العزيز الحكيم

- 130 And who turns away from the religion of Ibrahim except one who fools himself? And We chose him in the Dunya, and indeed in the Akhira he is among the righteous.

ومن يرغب عن ملة إبراهيم إلا من سفه نفسه ولقد اصطفيناه في الدنيا
وإنه في الآخرة لمن الصالحين

- 131 When his Lord said to him: Submit. He said: I submit to the Lord of the worlds.

إذ قال له ربه أسلم قال أسلمت لرب العالمين

- 132 And Ibrahim enjoined it upon his sons and Yaqub: O my sons, indeed Allah has chosen the religion for you, so do not die except while you are submitting.

ووصى بها إبراهيم بنيه ويعقوب يا بني إن الله اصطفى لكم الدين فلا تموتن
إلا وأنتم مسلمون

- 133 Or were you witnesses when death came to Yaqub, when he said to his sons: What will you worship after me? They said: We will worship your God and the God of your fathers Ibrahim and Ismail and Ishaq - one God, and we are submissive to Him.

أم كنتم شهداء إذ حضر يعقوب الموت إذ قال لبنيه ما تعبدون من بعدي
قالوا نعبد إلهك وإله آبائك إبراهيم وإسماعيل وإسحاق إلهنا واحدا ونحن له
مسلمون

- 134 That is an Ummah that has passed. For it is what it earned, and for you is what you earned. And you will not be asked about what they used to do.

تلك أمة قد خلت لها ما كسبت ولكم ما كسبتم ولا تسألون عما كانوا
يعملون

- 135 And they said: Be Jews or Christians, you will be guided. Say: Rather, the way of Ibrahim, inclining toward truth. And he was not of the polytheists.

وقالوا كونوا هودا أو نصارى تهتدوا قل بل ملة إبراهيم حنيفا وما كان من المشركين

- 136 Say: We believe in Allah and what was sent down to us and what was sent down to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and what was given to Musa and Isa, and what was given to the prophets from their Lord. We make no distinction between any of them, and we are submitters to Him.

قولوا آمنا بالله وما أنزل إلينا وما أنزل إلى إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط وما أوتي موسى وعيسى وما أوتي النبيون من ربهم لا نفرق بين أحد منهم ونحن له مسلمون

- 137 So if they believe in the like of what you believe in, then they are guided. And if they turn away, then they are only in dissension. And Allah will be sufficient for you against them. And He is the All-Hearing, the All-Knowing.

فإن آمنوا بمثل ما آمنتم به فقد اهتدوا وإن تولوا فإنما هم في شقاق فسيكفيكهم الله وهو السميع العليم

- 138 The coloring of Allah. And who is better than Allah in coloring? And we are worshipers of Him.

صبغة الله ومن أحسن من الله صبغة ونحن له عابدون

- 139 Say: Do you argue with us about Allah while He is our Lord and your Lord? And for us are our deeds and for you are your deeds, and we are sincere to Him.

قل أتجادوننا في الله وهو ربنا وربكم ولنا أعمالنا ولكم أعمالكم ونحن له
مخلصون

- 140 Or do you say that Ibrahim and Ismail and Ishaq and Yaqub and the tribes were Jews or Christians? Say: Are you more knowledgeable or is Allah? And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do.

أم تقولون إن إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط كانوا هودا أو
نصارى قل أنتم أعلم أم الله ومن أظلم ممن كتم شهادة عنده من الله
وما الله بغافل عما تعملون

- 141 That is an Ummah that has passed. For it is what it earned, and for you is what you earned. And you will not be asked about what they used to do.

تلك أمة قد خلت لها ما كسبت ولكم ما كسبتم ولا تسألون عما كانوا
يعملون

- 142 The foolish among the people will say: What turned them from their qiblah which they were upon? Say: To Allah belongs the east and the west. He guides whom He wills to a straight path.

سيقول السفهاء من الناس ما ولاهم عن قبلتهم التي كانوا عليها قل لله
المشرق والمغرب يهدي من يشاء إلى صراط مستقيم

- 143 And thus We made you an Ummah of the middle so that you may be witnesses over the people and the Messenger may be a witness over you. And We did not make the qiblah which you were upon except so that We may know who follows the Messenger from who turns back on his heels. And indeed it was a great thing except for those whom Allah guided. And Allah was not to let your faith go to waste. Indeed Allah is, to the people, full of kindness, Merciful.

وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا وما جعلنا القبلة التي كنت عليها إلا لنعلم من يتبع الرسول ممن ينقلب على عقبيه وإن كانت لكبيرة إلا على الذين هدى الله وما كان الله ليضيع إيمانكم إن الله بالناس لرءوف رحيم

- 144 We do see the turning of your face in the sky. So We will surely turn you toward a qiblah that you will be pleased with. So turn your face toward the Sacred Mosque. And wherever you are, turn your faces toward it. And indeed those who were given the Book know that it is the truth from their Lord. And Allah is not unaware of what they do.

قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضاها فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره وإن الذين أوتوا الكتاب ليعلمون أنه الحق من ربهم وما الله بغافل عما يعملون

- 145 And if you were to bring to those who were given the Book every sign, they would not follow your qiblah. And you are not a follower of their qiblah. Nor are some of them followers of the qiblah of others. And if you follow their desires after what has come to you of knowledge, indeed you would then be of the wrongdoers.

ولئن أتيت الذين أوتوا الكتاب بكل آية ما تبعوا قبلتك وما أنت بتابع قبلتهم وما بعضهم بتابع قبلة بعض ولئن اتبعت أهواءهم من بعد ما جاءك من العلم إنك إذا لمن الظالمين

- 146 Those whom We gave the Book recognize him as they recognize their own sons. And indeed a party of them surely conceal the truth while they know.

الذين آتيناهم الكتاب يعرفونه كما يعرفون أبناءهم وإن فريقا منهم ليكتمون الحق وهم يعلمون

- 147 The truth is from your Lord, so do not be of those who doubt.

الحق من ربك فلا تكونن من الممترين

- 148 And for every one is a direction he turns toward. So race toward good. Wherever you are, Allah will bring you all together. Indeed Allah is over all things capable.

ولكل وجهة هو موليها فاستبقوا الخيرات أين ما تكونوا يأت بكم الله جميعا إن الله على كل شيء قدير

- 149 And from wherever you go out, turn your face toward the Sacred Mosque. And indeed it is the truth from your Lord. And Allah is not unaware of what you do.

ومن حيث خرجت فول وجهك شطر المسجد الحرام وإنه للحق من ربك وما الله بغافل عما تعملون

- 150 And from wherever you go out, turn your face toward the Sacred Mosque. And wherever you are, turn your faces toward it, so that there will not be for the people any argument against you, except those who wronged among them. So do not fear them and fear Me, and so that I may complete My favor upon you and so that you may be guided.

ومن حيث خرجت فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره لئلا يكون للناس عليكم حجة إلا الذين ظلموا منهم فلا تخشوهم واخشوني ولأتم نعمتي عليكم ولعلكم تهتدون

- 151 Just as We sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you what you did not know.

كما أرسلنا فيكم رسولا منكم يتلو عليكم آياتنا ويزكيكم ويعلمكم الكتاب
والحكمة ويعلمكم ما لم تكونوا تعلمون

- 152 So remember Me, I will remember you. And be grateful to Me and do not be ungrateful.

فاذكروني أذكركم واشكروا لي ولا تكفرون

- 153 O you who believe, seek help through patience and Salat. Indeed Allah is with the patient.

يا أيها الذين آمنوا استعينوا بالصبر والصلاة إن الله مع الصابرين

- 154 And do not say of those who are killed in the way of Allah they are dead. Rather they are alive but you do not perceive.

ولا تقولوا لمن يقتل في سبيل الله أموات بل أحياء ولكن لا تشعرون

- 155 And We will surely test you with something of fear and hunger and loss of wealth and lives and fruits. And give good tidings to the patient.

ولنبلونكم بشيء من الخوف والجوع ونقص من الأموال والأنفس
والثمرات وبشر الصابرين

- 156 Those who, when affliction strikes them, say: Indeed we belong to Allah and indeed to Him we are returning.

الذين إذا أصابتهم مصيبة قالوا إنا لله وإنا إليه راجعون

- 157 Those are upon them blessings from their Lord and mercy, and those are the guided ones.

أولئك عليهم صلوات من ربهم ورحمة وأولئك هم المهتدون

- 158 Indeed Al-Safa and Al-Marwah are among the symbols of Allah. So whoever performs Hajj to the House or performs Umrah, there is no blame on him to walk between them. And whoever volunteers good, then indeed Allah is appreciative, knowing.

إن الصفا والمروة من شعائر الله فمن حج البيت أو اعتمر فلا جناح عليه
أن يطوف بهما ومن تطوع خيرا فإن الله شاكر عليم

- 159 Indeed those who conceal what We sent down of clear proofs and guidance after We made it clear to the people in the Scripture, those Allah curses and the cursers curse them.

إن الذين يكتُمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في
الكتاب أولئك يلعنهم الله ويلعنهم اللاعنون

- 160 Except those who repented and corrected and made clear, so those I accept their repentance. And I am the Accepting of Repentance, the Merciful.

إلا الذين تابوا وأصلحوا وبينوا فأولئك أتوب عليهم وأنا التواب الرحيم

- 161 Indeed those who disbelieved and died while they are disbelievers, upon those is the curse of Allah and the angels and all the people.

إن الذين كفروا وماتوا وهم كفار أولئك لعنة الله والملائكة والناس
أجمعين

- 162 Abiding in it. The punishment will not be lightened from them nor will they be given respite.

خالدين فيها لا يخفف عنهم العذاب ولا هم ينظرون

- 163 And your God is one God. There is no god but He, the Entirely Compassionate, the Especially Merciful.

وإلهكم إله واحد لا إله إلا هو الرحمن الرحيم

- 164 Indeed in the creation of the heavens and the earth and the alternation of the night and the day and the ships that sail in the sea with what benefits the people and what Allah sent down from the sky of water and revived with it the earth after its death and spread in it of every creature and the directing of the winds and the clouds subjected between the sky and the earth are signs for a people who reason.

إن في خلق السماوات والأرض واختلاف الليل والنهار والفلك التي تجري في البحر بما ينفع الناس وما أنزل الله من السماء من ماء فأحيا به الأرض بعد موتها وبث فيها من كل دابة وتصريف الرياح والسحاب المسخرين السماء والأرض لآيات لقوم يعقلون

- 165 And among the people are those who take other than Allah as equals, loving them as the love of Allah. And those who believed are stronger in love for Allah. And if those who wronged would see, when they see the punishment, that all power belongs to Allah and that Allah is severe in punishment.

ومن الناس من يتخذ من دون الله أندادا يحبونهم كحب الله والذين آمنوا أشد حبا لله ولو يرى الذين ظلموا إذ يرون العذاب أن القوة لله جميعا وأن الله شديد العذاب

- 166 When those who were followed disown those who followed, and they see the punishment and the ties between them are severed.

إذ تبرأ الذين اتبعوا من الذين اتبعوا ورأوا العذاب وتقطعت بهم الأسباب

- 167 And those who followed said: If only we had a return so we could disown them as they disowned us. Thus Allah will show them their deeds as regrets upon them, and they are not to emerge from the Fire.

وقال الذين اتبعوا لو أن لنا كرة فنتبرأ منهم كما تبراء منا كذلك يريهم الله أعمالهم حسرات عليهم وما هم بخارجين من النار

- 168 O people, eat from what is in the earth, lawful and good, and do not follow the footsteps of Shaytan. Indeed he is to you a clear enemy.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

- 169 He only commands you to evil and indecency and that you say about Allah what you do not know.

إِنَّمَا يُأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

- 170 And when it is said to them: Follow what Allah has sent down, they say: Rather we follow what we found our fathers upon. Even if their fathers did not reason at all and were not guided?

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَّلُوهُمْ
أَبَاءُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

- 171 And the likeness of those who disbelieved is like the likeness of one who calls out to what hears nothing except a shout and a cry. Deaf, dumb, blind, so they do not reason.

وَمِثْلَ الَّذِينَ كَفَرُوا كَمِثْلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دَعَاءً وَنِدَاءً صُمٌّ بَعْمٍ
عَمِي فَهْمٌ لَا يَعْقِلُونَ

- 172 O you who believed, eat from the good things of what We have provided you and be grateful to Allah if it is Him you worship.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ
تَعْبُدُونَ

- 173 He has only forbidden you carrion and blood and the flesh of swine and what was dedicated to other than Allah. But whoever is forced, neither desiring nor transgressing, then no sin is upon him. Indeed Allah is forgiving, merciful.

إنما حرم عليكم الميتة والدم ولحم الخنزير وما أهل به لغير الله فمن اضطر غير باغ ولا عاد فلا إثم عليه إن الله غفور رحيم

- 174 Indeed those who conceal what Allah has sent down of the Book and purchase with it a small price - those eat into their bellies nothing but the Fire, and Allah will not speak to them on the Day of Resurrection, nor will He purify them, and for them is a painful punishment.

إن الذين يكتُمون ما أنزل الله من الكتاب ويشترون به ثمنا قليلا أولئك ما يأكلون في بطونهم إلا النار ولا يكلمهم الله يوم القيامة ولا يزيهم وهم عذاب أليم

- 175 Those are the ones who purchased misguidance for guidance and punishment for forgiveness - how patient they are for the Fire.

أولئك الذين اشتروا الضلالة بالهدى والعذاب بالمغفرة فما أصبرهم على النار

- 176 That is because Allah has sent down the Book with truth, and indeed those who differ over the Book are in extreme dissension.

ذلك بأن الله نزل الكتاب بالحق وإن الذين اختلفوا في الكتاب لفي شقاق بعيد

- 177 Righteousness is not that you turn your faces toward the east and the west, but righteousness is one who believes in Allah and the Last Day and the angels and the Book and the prophets, and gives wealth, in spite of love for it, to relatives and orphans and the poor and the traveler and those who ask and for freeing necks, and establishes Salat and gives Zakat, and those who fulfill their covenant when they covenant, and those who are patient in poverty and hardship and during battle - those are the ones who have been truthful, and those are the ones with Taqwa.

ليس البر أن تولوا وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله واليوم الآخر والملائكة والكتاب والنبين وآتى المال على حبه ذوي القربى واليتامى والمساكين وابن السبيل والسائلين وفي الرقاب وأقام الصلاة وآتى الزكاة والموفون بعهدهم إذا عاهدوا والصابرين في البأساء والضراء وحين البأس أولئك الذين صدقوا وأولئك هم المتقون

- 178 O you who believe, retaliation is prescribed for you in the matter of the killed - the free for the free, the slave for the slave, and the female for the female. But whoever is pardoned anything by his brother, then following with proper conduct and payment to him with good conduct. That is a relief from your Lord and a mercy. So whoever transgresses after that, for him is a painful punishment.

يا أيها الذين آمنوا كتب عليكم القصاص في القتلى الحر بالحر والعبد بالعبد والأنثى بالأنثى فمن عفي له من أخيه شيء فاتباع بالمعروف وأداء إليه بإحسان ذلك تخفيف من ربكم ورحمة فمن اعتدى بعد ذلك فله عذاب أليم

- 179 And for you in retaliation is life, O people of understanding, so that you may have Taqwa.

ولكم في القصاص حياة يا أولي الألباب لعلكم تتقون

- 180 Prescribed for you, when death approaches one of you, if he leaves wealth, is a bequest for the parents and near relatives according to proper conduct - a duty upon those with Taqwa.

كتب عليكم إذا حضر أحدكم الموت إن ترك خيرا الوصية للوالدين والأقربين بالمعروف حقا على المتقين

- 181 Then whoever changes it after he has heard it, the sin is only upon those who change it. Indeed Allah is Hearing, Knowing.

فمن بدله بعد ما سمعه فإنما إثمه على الذين يبدلونه إن الله سميع عليم

- 182 But whoever fears from a testator partiality or sin and reconciles between them, there is no sin upon him. Indeed Allah is Forgiving, Merciful.

فمن خاف من موص جنفا أو إثما فأصلح بينهم فلا إثم عليه إن الله غفور رحيم

- 183 O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may have Taqwa.

يا أيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون

- 184 Counted days. So whoever among you is sick or on a journey, then a count of other days. And upon those who are able to fast, a ransom of feeding a poor person. And whoever volunteers good, it is better for him. And that you fast is better for you, if you know.

أياما معدودات فمن كان منكم مريضا أو على سفر فعدة من أيام أخر وعلى الذين يطيقونه فدية طعام مسكين فمن تطوع خيرا فهو خير له وأن تصوموا خير لكم إن كنتم تعلمون

- 185 The month of Ramadan in which the Quran was sent down, a guidance for the people and clear proofs of guidance and the criterion. So whoever among you witnesses the month, let him fast it. And whoever is sick or on a journey, then a count of other days. Allah intends for you ease and does not intend for you hardship, and so that you complete the count and glorify Allah for what He has guided you, and so that you may be grateful.

شهر رمضان الذي أنزل فيه القرآن هدى للناس وبينات من الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان مريضا أو على سفر فعدة من أيام أخر يريد الله بكم اليسر ولا يريد بكم العسر ولتكملوا العدة ولتكبروا الله على ما هداكم ولعلكم تشكرون

- 186 And when My servants ask you about Me - I am near. I answer the call of the caller when he calls Me. So let them respond to Me and believe in Me, so that they may be rightly guided.

وإذا سألك عبادي عني فإني قريب أجيب دعوة الداع إذا دعان فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون

187

Permitted to you on the night of fasting is approach to your wives. They are a garment for you and you are a garment for them. Allah knew that you were betraying yourselves, so He turned toward you and pardoned you. So now approach them and seek what Allah has prescribed for you. And eat and drink until the white thread becomes distinct from the black thread of dawn. Then complete the fast until the night. And do not approach them while you are in retreat in the mosques. Those are the limits of Allah, so do not approach them. Thus does Allah make clear His signs to the people so that they may have Taqwa.

أحل لكم ليلة الصيام الرفث إلى نسائكم هن لباس لكم وأنتم لباس لهن علم
الله أنكم كنتم تختانون أنفسكم فتاب عليكم وعفا عنكم فالآن باشروهن
وابتغوا ما كتب الله لكم وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من
الخيط الأسود من الفجر ثم أتموا الصيام إلى الليل ولا تباشروهن وأنتم
عاكفون في المساجد تلك حدود الله فلا تقربوها كذلك يبين الله آياته
للناس لعلهم يتقون

188

And do not consume your wealth among yourselves in falsehood, and offer it to the rulers so that you may consume a portion of the wealth of the people in sin while you know.

ولا تأكلوا أموالكم بينكم بالباطل وتدلوا بها إلى الحكام لتأكلوا فريقا من
أموال الناس بالإثم وأنتم تعلمون

- 189 They ask you about the new moons. Say: They are time markers for the people and for Hajj. And righteousness is not that you enter houses from their backs, but righteousness is one who has Taqwa. And enter houses from their doors, and have Taqwa of Allah so that you may succeed.

يسألونك عن الأهلة قل هي مواقيت للناس والحج وليس البر بأن تأتوا
البيوت من ظهورها ولكن البر من اتقى وأتوا البيوت من أبوابها واتقوا
الله لعلكم تفلحون

- 190 And fight in the way of Allah those who fight you, and do not transgress. Indeed Allah does not love the transgressors.

وقاتلوا في سبيل الله الذين يقاتلونكم ولا تعتدوا إن الله لا يحب المعتدين

- 191 And kill them wherever you come upon them, and drive them out from where they drove you out, for Fitna is worse than killing. And do not fight them at the Sacred Mosque unless they fight you there. But if they fight you, then kill them - such is the recompense of the disbelievers.

واقتلوهم حيث ثقفتموهم وأخرجوهم من حيث أخرجوكم والفتنة أشد
من القتل ولا تقاتلوهم عند المسجد الحرام حتى يقاتلوكم فيه فإن قاتلوكم
فاقتلوهم كذلك جزاء الكافرين

- 192 But if they cease, then indeed Allah is Forgiving, Merciful.

فإن انتهوا فإن الله غفور رحيم

- 193 And fight them until there is no Fitna and the religion is for Allah. But if they cease, then no aggression except against the wrongdoers.

وقاتلوهم حتى لا تكون فتنة ويكون الدين لله فإن انتهوا فلا عدوان إلا
على الظالمين

- 194 The sacred month for the sacred month, and for violations is retribution. So whoever attacks you, attack him in the same way he attacked you. And have Taqwa of Allah and know that Allah is with those who have Taqwa.

الشهر الحرام بالشهر الحرام والحرمت قصاص فمن اعتدى عليكم فاعتدوا
عليه بمثل ما اعتدى عليكم واتقوا الله واعلموا أن الله مع المتقين

- 195 And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good, for indeed Allah loves those who do good.

وأنفقوا في سبيل الله ولا تلقوا بأيديكم إلى التهلكة وأحسنوا إن الله يحب
المحسنين

- 196 And complete the Hajj and Umrah for Allah. But if you are prevented, then whatever offering is easily obtained. And do not shave your heads until the offering reaches its place of sacrifice. And whoever among you is ill or has an ailment of the head, then a ransom of fasting or charity or sacrifice. And when you are secure, whoever enjoys Umrah followed by Hajj, then whatever offering is easily obtained. And whoever cannot find one, then a fast of three days during Hajj and seven when you return - those are ten complete. That is for the one whose family is not present at the Sacred Mosque. And have Taqwa of Allah and know that Allah is severe in punishment.

وأتموا الحج والعمرة لله فإن أحصرتم فما استيسر من الهدي ولا تحلقوا
رءوسكم حتى يبلغ الهدي محله فمن كان منكم مريضا أو به أذى من رأسه
ففدية من صيام أو صدقة أو نسك فإذا أمتم فمن تمتع بالعمرة إلى الحج فما
استيسر من الهدي فمن لم يجد فصيام ثلاثة أيام في الحج وسبعة إذا رجعت
تلك عشرة كاملة ذلك لمن لم يكن أهله حاضري المسجد الحرام واتقوا
الله واعلموا أن الله شديد العقاب

- 197 Hajj is in known months. So whoever undertakes Hajj in them, then no sexual relations, no disobedience, and no disputing during Hajj. And whatever good you do, Allah knows it. And take provision, for indeed the best provision is Taqwa. And have Taqwa of Me, O people of understanding.

الحج أشهر معلومات فمن فرض فيهن الحج فلا رفث ولا فسوق ولا
جدال في الحج وما تفعلوا من خير يعلمه الله وتزودوا فإن خير الزاد
التقوى واتقون يا أولي الألباب

- 198 There is no blame upon you for seeking bounty from your Lord. So when you depart from Arafat, remember Allah at the Sacred Monument. And remember Him as He guided you, for indeed before that you were among those astray.

ليس عليكم جناح أن تبتغوا فضلا من ربكم فإذا أفضتم من عرفات
فاذكروا الله عند المشعر الحرام واذكروه كما هداكم وإن كنتم من قبله
لمن الضالين

- 199 Then depart from where the people depart and ask forgiveness of Allah. Indeed Allah is Forgiving, Merciful.

ثم أفيضوا من حيث أفاض الناس واستغفروا الله إن الله غفور رحيم

- 200 And when you have completed your rites, remember Allah as you remember your fathers, or with greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he has no share in the Akhirah.

فإذا قضيتم مناسككم فاذكروا الله كذاكركم آباءكم أو أشد ذكرا فمن
الناس من يقول ربنا آتنا في الدنيا وما له في الآخرة من خلاق

- 201 And among them is he who says, “Our Lord, give us good in this world and good in the Akhira, and protect us from the punishment of the Fire.”

ومنهم من يقول ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار

- 202 Those will have a share of what they have earned, and Allah is swift in account.

أولئك لهم نصيب مما كسبوا والله سريع الحساب

- 203 And remember Allah during numbered days. Then whoever hastens in two days, there is no sin upon him, and whoever stays longer, there is no sin upon him - for the one who has Taqwa. And have Taqwa of Allah and know that to Him you will be gathered.

واذكروا الله في أيام معدودات فمن تعجل في يومين فلا إثم عليه ومن تأخر فلا إثم عليه لمن اتقى واتقوا الله واعلموا أنكم إليه تحشرون

- 204 And among the people is he whose speech pleases you in the life of this world, and he calls Allah as witness to what is in his heart, yet he is the fiercest of opponents.

ومن الناس من يعجبك قوله في الحياة الدنيا ويشهد الله على ما في قلبه وهو ألد الخصام

- 205 And when he turns away, he strives throughout the land to cause corruption therein and destroy crops and livestock. And Allah does not love corruption.

وإذا تولى سعى في الأرض ليفسد فيها ويهلك الحرث والنسل والله لا يحب الفساد

- 206 And when it is said to him, "Have Taqwa of Allah," pride carries him to sin. So Jahannam is sufficient for him - and how wretched is the resting place.

وإذا قيل له اتق الله أخذته العزة بالإثم فحسبه جهنم ولبس المهاد

- 207 And among the people is he who sells himself seeking the pleasure of Allah. And Allah is compassionate to the servants.

ومن الناس من يشري نفسه ابتغاء مرضات الله والله رءوف بالعباد

- 208 O you who believe, enter into submission completely, and do not follow the footsteps of Shaytan. Indeed he is to you a clear enemy.

يا أيها الذين آمنوا ادخلوا في السلم كافة ولا تتبعوا خطوات الشيطان إنه لكم عدو مبين

- 209 But if you slip after clear proofs have come to you, then know that Allah is Mighty, Wise.

فإن زلتم من بعد ما جاءتكم البينات فاعلموا أن الله عزيز حكيم

- 210 Do they wait for nothing but that Allah should come to them in canopies of clouds with the angels, and the matter is decided? And to Allah all matters are returned.

هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام والملائكة وقضي الأمر وإلى الله ترجع الأمور

- 211 Ask the Children of Israel how many clear signs We gave them. And whoever exchanges the favor of Allah after it has come to him - then indeed Allah is severe in punishment.

سل بني إسرائيل كم آتيناهم من آية بينة ومن يبدل نعمة الله من بعد ما جاءته فإن الله شديد العقاب

- 212 Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who have Taqwa will be above them on the Day of Resurrection. And Allah provides for whom He wills without account.

زين للذين كفروا الحياة الدنيا ويسخرون من الذين آمنوا والذين اتقوا
فوقهم يوم القيامة والله يرزق من يشاء بغير حساب

- 213 Mankind was one community, then Allah sent the prophets as bringers of good news and warners, and sent down with them the Book in truth to judge between the people in what they differed. And none differed in it except those who were given it, after the clear proofs came to them, out of jealous rivalry among themselves. So Allah guided those who believed to the truth concerning what they differed in, by His permission. And Allah guides whom He wills to a straight path.

كان الناس أمة واحدة فبعث الله النبيين مبشرين ومنذرين وأنزل معهم
الكتاب بالحق ليحكم بين الناس فيما اختلفوا فيه وما اختلف فيه إلا
الذين أوتوه من بعد ما جاءتهم البينات بغيا بينهم فهدى الله الذين آمنوا
لما اختلفوا فيه من الحق بإذنه والله يهدي من يشاء إلى صراط مستقيم

- 214 Or do you think you will enter Jannah while there has not yet come to you the like of what came to those who passed before you? They were touched by hardship and adversity and were shaken until the messenger and those who believed with him said, "When is the help of Allah?" Indeed, the help of Allah is near.

أم حسبتم أن تدخلوا الجنة ولما يأتكم مثل الذين خلوا من قبلكم مستهم
الأساء والضراء وزلزلوا حتى يقول الرسول والذين آمنوا معه متى نصر الله
ألا إن نصر الله قريب

- 215 They ask you what they should spend. Say, "Whatever you spend of good is for parents and relatives and orphans and the needy and the traveler. And whatever good you do, indeed Allah is knowing of it."

يسألونك ماذا ينفقون قل ما أنفقتم من خير فلولوالدين والأقربين واليتامى
والمساكين وابن السبيل وما تفعلوا من خير فإن الله به عليم

- 216 Fighting has been prescribed for you, and it is something you dislike. But perhaps you dislike a thing and it is good for you, and perhaps you love a thing and it is bad for you. And Allah knows and you do not know.

كتب عليكم القتال وهو كره لكم وعسى أن تكرهوا شيئاً وهو خير لكم
وعسى أن تحبوا شيئاً وهو شر لكم والله يعلم وأنتم لا تعلمون

- 217 They ask you about fighting in the sacred month. Say, "Fighting therein is great sin, but turning people away from the way of Allah and disbelief in Him and the Sacred Mosque, and driving out its people from it - that is greater sin in the sight of Allah. And Fitna is greater than killing." And they will not cease fighting you until they turn you back from your religion, if they are able. And whoever among you turns back from his religion and dies as a disbeliever - those, their deeds are nullified in this world and the Akhira, and those are the companions of the Fire; they will abide therein eternally.

يسألونك عن الشهر الحرام قتال فيه قل قتال فيه كبير وصد عن سبيل
الله وكفر به والمسجد الحرام وإخراج أهله منه أكبر عند الله والفتنة أكبر
من القتل ولا يزالون يقاتلونكم حتى يردوكم عن دينكم إن استطاعوا ومن
يرتد منكم عن دينه قيمت وهو كافر فأولئك حبطت أعمالهم في الدنيا
والآخرة وأولئك أصحاب النار هم فيها خالدون

- 218 Indeed those who believe and those who emigrate and strive in the way of Allah - those hope for the mercy of Allah. And Allah is Forgiving, Merciful.

إن الذين آمنوا والذين هاجروا وجاهدوا في سبيل الله أولئك يرجون رحمت الله والله غفور رحيم

- 219 They ask you about wine and gambling. Say, "In both is great sin and some benefit for the people, but their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess." Thus Allah makes clear to you the verses so that you may reflect.

يسألونك عن الخمر والميسر قل فيهما إثم كبير ومنافع للناس وإثمهما أكبر من نفعهما ويسألونك ماذا ينفقون قل العفو كذلك يبين الله لكم الآيات لعلكم تتفكرون

- 220 Upon this world and the Akhira. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the reformer. And if Allah had willed, He could have put you in difficulty. Indeed Allah is Mighty, Wise."

في الدنيا والآخرة ويسألونك عن اليتامى قل إصلاح لهم خير وإن تخالطوهم فإخوانكم والله يعلم المفسد من المصلح ولو شاء الله لأعتكم إن الله عزيز حكيم

- 221 And do not marry polytheist women until they believe. And a believing slave woman is better than a polytheist woman, even though she might please you. And do not give in marriage to polytheist men until they believe. And a believing slave is better than a polytheist man, even though he might please you. Those invite to the Fire, but Allah invites to Jannah and to forgiveness, by His permission. And He makes clear His verses to the people so that they may remember.

ولا تنكحوا المشركات حتى يؤمنن ولأمة مؤمنة خير من مشركة ولو
أعجبتكم ولا تنكحوا المشركين حتى يؤمنوا ولعبد مؤمن خير من مشرك
ولو أعجبكم أولئك يدعون إلى النار والله يدعو إلى الجنة والمغفرة بإذنه
ويبين آياته للناس لعلهم يتذكرون

- 222 And they ask you about menstruation. Say, "It is a harm, so keep away from women during menstruation and do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you." Indeed Allah loves those who repent and loves those who purify themselves.

ويسألونك عن المحيض قل هو أذى فاعتزلوا النساء في المحيض ولا
تقربوهن حتى يطهرن فإذا تطهرن فأتوهن من حيث أمركم الله إن الله
يحب التوابين ويحب المتطهرين

- 223 Your women are a field for you, so come to your field however you wish, and put forth for yourselves. And have Taqwa of Allah and know that you will meet Him. And give good tidings to the believers.

نساءكم حراث لكم فأتوا حراثكم أنى شئتم وقدموا لأنفسكم واتقوا الله
واعلموا أنكم ملاقوه وبشر المؤمنين

- 224 And do not make Allah an excuse in your oaths against being righteous and having Taqwa and making peace between people. And Allah is Hearing, Knowing.

ولا تجعلوا الله عرضة لأيمانكم أن تبروا وتتقوا وتصلحوا بين الناس والله سميع عليم

- 225 Allah does not hold you accountable for thoughtlessness in your oaths, but He holds you accountable for what your hearts have earned. And Allah is Forgiving, Forbearing.

لا يؤاخذكم الله باللغو في أيمانكم ولكن يؤاخذكم بما كسبت قلوبكم والله غفور حلِيم

- 226 For those who swear not to approach their wives is a waiting period of four months. Then if they return - indeed Allah is Forgiving, Merciful.

للذين يؤلون من نسائهم تربص أربعة أشهر فإن فاءوا فإن الله غفور رحيم

- 227 And if they resolve on divorce - then indeed Allah is Hearing, Knowing.

وإن عزموا الطلاق فإن الله سميع عليم

- 228 Divorced women shall wait for three periods. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have more right to take them back during that period if they desire reconciliation. And they have rights similar to those over them in what is reasonable. But men have a degree over them. And Allah is Mighty, Wise.

والمطلقات يتربصن بأنفسهن ثلاثة قروء ولا يحل لهن أن يكتمن ما خلق الله في أرحامهن إن كن يؤمن بالله واليوم الآخر وبعولتهن أحق بردهن في ذلك إن أرادوا إصلاحا ولهن مثل الذي عليهن بالمعروف وللرجال عليهن درجة والله عزيز حكيم

229 Divorce is twice. Then either retain in a reasonable manner or release with good treatment. And it is not lawful for you to take anything of what you have given them, unless both fear that they will not be able to keep the limits of Allah. But if you fear that they will not keep the limits of Allah, then there is no blame upon either of them for what she gives up to free herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - those are the wrongdoers.

الطلاق مرتان فإمساك بمعروف أو تسريح بإحسان ولا يحل لكم أن تأخذوا مما آتيتموهن شيئا إلا أن يخافا ألا يقيما حدود الله فإن خفتم ألا يقيما حدود الله فلا جناح عليهما فيما افتدت به تلك حدود الله فلا تعتدوها ومن يتعد حدود الله فأولئك هم الظالمون

230 And if he has divorced her, then she is not lawful to him afterward until she marries a husband other than him. And if he divorces her, then there is no blame upon them for returning to each other if they think they can keep the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.

فإن طلقها فلا تحل له من بعد حتى تنكح زوجا غيره فإن طلقها فلا جناح عليهما أن يتراجعا إن ظنا أن يقيما حدود الله وتلك حدود الله يبينها لقوم يعلمون

- 231 And when you divorce women and they have reached their term, then either retain them in a reasonable manner or release them in a reasonable manner. And do not retain them to cause harm, for that is transgression. And whoever does that has wronged himself. And do not take the verses of Allah in mockery. And remember the favor of Allah upon you and what He sent down to you of the Book and wisdom by which He instructs you. And have Taqwa of Allah and know that Allah is knowing of all things.

وإذا طلقتم النساء فبلغن أجلهن فأمسكوهن بمعروف أو سرحوهن
بمعروف ولا تمسكوهن ضرارا لتعتدوا ومن يفعل ذلك فقد ظلم نفسه
ولا تتخذوا آيات الله هزوا واذكروا نعمت الله عليكم وما أنزل عليكم من
الكتاب والحكمة يعظكم به واتقوا الله واعلموا أن الله بكل شيء عليم

- 232 And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their former husbands if they agree among themselves in a reasonable manner. That is instructed to whoever among you believes in Allah and the Last Day. That is purer for you and cleaner. And Allah knows and you do not know.

وإذا طلقتم النساء فبلغن أجلهن فلا تعضلوهن أن ينكحن أزواجهن إذا
تراضوا بينهم بالمعروف ذلك يوعظ به من كان منكم يؤمن بالله واليوم
الآخر ذلكم أزكى لكم وأطهر والله يعلم وأنتم لا تعلمون

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Mothers shall nurse their children for two complete years - for whoever wishes to complete the nursing. And upon the father is their provision and their clothing in a reasonable manner. No soul is burdened beyond its capacity. No mother shall be harmed through her child, and no father through his child. And upon the heir is the same. And if they both desire weaning through mutual consent and consultation, there is no blame upon either of them. And if you wish to have your children nursed by another, there is no blame upon you as long as you pay what you have offered in a reasonable manner. And have Taqwa of Allah and know that Allah is seeing of what you do.

والوالدات يرضعن أولادهن حولين كاملين لمن أراد أن يتم الرضاعة
وعلى المولود له رزقهن وكسوتهن بالمعروف لا تكلف نفس إلا وسعها
لا تضار والدة بولدها ولا مولود له بولده وعلى الوارث مثل ذلك فإن
أرادا فصلا عن تراض منهما وتشاور فلا جناح عليهما وإن أردتم أن
تسترضعوا أولادكم فلا جناح عليكم إذا سلمتم ما آتيتم بالمعروف واتقوا الله
واعلموا أن الله بما تعملون بصير

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And those of you who die and leave wives - they shall wait for four months and ten days. And when they have fulfilled their term, there is no blame upon you for what they do with themselves in a reasonable manner. And Allah is aware of what you do.

والذين يتوفون منكم ويذرون أزواجا يتريصن بأنفسهن أربعة أشهر وعشرا
فإذا بلغن أجلهن فلا جناح عليكم فيما فعلن في أنفسهن بالمعروف والله بما
تعملون خبير

- 235 And there is no blame upon you for what you hint at of a proposal to women or conceal within yourselves. Allah knows that you will think of them. But do not promise them secretly except for saying a proper saying. And do not resolve on the marriage contract until the prescribed term reaches its end. And know that Allah knows what is in your souls, so beware of Him. And know that Allah is Forgiving, Forbearing.

ولا جناح عليكم فيما عرضتم به من خطبة النساء أو أكنتم في أنفسكم علم الله أنكم ستذرونهن ولكن لا تواعدوهن سرا إلا أن تقولوا قولا معروفا ولا تعزموا عقدة النكاح حتى يبلغ الكتاب أجله واعلموا أن الله يعلم ما في أنفسكم فاحذروه واعلموا أن الله غفور حلِيم

- 236 There is no blame upon you if you divorce women whom you have not touched or for whom you have not specified a dowry. But provide for them - the wealthy according to his means and the poor according to his means - a provision in a reasonable manner, a duty upon those who do good.

لا جناح عليكم إن طلقتم النساء ما لم تمسوهن أو تفرضوا لهن فريضة ومتعهن على الموسع قدره وعلى المقتر قدره متاعا بالمعروف حقا على المحسنين

- 237 And if you divorce them before you have touched them and you have already specified for them a dowry, then give half of what you specified, unless they forgo it or the one in whose hand is the marriage contract forgoes it. And to forgo is nearer to Taqwa. And do not forget graciousness between yourselves. Indeed Allah is seeing of what you do.

وإن طلقتموهن من قبل أن تمسوهن وقد فرضتم لهن فريضة فنصف ما فرضتم إلا أن يعفون أو يعفو الذي بيده عقدة النكاح وأن تعفوا أقرب للتقوى ولا تنسوا الفضل بينكم إن الله بما تعملون بصير

- 238 Guard the prayers and the middle prayer, and stand before Allah devoutly obedient.

حافظوا على الصلوات والصلاة الوسطى وقوموا لله قانتين

- 239 And if you fear, then on foot or riding. But when you are secure, then remember Allah as He taught you what you did not know.

فإن خفتم فرجالا أو ركبانا فإذا أمنتم فاذكروا الله كما علمكم ما لم تكونوا تعلمون

- 240 And those of you who die and leave wives - a bequest for their wives of provision for a year without being turned out. But if they leave, then there is no blame upon you for what they do with themselves in a reasonable manner. And Allah is Mighty, Wise.

والذين يتوفون منكم ويذرون أزواجا وصية لأزواجهن متاعا إلى الحول غير إخراج فإن خرجن فلا جناح عليكم في ما فعلن في أنفسهن من معروف والله عزيز حكيم

- 241 And for divorced women is provision in a reasonable manner - a duty upon those who have Taqwa.

وللمطلقات متاع بالمعروف حقا على المتقين

- 242 Thus Allah makes clear to you His verses so that you may understand.

كذلك يبين الله لكم آياته لعلكم تعقلون

- 243 Have you not considered those who went forth from their homes, and they were thousands, fearing death? Allah said to them, "Die," then He brought them back to life. Indeed Allah is full of bounty upon the people, but most of the people are not grateful.

ألم تر إلى الذين خرجوا من ديارهم وهم ألوف حذر الموت فقال لهم الله موتوا ثم أحياهم إن الله لذو فضل على الناس ولكن أكثر الناس لا يشكرون

- 244 And fight in the way of Allah and know that Allah is Hearing, Knowing.

وقاتلوا في سبيل الله واعلموا أن الله سميع عليم

- 245 Who is it that will lend Allah a good loan, so He may multiply it for him many times over? And Allah withholds and extends, and to Him you will be returned.

من ذا الذي يقرض الله قرضا حسنا فيضاعفه له أضعافا كثيرة والله يقبض ويبسط وإليه ترجعون

- 246 Have you not considered the assembly of the Children of Israel after Musa, when they said to a prophet of theirs, "Appoint for us a king that we may fight in the way of Allah." He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the way of Allah when we have been driven out from our homes and our children?" But when fighting was prescribed for them, they turned away except a few of them. And Allah is knowing of the wrongdoers.

ألم تر إلى الملائكة من بني إسرائيل من بعد موسى إذ قالوا لنبي لهم ابعث لنا ملكا نقاتل في سبيل الله قال هل عسيتم إن كتب عليكم القتال ألا تقاتلوا قالوا وما لنا ألا نقاتل في سبيل الله وقد أخرجنا من ديارنا وأبنائنا فلما كتب عليهم القتال تولوا إلا قليلا منهم والله عليم بالظالمين

- 247 And their prophet said to them, "Indeed Allah has appointed for you Talut as king." They said, "How can he have kingship over us when we are more worthy of kingship than him and he has not been given abundance of wealth?" He said, "Indeed Allah has chosen him over you and increased him abundantly in knowledge and stature. And Allah gives His kingship to whom He wills. And Allah is All-Encompassing, Knowing."

وقال لهم نبيهم إن الله قد بعث لكم طالوت ملكا قالوا أنى يكون له الملك علينا ونحن أحق بالملك منه ولم يؤت سعة من المال قال إن الله اصطفاه عليكم وزاده بسطة في العلم والجسم والله يؤتي ملكه من يشاء والله واسع عليم

- 248 And their prophet said to them, "Indeed the sign of his kingship is that the Ark will come to you, in which is tranquility from your Lord and a remnant of what the family of Musa and the family of Harun left behind, carried by the angels. Indeed in that is a sign for you, if you are believers."

وقال لهم نبيهم إن آية ملكه أن يأتيكم التابوت فيه سكينه من ربكم وبقيته مما ترك آل موسى وآل هارون تحمله الملائكة إن في ذلك لآية لكم إن كنتم مؤمنين

- 249 And when Talut set out with the soldiers, he said, "Indeed Allah will test you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, except one who scoops a handful with his hand." But they drank from it except a few of them. And when he crossed it along with those who believed with him, they said, "We have no power today against Jalut and his soldiers." But those who were certain they would meet Allah said, "How many a small group has overcome a large group by the permission of Allah. And Allah is with those who are patient."

فلما فصل طالوت بالجنود قال إن الله مبتليكم بنهر فمن شرب منه فليس مني ومن لم يطعمه فإنه مني إلا من اغترف غرفة بيده فشربوا منه إلا قليلا منهم فلما جاوزه هو والذين آمنوا معه قالوا لا طاقة لنا اليوم بجالوت وجنوده قال الذين يظنون أنهم ملائكة الله كم من فئة قليلة غلبت فئة كثيرة بإذن الله والله مع الصابرين

- 250 And when they went forth against Jalut and his soldiers, they said, "Our Lord, pour upon us patience and make firm our feet and give us victory over the disbelieving people."

ولما برزوا لجالوت وجنوده قالوا ربنا أفرغ علينا صبرا وثبت أقدامنا وانصرنا على القوم الكافرين

- 251 So they defeated them by the permission of Allah, and Dawud killed Jalut, and Allah gave him kingship and wisdom and taught him of whatever He willed. And if Allah did not repel people, some by means of others, the earth would have been corrupted. But Allah is full of bounty upon the worlds.

فهبهم موهم بإذن الله وقتل داوود جالوت وآتاه الله الملك والحكمة وعلمه مما يشاء ولولا دفع الله الناس بعضهم ببعض لفسدت الأرض ولكن الله ذو فضل على العالمين

- 252 These are the verses of Allah. We recite them to you in truth. And indeed you are among the messengers.

تلك آيات الله نتلوها عليك بالحق وإنك لمن المرسلين

- 253 Those messengers - We favored some of them over others. Among them were those to whom Allah spoke, and He raised some of them in degrees. And We gave Isa, the son of Maryam, the clear proofs and supported him with the Holy Spirit. And if Allah had willed, those after them would not have fought each other after the clear proofs had come to them. But they differed, and among them were those who believed and among them were those who disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله ورفع بعضهم درجات وآتينا عيسى ابن مريم البينات وأيدناه بروح القدس ولو شاء الله ما اقتتل الذين من بعدهم من بعد ما جاءتهم البينات ولكن اختلفوا فمنهم من آمن ومنهم من كفر ولو شاء الله ما اقتتلوا ولكن الله يفعل ما يريد

- 254 O you who believe, spend from what We have provided for you before a Day comes in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.

يا أيها الذين آمنوا أنفقوا مما رزقناكم من قبل أن يأتي يوم لا بيع فيه ولا خلة ولا شفاعة والكافرون هم الظالمون

- 255 Allah - there is no god except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills. His Throne extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the Most Great.

الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم له ما في السماوات وما في الأرض من ذا الذي يشفع عنده إلا بإذنه يعلم ما بين أيديهم وما خلفهم ولا يحيطون بشيء من علمه إلا بما شاء وسع كرسيه السماوات والأرض ولا يؤده حفظهما وهو العلي العظيم

- 256 There is no compulsion in the religion. The right course has become clear from the wrong. So whoever disbelieves in false gods and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing, Knowing.

لا إكراه في الدين قد تبين الرشد من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم

- 257 Allah is the ally of those who believe. He brings them out from the darkneses into the light. And those who disbelieve - their allies are the false gods. They bring them out from the light into the darkneses. Those are the companions of the Fire; they will abide therein eternally.

اللَّهُ وَلِي الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أَوْلِيَاءُ هُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ

- 258 Have you not considered the one who argued with Ibrahim about his Lord because Allah had given him kingship? When Ibrahim said, "My Lord is the One who gives life and causes death," he said, "I give life and cause death." Ibrahim said, "Indeed Allah brings the sun from the east, so bring it from the west." So the one who disbelieved was overwhelmed. And Allah does not guide the wrongdoing people.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ

- 259 Or the one who passed by a township that had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years, then raised him up. He said, "How long have you remained?" He said, "I have remained a day or part of a day." He said, "Rather, you have remained a hundred years. Look at your food and your drink - they have not changed. And look at your donkey - and We will make you a sign for the people. And look at the bones, how We raise them and then We clothe them with flesh." And when it became clear to him, he said, "I know that Allah is capable of all things."

أو كالذي مر على قرية وهي خاوية على عروشها قال أنى يحيي هذه الله بعد موتها فأماته الله مائة عام ثم بعثه قال كم لبثت قال لبثت يوما أو بعض يوم قال بل لبثت مائة عام فانظر إلى طعامك وشرابك لم يتسنه وانظر إلى حمارك ولنجعلك آية للناس وانظر إلى العظام كيف ننشزها ثم نكسوها لحما فلما تبين له قال أعلم أن الله على كل شيء قدير

- 260 And when Ibrahim said, "My Lord, show me how You give life to the dead." He said, "Have you not believed?" He said, "Yes, but so my heart may be satisfied." He said, "Take four birds and incline them to yourself, then put on each mountain a portion of them, then call them - they will come to you in haste. And know that Allah is Mighty, Wise."

وإذ قال إبراهيم رب أرني كيف تحيي الموتى قال أولم تؤمن قال بلى ولكن ليطمئن قلبي قال نخذ أربعة من الطير فصرهن إليك ثم اجعل على كل جبل منهن جزءا ثم ادعهن يأتينك سعيا واعلم أن الله عزيز حكيم

- 261 The example of those who spend their wealth in the way of Allah is like a seed that grows seven ears; in each ear is a hundred grains. And Allah multiplies for whom He wills. And Allah is All-Encompassing, Knowing.

مثل الذين ينفقون أموالهم في سبيل الله كمثل حبة أنبت سبع سنابل في كل سنبلة مائة حبة والله يضاعف لمن يشاء والله واسع عليم

- 262 Those who spend their wealth in the way of Allah and then do not follow what they have spent with reminders of their generosity or harm - they will have their reward with their Lord, and there will be no fear upon them, nor will they grieve.

الذين ينفقون أموالهم في سبيل الله ثم لا يتبعون ما أنفقوا منا ولا أذى لهم أجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون

- 263 A kind word and forgiveness are better than charity followed by harm. And Allah is Free of need, Forbearing.

قول معروف ومغفرة خير من صدقة يتبعها أذى والله غني حليم

- 264 O you who believe, do not invalidate your charity with reminders and harm, like the one who spends his wealth to be seen by the people and does not believe in Allah and the Last Day. His example is like a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They are unable to keep anything of what they have earned. And Allah does not guide the disbelieving people.

يا أيها الذين آمنوا لا تبطلوا صدقاتكم بالمن والأذى كالذي ينفق ماله رثاء الناس ولا يؤمن بالله واليوم الآخر فمثل صدقاته فمثلها كمثل صفوان عليه تراب فأصابه وابل فتركه صلدا لا يقدرون على شيء مما كسبوا والله لا يهدي القوم الكافرين

- 265 And the example of those who spend their wealth seeking the pleasure of Allah and for the strengthening of their souls is like a garden on a hill. A downpour strikes it and it yields its fruits twofold. And if a downpour does not strike it, then a drizzle. And Allah is seeing of what you do.

ومثل الذين ينفقون أموالهم ابتغاء مرضات الله وتثبيتاً من أنفسهم كمثل جنة بربوة أصابها وابل فآتت أكلها ضعفين فإن لم يصبها وابل فطل والله بما تعملون بصير

- 266 Would any of you like to have a garden of palm trees and grapevines beneath which rivers flow, in which he has every kind of fruit, then old age strikes him while he has weak offspring, and a whirlwind with fire strikes it and it is burned? Thus Allah makes clear to you the verses so that you may reflect.

أيود أحدكم أن تكون له جنة من نخيل وأعناب تجري من تحتها الأنهار له فيها من كل الثمرات وأصابه الكبر وله ذرية ضعفاء فأصابها إعصار فيه نار فاحترقت كذلك يبين الله لكم الآيات لعلكم تتفكرون

- 267 O you who believe, spend from the good things which you have earned and from what We have produced for you from the earth. And do not aim toward the worthless of it to spend from it, while you would not take it yourselves except with closed eyes. And know that Allah is Free of need, Praiseworthy.

يا أيها الذين آمنوا أنفقوا من طيبات ما كسبتم وما أخرجنا لكم من الأرض ولا تيمموا الخبيث منه تنفقون ولستم بأخذيه إلا أن تغمضوا فيه واعلموا أن الله غني حميد

- 268 Shaytan threatens you with poverty and commands you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is All-Encompassing, Knowing.

الشیطان یعدکم الفقر ویأمرکم بالفحشاء والله یعدکم مغفرة منه وفضلا
والله واسع علیم

- 269 He gives wisdom to whom He wills, and whoever has been given wisdom has been given much good. And none remember except those of understanding.

یؤتی الحکمة من یشاء ومن یؤت الحکمة فقد أوتی خیرا کثیرا وما یدکر
إلا أولو الأبواب

- 270 And whatever you spend of expenditures or make of vows - indeed Allah knows it. And for the wrongdoers there are no helpers.

وما أنفقتم من نفقة أو نذرتم من نذر فإن الله یعلمه وما للظالمین من أنصار

- 271 If you reveal your charities, that is good. But if you conceal them and give them to the poor, that is better for you, and it will remove from you some of your misdeeds. And Allah is aware of what you do.

إن تبدوا الصدقات فنعما هی وإن تخفوها وتؤتوها الفقراء فهو خیر لکم
ویکفر عنکم من سیئاتکم والله بما تعملون خبیر

- 272 Their guidance is not upon you, but Allah guides whom He wills. And whatever good you spend is for yourselves. And you do not spend except seeking the face of Allah. And whatever good you spend will be fully repaid to you, and you will not be wronged.

لیس علیک هداهم ولكن الله یرهدی من یشاء وما تنفقوا من خیر
فلا أنفسکم وما تنفقون إلا ابتغاء وجه الله وما تنفقوا من خیر یوف إلیکم
وأنتم لا تظلمون

- 273 For the poor who have been restricted in the way of Allah, unable to move about in the land. The ignorant would think them self-sufficient because of their restraint. You recognize them by their mark - they do not ask people persistently. And whatever good you spend, indeed Allah is knowing of it.

للفقراء الذين أحصروا في سبيل الله لا يستطيعون ضربا في الأرض
يحسبهم الجاهل أغنياء من التعفف تعرفهم بسيماهم لا يسألون الناس
إلحافا وما تنفقوا من خير فإن الله به عليم

- 274 Those who spend their wealth by night and by day, secretly and publicly - they will have their reward with their Lord. And there will be no fear upon them, nor will they grieve.

الذين ينفقون أموالهم بالليل والنهار سرا وعلانية فلهم أجرهم عند ربهم
ولا خوف عليهم ولا هم يحزنون

- 275 Those who consume usury will not stand except as one stands whom Shaytan has struck with madness. That is because they said, "Trade is just like usury." But Allah has permitted trade and has forbidden usury. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to it - those are the companions of the Fire; they will abide therein eternally.

الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتخبطه الشيطان من
المس ذلك بأنهم قالوا إنما البيع مثل الربا وأحل الله البيع وحرم الربا
فمن جاءه موعظة من ربه فانتهى فله ما سلف وأمره إلى الله ومن عاد
فأولئك أصحاب النار هم فيها خالدون

- 276 Allah destroys usury and nourishes charity. And Allah does not love every sinful disbeliever.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

- 277 Indeed those who believe and do righteous deeds and establish Salat and give Zakat will have their reward with their Lord, and there will be no fear upon them, nor will they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

- 278 O you who believe, have Taqwa of Allah and give up what remains of usury, if you are believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

- 279 And if you do not, then be informed of a war from Allah and His messenger. But if you repent, you may have your principal - you do no wrong and you are not wronged.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تَبِيتُمْ فَلِكُمْ رِءُوسُ أَمْوَالِكُمْ لَا تَظْلَمُونَ وَلَا تُظْلَمُونَ

- 280 And if someone is in hardship, then postponement until ease. But to give in charity is better for you, if only you knew.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

- 281 And fear a Day in which you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

282 Verse 282

O you who believe, when you contract a debt for a specified term, write it down. And let a scribe write between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one who has the obligation dictate. And let him have Taqwa of Allah his Lord and not diminish anything from it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men, then a man and two women from those whose testimony you accept, so that if one of them errs, the other can remind her. And let not the witnesses refuse when they are called upon. And do not be weary of writing it, whether small or large, for its specified term. That is more just in the sight of Allah and more suitable as evidence and more likely to prevent doubt - unless it is an immediate transaction which you conduct among yourselves, then there is no blame upon you for not writing it. And take witnesses when you trade. And let no scribe be harmed and no witness. And if you do, then it is disobedience in you. And have Taqwa of Allah. And Allah teaches you. And Allah is knowing of all things.

يا أيها الذين آمنوا إذا تداينتم بدين إلى أجل مسمى فاكتبوه وليكتب بينكم كاتب بالعدل ولا يأب كاتب أن يكتب كما علمه الله فليكتب وليملل الذي عليه الحق وليتق الله ربه ولا يبخس منه شيئا فإن كان الذي عليه الحق سفيها أو ضعيفا أو لا يستطيع أن يمل هو فليملل وليه بالعدل واستشهدوا شهيدين من رجالكم فإن لم يكونا رجلين فرجل وامرأتان ممن ترضون من الشهداء أن تضل إحداهما فتذكر إحداهما الأخرى ولا يأب الشهداء إذا ما دعوا ولا تسأموا أن تكتبوه صغيرا أو كبيرا إلى أجله ذلكم أقسط عند الله وأقوم للشهادة وأدنى ألا ترتابوا إلا أن تكون تجارة حاضرة تديرونها بينكم فليس عليكم جناح ألا تكتبوها وأشهدوا إذا تبايعتم

ولا يضار كاتب ولا شهيد وإن تفعلوا فإنه فسوق بكم واتقوا الله ويعلمكم الله والله بكل شيء عليم

- 283 And if you are on a journey and cannot find a scribe, then a security held in hand. And if one of you entrusts another, then let the one who is entrusted discharge his trust, and let him have Taqwa of Allah his Lord. And do not conceal testimony. And whoever conceals it - his heart is indeed sinful. And Allah is knowing of what you do.

وإن كنتم على سفر ولم تجدوا كاتباً فرهان مقبوضة فإن أمن بعضكم بعضاً فليؤد الذي أؤتمن أمانته وليتق الله ربه ولا تكتموا الشهادة ومن يكتمها فإنه آثم قلبه والله بما تعملون عليم

- 284 To Allah belongs whatever is in the heavens and whatever is on the earth. And whether you reveal what is in yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah is capable of all things.

لله ما في السماوات وما في الأرض وإن تبدوا ما في أنفسكم أو تخفوه يحاسبكم به الله فيغفر لمن يشاء ويعذب من يشاء والله على كل شيء قدير

- 285 The Messenger has believed in what was revealed to him from his Lord, and the believers. All of them have believed in Allah and His angels and His books and His messengers, saying, "We make no distinction between any of His messengers." And they said, "We hear and we obey. Your forgiveness, our Lord, and to You is the destination."

آمن الرسول بما أنزل إليه من ربه والمؤمنون كل آمن بالله وملائكته وكتبه ورسله لا نفرق بين أحد من رسله وقالوا سمعنا وأطعنا غفرانك ربنا وإليك المصير

286

Allah does not burden a soul beyond its capacity. It will have what it has earned, and upon it is what it has earned. Our Lord, do not take us to account if we forget or make a mistake. Our Lord, do not lay upon us a burden like that which You laid upon those before us. Our Lord, do not burden us with what we have no ability to bear. And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the disbelieving people.

لا يكلف الله نفسا إلا وسعها لها ما كسبت وعليها ما اكتسبت ربنا لا
تؤاخذنا إن نسينا أو أخطأنا ربنا ولا تحمل علينا إصرا كما حملته على
الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنا به واعف عنا واغفر لنا
وارحمنا أنت مولانا فانصرنا على القوم الكافرين

آل عمران

Aal-i-Imran

“The Family of Imran”

200 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Alif Lam Mim.

...

الم

2 Allah - there is no god except Him, the Ever-Living, the Self-Sustaining.

...

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

3 He has sent down upon you the Book in truth, confirming what came before it. And He sent down the Tawrah and the Injil

...

نزل عليك الكتاب بالحق مصدقا لما بين يديه وأنزل التوراة والإنجيل

4 before, as guidance for the people. And He sent down the criterion. Indeed those who disbelieve in the verses of Allah will have a severe punishment. And Allah is Mighty, Owner of retribution.

...

من قبل هدى للناس وأنزل الفرقان إن الذين كفروا بآيات الله لهم عذاب شديد والله عزيز ذو انتقام

5 Indeed from Allah nothing is hidden in the earth nor in the heaven.

...

إن الله لا يخفى عليه شيء في الأرض ولا في السماء

- 6 He is the One who forms you in the wombs however He wills. There is no god except Him, the Mighty, the Wise.

هو الذي يصوركم في الأرحام كيف يشاء لا إله إلا هو العزيز الحكيم

- 7 He is the One who sent down upon you the Book; in it are precise verses - they are the foundation of the Book - and others are ambiguous. As for those in whose hearts is deviation, they follow what is ambiguous of it, seeking Fitna and seeking its interpretation. And no one knows its interpretation except Allah. And those firm in knowledge say, "We believe in it. All of it is from our Lord." And none remember except those of understanding.

هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب وأخر متشابهات فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم تأويله إلا الله والراسخون في العلم يقولون آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب

- 8 Our Lord, do not let our hearts deviate after You have guided us and grant us mercy from Yourself. Indeed You are the Bestower.

ربنا لا تزعج قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب

- 9 Our Lord, indeed You will gather the people for a Day about which there is no doubt. Indeed Allah does not fail in His promise.

ربنا إنك جامع الناس ليوم لا ريب فيه إن الله لا يخلف الميعاد

- 10 Indeed those who disbelieve - neither their wealth nor their children will avail them against Allah at all. And those are the fuel of the Fire.

إن الذين كفروا لن تغني عنهم أموالهم ولا أولادهم من الله شيئا وأولئك هم وقود النار

- 11 Like the way of the people of Fir'awn and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in punishment.

كذاب آل فرعون والذين من قبلهم كذبوا بآياتنا فأخذهم الله بذنوبهم
والله شديد العقاب

- 12 Say to those who disbelieve, "You will be overcome and gathered together to Jahannam - and wretched is the resting place."

قل للذين كفروا ستغلبون وتحشرون إلى جهنم وبئس المهاد

- 13 Already there has been for you a sign in the two groups that met - one group fighting in the way of Allah and another disbelieving. They saw them as twice their number by sight. And Allah supports with His aid whom He wills. Indeed in that is a lesson for those of insight.

قد كان لكم آية في فتنتين التقتا فئة تقاتل في سبيل الله وأخرى كافرة
يرونهم مثلهم رأي العين والله يؤيد بنصره من يشاء إن في ذلك لعبرة
لأولي الأبصار

- 14 Beautified for people is the love of what they desire - of women and children and heaped-up sums of gold and silver and fine horses and cattle and tilled land. That is the enjoyment of the life of this world, but Allah has with Him the best return.

زين للناس حب الشهوات من النساء والبنين والقناطير المقنطرة من
الذهب والفضة والخيول المسومة والأنعام والحرث ذلك متاع الحياة الدنيا
والله عنده حسن المآب

- 15 Say, "Shall I inform you of something better than that? For those who have Taqwa are gardens with their Lord beneath which rivers flow, where they will abide eternally, and purified spouses and approval from Allah. And Allah is seeing of the servants."

قل أونبئكم بخير من ذلكم للذين اتقوا عند ربهم جنات تجري من تحتها الأنهار خالدين فيها وأزواج مطهرة ورضوان من الله والله بصير بالعباد

- 16 Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."

الذين يقولون ربنا إنا آمنا فاغفر لنا ذنوبنا وقنا عذاب النار

- 17 The patient, the truthful, the devoutly obedient, those who spend, and those who seek forgiveness before dawn.

الصابرين والصادقين والقانتين والمنفقين والمستغفرين بالأسحار

- 18 Allah witnesses that there is no god except Him, and the angels and those of knowledge - maintaining justice. There is no god except Him, the Mighty, the Wise.

شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائماً بالقسط لا إله إلا هو العزيز الحكيم

- 19 Indeed the religion in the sight of Allah is submission. And those who were given the Book did not differ except after knowledge had come to them, out of jealous rivalry among themselves. And whoever disbelieves in the verses of Allah - then indeed Allah is swift in account.

إن الدين عند الله الإسلام وما اختلف الذين أوتوا الكتاب إلا من بعد ما جاءهم العلم بغيا بينهم ومن يكفر بآيات الله فإن الله سريع الحساب

- 20 So if they argue with you, say, "I have submitted my face to Allah, and so have those who follow me." And say to those who were given the Book and to the unlearned, "Have you submitted?" And if they submit, they are rightly guided. But if they turn away, then upon you is only the conveyance. And Allah is seeing of the servants.

فإن حاجوك فقل أسلمت وجهي لله ومن اتبعن وقل للذين أوتوا الكتاب
والأمة أسلمتم فإن أسلموا فقد اهتدوا وإن تولوا فإنما عليك البلاغ
والله بصير بالعباد

- 21 Indeed those who disbelieve in the verses of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.

إن الذين يكفرون بآيات الله ويقتلون النبيين بغير حق ويقتلون الذين
يأمرون بالقسط من الناس فبشرهم بعذاب أليم

- 22 Those are the ones whose deeds have become worthless in this world and the Akhira, and they will have no helpers.

أولئك الذين حبطت أعمالهم في الدنيا والآخرة وما لهم من ناصرين

- 23 Have you not seen those who were given a portion of the Book, being invited to the Book of Allah that it may judge between them, then a group of them turns away and they are refusing?

ألم تر إلى الذين أوتوا نصيبا من الكتاب يدعون إلى كتاب الله ليحكم بينهم
ثم يتولى فريق منهم وهم معرضون

- 24 That is because they said, “The Fire will never touch us except for a few days.” And what they used to fabricate has deluded them in their religion.

ذلك بأنهم قالوا لن تمسنا النار إلا أياما معدودات وغرهم في دينهم ما كانوا يفترون

- 25 So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be fully compensated for what it earned, and they will not be wronged.

فكيف إذا جمعناهم ليوم لا ريب فيه ووفيت كل نفس ما كسبت وهم لا يظلمون

- 26 Say, “O Allah, Owner of sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is all good. Indeed You are capable of all things.”

قل اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير إنك على كل شيء قدير

- 27 You cause the night to enter the day, and You cause the day to enter the night. And You bring the living out of the dead, and You bring the dead out of the living. And You provide for whom You will without account.

تولج الليل في النهار وتولج النهار في الليل وتخرج الحي من الميت وتخرج الميت من الحي وترزق من تشاء بغير حساب

- 28 Let not the believers take the disbelievers as allies rather than the believers. And whoever does that has no connection to Allah, except that you protect yourselves against them as a precaution. And Allah warns you of Himself, and to Allah is the destination.

لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين ومن يفعل ذلك فليس من الله في شيء إلا أن تتقوا منهم تقاة ويحذركم الله نفسه وإلى الله المصير

- 29 Say, "Whether you conceal what is in your chests or reveal it, Allah knows it. And He knows what is in the heavens and what is on the earth. And Allah is capable of all things."

قل إن تخفوا ما في صدوركم أو تبدوه يعلمه الله ويعلم ما في السماوات وما في الأرض والله على كل شيء قدير

- 30 The Day every soul will find what it has done of good brought forth, and what it has done of evil - it will wish that between it and that evil was a great distance. And Allah warns you of Himself. And Allah is compassionate to the servants.

يوم تجد كل نفس ما عملت من خير محضاً وما عملت من سوء تود لو أن بينها وبينه أمداً بعيداً ويحذركم الله نفسه والله رءوف بالعباد

- 31 Say, "If you love Allah, then follow me. Allah will love you and forgive you your sins. And Allah is Forgiving, Merciful."

قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم

- 32 Say, "Obey Allah and the Messenger." But if they turn away - then indeed Allah does not love the disbelievers.

قل أطيعوا الله والرسول فإن تولوا فإن الله لا يحب الكافرين

- 33 Indeed Allah chose Adam and Nuh and the family of Ibrahim and the family of Imran over the worlds -

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين

- 34 descendants, some of them from others. And Allah is Hearing, Knowing.

ذرية بعضها من بعض والله سميع عليم

- 35 When the wife of Imran said, “My Lord, indeed I have pledged to You what is in my womb, devoted, so accept it from me. Indeed You are the Hearing, the Knowing.”

إذ قالت امرأت عمران رب إني نذرت لك ما في بطني محررا فتقبل مني إنك أنت السميع العليم

- 36 But when she delivered her, she said, “My Lord, I have delivered a female” - and Allah was most knowing of what she delivered - “and the male is not like the female. And I have named her Maryam, and I seek refuge in You for her and her descendants from Shaytan the expelled.”

فلما وضعها قالت رب إني وضعتها أنثى والله أعلم بما وضعت وليس الذكر كالأنثى وإني سميتها مريم وإني أعيدها بك وذريتها من الشيطان الرجيم

- 37 So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zakariyya. Every time Zakariyya entered upon her in the prayer chamber, he found provision with her. He said, “O Maryam, from where is this for you?” She said, “It is from Allah. Indeed Allah provides for whom He wills without account.”

فتقبلها ربها بقبول حسن وأنبتها نباتا حسنا وكفلها زكريا كلما دخل عليها زكريا المحراب وجد عندها رزقا قال يا مريم أنى لك هذا قالت هو من عند الله إن الله يرزق من يشاء بغير حساب

- 38 At that, Zakariyya called upon his Lord, saying, “My Lord, grant me from Yourself good offspring. Indeed You are the hearer of supplication.”

هنالك دعا زكريا ربه قال رب هب لي من لدنك ذرية طيبة إنك سميع
الدعاء

- 39 So the angels called him while he was standing in prayer in the chamber, “Indeed Allah gives you good tidings of Yahya, confirming a word from Allah and a master and chaste and a prophet from among the righteous.”

فنادته الملائكة وهو قائم يصلي في المحراب أن الله يبشرك بيحيى مصدقا
بكلمة من الله وسيدا وحصورا ونبيا من الصالحين

- 40 He said, “My Lord, how will I have a boy when old age has reached me and my wife is barren?” He said, “Thus does Allah do what He wills.”

قال رب أنى يكون لي غلام وقد بلغني الكبر وامرأتي عاقر قال كذلك
الله يفعل ما يشاء

- 41 He said, “My Lord, make for me a sign.” He said, “Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and glorify Him in the evening and the morning.”

قال رب اجعل لي آية قال آيتك ألا تكلم الناس ثلاثة أيام إلا رمزا
واذكرك ربك كثيرا وسبح بالعشي والإبكار

- 42 And when the angels said, “O Maryam, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.”

وإذ قالت الملائكة يا مريم إن الله اصطفاك وطهرك واصطفاك على نساء
العالمين

- 43 “O Maryam, be devoutly obedient to your Lord and prostrate and bow with those who bow.”

يا مريم اقنتي لربك واسجدي واركعي مع الراكعين

- 44 That is from the news of the unseen which We reveal to you. And you were not with them when they cast their pens as to which of them should be responsible for Maryam, nor were you with them when they disputed.

ذلك من أنباء الغيب نوحيه إليك وما كنت لديهم إذ يلقون أقلامهم أيهم يكفل مريم وما كنت لديهم إذ يختصمون

- 45 When the angels said, “O Maryam, indeed Allah gives you good tidings of a word from Him, whose name is the Messiah, Isa, the son of Maryam - distinguished in this world and the Akhira and among those brought near.”

إذ قالت الملائكة يا مريم إن الله يبشرك بكلمة منه اسمه المسيح عيسى ابن مريم وجيها في الدنيا والآخرة ومن المقربين

- 46 “He will speak to the people in the cradle and in maturity and will be of the righteous.”

ويكلم الناس في المهد وكهلا ومن الصالحين

- 47 She said, “My Lord, how will I have a child when no man has touched me?” He said, “Thus does Allah create what He wills. When He decrees a matter, He only says to it, ‘Be,’ and it is.”

قالت رب أنى يكون لي ولد ولم يمسنني بشر قال كذلك الله يخلق ما يشاء إذا قضى أمرا فإنما يقول له كن فيكون

- 48 And He will teach him the Book and wisdom and the Tawrah and the Injil.

ويعلمه الكتاب والحكمة والتوراة والإنجيل

- 49 And a messenger to the Children of Israel, saying, "Indeed I have come to you with a sign from your Lord: I design for you from clay the form of a bird, then I breathe into it and it becomes a bird by the permission of Allah. And I cure the blind and the leper, and I give life to the dead by the permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers."

ورسولا إلى بني إسرائيل أني قد جئتكم بآية من ربكم أني أخلق لكم من الطين كهيئة الطير فأنفخ فيه فيكون طيرا بإذن الله وأبرئ الأكمه والأبرص وأحيي الموتى بإذن الله وأنبئكم بما تأكلون وما تدخرون في بيوتكم إن في ذلك لآية لكم إن كنتم مؤمنين

- 50 "And I have come confirming what was before me of the Tawrah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so have Taqwa of Allah and obey me."

ومصدقا لما بين يدي من التوراة ولأحل لكم بعض الذي حرم عليكم وجئتكم بآية من ربكم فاتقوا الله وأطيعون

- 51 "Indeed Allah is my Lord and your Lord, so worship Him. That is a straight path."

إن الله ربي وربكم فاعبدوه هذا صراط مستقيم

- 52 But when Isa felt disbelief from them, he said, “Who are my helpers for Allah?” The disciples said, “We are helpers of Allah. We have believed in Allah and bear witness that we are in submission.”

فلما أحس عيسى منهم الكفر قال من أنصاري إلى الله قال الحواريون
نحن أنصار الله آمنا بالله واشهد بأنا مسلمون

- 53 “Our Lord, we have believed in what You revealed and have followed the messenger, so register us among the witnesses.”

ربنا آمنا بما أنزلت واتبعنا الرسول فاكتبنا مع الشاهدين

- 54 And they planned, and Allah planned. And Allah is the best of planners.

ومكروا ومكر الله والله خير الماكرين

- 55 When Allah said, “O Isa, indeed I will take you and raise you to Myself and purify you from those who disbelieved and make those who follow you superior to those who disbelieved until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.”

إذ قال الله يا عيسى إني متوفيك ورافعك إلي ومطهرك من الذين كفروا
وجاعل الذين اتبعوك فوق الذين كفروا إلى يوم القيامة ثم إلي مرجعكم
فأحكم بينكم فيما كنتم فيه تختلفون

- 56 “As for those who disbelieved, I will punish them with a severe punishment in this world and the Akhira, and they will have no helpers.”

فأما الذين كفروا فأعذبهم عذابا شديدا في الدنيا والآخرة وما لهم من
ناصرين

- 57 “But as for those who believed and did righteous deeds, He will give them their rewards in full. And Allah does not love the wrongdoers.”

وأما الذين آمنوا و عملوا الصالحات فيوفيههم أجورهم والله لا يحب الظالمين

- 58 That is what We recite to you of the verses and the wise reminder.

ذلك نتلوه عليك من الآيات والذكر الحكيم

- 59 Indeed the example of Isa in the sight of Allah is like the example of Adam. He created him from dust, then He said to him, “Be,” and he was.

إن مثل عيسى عند الله كمثل آدم خلقه من تراب ثم قال له كن فيكون

- 60 The truth is from your Lord, so do not be among those who doubt.

الحق من ربك فلا تكن من الممترين

- 61 Then whoever argues with you about it after the knowledge that has come to you - say, “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us sincerely supplicate and invoke the curse of Allah upon the liars.”

فمن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنت الله على الكاذبين

- 62 Indeed this is the true narration. And there is no god except Allah. And indeed Allah is the Mighty, the Wise.

إن هذا هو القصص الحق وما من إله إلا الله وإن الله هو العزيز الحكيم

- 63 But if they turn away - then indeed Allah is knowing of the corrupters.

فإن تولوا فإن الله عليم بالمفسدين

- 64 Say, "O People of the Book, come to a word that is common between us and you - that we worship none but Allah and associate nothing with Him and that none of us takes others as lords besides Allah." But if they turn away, then say, "Bear witness that we are in submission."

قل يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون

- 65 O People of the Book, why do you argue about Ibrahim when the Tawrah and the Injil were not revealed until after him? Then will you not reason?

يا أهل الكتاب لم تحاجون في إبراهيم وما أنزلت التوراة والإنجيل إلا من بعده أفلا تعقلون

- 66 Here you are - those who have argued about that of which you have some knowledge. But why do you argue about that of which you have no knowledge? And Allah knows and you do not know.

ها أنتم هؤلاء حاججتم فيما لكم به علم فلم تحاجون فيما ليس لكم به علم والله يعلم وأنتم لا تعلمون

- 67 Ibrahim was neither a Jew nor a Christian, but he was one inclining toward truth, in submission, and he was not of the polytheists.

ما كان إبراهيم يهودياً ولا نصرانياً ولكن كان حنيفاً مسلماً وما كان من المشركين

- 68 Indeed the most worthy of Ibrahim among the people are those who followed him and this prophet and those who believe. And Allah is the ally of the believers.

إن أولى الناس بإبراهيم للذين اتبعوه وهذا النبي والذين آمنوا والله ولي المؤمنين

- 69 A group of the People of the Book wished they could mislead you. But they mislead none but themselves, and they do not perceive.

ودت طائفة من أهل الكتاب لو يضلونكم وما يضلون إلا أنفسهم وما يشعرون

- 70 O People of the Book, why do you disbelieve in the verses of Allah while you witness?

يا أهل الكتاب لم تكفرون بآيات الله وأنتم تشهدون

- 71 O People of the Book, why do you mix the truth with falsehood and conceal the truth while you know?

يا أهل الكتاب لم تلبسون الحق بالباطل وتكتمون الحق وأنتم تعلمون

- 72 And a group of the People of the Book said, "Believe in what was revealed to the believers at the beginning of the day and reject it at its end, so that they might turn back."

وقالت طائفة من أهل الكتاب آمنوا بالذي أنزل على الذين آمنوا وجه النهار واكفروا آخره لعلهم يرجعون

- 73 “And do not trust except one who follows your religion.” Say, “Indeed the guidance is the guidance of Allah.” That anyone be given the like of what you were given, or that they would argue with you before your Lord? Say, “Indeed bounty is in the hand of Allah. He gives it to whom He wills. And Allah is All-Encompassing, Knowing.”

ولا تؤمنوا إلا لمن تبع دينكم قل إن الهدى هدى الله أن يوتي أحد مثل ما أوتيتم أو يحاجوكم عند ربكم قل إن الفضل بيد الله يؤتية من يشاء والله واسع عليم

- 74 He selects for His mercy whom He wills. And Allah is the possessor of great bounty.

يختص برحمته من يشاء والله ذو الفضل العظيم

- 75 And among the People of the Book is he who, if you entrust him with a great amount, will return it to you. And among them is he who, if you entrust him with a single coin, will not return it to you unless you keep standing over him. That is because they said, “There is no blame upon us concerning the unlearned.” And they speak a lie against Allah while they know.

ومن أهل الكتاب من إن تأمنه بقنطار يؤده إليك ومنهم من إن تأمنه بدينار لا يؤده إليك إلا ما دمت عليه قائماً ذلك بأنهم قالوا ليس علينا في الأميين سبيل ويقولون على الله الكذب وهم يعلمون

- 76 But yes, whoever fulfills his commitment and has Taqwa - then indeed Allah loves those who have Taqwa.

بلى من أوفى بعهده وأتقى فإن الله يحب المتقين

- 77 Indeed those who exchange the covenant of Allah and their oaths for a small price will have no share in the Akhira, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي
الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ

- 78 And indeed among them is a group who distort the Book with their tongues so you may think it is from the Book, but it is not from the Book. And they say, "It is from Allah," but it is not from Allah. And they speak a lie against Allah while they know.

وَإِنْ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ
الْكَذِبَ وَهُمْ يَعْلَمُونَ

- 79 It is not for a human that Allah should give him the Book and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah." But rather, "Be people of the Lord, because of what you have been teaching of the Book and because of what you have been studying."

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا
عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا
كُنْتُمْ تَدْرُسُونَ

- 80 Nor could he order you to take the angels and the prophets as lords. Would he order you to disbelief after you had been in submission?

ولا يأمركم أن تتخذوا الملائكة والنبيين أربابا أيأمركم بالكفر بعد إذ أنتم مسلمون

- 81 And when Allah took the covenant of the prophets: "Whatever I give you of the Book and wisdom and then there comes to you a messenger confirming what is with you, you must believe in him and support him." He said, "Have you acknowledged and taken upon yourselves My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

وإذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه قال أقررتم وأخذتم على ذلكم إصري قالوا أقررنا قال فاشهدوا وأنا معكم من الشاهدين

- 82 And whoever turns away after that - those are the defiantly disobedient.

فمن تولى بعد ذلك فأولئك هم الفاسقون

- 83 So is it other than the religion of Allah they desire, while to Him has submitted whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned?

أفغير دين الله يبغون وله أسلم من في السماوات والأرض طوعا وكرها وإليه يرجعون

- 84 Say, "We have believed in Allah and in what was revealed to us and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and in what was given to Musa and Isa and the prophets from their Lord. We make no distinction between any of them, and we are in submission to Him."

قل آمننا بالله وما أنزل علينا وما أنزل على إبراهيم وإسماعيل وإسحاق
ويعقوب والأسباط وما أوتي موسى وعيسى والنبيون من ربهم لا نفرق
بين أحد منهم ونحن له مسلمون

- 85 And whoever seeks a religion other than submission, it will never be accepted from him, and he in the Akhira will be among the losers.

ومن يبتغ غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين

- 86 How shall Allah guide a people who disbelieved after their belief and after they had witnessed that the Messenger is true and after clear proofs had come to them? And Allah does not guide the wrongdoing people.

كيف يهدي الله قوما كفروا بعد إيمانهم وشهدوا أن الرسول حق وجاءهم
البيانات والله لا يهدي القوم الظالمين

- 87 Those - their recompense is that upon them is the curse of Allah and the angels and all the people together.

أولئك جزاؤهم أن عليهم لعنة الله والملائكة والناس أجمعين

- 88 Abiding therein eternally. The punishment will not be lightened for them, nor will they be given respite.

خالدين فيها لا يخفف عنهم العذاب ولا هم ينظرون

- 89 Except those who repent after that and correct themselves - then indeed Allah is Forgiving, Merciful.

إلا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور رحيم

- 90 Indeed those who disbelieve after their belief and then increase in disbelief - their repentance will never be accepted, and those are the ones astray.

إن الذين كفروا بعد إيمانهم ثم ازدادوا كفرا لن تقبل توبتهم وأولئك هم الضالون

- 91 Indeed those who disbelieve and die while they are disbelievers - never would the earth full of gold be accepted from any one of them if he would offer it as ransom. Those will have a painful punishment, and they will have no helpers.

إن الذين كفروا وماتوا وهم كفار فلن يقبل من أحدهم ملء الأرض ذهبا ولو افتدى به أولئك لهم عذاب أليم وما لهم من ناصرين

- 92 You will never attain righteousness until you spend from what you love. And whatever you spend - indeed Allah is knowing of it.

لن تنالوا البر حتى تنفقوا مما تحبون وما تنفقوا من شيء فإن الله به عليم

- 93 All food was lawful to the Children of Israel except what Israel made unlawful to himself before the Tawrah was revealed. Say, "Bring the Tawrah and recite it, if you are truthful."

كل الطعام كان حلا لبني إسرائيل إلا ما حرم إسرائيل على نفسه من قبل أن تنزل التوراة قل فأتوا بالتوراة فاتلوها إن كنتم صادقين

- 94 So whoever fabricates a lie against Allah after that - those are the wrongdoers.

فمن افترى على الله الكذب من بعد ذلك فأولئك هم الظالمون

- 95 Say, "Allah has spoken the truth, so follow the religion of Ibrahim, inclining toward truth. And he was not of the polytheists."

قل صدق الله فاتبعوا ملة إبراهيم حنيفا وما كان من المشركين

- 96 Indeed the first house established for the people was that at Bakkah - blessed and a guidance for the worlds.

إن أول بيت وضع للناس للذي ببكة مباركاً وهدى للعالمين

- 97 In it are clear signs and the standing place of Ibrahim. And whoever enters it shall be safe. And upon the people is the Hajj to the House, for whoever is able to find a way there. And whoever disbelieves - then indeed Allah is free from need of the worlds.

فيه آيات بينات مقام إبراهيم ومن دخله كان آمناً ولله على الناس حج البيت من استطاع إليه سبيلاً ومن كفر فإن الله غني عن العالمين

- 98 Say, "O People of the Book, why do you disbelieve in the verses of Allah, while Allah is witness over what you do?"

قل يا أهل الكتاب لم تكفرون بآيات الله والله شهيد على ما تعملون

- 99 Say, "O People of the Book, why do you turn away from the way of Allah those who believe, trying to make it seem deviant, while you are witnesses? And Allah is not unaware of what you do."

قل يا أهل الكتاب لم تصدون عن سبيل الله من آمن تبغونها عوجاً وأنتم شهداء وما الله بغافل عما تعملون

- 100 O you who believe, if you obey a group of those who were given the Book, they would turn you back after your belief to being disbelievers.

يا أيها الذين آمنوا إن تطيعوا فريقاً من الذين أوتوا الكتاب يردوكم بعد إيمانكم كافرين

- 101 And how could you disbelieve while the verses of Allah are being recited to you and among you is His Messenger? And whoever holds firmly to Allah has been guided to a straight path.

وكيف تكفرون وأنتم تتلى عليكم آيات الله وفيكم رسوله ومن يعتصم بالله فقد هدي إلى صراط مستقيم

- 102 O you who believe, have Taqwa of Allah as He deserves to be feared and do not die except as those in submission.

يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون

- 103 And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus Allah makes clear to you His verses so that you may be guided.

واعتصموا بحبل الله جميعا ولا تفرقوا واذكروا نعمت الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم بنعمته إخوانا وكنتم على شفا حفرة من النار فأنقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون

- 104 And let there be among you a community inviting to good, enjoining what is right and forbidding what is wrong. And those are the successful.

ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر وأولئك هم المفلحون

- 105 And do not be like those who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات وأولئك لهم عذاب عظيم

- 106 On the Day when some faces will turn white and some faces will turn black. As for those whose faces turn black - "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."

يوم تبيض وجوه وتسود وجوه فأما الذين اسودت وجوههم أكفرتكم بعد إيمانكم فذوقوا العذاب بما كنتم تكفرون

- 107 But as for those whose faces turn white - they will be in the mercy of Allah; they will abide therein eternally.

وأما الذين ابيضت وجوههم ففي رحمة الله هم فيها خالدون

- 108 These are the verses of Allah. We recite them to you in truth. And Allah wants no injustice for the worlds.

تلك آيات الله نتلوها عليك بالحق وما الله يريد ظلماً للعالمين

- 109 And to Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah all matters are returned.

ولله ما في السماوات وما في الأرض وإلى الله ترجع الأمور

- 110 You are the best community raised up for the people. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Book had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر
وتؤمنون بالله ولو آمن أهل الكتاب لكان خيرا لهم منهم المؤمنون
وأكثرهم الفاسقون

- 111 They will not harm you except for a slight annoyance. And if they fight you, they will turn their backs to you, then they will not be helped.

لن يضروكم إلا أذى وإن يقاتلوكم يولوكم الأدبار ثم لا ينصرون

- 112 They have been struck with humiliation wherever they are found, except for a covenant from Allah and a covenant from the people. And they have drawn upon themselves anger from Allah and have been struck with poverty. That is because they used to disbelieve in the verses of Allah and kill the prophets without right. That is because they disobeyed and used to transgress.

ضربت عليهم الذلة أين ما تقفوا إلا بحبل من الله وحبل من الناس وباءوا
بغضب من الله وضربت عليهم المسكنة ذلك بأنهم كانوا يكفرون بآيات
الله ويقتلون الأنبياء بغير حق ذلك بما عصوا وكانوا يعتدون

- 113 They are not all the same. Among the People of the Book is an upright community, reciting the verses of Allah during the periods of the night and prostrating.

ليسوا سواء من أهل الكتاب أمة قائمة يتلون آيات الله آناء الليل وهم
يسجدون

- 114 They believe in Allah and the Last Day and enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.

يؤمنون بالله واليوم الآخر ويأمرون بالمعروف وينهون عن المنكر ويسارعون
في الخيرات وأولئك من الصالحين

- 115 And whatever good they do - they will never be denied it. And Allah is knowing of those who have Taqwa.

وما يفعلوا من خير فلن يكفروه والله عليم بالمتقين

- 116 Indeed those who disbelieve - never will their wealth or their children avail them against Allah at all. And those are the companions of the Fire; they will abide therein eternally.

إن الذين كفروا لن تغني عنهم أموالهم ولا أولادهم من الله شيئاً وأولئك
أصحاب النار هم فيها خالدون

- 117 The example of what they spend in this life of the world is like the example of a wind containing frost which strikes the harvest of a people who have wronged themselves and destroys it. And Allah has not wronged them, but they wrong themselves.

مثل ما ينفقون في هذه الحياة الدنيا كمثل ريح فيها صر أصابت حرث قوم
ظلموا أنفسهم فأهلكته وما ظلمهم الله ولكن أنفسهم يظلمون

- 118 O you who believe, do not take as close allies those other than yourselves, for they will not spare you any ruin. They wish you distress. Hatred has already appeared from their mouths, and what their chests conceal is greater. We have made clear to you the signs, if you will use reason.

يا أيها الذين آمنوا لا تتخذوا بطانة من دونكم لا يألونكم خبالا ودوا ما عنتم
قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر قد بينا لكم
الآيات إن كنتم تعقلون

- 119 Here you are loving them but they are not loving you, while you believe in all of the Book. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage." Indeed Allah is knowing of what is in the chests.

ها أنتم أولاء تحبونهم ولا يحبونكم وتؤمنون بالكتاب كله وإذا لقوكم قالوا
آمنا وإذا خلوا عضوا عليكم الأنامل من الغيظ قل موتوا بغيظكم إن الله
عليم بذات الصدور

- 120 If good touches you, it distresses them. But if harm strikes you, they rejoice at it. And if you are patient and have Taqwa, their plot will not harm you at all. Indeed Allah encompasses what they do.

إن تمسكم حسنة تسوهم وإن تصبكم سيئة يفرحوا بها وإن تصبروا وتتقوا
لا يضركم كيدهم شيئا إن الله بما يعملون محيط

- 121 And when you left your family in the morning to position the believers at their posts for the battle - and Allah is Hearing, Knowing.

وإذ غدوت من أهلك تبوئ المؤمنين مقاعد للقتال والله سميع عليم

- 122 When two groups among you were about to lose courage, but Allah was their ally. And upon Allah the believers should rely.

إذ همت طائفتان منكم أن تفشلا والله وليهما وعلى الله فليتوكل المؤمنون

- 123 And already Allah had given you victory at Badr while you were few. So have Taqwa of Allah so that you may be grateful.

ولقد نصركم الله بيدر وأنتم أذلة فاتقوا الله لعلمكم تشكرون

- 124 When you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?"

إذ تقول للمؤمنين ألن يكفيكم أن يمدكم ربكم بثلاثة آلاف من الملائكة منزلين

- 125 Yes, if you are patient and have Taqwa and they come upon you suddenly, your Lord will reinforce you with five thousand angels having marks of distinction.

بلى إن تصبروا وتتقوا ويأتوكم من فورهم هذا يمددكم ربكم بخمسة آلاف من الملائكة مسومين

- 126 And Allah did not make it except as good tidings for you and to reassure your hearts. And victory is only from Allah, the Mighty, the Wise.

وما جعله الله إلا بشرى لكم ولتطمئن قلوبكم به وما النصر إلا من عند الله العزيز الحكيم

- 127 That He might cut off a section of those who disbelieved or suppress them so that they turn back disappointed.

ليقطع طرفا من الذين كفروا أو يكبتهم فينقلبوا خائبين

- 128 Not for you is the decision - whether He turns in mercy to them or punishes them, for indeed they are wrongdoers.

ليس لك من الأمر شيء أو يتوب عليهم أو يعذبهم فإنهم ظالمون

- 129 And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving, Merciful.

ولله ما في السماوات وما في الأرض يغفر لمن يشاء ويعذب من يشاء
والله غفور رحيم

- 130 O you who believe, do not consume usury, doubled and multiplied. And have Taqwa of Allah so that you may be successful.

يا أيها الذين آمنوا لا تأكلوا الربا أضعافا مضاعفة واتقوا الله لعلكم تفلحون

- 131 And fear the Fire which has been prepared for the disbelievers.

واتقوا النار التي أعدت للكافرين

- 132 And obey Allah and the Messenger so that you may receive mercy.

وأطيعوا الله والرسول لعلكم ترحمون

- 133 And hasten to forgiveness from your Lord and a garden as wide as the heavens and the earth, prepared for those who have Taqwa.

وسارعوا إلى مغفرة من ربكم وجنة عرضها السماوات والأرض أعدت للمتقين

- 134 Those who spend in times of ease and hardship and who restrain anger and who pardon the people - and Allah loves those who do good.

الذين ينفقون في السراء والضراء والكاظمين الغيظ والعافين عن الناس
والله يحب المحسنين

- 135 And those who, when they commit an immorality or wrong themselves, remember Allah and ask forgiveness for their sins - and who can forgive sins except Allah? - and do not persist in what they have done while they know.

والذين إذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم
ومن يغفر الذنوب إلا الله ولم يصروا على ما فعلوا وهم يعلمون

- 136 Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow, to abide therein eternally. And excellent is the reward of the workers.

أولئك جزاؤهم مغفرة من ربهم وجنت تجري من تحتها الأنهار خالدين
فيها ونعم أجر العاملين

- 137 There have passed before you ways of life, so travel through the earth and observe how was the end of those who denied.

قد خلت من قبلكم سنن فسيروا في الأرض فانظروا كيف كان عاقبة
المكذبين

- 138 This is a clear statement for the people and a guidance and instruction for those who have Taqwa.

هذا بيان للناس وهدى وموعظة للمتقين

- 139 And do not weaken and do not grieve, and you will be superior if you are believers.

ولا تهنوا ولا تحزنوا وأنتم الأعلون إن كنتم مؤمنين

- 140 If a wound has touched you, a similar wound has already touched the other people. And these days We alternate among the people, so that Allah may know those who believe and take from among you witnesses - and Allah does not love the wrongdoers -

إن يمسسكم قرح فقد مس القوم قرح مثله وتلك الأيام نداؤها بين الناس
وليعلم الله الذين آمنوا ويتخذ منكم شهداء والله لا يحب الظالمين

- 141 And that Allah may purify those who believe and destroy the disbelievers.

وليمحص الله الذين آمنوا ويمحق الكافرين

- 142 Or do you think you will enter Jannah while Allah has not yet made evident which of you strive and made evident those who are patient?

أم حسبتم أن تدخلوا الجنة ولما يعلم الله الذين جاهدوا منكم ويعلم الصابرين

- 143 And you had certainly wished for death before you met it, and you have now seen it while you were looking on.

ولقد كنتم تمنون الموت من قبل أن تلقوه فقد رأيتموه وأنتم تنظرون

- 144 And Muhammad is not but a messenger. Messengers have passed before him. So if he was to die or be killed, would you turn back on your heels? And whoever turns back on his heels will never harm Allah at all. And Allah will reward those who are grateful.

وما محمد إلا رسول قد خلت من قبله الرسل أفإن مات أو قتل انقلبتم
على أعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئا وسيجزي الله
الشاكرين

- 145 And it is not for a soul to die except by the permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him of it. And whoever desires the reward of the Akhira - We will give him of it. And We will reward those who are grateful.

وما كان لنفس أن تموت إلا بإذن الله كتابا مؤجلا ومن يرد ثواب الدنيا نؤته منها ومن يرد ثواب الآخرة نؤته منها وسنجزي الشاكرين

- 146 And how many a prophet fought alongside whom were many devoted men. They did not weaken for what afflicted them in the way of Allah, nor did they weaken, nor did they give in. And Allah loves those who are patient.

وكأين من نبي قاتل معه ربيون كثير فما وهنوا لما أصابهم في سبيل الله وما ضعفوا وما استكانوا والله يحب الصابرين

- 147 And their words were none but that they said, "Our Lord, forgive us our sins and our excess in our affairs and make firm our feet and give us victory over the disbelieving people."

وما كان قولهم إلا أن قالوا ربنا اغفر لنا ذنوبنا وإسرافنا في أمرنا وثبت أقدامنا وانصرنا على القوم الكافرين

- 148 So Allah gave them the reward of this world and the good reward of the Akhira. And Allah loves those who do good.

فآتاهم الله ثواب الدنيا وحسن ثواب الآخرة والله يحب المحسنين

- 149 O you who believe, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers.

يا أيها الذين آمنوا إن تطيعوا الذين كفروا يردوكم على أعقابكم فتنقلبوا خاسرين

150 Rather, Allah is your protector, and He is the best of helpers.

بل الله مولاكم وهو خير الناصرين

151 We will cast terror into the hearts of those who disbelieve because they associated with Allah that for which He sent down no authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.

سنلقي في قلوب الذين كفروا الرعب بما أشركوا بالله ما لم ينزل به سلطانا
ومأواهم النار وبئس مَثْوَى الظالمين

152 And Allah had certainly fulfilled His promise to you when you were killing them by His permission, until you lost courage and fell into dispute about the order and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Akhira. Then He turned you away from them to test you. And He has already forgiven you. And Allah is full of bounty upon the believers.

ولقد صدقكم الله وعده إذ تحسونهم بإذنه حتى إذا فشلتم وتنازعتم في
الأمر وعصيتهم من بعد ما أراكم ما تحبون منكم من يريد الدنيا ومنكم من
يريد الآخرة ثم صرفكم عنهم ليبتليكم ولقد عفا عنكم والله ذو فضل على
المؤمنين

153 When you were climbing and not looking back at anyone while the Messenger was calling you from behind. So He repaid you with grief upon grief so you would not grieve over what had escaped you or what had struck you. And Allah is aware of what you do.

إذ تصعدون ولا تلوون على أحد والرسول يدعوكم في أخراكم فأثابكم غمما
بغم لكيلا تحزنوا على ما فاتكم ولا ما أصابكم والله خبير بما تعملون

154

Then after the grief, He sent down upon you security - drowsiness overcoming a group of you, while another group worried about themselves, thinking of Allah other than the truth - the thought of ignorance. They said, "Is there anything for us in this matter?" Say, "Indeed the matter belongs entirely to Allah." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, we would not have been killed here." Say, "Even if you had been in your houses, those decreed to be killed would have come out to their death beds." And so that Allah might test what is in your chests and purify what is in your hearts. And Allah is knowing of what is in the chests.

ثم أنزل عليكم من بعد الغم أمانة نعاسا يغشى طائفة منكم وطائفة قد أهمتهم أنفسهم يظنون بالله غير الحق ظن الجاهلية يقولون هل لنا من الأمر من شيء قل إن الأمر كله لله يخفون في أنفسهم ما لا يبدون لك يقولون لو كان لنا من الأمر شيء ما قتلنا هاهنا قل لو كنتم في بيوتكم لبرز الذين كتب عليهم القتل إلى مضاجعهم وليبتلي الله ما في صدوركم وليمحص ما في قلوبكم والله عليم بذات الصدور

155

Indeed those of you who turned back on the day the two armies met - it was only Shaytan who caused them to slip because of something they had earned. But Allah has already pardoned them. Indeed Allah is Forgiving, Forbearing.

إن الذين تولوا منكم يوم التقى الجمعان إنما استزلهم الشيطان ببعض ما كسبوا ولقد عفا الله عنهم إن الله غفور حلِيم

- 156 O you who believe, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or been killed" - so Allah makes that a regret in their hearts. And Allah gives life and causes death. And Allah is seeing of what you do.

يا أيها الذين آمنوا لا تكونوا كالذين كفروا وقالوا لإخوانهم إذا ضربوا في الأرض أو كانوا غزى لو كانوا عندنا ما ماتوا وما قتلوا ليجعل الله ذلك حسرة في قلوبهم والله يحيي ويميت والله بما تعملون بصير

- 157 And if you are killed in the way of Allah or die - forgiveness from Allah and mercy are better than whatever they accumulate.

ولئن قتلتهم في سبيل الله أو متم لمغفرة من الله ورحمة خير مما يجمعون

- 158 And if you die or are killed, to Allah you will be gathered.

ولئن متم أو قتلتهم لإلى الله تحشرون

- 159 So by mercy from Allah, you were lenient with them. And if you had been rude and harsh-hearted, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed Allah loves those who rely upon Him.

فبما رحمة من الله لنت لهم ولو كنت فظا غليظ القلب لانفضوا من حولك فاعف عنهم واستغفر لهم وشاورهم في الأمر فإذا عزمت فتوكل على الله إن الله يحب المتوكلين

- 160 If Allah helps you, no one can overcome you. And if He forsakes you, who is there that can help you after Him? And upon Allah the believers should rely.

إن ينصركم الله فلا غالب لكم وإن يخذلكم فمن ذا الذي ينصركم من بعده
وعلى الله فليتوكل المؤمنون

- 161 It is not for a prophet to dishonestly withhold from the spoils. And whoever dishonestly withholds will come with what he withheld on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

وما كان لنبي أن يغفل ومن يغفل يأتي بما غل يوم القيامة ثم توفى كل
نفس ما كسبت وهم لا يظلمون

- 162 So is one who pursues the pleasure of Allah like one who has drawn upon himself the anger of Allah and whose refuge is Jahannam? And wretched is the destination.

أفمن اتبع رضوان الله كمن باء بسخط من الله ومأواه جهنم وبئس المصير

- 163 They are of varying degrees in the sight of Allah. And Allah is seeing of what they do.

هم درجات عند الله والله بصير بما يعملون

- 164 Certainly Allah conferred a great favor upon the believers when He sent among them a messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in clear error.

لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم يتلو عليهم آياته
ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين

- 165 When a disaster struck you, although you had struck twice as much, you said, "From where is this?" Say, "It is from yourselves." Indeed Allah is capable of all things.

أولما أصابتكم مصيبة قد أصبتم مثليها قلتم أنى هذا قل هو من عند أنفسكم
إن الله على كل شيء قدير

- 166 And what struck you on the day the two armies met was by the permission of Allah, and that He might make evident the believers.

وما أصابكم يوم التقى الجمعان فيأذن الله وليعلم المؤمنين

- 167 And that He might make evident those who are hypocrites. And it was said to them, "Come, fight in the way of Allah or defend." They said, "If we knew there would be fighting, we would have followed you." They were nearer to disbelief that day than to faith. They say with their mouths what is not in their hearts. And Allah is most knowing of what they conceal.

وليعلم الذين نافقوا وقيل لهم تعالوا قاتلوا في سبيل الله أو ادفعوا قالوا لو
نعلم قتالا لا تبعناكم هم للكفر يومئذ أقرب منهم للإيمان يقولون بأفواههم
ما ليس في قلوبهم والله أعلم بما يكتمون

- 168 Those who said about their brothers while sitting at home, "If they had obeyed us, they would not have been killed." Say, "Then avert death from yourselves, if you are truthful."

الذين قالوا لإخوانهم وقعدوا لو أطاعونا ما قتلوا قل فادعوا عن أنفسكم
الموت إن كنتم صادقين

- 169 And do not think of those killed in the way of Allah as dead. Rather, they are alive with their Lord, being provided for,

ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء عند ربهم يرزقون

- 170 rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those after them who have not yet joined them - that there will be no fear upon them, nor will they grieve.

فرحين بما آتاهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم ألا خوف عليهم ولا هم يحزنون

- 171 They receive good tidings of favor from Allah and bounty and that Allah does not allow the reward of the believers to be lost.

يستبشرون بنعمة من الله وفضل وأن الله لا يضيع أجر المؤمنين

- 172 Those who responded to Allah and the Messenger after injury had struck them - for those who did good among them and had Taqwa is a great reward.

الذين استجابوا لله والرسول من بعد ما أصابهم القرح للذين أحسنوا منهم واتقوا أجر عظيم

- 173 Those to whom the people said, "Indeed the people have gathered against you, so fear them." But it increased them in faith, and they said, "Sufficient for us is Allah, and He is the best disposer of affairs."

الذين قال لهم الناس إن الناس قد جمعوا لكم فاخشوهم فزادهم إيماناً وقالوا حسبنا الله ونعم الوكيل

- 174 So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah. And Allah is the possessor of great bounty.

فانقلبوا بنعمة من الله وفضل لم يمسسهم سوء واتبعوا رضوان الله والله ذو فضل عظيم

- 175 That is only Shaytan who frightens you of his allies. So do not fear them, but fear Me, if you are believers.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ

- 176 And do not be grieved by those who hasten into disbelief. Indeed they will never harm Allah at all. Allah intends that He should give them no share in the Akhirah. And they will have a great punishment.

وَلَا يَحْزَنكَ الَّذِينَ يَسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزَابًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

- 177 Indeed those who purchase disbelief at the price of faith will never harm Allah at all. And they will have a painful punishment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ

- 178 And let not those who disbelieve think that We give them respite because it is better for them. We only give them respite so they may increase in sin. And they will have a humiliating punishment.

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّئُهُمْ خَيْرًا لَّأَنفُسِهِمْ إِنَّمَا نُمَلِّئُهُمْ لِيُزَادُوا فِي إِثْمِهِمْ وَلَهُمْ عَذَابٌ مُّهِينٌ

- 179 Allah would not leave the believers in the state you are in until He separates the wicked from the good. And Allah would not reveal to you the unseen. But Allah chooses of His messengers whom He wills. So believe in Allah and His messengers. And if you believe and have Taqwa, then for you is a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطَّلِعَ عَلَيْكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رَّسَلِهِ مَنْ يَشَاءُ فَأَمَّنُوا بِاللَّهِ وَرَّسَلِهِ وَإِنْ تَوَّعَّنُوا وَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

- 180 And let not those who withhold what Allah has given them of His bounty think it is good for them. Rather, it is bad for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the inheritance of the heavens and the earth. And Allah is aware of what you do.

ولا يحسبن الذين يبخلون بما آتاهم الله من فضله هو خيرا لهم بل هو شر لهم سيطوقون ما بخلوا به يوم القيامة ولله ميراث السماوات والأرض والله بما تعملون خبير

- 181 Allah has certainly heard the statement of those who said, "Indeed Allah is poor and we are rich." We will record what they said and their killing of the prophets without right, and We will say, "Taste the punishment of the Burning Fire."

لقد سمع الله قول الذين قالوا إن الله فقير ونحن أغنياء سنكتب ما قالوا وقتلهم الأنبياء بغير حق ونقول ذوقوا عذاب الحريق

- 182 That is for what your hands have put forth and because Allah is never unjust to the servants.

ذلك بما قدمت أيديكم وأن الله ليس بظلام للعبيد

- 183 Those who said, "Indeed Allah has taken our promise not to believe any messenger until he brings us an offering which fire will consume." Say, "Messengers have already come to you before me with clear proofs and with that of which you speak. So why did you kill them, if you are truthful?"

الذين قالوا إن الله عهد إلينا ألا نؤمن لرسول حتى يأتينا بقربان تأكله النار قل قد جاءكم رسل من قبلي بالبينات وبالذي قلتم فلم قتلتموهم إن كنتم صادقين

- 184 Then if they reject you - so were messengers rejected before you, who came with clear proofs and written ordinances and the enlightening Book.

فإن كذبوك فقد كذب رسل من قبلك جاءوا بالبينات والزرير والكتاب المنير

- 185 Every soul will taste death. And you will only be given your full compensation on the Day of Resurrection. So whoever is drawn away from the Fire and admitted to Jannah has succeeded. And the life of this world is nothing but the enjoyment of delusion.

كل نفس ذائقة الموت وإنما توفون أجوركم يوم القيامة فمن زحزح عن النار وأدخل الجنة فقد فاز وما الحياة الدنيا إلا متاع الغرور

- 186 You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Book before you and from those who associate others with Allah much abuse. But if you are patient and have Taqwa - indeed that is of the matters of determination.

لتبلون في أموالكم وأنفسكم ولتسمعن من الذين أوتوا الكتاب من قبلكم ومن الذين أشركوا أذى كثيرا وإن تصبروا وتتقوا فإن ذلك من عزم الأمور

- 187 And when Allah took a covenant from those who were given the Book: "You must make it clear to the people and not conceal it." But they threw it behind their backs and exchanged it for a small price. And wretched is what they purchased.

وإذ أخذ الله ميثاق الذين أوتوا الكتاب لتبيننه للناس ولا تكتمونه فنبذوه وراء ظهورهم واشتروا به ثمنا قليلا فبئس ما يشترون

- 188 Do not think those who rejoice in what they have brought and love to be praised for what they did not do - do not think they are safe from the punishment. And they will have a painful punishment.

لا تحسبن الذين يفرحون بما أتوا ويحبون أن يحمدا بما لم يفعلوا فلا تحسبنهم بمفازة من العذاب ولهم عذاب أليم

- 189 And to Allah belongs the dominion of the heavens and the earth. And Allah is capable of all things.

ولله ملك السماوات والأرض والله على كل شيء قدير

- 190 Indeed in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

إن في خلق السماوات والأرض واختلاف الليل والنهار لآيات لأولي الأبصار

- 191 Those who remember Allah while standing and sitting and on their sides and reflect on the creation of the heavens and the earth: "Our Lord, You did not create this without purpose. Exalted are You, so protect us from the punishment of the Fire."

الذين يذكرون الله قياما وقعودا وعلى جنوبهم ويتفكرون في خلق السماوات والأرض ربنا ما خلقت هذا باطلا سبحانه فقلنا عذاب النار

- 192 "Our Lord, indeed whoever You admit to the Fire - You have disgraced him. And for the wrongdoers there are no helpers."

ربنا إنك من تدخل النار فقد أخزيتته وما للظالمين من أنصار

- 193 “Our Lord, indeed we have heard a caller calling to faith, saying, ‘Believe in your Lord,’ and we have believed. Our Lord, forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.”

ربنا إنا سمعنا مناديا ينادي للإيمان أن آمنوا بربكم فآمنا ربنا فاغفر لنا
ذنوبنا وكفر عنا سيئاتنا وتوفنا مع الأبرار

- 194 “Our Lord, grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed You do not fail in Your promise.”

ربنا وآتانا ما وعدتنا على رسلك ولا تخزنا يوم القيامة إنك لا تخلف الميعاد

- 195 And their Lord responded to them, “Never will I allow to be lost the deed of any doer among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My way or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah. And Allah has with Him the best reward.”

فاستجاب لهم ربهم أني لا أضيع عمل عامل منكم من ذكر أو أنثى
بعضكم من بعض فالذين هاجروا وأخرجوا من ديارهم وأوذوا في سبيلي
وقاتلوا وقتلوا لأكفرن عنهم سيئاتهم ولأدخلنهم جنات تجري من تحتها
الأنهار ثوابا من عند الله والله عنده حسن الثواب

- 196 Do not be deceived by the movement of those who disbelieve throughout the land.

لا يغرنك تقلب الذين كفروا في البلاد

- 197 A brief enjoyment, then their refuge is Jahannam - and wretched is the resting place.

متاع قليل ثم مأواهم جهنم وبئس المهاد

- 198 But those who had Taqwa of their Lord will have gardens beneath which rivers flow, to abide therein eternally - hospitality from Allah. And what is with Allah is best for the righteous.

لكن الذين اتقوا ربهم لهم جنات تجري من تحتها الأنهار خالدين فيها نزلا
من عند الله وما عند الله خير للأبرار

- 199 And indeed among the People of the Book are those who believe in Allah and what was revealed to you and what was revealed to them, humbling themselves before Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed Allah is swift in account.

وإن من أهل الكتاب لمن يؤمن بالله وما أنزل إليكم وما أنزل إليهم
خاشعين لله لا يشترون بآيات الله ثمنا قليلا أولئك لهم أجرهم عند ربهم
إن الله سريع الحساب

- 200 O you who believe, be patient and endure and remain stationed and have Taqwa of Allah so that you may be successful.

يا أيها الذين آمنوا اصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون

النساء

An-Nisa

“The Women”

176 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 O mankind, have Taqwa of your Lord who created you from a single soul and created from it its mate and dispersed from both of them many men and women. And have Taqwa of Allah through whom you ask one another, and the wombs. Indeed Allah is ever a Watcher over you.

يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها
وبث منهما رجالا كثيرا ونساء واتقوا الله الذي تساءلون به والأرحام إن
الله كان عليكم رقيبا

- 2 And give the orphans their property and do not substitute the defective for the good. And do not consume their property into your own property. Indeed that is ever a great sin.

وآتوا اليتامى أموالهم ولا تبدلوا الخبيث بالطيب ولا تأكلوا أموالهم إلى
أموالكم إنه كان حوبا كبيرا

- 3 And if you fear that you will not deal justly with the orphans, then marry those that please you of women, two or three or four. But if you fear that you will not be just, then one or what your right hands possess. That is more suitable that you may not incline to injustice.

وإن خفتُم ألا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء مثنى وثلاث ورباع فإن خفتُم ألا تعدلوا فواحدة أو ما ملكت أيمانكم ذلك أدنى ألا تعولوا

- 4 And give the women their dowries as a free gift. But if they give up any of it to you willingly, then consume it in comfort and ease.

وآتوا النساء صدقاتهن نحلة فإن طبن لكم عن شيء منه نفسا فكلوه هنيئاً مريئاً

- 5 And do not give the weak-minded your property which Allah has made a means of sustenance for you, but provide for them from it and clothe them and speak to them words of appropriate kindness.

ولا تؤتوا السفهاء أموالكم التي جعل الله لكم قياماً وارزقوهم فيها واكسوهم وقولوا لهم قولا معروفاً

- 6 And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily before they grow up. And whoever is rich, let him restrain himself, and whoever is poor, let him take according to what is reasonable. And when you release their property to them, have witnesses upon them. And sufficient is Allah as an Accountant.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

- 7 For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, whether it is little or much - an obligatory share.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا

- 8 And when relatives and orphans and the needy are present at the distribution, provide for them from it and speak to them words of appropriate kindness.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

- 9 And let those fear who, if they left behind weak offspring, would be afraid for them. So let them have Taqwa of Allah and let them speak words of appropriate justice.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

- 10 Indeed those who consume the property of orphans unjustly are only consuming fire into their bellies. And they will burn in a Blaze.

إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم نارا وسيصلون سعيراً

- 11 Allah instructs you concerning your children: for the male, a share equal to that of two females. But if there are only daughters, two or more, then for them is two-thirds of what he left. And if there is only one, then for her is half. And for each one of his parents is a sixth of what he left if he had a child. But if he had no child and his parents inherited from him, then for his mother is one-third. And if he had brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your parents and your children - you do not know which of them is nearer to you in benefit. An obligation from Allah. Indeed Allah is ever Knowing, Wise.

يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين فإن كن نساء فوق اثنتين فلهن ثلثا ما ترك وإن كانت واحدة فلها النصف ولأبويه لكل واحد منهما السدس مما ترك إن كان له ولد فإن لم يكن له ولد وورثه أبواه فلأمه الثلث فإن كان له إخوة فلأمه السدس من بعد وصية يوصي بها أو دين آبائكم وأبنائكم لا تدرون أيهم أقرب لكم نفعا فريضة من الله إن الله كان عليماً حكيماً

- 12 And for you is half of what your wives leave if they have no child. But if they have a child, then for you is one-fourth of what they leave, after any bequest they may have made or debt. And for them is one-fourth of what you leave if you have no child. But if you have a child, then for them is one-eighth of what you leave, after any bequest you may have made or debt. And if a man or woman leaves neither parents nor children but has a brother or a sister, then for each one of them is a sixth. But if they are more than that, they share in one-third, after any bequest which may have been made or debt, as long as no harm is caused. An instruction from Allah. And Allah is Knowing, Forbearing.

ولكم نصف ما ترك أزواجكم إن لم يكن لهن ولد فإن كان لهن ولد فلكم
الربع مما تركن من بعد وصية يوصين بها أو دين ولهن الربع مما تركتم إن
لم يكن لكم ولد فإن كان لكم ولد فلهن الثمن مما تركتم من بعد وصية
توصون بها أو دين وإن كان رجل يورث كلاله أو امرأة وله أخ أو أخت
فلكل واحد منهما السدس فإن كانوا أكثر من ذلك فهم شركاء في الثلث
من بعد وصية يوصى بها أو دين غير مضار وصية من الله والله عليم
حليم

- 13 These are the limits of Allah. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow, to abide therein eternally. And that is the great success.

تلك حدود الله ومن يطع الله ورسوله يدخله جنات تجري من تحتها
الأنهار خالدين فيها وذلك الفوز العظيم

- 14 And whoever disobeys Allah and His Messenger and transgresses His limits - He will admit him to the Fire, to abide therein eternally. And for him is a humiliating punishment.

ومن يعص الله ورسوله ويتعد حدوده يدخله ناراً خالداً فيها وله عذاب مهين

- 15 Those who commit immorality among your women - bring against them four witnesses from among you. And if they testify, confine them to houses until death takes them or Allah ordains for them a way.

واللاتي يأتين الفاحشة من نسائكم فاستشهدوا عليهن أربعة منكم فإن شهدوا فأمسكوهن في البيوت حتى يتوفاهن الموت أو يجعل الله لهن سبيلاً

- 16 And the two who commit it among you - punish them both. But if they repent and correct themselves, leave them alone. Indeed Allah is ever Accepting of repentance, Merciful.

واللذان يأتيانها منكم فآذوهما فإن تابا وأصلحا فأعرضوا عنهما إن الله كان تواباً رحيماً

- 17 Repentance is only accepted by Allah from those who do wrong in ignorance and then repent soon after. Those are the ones to whom Allah turns in forgiveness. And Allah is ever Knowing, Wise.

إنما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب فأولئك يتوب الله عليهم وكان الله عليماً حكيماً

- 18 But repentance is not for those who do evil deeds until, when death approaches one of them, he says, "Indeed I have repented now," or for those who die while they are disbelievers. For those We have prepared a painful punishment.

وليست التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال
إني تبت الآن ولا الذين يموتون وهم كفار أولئك أعتدنا لهم عذابا أليما

- 19 O you who believe, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take back part of what you gave them, unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

يا أيها الذين آمنوا لا يحل لكم أن ترثوا النساء كرها ولا تعضلوهن لتذهبوا
ببعض ما آتيتهن إلا أن يأتين بفاحشة مبينة وعاشروهن بالمعروف
فإن كرهتموهن فعسى أن تكرهوا شيئا ويجعل الله فيه خيرا كثيرا

- 20 But if you want to replace one wife with another and you have given one of them a great amount, do not take from it anything. Would you take it by slander and manifest sin?

وإن أردتم استبدال زوج مكان زوج وآتيت إحداهن قنطارا فلا تأخذوا
منه شيئا أتأخذونه بهتانا وإثما مبينا

- 21 And how could you take it when you have gone in to each other, and they have taken from you a firm covenant?

وكيف تأخذونه وقد أفضى بعضكم إلى بعض وأخذن منكم ميثاقا غليظا

- 22 And do not marry those women whom your fathers married, except what has already occurred. Indeed it was an immorality and hateful and an evil way.

ولا تتكحوا ما نكح آباؤكم من النساء إلا ما قد سلف إنه كان فاحشة ومقتا وساء سبيلا

- 23 Prohibited to you are your mothers and your daughters and your sisters and your father's sisters and your mother's sisters and brother's daughters and sister's daughters and your mothers who nursed you and your sisters through nursing and mothers of your wives and your stepdaughters under your guardianship born of your wives unto whom you have gone in - but if you have not gone in to them, there is no sin upon you - and the wives of your sons who are from your own loins, and that you take two sisters simultaneously, except what has already occurred. Indeed Allah is ever Forgiving, Merciful.

حرمت عليكم أمهاتكم وبناتكم وأخواتكم وعماتكم وخالاتكم وبنات الأخ وبنات الأخت وأمهاتكم اللاتي أرضعنكم وأخواتكم من الرضاعة وأمهات نسائكم وربائبكم اللاتي في حجوركم من نسائكم اللاتي دخلتم بهن فإن لم تكونوا دخلتم بهن فلا جناح عليكم وحلائل أبنائكم الذين من أصلابكم وأن تجمعوا بين الأختين إلا ما قد سلف إن الله كان غفورا رحيفا

- 24 And married women, except those your right hands possess. The decree of Allah upon you. And lawful to you are all others beyond these, provided that you seek them with your wealth in marriage and not in fornication. So whatever you enjoy from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed Allah is ever Knowing, Wise.

والمحصنات من النساء إلا ما ملكت أيماكم كتاب الله عليكم وأحل لكم ما وراء ذلكم أن تبتغوا بأموالكم محصنين غير مسافحين فما استمتعتم به منهن فآتوهن أجورهن فريضة ولا جناح عليكم فيما تراضيتن به من بعد الفريضة إن الله كان عليما حكيما

- 25 And whoever among you cannot afford to marry free believing women, then from those whom your right hands possess of believing slave girls. And Allah is most knowing of your faith. You are of one another. So marry them with the permission of their people and give them their due compensation in kindness, being chaste and not those who take secret lovers. And if after marriage they commit immorality, then upon them is half the punishment prescribed for free women. That is for whoever fears sin among you. And to be patient is better for you. And Allah is Forgiving, Merciful.

ومن لم يستطع منكم طولا أن ينكح المحصنات المؤمنات فمن ما ملكت أيماكم من فتياتكم المؤمنات والله أعلم بإيمانكم بعضكم من بعض فانكحوهن بإذن أهلهن وآتوهن أجورهن بالمعروف محصنات غير مسافحات ولا متخذات أخدان فإذا أحصن فإن أتين بفاحشة فعليهن نصف ما على المحصنات من العذاب ذلك لمن خشي العنت منكم وأن تصبروا خير لكم والله غفور رحيم

- 26 Allah wants to make clear to you and guide you to the ways of those before you and to turn to you in mercy. And Allah is Knowing, Wise.

يريد الله ليبين لكم ويهديكم سنن الذين من قبلكم ويتوب عليكم والله عليم
حكيم

- 27 Allah wants to turn to you in mercy, but those who follow their desires want you to deviate a great deviation.

والله يريد أن يتوب عليكم ويريد الذين يتبعون الشهوات أن تميلوا ميلا
عظيما

- 28 Allah wants to lighten your burden, for man was created weak.

يريد الله أن يخفف عنكم وخلق الإنسان ضعيفا

- 29 O you who believe, do not consume one another's wealth unjustly but only in legitimate trade by mutual consent. And do not kill yourselves. Indeed Allah is ever Merciful to you.

يا أيها الذين آمنوا لا تأكلوا أموالكم بينكم بالباطل إلا أن تكون تجارة عن
تراض منكم ولا تقتلوا أنفسكم إن الله كان بكم رحيفا

- 30 And whoever does that in aggression and injustice - We will drive him into the Fire. And that is ever easy for Allah.

ومن يفعل ذلك عدوانا وظلما فسوف نصليه نارا وكان ذلك على الله
يسيرا

- 31 If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.

إن تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم وندخلكم مدخلا كريما

- 32 And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed Allah is ever Knowing of all things.

ولا تتمنوا ما فضل الله به بعضكم على بعض للرجال نصيب مما اكتسبوا وللنساء نصيب مما اكتسبن واسألوا الله من فضله إن الله كان بكل شيء عليما

- 33 And for each We have made heirs to what is left by parents and relatives. And those with whom your oaths have made a pledge - give them their share. Indeed Allah is ever a Witness over all things.

ولكل جعلنا موالى مما ترك الوالدان والأقربون والذين عقدت أيمانكم فآتوهم نصيبهم إن الله كان على كل شيء شهيدا

- 34 Men are the maintainers of women by what Allah has given one over the other and by what they spend from their wealth. So righteous women are devoutly obedient, guarding in the absence what Allah would have them guard. And those from whom you fear defiance - advise them, then forsake them in bed, then strike them. But if they obey you, seek no means against them. Indeed Allah is ever Exalted, Great.

الرجال قوامون على النساء بما فضل الله بعضهم على بعض وبما أنفقوا من أموالهم فالصالحات قانتات حافظات للغيب بما حفظ الله واللاتي تخافون نشوزهن فعظوهن واحجروهن في المضاجع واضربوهن فإن أطعنكم فلا تبغوا عليهن سبيلا إن الله كان عليا كبيرا

- 35 And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed Allah is ever Knowing, Aware.

وإن خفتم شقاق بينهما فابعثوا حكما من أهله وحكما من أهلها إن يريدنا
إصلاحا يوفق الله بينهما إن الله كان عليما خبيرا

- 36 And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the distant neighbor, the companion at your side, the traveler, and those whom your right hands possess. Indeed Allah does not love the one who is self-deluding and boastful.

واعبدوا الله ولا تشركوا به شيئا وبالوالدين إحسانا وبذي القربى واليتامى
والمساكين والجار ذي القربى والجار الجنب والصاحب بالجنب وابن
السييل وما ملكت أيمانكم إن الله لا يحب من كان مختالا فخورا

- 37 Those who are miserly and enjoin miserliness on the people and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment.

الذين يبخلون ويأمرون الناس بالبخل ويكتمون ما آتاهم الله من فضله
وأعدنا للكافرين عذابا مهينا

- 38 And those who spend their wealth to be seen by the people and believe not in Allah nor in the Last Day. And whoever has Shaytan as a companion - how wretched a companion.

والذين ينفقون أموالهم رياء الناس ولا يؤمنون بالله ولا باليوم الآخر ومن
يكن الشيطان له قرينا فساء قرينا

- 39 And what harm would it do them if they believed in Allah and the Last Day and spent from what Allah has provided for them? And Allah is ever Knowing of them.

وماذا عليهم لو آمنوا بالله واليوم الآخر وأنفقوا مما رزقهم الله وكان الله بهم عليما

- 40 Indeed Allah does not wrong even the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward.

إن الله لا يظلم مثقال ذرة وإن تك حسنة يضاعفها ويؤت من لدنه أجرا عظيما

- 41 So how will it be when We bring from every community a witness and We bring you against these as a witness?

فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا

- 42 On that Day, those who disbelieved and disobeyed the Messenger will wish they could be leveled with the earth. And they will not conceal from Allah a single statement.

يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الأرض ولا يكتمون الله حديثا

- 43 O you who believe, do not approach prayer while you are intoxicated until you know what you are saying, nor in a state of major impurity - except those passing through - until you have washed. And if you are ill or on a journey or one of you comes from relieving himself or you have been in contact with women and do not find water, then seek clean earth and wipe over your faces and your hands. Indeed Allah is ever Pardoning, Forgiving.

يا أيها الذين آمنوا لا تقربوا الصلاة وأنتم سكارى حتى تعلموا ما تقولون ولا جنبا إلا عابري سبيل حتى تغتسلوا وإن كنتم مرضى أو على سفر أو جاء أحد منكم من الغائط أو لامستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم وأيديكم إن الله كان عفوا غفورا

- 44 Have you not seen those who were given a portion of the Book, purchasing misguidance and wishing you would stray from the way?

ألم تر إلى الذين أوتوا نصيبا من الكتاب يشترون الضلالة ويريدون أن تضلوا السبيل

- 45 And Allah is most knowing of your enemies. And sufficient is Allah as an ally, and sufficient is Allah as a helper.

والله أعلم بأعدائكم وكفى بالله وليا وكفى بالله نصيرا

- 46 Among the Jews are those who distort words from their proper usage and say, “We hear and disobey” and “Hear but be not heard” and “Ra’ina,” twisting their tongues and defaming the religion. And if they had said, “We hear and we obey” and “Wait for us,” it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.

من الذين هادوا يحرفون الكلم عن مواضعه ويقولون سمعنا وعصينا واسمع
غير مسمع وراعنا ليا بألسنتهم وطعنا في الدين ولو أنهم قالوا سمعنا وأطعنا
واسمع وانظرنا لكان خيرا لهم وأقوم ولكن لعنهم الله بكفرهم فلا يؤمنون
إلا قليلا

- 47 O you who were given the Book, believe in what We have sent down confirming what is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And the command of Allah is always executed.

يا أيها الذين أتوا الكتاب آمنوا بما نزلنا مصدقا لما معكم من قبل أن
نطمس وجوها فنردها على أديبارها أو نلعنهم كما لعنا أصحاب السبت
وكان أمر الله مفعولا

- 48 Indeed Allah does not forgive that anything be associated with Him, but He forgives what is less than that for whom He wills. And whoever associates anything with Allah has certainly fabricated a tremendous sin.

إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله
فقد افترى إثما عظيما

- 49 Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and they will not be wronged even as much as a thread.

ألم تر إلى الذين يزكون أنفسهم بل الله يزكي من يشاء ولا يظلمون فتيلا

- 50 Look how they invent lies about Allah, and sufficient is that as a manifest sin.

انظر كيف يفترون على الله الكذب وكفى به إثما مبينا

- 51 Have you not seen those who were given a portion of the Book, believing in superstition and false deities and saying about the disbelievers, "These are more guided to a way than the believers"?

ألم تر إلى الذين أوتوا نصيبا من الكتاب يؤمنون بالجبت والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلا

- 52 Those are the ones whom Allah has cursed. And whoever Allah curses - you will never find for him a helper.

أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا

- 53 Or have they a share of sovereignty? Then they would not give the people even the speck on a date seed.

أم لهم نصيب من الملك فإذا لا يؤتون الناس نقيرا

- 54 Or do they envy people for what Allah has given them of His bounty? We had already given the family of Ibrahim the Book and wisdom and given them a great kingdom.

أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما

- 55 And among them are those who believed in it, and among them are those who turned away from it. And sufficient is Jahannam as a blaze.

فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرا

- 56 Indeed those who disbelieve in Our signs - We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed Allah is ever Mighty, Wise.

إن الذين كفروا بآياتنا سوف نصليهم نارا كلما نضجت جلودهم بدلناهم جلودا غيرها ليذوقوا العذاب إن الله كان عزيزا حكيما

- 57 But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, to abide therein forever. For them therein are purified spouses, and We will admit them to a deep shade.

والذين آمنوا وعملوا الصالحات سندخلهم جنات تجري من تحتها الأنهار خالدين فيها أبدا لهم فيها أزواج مطهرة وندخلهم ظلا ظليلة

- 58 Indeed Allah commands you to render trusts to their owners and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed Allah is ever Hearing, Seeing.

إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل إن الله نعماء يعظكم به إن الله كان سميعا بصيرا

- 59 O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best way and best in result.

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم فإن
تتازعتم في شيء فردوه إلى الله والرسول إن كنتم تؤمنون بالله واليوم الآخر
ذلك خير وأحسن تأويلا

- 60 Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to refer judgment to false judges, while they were commanded to reject them. And Shaytan wishes to lead them far astray.

ألم تر إلى الذين يزعمون أنهم آمنوا بما أنزل إليك وما أنزل من قبلك يريدون
أن يتحاكموا إلى الطاغوت وقد أمروا أن يكفروا به ويريد الشيطان أن
يضلهم ضلالا بعيدا

- 61 And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

وإذا قيل لهم تعالوا إلى ما أنزل الله وإلى الرسول رأيت المنافقين يصدون
عنك صدودا

- 62 So how will it be when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation"?

فكيف إذا أصابتهم مصيبة بما قدمت أيديهم ثم جاءوك يحلفون بالله إن
أردنا إلا إحسانا وتوفيقا

- 63 Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a word that reaches their souls.

أولئك الذين يعلم الله ما في قلوبهم فأعرض عنهم وعظهم وقل لهم في أنفسهم قولا بليغا

- 64 And We did not send any messenger except to be obeyed by the permission of Allah. And if, when they wronged themselves, they had come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance, Merciful.

وما أرسلنا من رسول إلا ليطاع بإذن الله ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا

- 65 But no, by your Lord, they will not believe until they make you judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full submission.

فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجًا مما قضيت ويسلموا تسليما

- 66 And if We had prescribed for them to kill themselves or to leave their homes, they would not have done it, except for a few of them. But if they had done what they were admonished to do, it would have been better for them and a firmer position.

ولو أنا كتبنا عليهم أن اقتلوا أنفسهم أو اخرجوا من دياركم ما فعلوه إلا قليل منهم ولو أنهم فعلوا ما يوعظون به لكان خيرا لهم وأشد تثبيتا

- 67 And then We would have given them from Us a great reward.

وإذا آتيناهم من لدنا أجرًا عظيمًا

- 68 And We would have guided them to a straight path.

ولهديناهم صراطا مستقيما

- 69 And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the truthful, the martyrs and the righteous. And excellent are those as companions.

ومن يطع الله والرسول فأولئك مع الذين أنعم الله عليهم من النبيين
والصديقين والشهداء والصالحين وحسن أولئك رفيقا

- 70 That is the bounty from Allah, and sufficient is Allah as Knower.

ذلك الفضل من الله وكفى بالله عليما

- 71 O you who believe, take your precaution and go forth in groups or go forth all together.

يا أيها الذين آمنوا خذوا حذركم فانفروا ثبات أو انفروا جميعا

- 72 And indeed among you is he who lingers behind. And if disaster strikes you, he says, "Allah has favored me in that I was not present with them."

وإن منكم لمن ليبطئن فإن أصابتكم مصيبة قال قد أنعم الله علي إذ لم أكن
معهم شهيدا

- 73 But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection, "Oh, I wish I had been with them so I could have attained a great success."

ولئن أصابتكم فضل من الله ليقولن كأن لم تكن بينكم وبينه مودة يا ليتني
كنت معهم فأفوز فوزا عظيما

- 74 So let those fight in the way of Allah who sell the life of this world for the Akhira. And whoever fights in the way of Allah and is killed or achieves victory - We will bestow upon him a great reward.

فليقاتل في سبيل الله الذين يشرون الحياة الدنيا بالآخرة ومن يقاتل في سبيل الله فيقتل أو يغلب فسوف نؤتيه أجرا عظيما

- 75 And what is wrong with you that you do not fight in the way of Allah and for the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"?

وما لكم لا تقاتلون في سبيل الله والمستضعفين من الرجال والنساء والولدان الذين يقولون ربنا أخرجنا من هذه القرية الظالم أهلها واجعل لنا من لدنك وليا واجعل لنا من لدنك نصيرا

- 76 Those who believe fight in the way of Allah, and those who disbelieve fight in the way of false gods. So fight against the allies of Shaytan. Indeed the plot of Shaytan is ever weak.

الذين آمنوا يقاتلون في سبيل الله والذين كفروا يقاتلون في سبيل الطاغوت فقاتلوا أولياء الشيطان إن كيد الشيطان كان ضعيفا

- 77 Have you not seen those who were told, “Restrain your hands and establish Salat and give Zakat”? But when fighting was prescribed for them, a group of them feared people as they fear Allah or with greater fear. They said, “Our Lord, why have You prescribed fighting for us? If only You had postponed it for a short time.” Say, “The enjoyment of this world is little, and the Akhirah is better for whoever has Taqwa. And you will not be wronged even as much as a thread.”

ألم تر إلى الذين قيل لهم كفوا أيديكم وأقيموا الصلاة وآتوا الزكاة فلما كتب عليهم القتال إذا فريق منهم يخشون الناس كخشية الله أو أشد خشية وقالوا ربنا لم كتبت علينا القتال لولا أخرتنا إلى أجل قريب قل متاع الدنيا قليل والآخرة خير لمن اتقى ولا تظلمون فتيلا

- 78 Wherever you may be, death will overtake you, even if you are in fortified towers. And if good comes to them, they say, “This is from Allah.” But if evil strikes them, they say, “This is from you.” Say, “All is from Allah.” So what is wrong with these people that they can hardly understand any statement?

أينما تكونوا يدرككم الموت ولو كنتم في بروج مشيدة وإن تصبهم حسنة يقولوا هذه من عند الله وإن تصبهم سيئة يقولوا هذه من عندك قل كل من عند الله فالهؤلاء القوم لا يكادون يفقهون حديثا

- 79 Whatever good comes to you is from Allah, and whatever evil strikes you is from yourself. And We have sent you to the people as a messenger, and sufficient is Allah as Witness.

ما أصابك من حسنة فمن الله وما أصابك من سيئة فمن نفسك وأرسلناك للناس رسولا وكفى بالله شهيدا

- 80) Whoever obeys the Messenger has obeyed Allah. And whoever turns away - We have not sent you over them as a guardian.

من يطع الرسول فقد أطاع الله ومن تولى فما أرسلناك عليهم حفيظا

- 81) And they say, "Obedience." But when they leave you, a group of them plot by night to do other than what you say. But Allah records what they plot by night. So turn away from them and rely upon Allah. And sufficient is Allah as Disposer of affairs.

ويقولون طاعة فإذا برزوا من عندك بيت طائفة منهم غير الذي تقول والله يكتب ما يبيتون فأعرض عنهم وتوكل على الله وكفى بالله وكيلا

- 82) Then do they not reflect upon the Quran? If it had been from other than Allah, they would have found within it much contradiction.

أفلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا

- 83) And when there comes to them a matter of security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then those who can draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Shaytan, except for a few.

وإذا جاءهم أمر من الأمن أو الخوف أذاعوا به ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم ولولا فضل الله عليكم ورحمته لاتبعتم الشيطان إلا قليلا

- 84 So fight in the way of Allah; you are not held responsible except for yourself. And urge the believers. Perhaps Allah will restrain the might of those who disbelieve. And Allah is greater in might and stronger in punishment.

فقاتل في سبيل الله لا تكلف إلا نفسك وحرص المؤمنين عسى الله أن يكف بأس الذين كفروا والله أشد بأسا وأشد تنكيلا

- 85 Whoever intercedes for a good cause will have a share of it, and whoever intercedes for an evil cause will have a burden of it. And Allah is ever a Keeper over all things.

من يشفع شفاعة حسنة يكن له نصيب منها ومن يشفع شفاعة سيئة يكن له كفل منها وكان الله على كل شيء مقبلا

- 86 And when you are greeted with a greeting, greet with one better than it or return it. Indeed Allah is ever an Accountant of all things.

وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها إن الله كان على كل شيء حسيبا

- 87 Allah - there is no god except Him. He will surely gather you for the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement?

الله لا إله إلا هو ليجمعنكم إلى يوم القيامة لا ريب فيه ومن أصدق من الله حديثا

- 88 What is wrong with you that you are two groups regarding the hypocrites, while Allah has cast them back because of what they earned? Do you wish to guide those whom Allah has sent astray? And whoever Allah sends astray - you will never find for him a way.

فما لكم في المنافقين فئتين والله أركسهم بما كسبوا أتريدون أن تهدوا من أضل الله ومن يضل الله فلن تجد له سبيلا

- 89 They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate in the way of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper,

ودوا لو تكفرون كما كفروا فتكونون سواء فلا تتخذوا منهم أولياء حتى يهاجروا في سبيل الله فإن تولوا فخذوهم واقتلوهم حيث وجدتموهم ولا تتخذوا منهم وليا ولا نصيرا

- 90 except those who join a group between yourselves and whom is a treaty or those who come to you with hearts restraining them from fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they withdraw from you and do not fight you and offer you peace, then Allah has not made for you a cause against them.

إلا الذين يصلون إلى قوم بينكم وبينهم ميثاق أو جاءوكم حصرت صدورهم أن يقاتلوكم أو يقاتلوا قومهم ولو شاء الله لسلطهم عليكم فلقاتلوكم فإن اعتزلوكم فلم يقاتلوكم وألقوا إليكم السلم فما جعل الله لكم عليهم سبيلا

- 91 You will find others who wish to be secure from you and secure from their people. Every time they are returned to Fitna, they plunge into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you find them. And those - We have made for you against them a clear authority.

ستجدون آخرين يريدون أن يأمنوكم ويأمنوا قومهم كل ما ردوا إلى الفتنة
أركسوا فيها فإن لم يعتزلوكم ويلقوا إليكم السلم ويكفوا أيديهم نخذوهم
واقتلوهم حيث ثقفتموهم وأولئك جعلنا لكم عليهم سلطانا مبينا

- 92 And it is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and compensation paid to his family, unless they give it as charity. And if he was from a people at war with you and he was a believer - then the freeing of a believing slave. And if he was from a people with whom you have a treaty - then compensation paid to his family and the freeing of a believing slave. And whoever does not find one - then a fast of two consecutive months as repentance accepted by Allah. And Allah is ever Knowing, Wise.

وما كان لمؤمن أن يقتل مؤمنا إلا خطأ ومن قتل مؤمنا خطأ فتحرير رقبة
مؤمنة ودية مسلمة إلى أهله إلا أن يصدقوا فإن كان من قوم عدو لكم
وهو مؤمن فتحرير رقبة مؤمنة وإن كان من قوم بينكم وبينهم ميثاق فدية
مسلمة إلى أهله وتحرير رقبة مؤمنة فمن لم يجد فصيام شهرين متتابعين توبة
من الله وكان الله عليما حكيما

- 93 And whoever kills a believer intentionally - his recompense is Jahannam, to abide therein eternally. And Allah has become angry with him and cursed him and prepared for him a great punishment.

ومن يقتل مؤمنا متعمدا فجزاؤه جهنم خالدا فيها وغضب الله عليه ولعنه
وأعد له عذابا عظيما

- 94 O you who believe, when you go forth in the way of Allah, investigate, and do not say to one who gives you a greeting of peace, "You are not a believer," aspiring for the goods of the worldly life. For with Allah are many acquisitions. You were like that before, then Allah conferred His favor upon you, so investigate. Indeed Allah is ever Aware of what you do.

يا أيها الذين آمنوا إذا ضربتم في سبيل الله فتبينوا ولا تقولوا لمن ألقى إليكم السلام لست مؤمنا تبتغون عرض الحياة الدنيا فعند الله مغانم كثيرة كذلك كنتم من قبل فمن الله عليكم فتبينوا إن الله كان بما تعملون خبيرا

- 95 Not equal are those among the believers who sit, other than those having a disability, and those who strive in the way of Allah with their wealth and their lives. Allah has preferred those who strive with their wealth and their lives over those who sit, by a degree. And to all Allah has promised good. But Allah has preferred those who strive over those who sit with a great reward -

لا يستوي القاعدون من المؤمنين غير أولي الضرر والمجاهدون في سبيل الله بأموالهم وأنفسهم فضل الله المجاهدين بأموالهم وأنفسهم على القاعدين درجة وكلا وعد الله الحسنى وفضل الله المجاهدين على القاعدين أجرا عظيما

- 96 degrees from Him and forgiveness and mercy. And Allah is ever Forgiving, Merciful.

درجات منه ومغفرة ورحمة وكان الله غفورا رحيما

- 97 Indeed those whom the angels take in death while wronging themselves - they will say, "In what condition were you?" They will say, "We were oppressed in the land." They will say, "Was not the earth of Allah spacious enough for you to emigrate therein?" For those, their refuge is Jahannam - and evil is the destination.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

- 98 Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

- 99 For those it is expected that Allah will pardon them. And Allah is ever Pardoning, Forgiving.

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا

- 100 And whoever emigrates in the way of Allah will find in the earth many alternatives and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already been established with Allah. And Allah is ever Forgiving, Merciful.

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا وَسِعَةً وَمَنْ يُخْرِجْ مِنْ بَيْتِهِ مَهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

- 101 And when you travel through the land, there is no blame upon you for shortening the prayer if you fear that those who disbelieve may attack you. Indeed the disbelievers are ever to you a clear enemy.

وإذا ضربتم في الأرض فليس عليكم جناح أن تقصروا من الصلاة إن خفتم أن يفتنكم الذين كفروا إن الكافرين كانوا لكم عدوا مبينا

- 102 And when you are among them and lead them in prayer, let a group of them stand with you and let them take their arms. And when they have prostrated, let them be behind you and have the other group come forward which has not yet prayed and let them pray with you, taking their precaution and their arms. Those who disbelieve wish that you would neglect your arms and your baggage so they could come upon you in one attack. But there is no blame upon you if you are troubled by rain or are ill for putting down your arms, but take precaution. Indeed Allah has prepared for the disbelievers a humiliating punishment.

وإذا كنت فيهم فأقمت لهم الصلاة فلتقم طائفة منهم معك وليأخذوا أسلحتهم فإذا سجدوا فليكونوا من ورائكم ولتأت طائفة أخرى لم يصلوا فليصلوا معك وليأخذوا حذرهم وأسلحتهم ود الذين كفروا لو تغفلون عن أسلحتكم وأمتعتكم فيميلون عليكم ميلة واحدة ولا جناح عليكم إن كان بكم أذى من مطر أو كنتم مرضى أن تضعوا أسلحتكم وخذوا حذرکم إن الله أعد للكافرين عذابا مهينا

- 103 And when you have completed the prayer, remember Allah standing, sitting, or on your sides. And when you are secure, re-establish the prayer. Indeed prayer has been decreed upon the believers at fixed times.

فإذا قضيتم الصلاة فاذكروا الله قياما وقعودا وعلى جنوبكم فإذا اطمأنتم فأقيموا الصلاة إن الصلاة كانت على المؤمنين كتابا موقوتا

- 104 And do not weaken in pursuit of the enemy. If you suffer - they suffer as you suffer. But you hope from Allah what they do not hope. And Allah is ever Knowing, Wise.

ولا تهنوا في ابتغاء القوم إن تكونوا تألمون فإنهم يألمون كما تألمون وترجون من الله ما لا يرجون وكان الله عليما حكيما

- 105 Indeed We have sent down to you the Book in truth so you may judge between the people by what Allah has shown you. And do not be an advocate for the treacherous.

إنا أنزلنا إليك الكتاب بالحق لتحكم بين الناس بما أراك الله ولا تكن للخائنين خصيما

- 106 And seek forgiveness of Allah. Indeed Allah is ever Forgiving, Merciful.

واستغفر الله إن الله كان غفورا رحيفا

- 107 And do not argue on behalf of those who deceive themselves. Indeed Allah does not love the one who is treacherous and sinful.

ولا تجادل عن الذين يختانون أنفسهم إن الله لا يحب من كان خوانا أثيما

- 108 They conceal themselves from people but they cannot conceal themselves from Allah, and He is with them when they scheme by night in speech displeasing to Him. And Allah is ever Encompassing of what they do.

يستخفون من الناس ولا يستخفون من الله وهو معهم إذ يبيتون ما لا يرضى من القول وكان الله بما يعملون محيطا

- 109 Here you are - those who argue on their behalf in the life of this world. But who will argue with Allah for them on the Day of Resurrection, or who will be their guardian?

ها أنتم هؤلاء جادلتم عنهم في الحياة الدنيا فمن يجادل الله عنهم يوم القيامة
أم من يكون عليهم وكيلا

- 110 And whoever does evil or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving, Merciful.

ومن يعمل سوءا أو يظلم نفسه ثم يستغفر الله يجد الله غفورا رحيما

- 111 And whoever earns a sin only earns it against himself. And Allah is ever Knowing, Wise.

ومن يكسب إثما فإنما يكسبه على نفسه وكان الله عليما حكيما

- 112 And whoever earns a fault or a sin and then blames it on an innocent one has taken upon himself a slander and a manifest sin.

ومن يكسب خطيئة أو إثما ثم يرم به بريئا فقد احتمل بهتانا وإثما مبينا

- 113 And if not for the favor of Allah upon you and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has sent down to you the Book and wisdom and has taught you what you did not know. And the favor of Allah upon you is ever great.

ولولا فضل الله عليك ورحمته لهمت طائفة منهم أن يضلوك وما يضلون إلا
أنفسهم وما يضرونك من شيء وأنزل الله عليك الكتاب والحكمة وعلمك
ما لم تكن تعلم وكان فضل الله عليك عظيما

- 114 No good is there in much of their private conversation, except for those who enjoin charity or that which is right or reconciliation between people. And whoever does that seeking the approval of Allah - We will give him a great reward.

لا خير في كثير من نجواهم إلا من أمر بصدقة أو معروف أو إصلاح بين الناس ومن يفعل ذلك ابتغاء مرضات الله فسوف نؤتيه أجرا عظيما

- 115 And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Jahannam, and evil it is as a destination.

ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيرا

- 116 Indeed Allah does not forgive that anything be associated with Him, but He forgives what is less than that for whom He wills. And whoever associates anything with Allah has certainly gone far astray.

إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد ضل ضللا بعيدا

- 117 They call upon besides Him none but female names, and they call upon none but a rebellious Shaytan,

إن يدعون من دونه إلا إناثا وإن يدعون إلا شيطانا مريدا

- 118 whom Allah has cursed. And he said, "I will surely take from Your servants a specific portion.

لعنه الله وقال لأتخذن من عبادك نصيبا مفروضا

- 119 And I will mislead them and I will arouse in them false desires and I will command them and they will slit the ears of cattle and I will command them and they will change the creation of Allah.” And whoever takes Shaytan as an ally instead of Allah has certainly suffered a manifest loss.

وَأَضْلَهُمْ وَأَمْنِيهِمْ وَلَا مَرْنِهِمْ فليبتكن آذان الأنعام ولأمرنهم فليغيرن خلق الله ومن يتخذ الشيطان وليا من دون الله فقد خسر خسرانا مبينا

- 120 He promises them and arouses desire in them. But Shaytan does not promise them except delusion.

يعدهم ويمنيهم وما يعدهم الشيطان إلا غرورا

- 121 Those - their refuge is Jahannam, and they will not find from it an escape.

أولئك مأواهم جهنم ولا يجدون عنها محيصا

- 122 But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, to abide therein forever. The promise of Allah is truth. And who is more truthful than Allah in statement?

والذين آمنوا وعملوا الصالحات سندخلهم جنات تجري من تحتها الأنهار خالدين فيها أبدا وعد الله حقا ومن أصدق من الله قيلا

- 123 It is not by your wishes, nor by the wishes of the People of the Book. Whoever does evil will be recompensed for it, and he will not find besides Allah a protector or a helper.

ليس بأمانيتكم ولا أمانى أهل الكتاب من يعمل سوءا يجز به ولا يجد له من دون الله وليا ولا نصيرا

- 124 And whoever does righteous deeds, whether male or female, while being a believer - those will enter Jannah and will not be wronged even as much as the speck on a date seed.

ومن يعمل من الصالحات من ذكر أو أنثى وهو مؤمن فأولئك يدخلون الجنة ولا يظلمون نقيرا

- 125 And who is better in religion than one who submits his face to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth? And Allah took Ibrahim as a close friend.

ومن أحسن دينا ممن أسلم وجهه لله وهو محسن واتبع ملة إبراهيم حنيفا واتخذ الله إبراهيم خليلا

- 126 And to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is ever Encompassing of all things.

ولله ما في السماوات وما في الأرض وكان الله بكل شيء محيطا

- 127 And they ask you for a ruling concerning women. Say, "Allah gives you a ruling about them and what is recited to you in the Book concerning the orphaned women to whom you do not give what is decreed for them while you desire to marry them, and concerning the oppressed among children, and that you stand for orphans in justice." And whatever good you do - indeed Allah is ever Knowing of it.

ويستفتونك في النساء قل الله يفتيكم فيهن وما يتلى عليكم في الكتاب في يتامى النساء اللاتي لا تؤتوهن ما كتب لهن وترغبون أن تنكوهن والمستضعفين من الولدان وأن تقوموا لليتامى بالقسط وما تفعلوا من خير فإن الله كان به عليما

- 128 And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them. And settlement is better. And souls are swayed by greed. But if you do good and have Taqwa - indeed Allah is ever Aware of what you do.

وإن امرأة خافت من بعلها نشوزا أو إعراضا فلا جناح عليهما أن يصلحا بينهما صلحا والصلح خير وأحضرت الأنفس الشح وإن تحسنوا وتتقوا فإن الله كان بما تعملون خبيرا

- 129 And you will never be able to be equal between wives, even if you should strive to do so. So do not incline completely toward one and leave another hanging. And if you amend and have Taqwa - indeed Allah is ever Forgiving, Merciful.

ولن تستطيعوا أن تعدلوا بين النساء ولو حرصتم فلا تميلوا كل الميل فتذروها كالمعلقة وإن تصلحوا وتتقوا فإن الله كان غفورا رحيفا

- 130 But if they separate, Allah will enrich each of them from His abundance. And Allah is ever All-Encompassing, Wise.

وإن يتفرقا يغن الله كلا من سعته وكان الله واسعا حكيما

- 131 And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Book before you and yourselves to have Taqwa of Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is ever Free of need, Praiseworthy.

ولله ما في السماوات وما في الأرض ولقد وصينا الذين أوتوا الكتاب من قبلكم وإياكم أن اتقوا الله وإن تكفروا فإن لله ما في السماوات وما في الأرض وكان الله غنيا حميدا

- 132 And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

ولله ما في السماوات وما في الأرض وكفى بالله وكيلا

- 133 If He wills, He can do away with you, O people, and bring others. And Allah is ever capable of that.

إن يشأ يذهبكم أيها الناس ويأت بآخرين وكان الله على ذلك قديرا

- 134 Whoever desires the reward of this world - then with Allah is the reward of this world and the Akhira. And Allah is ever Hearing, Seeing.

من كان يريد ثواب الدنيا فعند الله ثواب الدنيا والآخرة وكان الله سميعا بصيرا

- 135 O you who believe, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow desire, lest you not be just. And if you distort your testimony or refuse to give it - indeed Allah is ever Aware of what you do.

يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على أنفسكم أو الوالدين والأقربين إن يكن غنيا أو فقيرا فالله أولى بهما فلا تتبعوا الهوى أن تعدلوا وإن تلووا أو تعرضوا فإن الله كان بما تعملون خبيرا

- 136 O you who believe, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Book which He sent down before. And whoever disbelieves in Allah and His angels and His books and His messengers and the Last Day has certainly gone far astray.

يا أيها الذين آمنوا آمنوا بالله ورسوله والكتاب الذي نزل على رسوله
والكتاب الذي أنزل من قبل ومن يكفر بالله وملائكته وكتبه ورسله
واليوم الآخر فقد ضل ضلالا بعيدا

- 137 Indeed those who believed, then disbelieved, then believed, then disbelieved, and then increased in disbelief - Allah will never forgive them nor will He guide them to a way.

إن الذين آمنوا ثم كفروا ثم آمنوا ثم كفروا ثم ازدادوا كفرا لم يكن الله
ليغفر لهم ولا ليهديهم سبيلا

- 138 Give tidings to the hypocrites that for them is a painful punishment -

بشر المنافقين بأن لهم عذابا أليما

- 139 those who take the disbelievers as allies instead of the believers. Do they seek honor through them? For indeed honor belongs entirely to Allah.

الذين يتخذون الكافرين أولياء من دون المؤمنين أيتنون عندهم العزة فإن
العزة لله جميعا

- 140 And He has already sent down to you in the Book that when you hear the verses of Allah being denied and ridiculed, do not sit with them until they enter into another conversation. Indeed you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Jahannam all together.

وقد نزل عليكم في الكتاب أن إذا سمعتم آيات الله يكفر بها ويستهزأ بها فلا تقعدوا معهم حتى يخوضوا في حديث غيره إنكم إذا مثلهم إن الله جامع المنافقين والكافرين في جهنم جميعا

- 141 Those who wait and watch you. Then if victory comes to you from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say, "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between you on the Day of Resurrection, and Allah will never give the disbelievers over the believers a way.

الذين يترصدون بكم فإن كان لكم فتح من الله قالوا ألم نكن معكم وإن كان للكافرين نصيب قالوا ألم نستحوذ عليكم ونمنعكم من المؤمنين فالله يحكم بينكم يوم القيامة ولن يجعل الله للكافرين على المؤمنين سبيلا

- 142 Indeed the hypocrites seek to deceive Allah, but He is the one who deceives them. And when they stand for prayer, they stand lazily, showing themselves to the people and not remembering Allah except a little,

إن المنافقين يخادعون الله وهو خادعهم وإذا قاموا إلى الصلاة قاموا كسالى يراءون الناس ولا يذكرون الله إلا قليلا

- 143 wavering between them, belonging neither to these nor to those. And whoever Allah sends astray - you will never find for him a way.

مذبذبين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سييلا

- 144 O you who believe, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?

يا أيها الذين آمنوا لا تتخذوا الكافرين أولياء من دون المؤمنين أتريدون أن تجعلوا لله عليكم سلطانا مبينا

- 145 Indeed the hypocrites will be in the lowest depths of the Fire - and you will never find for them a helper -

إن المنافقين في الدرك الأسفل من النار ولن تجد لهم نصيرا

- 146 except those who repent and correct themselves and hold firmly to Allah and are sincere in their religion for Allah. Those will be with the believers. And Allah is going to give the believers a great reward.

إلا الذين تابوا وأصلحوا واعتصموا بالله وأخلصوا دينهم لله فأولئك مع المؤمنين وسوف يؤت الله المؤمنين أجرا عظيما

- 147 What would Allah do with your punishment if you are grateful and believe? And Allah is ever Appreciative, Knowing.

ما يفعل الله بعذابكم إن شكرتم وآمنتم وكان الله شاكرا عليما

- 148 Allah does not like the public mention of evil except by one who has been wronged. And Allah is ever Hearing, Knowing.

لا يحب الله الجهر بالسوء من القول إلا من ظلم وكان الله سميعا عليما

- 149 If you reveal a good or conceal it or pardon an offense - indeed Allah is ever Pardoning, Capable.

إِنْ تَبَدَّوْا خَيْرًا أَوْ تَخَفَوْهُ أَوْ تَعَفَوْا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا

- 150 Indeed those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to take a way in between -

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ
نُؤْمِنُ بِبَعْضٍ وَنُكْفِرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

- 151 those are truly the disbelievers. And We have prepared for the disbelievers a humiliating punishment.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

- 152 But those who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And Allah is ever Forgiving, Merciful.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ
أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

- 153 The People of the Book ask you to bring down to them a book from the heaven. They had asked Musa for even greater than that and said, "Show us Allah outright." So the thunderbolt struck them for their wrongdoing. Then they took the calf after clear proofs had come to them, and We pardoned that. And We gave Musa a clear authority.

يَسْأَلُكَ أَهْلَ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى
أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرْنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا
الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَانًا
مُبِينًا

- 154 And We raised over them the mountain for their covenant and We said to them, "Enter the gate bowing humbly," and We said to them, "Do not transgress on the sabbath," and We took from them a firm covenant.

ورفعنا فوقهم الطور بميثاقهم وقلنا لهم ادخلوا الباب سجدا وقلنا لهم لا تعدوا في السبت وأخذنا منهم ميثاقا غليظا

- 155 Then for their breaking of their covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are sealed" - rather, Allah has sealed them because of their disbelief, so they believe not except for a few.

فبما نقضهم ميثاقهم وكفرهم بآيات الله وقتلهم الأنبياء بغير حق وقولهم قلوبنا غلف بل طبع الله عليها بكفرهم فلا يؤمنون إلا قليلا

- 156 And for their disbelief and their saying against Maryam a great slander.

وبكفرهم وقولهم على مريم بهتانا عظيما

- 157 And their saying, "Indeed we have killed the Messiah, Isa the son of Maryam, the messenger of Allah." And they did not kill him, nor did they crucify him, but it was made to appear so to them. And indeed those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him for certain.

وقولهم إنا قتلنا المسيح عيسى ابن مريم رسول الله وما قتلوه وما صلبوه ولكن شبه لهم وإن الذين اختلفوا فيه لفي شك منه ما لهم به من علم إلا اتباع الظن وما قتلوه يقينا

- 158 Rather, Allah raised him to Himself. And Allah is ever Mighty, Wise.

بل رفعه الله إليه وكان الله عزيزا حكيما

- 159 And there is none from the People of the Book but must believe in him before his death. And on the Day of Resurrection he will be against them a witness.

وإن من أهل الكتاب إلا ليؤمنن به قبل موته ويوم القيامة يكون عليهم شهيدا

- 160 For wrongdoing on the part of the Jews, We made unlawful for them certain good things which had been lawful to them, and for their turning away many people from the way of Allah,

فبظلم من الذين هادوا حرمنا عليهم طيبات أحلت لهم وبصدهم عن سبيل الله كثيرا

- 161 and their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment.

وأخذهم الربا وقد نهوا عنه وأكلهم أموال الناس بالباطل وأعدنا للكافرين منهم عذابا أليما

- 162 But those firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you. And the observers of prayer and the givers of Zakat and the believers in Allah and the Last Day - those We will give a great reward.

لكن الراسخون في العلم منهم والمؤمنون يؤمنون بما أنزل إليك وما أنزل من قبلك والمقيمين الصلاة والمؤتون الزكاة والمؤمنون بالله واليوم الآخر أولئك سنؤتيهم أجرا عظيما

- 163 Indeed We have revealed to you as We revealed to Nuh and the prophets after him. And We revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes and Isa and Ayyub and Yunus and Harun and Sulayman, and We gave Dawud the Zabur.

إنا أوحينا إليك كما أوحينا إلى نوح والنبيين من بعده وأوحينا إلى إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط وعيسى وأيوب ويونس وهارون وسليمان وآتينا داوود زبوراً

- 164 And messengers We have mentioned to you before and messengers We have not mentioned to you. And Allah spoke to Musa directly.

ورسلاً قد قصصناهم عليك من قبل ورسلاً لم نقصصهم عليك وكلم الله موسى تكليماً

- 165 Messengers as bringers of good tidings and warners so that the people will have no argument against Allah after the messengers. And Allah is ever Mighty, Wise.

رسلاً مبشرين ومنذرين لئلا يكون للناس على الله حجة بعد الرسل وكان الله عزيزاً حكيماً

- 166 But Allah bears witness to what He has sent down to you. He has sent it down with His knowledge. And the angels bear witness. And sufficient is Allah as Witness.

لكن الله يشهد بما أنزل إليك أنزله بعلمه والملائكة يشهدون وكفى بالله شهيداً

- 167 Indeed those who disbelieve and turn people away from the way of Allah have certainly gone far astray.

إن الذين كفروا وصدوا عن سبيل الله قد ضلوا ضللاً بعيداً

- 168 Indeed those who disbelieve and act unjustly - Allah will never forgive them nor will He guide them to a path,

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيُهْدِيَهُمْ طَرِيقًا

- 169 except the path of Jahannam, to abide therein forever. And that is ever easy for Allah.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

- 170 O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed to Allah belongs whatever is in the heavens and the earth. And Allah is ever Knowing, Wise.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

- 171 O People of the Book, do not commit excess in your religion and do not say about Allah except the truth. The Messiah, Isa the son of Maryam, was only a messenger of Allah and His word which He directed to Maryam and a spirit from Him. So believe in Allah and His messengers and do not say, "Three." Desist - it is better for you. Allah is only one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

- 172 Never would the Messiah disdain to be a servant of Allah, nor would the angels near to Him. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.

لَنْ يَسْتَكْفِرَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ
يَسْتَكْفِرْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرْهُمْ إِلَيْهِ جَمِيعًا

- 173 And as for those who believed and did righteous deeds, He will give them their rewards in full and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ
وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

- 174 O mankind, there has come to you a clear proof from your Lord, and We have sent down to you a clear light.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بَرَهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

- 175 So as for those who believed in Allah and held firmly to Him - He will admit them to mercy from Him and bounty and guide them to Himself on a straight path.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا

176

They ask you for a ruling. Say, "Allah gives you a ruling concerning the one who has neither parent nor child." If a man dies having no child but has a sister, for her is half of what he left. And he inherits from her if she has no child. And if there are two sisters, for them is two-thirds of what he left. And if there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you, lest you go astray. And Allah is Knowing of all things.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّرْطَانُ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

المائدة

Al-Ma'idah

“The Table Spread”

120 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 O you who believe, fulfill your contracts. Lawful for you are the animals of grazing livestock except what is recited to you - not making hunting lawful while you are in the state of pilgrim sanctity. Indeed Allah ordains what He intends.

يا أيها الذين آمنوا أوفوا بالعقود أحلت لكم بهيمة الأنعام إلا ما يتلى عليكم
غير محلي الصيد وأنتم حرم إن الله يحكم ما يريد

2

O you who believe, do not violate the rites of Allah or the sacred month or the offerings or the garlands or those heading for the Sacred House seeking bounty from their Lord and His pleasure. But when you come out of the state of pilgrim sanctity, then hunt. And do not let the hatred of a people for having obstructed you from the Sacred Mosque lead you to transgress. And cooperate in righteousness and Taqwa, but do not cooperate in sin and aggression. And have Taqwa of Allah. Indeed Allah is severe in punishment.

يا أيها الذين آمنوا لا تحلوا شعائر الله ولا الشهر الحرام ولا الهدي ولا القلائد ولا آمين البيت الحرام يبتغون فضلا من ربهم ورضوانا وإذا حللتم فاصطادوا ولا يجرمنكم شنآن قوم أن صدوكم عن المسجد الحرام أن تعتدوا وتعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان واتقوا الله إن الله شديد العقاب

- 3 Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and the strangled, and the struck, and the fallen, and the gored, and that which wild animals have eaten - except what you slaughter - and what is sacrificed on stone altars, and that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieved have despaired of your religion, so do not fear them but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you submission as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed Allah is Forgiving, Merciful.

حرمت عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به والمنخنقة والموقوذة والمتردية والنطيحة وما أكل السبع إلا ما ذكيتم وما ذبح على النصب وأن تستقسموا بالأزلام ذلكم فسق اليوم يئس الذين كفروا من دينكم فلا تخشوهم واخشون اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً فمن اضطر في مخمصة غير متجانف لإثم فإن الله غفور رحيم

- 4 They ask you what is lawful for them. Say, "Lawful for you are the good things and what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and have Taqwa of Allah." Indeed Allah is swift in account.

يسألونك ماذا أحل لهم قل أحل لكم الطيبات وما علمتم من الجوارح مكلبين تعلمونهن مما علمكم الله فكلوا مما أمسكن عليكم واذكروا اسم الله عليه واتقوا الله إن الله سريع الحساب

- 5 This day the good things have been made lawful for you. And the food of those who were given the Book is lawful for you and your food is lawful for them. And lawful to you are chaste women from among the believers and chaste women from among those who were given the Book before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking secret lovers. And whoever denies faith - his work has become worthless, and he in the Akhirah will be among the losers.

اليوم أحل لكم الطيبات وطعام الذين أوتوا الكتاب حل لكم وطعامكم حل لهم والمحصنات من المؤمنات والمحصنات من الذين أوتوا الكتاب من قبلكم إذا آتيتموهن أجورهن محصنين غير مسافحين ولا متخذي أخدان ومن يكفر بالإيمان فقد حبط عمله وهو في الآخرة من الخاسرين

- 6 O you who believe, when you rise to prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of major impurity, then purify yourselves. But if you are ill or on a journey or one of you comes from relieving himself or you have been in contact with women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you so that you may be grateful.

يا أيها الذين آمنوا إذا قمتم إلى الصلاة فاغسلوا وجوهكم وأيديكم إلى المرافق وامسحوا برءوسكم وأرجلكم إلى الكعبين وإن كنتم جنبا فاطهروا وإن كنتم مرضى أو على سفر أو جاء أحد منكم من الغائط أو لامستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم وأيديكم منه ما يريد الله ليجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون

- 7 And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey." And have Taqwa of Allah. Indeed Allah is Knowing of what is within the chests.

واذكروا نعمة الله عليكم وميثاقه الذي واثقكم به إذ قلتم سمعنا وأطعنا
واتقوا الله إن الله عليم بذات الصدور

- 8 O you who believe, be persistently standing firm for Allah as witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to Taqwa. And have Taqwa of Allah. Indeed Allah is Aware of what you do.

يا أيها الذين آمنوا كونوا قوامين لله شهداء بالقسط ولا يجرمنكم شنآن قوم
على ألا تعدلوا اعدلوا هو أقرب للتقوى واتقوا الله إن الله خبير بما
تعملون

- 9 Allah has promised those who believe and do righteous deeds that for them is forgiveness and a great reward.

وعد الله الذين آمنوا وعملوا الصالحات لهم مغفرة وأجر عظيم

- 10 But those who disbelieve and deny Our signs - those are the companions of the Hellfire.

والذين كفروا وكذبوا بآياتنا أولئك أصحاب الجحيم

- 11 O you who believe, remember the favor of Allah upon you when a people determined to extend their hands against you, but He withheld their hands from you. And have Taqwa of Allah. And upon Allah let the believers rely.

يا أيها الذين آمنوا اذكروا نعمت الله عليكم إذ هم قوم أن يبسطوا إليكم
أيديهم فكف أيديهم عنكم واتقوا الله وعلى الله فليتوكل المؤمنون

- 12 And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give Zakat and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the right way."

ولقد أخذ الله ميثاق بني إسرائيل وبعثنا منهم اثني عشر نقيبا وقال الله إني معكم لئن أقمتم الصلاة وآتيتم الزكاة وآمنتم برسلي وعزتموهم وأقرضتم الله قرضا حسنا لأكفرن عنكم سيئاتكم ولأدخلنكم جنات تجري من تحتها الأنهار فمن كفر بعد ذلك منكم فقد ضل سواء السبيل

- 13 So for their breaking of their covenant, We cursed them and made their hearts hard. They distort words from their proper usage and have forgotten a portion of what they were reminded of. And you will still observe treachery from them, except a few of them. But pardon them and overlook. Indeed Allah loves those who do good.

فبما نقضهم ميثاقهم لعناهم وجعلنا قلوبهم قاسية يحرفون الكلم عن مواضعه ونسوا حظا مما ذكروا به ولا تزال تطلع على خائنة منهم إلا قليلا منهم فاعف عنهم واصفح إن الله يحب المحسنين

- 14 And from those who said, "We are Christians," We took their covenant. But they forgot a portion of what they were reminded of. So We caused among them enmity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do.

ومن الذين قالوا إنا نصارى أخذنا ميثاقهم فنسوا حظا مما ذكروا به فأغرينا بينهم العداوة والبغضاء إلى يوم القيامة وسوف ينبئهم الله بما كانوا يصنعون

- 15 O People of the Book, there has come to you Our Messenger making clear to you much of what you used to conceal of the Book and overlooking much. There has come to you from Allah a light and a clear Book.

يا أهل الكتاب قد جاءكم رسولنا يبين لكم كثيرا مما كنتم تخفون من الكتاب ويعفو عن كثير قد جاءكم من الله نور وكتاب مبين

- 16 By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from the darkneses into the light, by His permission, and guides them to a straight path.

يهدي به الله من اتبع رضوانه سبيل السلام ويخرجهم من الظلمات إلى النور بإذنه ويهديهم إلى صراط مستقيم

- 17 They have certainly disbelieved who say, "Allah is the Messiah, the son of Maryam." Say, "Then who could prevent Allah at all if He had intended to destroy the Messiah, the son of Maryam, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills. And Allah is capable of all things.

لقد كفر الذين قالوا إن الله هو المسيح ابن مريم قل فمن يملك من الله شيئا إن أراد أن يهلك المسيح ابن مريم وأمه ومن في الأرض جميعا والله ملك السماوات والأرض وما بينهما يخلق ما يشاء والله على كل شيء قدير

- 18 And the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the destination.

وقالت اليهود والنصارى نحن أبناء الله وأحباؤه قل فلم يعذبكم بذنوبكم بل أنتم بشر ممن خلق يغفر لمن يشاء ويعذب من يشاء والله ملك السماوات والأرض وما بينهما وإليه المصير

- 19 O People of the Book, there has come to you Our Messenger making clear to you, after a period of cessation of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allah is capable of all things.

يا أهل الكتاب قد جاءكم رسولنا يبين لكم على فترة من الرسل أن تقولوا ما جاءنا من بشير ولا نذير فقد جاءكم بشير ونذير والله على كل شيء قدير

- 20 And when Musa said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you what He had not given anyone among the worlds."

وإذ قال موسى لقومه يا قوم اذكروا نعمة الله عليكم إذ جعل فيكم أنبياء وجعلكم ملوكا وآتاكم ما لم يؤت أحدا من العالمين

- 21 “O my people, enter the Holy Land which Allah has assigned to you and do not turn back, for then you will turn back as losers.”

يا قوم ادخلوا الأرض المقدسة التي كتب الله لكم ولا ترتدوا على أدباركم
فتنقلبوا خاسرين

- 22 They said, “O Musa, indeed within it is a people of tyrannical strength, and indeed we will never enter it until they leave it. But if they leave it, then we will enter.”

قالوا يا موسى إن فيها قوما جبارين وإنا لن ندخلها حتى يخرجوا منها فإن
يخرجوا منها فإننا داخلون

- 23 Two men from among those who feared, upon whom Allah had bestowed favor, said, “Enter upon them through the gate, for when you have entered it, you will be dominant. And upon Allah rely, if you are believers.”

قال رجلان من الذين يخافون أنعم الله عليهما ادخلا عليهم الباب فإذا
دخلتموه فإنكم غالبون وعلى الله فتوكلوا إن كنتم مؤمنين

- 24 They said, “O Musa, indeed we will never enter it as long as they are within it, so go, you and your Lord, and fight. Indeed we are remaining right here.”

قالوا يا موسى إنا لن ندخلها أبدا ما داموا فيها فاذهب أنت وربك فقاتلا
إنا هاهنا قاعدون

- 25 He said, “My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people.”

قال رب إني لا أملك إلا نفسي وأخي فافرق بيننا وبين القوم الفاسقين

- 26 He said, "Then indeed it is forbidden to them for forty years in which they will wander throughout the land. So do not grieve over the defiantly disobedient people."

قال فإنها محرمة عليهم أربعين سنة يتيهون في الأرض فلا تأس على
القوم الفاسقين

- 27 And recite to them the story of the two sons of Adam in truth, when they both offered a sacrifice, and it was accepted from one of them but was not accepted from the other. He said, "I will surely kill you." He said, "Allah only accepts from those who have Taqwa."

واتل عليهم نبأ ابني آدم بالحق إذ قربا قربانا فتقبل من أحدهما ولم يتقبل
من الآخر قال لأقتلك قال إنما يتقبل الله من المتقين

- 28 "If you should raise your hand against me to kill me, I shall not raise my hand against you to kill you. Indeed I fear Allah, Lord of the worlds."

لئن بسطت إلي يدك لتقتلني ما أنا بباسط يدي إليك لأقتلك إني أخاف
الله رب العالمين

- 29 "Indeed I want you to bear my sin and your sin so you will be among the companions of the Fire. And that is the recompense of the wrongdoers."

إني أريد أن تبوء بإثمي وإثمك فتكون من أصحاب النار وذلك جزاء
الظالمين

- 30 And his soul urged him to murder his brother, so he killed him and became among the losers.

فظوعت له نفسه قتل أخيه فقتله فأصبح من الخاسرين

- 31 Then Allah sent a crow searching in the ground to show him how to hide the body of his brother. He said, "Woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of those who regret.

فبعث الله غرابا يبحث في الأرض ليريه كيف يواري سوءة أخيه قال يا ويلتى أعجزت أن أكون مثل هذا الغراب فأواري سوءة أخي فأصبح من النادمين

- 32 Because of that, We decreed upon the Children of Israel that whoever kills a soul - not for a soul or for corruption in the land - it is as if he had killed all of mankind. And whoever saves one - it is as if he had saved all of mankind. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, even after that, throughout the land were transgressors.

من أجل ذلك كتبنا على بني إسرائيل أنه من قتل نفسا بغير نفس أو فساد في الأرض فكأنما قتل الناس جميعا ومن أحياها فكأنما أحيا الناس جميعا ولقد جاءتهم رسلنا بالبينات ثم إن كثيرا منهم بعد ذلك في الأرض لمسرفون

- 33 Indeed the penalty for those who wage war against Allah and His Messenger and strive to cause corruption in the land is that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world, and for them in the Akhira is a great punishment,

إنما جزاء الذين يحاربون الله ورسوله ويسعون في الأرض فسادا أن يقتلوا أو يصلبوا أو تقطع أيديهم وأرجلهم من خلاف أو ينفوا من الأرض ذلك لهم خزي في الدنيا ولهم في الآخرة عذاب عظيم

- 34 except those who repent before you apprehend them. And know that Allah is Forgiving, Merciful.

إلا الذين تابوا من قبل أن تقدروا عليهم فاعلموا أن الله غفور رحيم

- 35 O you who believe, have Taqwa of Allah and seek the means of nearness to Him and strive in His way so that you may succeed.

يا أيها الذين آمنوا اتقوا الله وابتغوا إليه الوسيلة وجاهدوا في سبيله لعلكم تفلحون

- 36 Indeed those who disbelieve - if they had all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it would not be accepted from them. And for them is a painful punishment.

إن الذين كفروا لو أن لهم ما في الأرض جميعا ومثله معه ليفتدوا به من عذاب يوم القيامة ما تقبل منهم ولهم عذاب أليم

- 37 They will wish to get out of the Fire, but they will never emerge from it. And for them is an enduring punishment.

يريدون أن يخرجوا من النار وما هم بخارجين منها ولهم عذاب مقيم

- 38 As for the thief, male and female, cut off their hands as recompense for what they committed - a deterrent from Allah. And Allah is Mighty, Wise.

والسارق والسارقة فاقطعوا أيديهما جزاء بما كسبا نكالا من الله والله عزيز حكيم

- 39 But whoever repents after his wrongdoing and reforms - indeed Allah will turn to him in forgiveness. Indeed Allah is Forgiving, Merciful.

فمن تاب من بعد ظلمه وأصلح فإن الله يتوب عليه إن الله غفور رحيم

- 40 Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills. And Allah is capable of all things.

ألم تعلم أن الله له ملك السماوات والأرض يعذب من يشاء ويغفر لمن يشاء والله على كل شيء قدير

- 41 O Messenger, let not those who hasten into disbelief grieve you - of those who say, "We believe" with their mouths but their hearts believe not, and from among the Jews. They are avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their proper usage, saying, "If you are given this, take it; but if you are not given it, then beware." And whoever Allah intends to put into Fitna - you will never possess for him anything against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Akhira is a great punishment.

يا أيها الرسول لا يحزنك الذين يسارعون في الكفر من الذين قالوا آمنا بأفواههم ولم تؤمن قلوبهم ومن الذين هادوا سماعون للكذب سماعون لقوم آخرين لم يأتوك يحرفون الكلم من بعد مواضعه يقولون إن أوتيتم هذا فخذوه وإن لم تؤتوه فاحذروا ومن يرد الله فتنته فلن تملك له من الله شيئا أولئك الذين لم يرد الله أن يطهر قلوبهم لهم في الدنيا خزي ولهم في الآخرة عذاب عظيم

- 42 They are avid listeners to falsehood, devourers of what is unlawful. So if they come to you, then judge between them or turn away from them. And if you turn away from them - they will never harm you at all. And if you judge, judge between them with justice. Indeed Allah loves those who act justly.

سماعون للكذب أكالون للسحت فإن جاءوك فاحكم بينهم أو أعرض
عنه وإن تعرض عنهم فلن يضروك شيئاً وإن حكمت فاحكم بينهم
بالقسط إن الله يحب المقسطين

- 43 But how do they come to you for judgment while they have the Tawrah, in which is the judgment of Allah? Then they turn away after that. And those are not believers.

وكيف يحكمونك وعندهم التوراة فيها حكم الله ثم يتولون من بعد ذلك
وما أولئك بالمؤمنين

- 44 Indeed We sent down the Tawrah, in which was guidance and light. The prophets who submitted judged by it for the Jews, as did the devout scholars and the rabbis, by that with which they were entrusted of the Book of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - those are the disbelievers.

إنا أنزلنا التوراة فيها هدى ونور يحكم بها النبيون الذين أسلموا للذين هادوا
والربايون والأحبار بما استحفظوا من كتاب الله وكانوا عليه شهداء فلا
تخشوا الناس واخلشون ولا تشتروا بآياتي ثمنا قليلا ومن لم يحكم بما أنزل
الله فأولئك هم الكافرون

- 45 And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is retribution. But whoever gives it as charity - it is an expiation for him. And whoever does not judge by what Allah has revealed - those are the wrongdoers.

وكتبنا عليهم فيها أن النفس بالنفس والعين بالعين والأنف بالأنف والأذن بالأذن والسن بالسن والجروح قصاص فمن تصدق به فهو كفارة له ومن لم يحكم بما أنزل الله فأولئك هم الظالمون

- 46 And We sent, following in their footsteps, Isa the son of Maryam, confirming what came before him of the Tawrah. And We gave him the Injil, in which was guidance and light, confirming what preceded it of the Tawrah - a guidance and instruction for those who have Taqwa.

وقفينا على آثارهم بعيسى ابن مريم مصدقا لما بين يديه من التوراة وآتيناه الإنجيل فيه هدى ونور ومصدقا لما بين يديه من التوراة وهدى وموعظة للمتقين

- 47 And let the People of the Injil judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - those are the defiantly disobedient.

وليحكم أهل الإنجيل بما أنزل الله فيه ومن لم يحكم بما أنزل الله فأولئك هم الفاسقون

- 48 And We have sent down to you the Book in truth, confirming what came before it of the Book and as a guardian over it. So judge between them by what Allah has revealed and do not follow their desires away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one community, but He intended to test you in what He has given you. So race to do good. To Allah is your return all together, and He will inform you concerning that over which you used to differ.

وأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَا جَا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

- 49 And judge between them by what Allah has revealed and do not follow their desires and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - know that Allah only intends to afflict them with some of their sins. And indeed many among the people are defiantly disobedient.

وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتَنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنْ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

- 50 Then is it the judgment of ignorance they desire? But who is better than Allah in judgment for a people who are certain?

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

- 51 O you who believe, do not take the Jews and the Christians as allies. They are allies of one another. And whoever among you takes them as allies - then indeed he is of them. Indeed Allah does not guide the wrongdoing people.

يا أيها الذين آمنوا لا تتخذوا اليهود والنصارى أولياء بعضهم أولياء بعض
ومن يتولهم منكم فإنه منهم إن الله لا يهدي القوم الظالمين

- 52 So you see those in whose hearts is disease hastening to them, saying, "We fear that a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become over what they have been concealing within themselves regretful.

فترى الذين في قلوبهم مرض يسارعون فيهم يقولون نخشى أن تصيبنا دائرة
فعسى الله أن يأتي بالفتح أو أمر من عنده فيصبحوا على ما أسروا في
أنفسهم نادمين

- 53 And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.

ويقول الذين آمنوا أهؤلاء الذين أقسموا بالله جهد أيمانهم إنهم معكم
حبطت أعمالهم فأصبحوا خاسرين

- 54 O you who believe, whoever of you turns back from his religion - Allah will bring forth a people He will love and who will love Him, who are humble toward the believers, mighty against the disbelievers, striving in the way of Allah and not fearing the blame of any blamer. That is the favor of Allah; He bestows it upon whom He wills. And Allah is All-Encompassing, Knowing.

يا أيها الذين آمنوا من يرد منكم عن دينه فسوف يأتي الله بقوم يحبهم ويحبونه أذلة على المؤمنين أعزة على الكافرين يجاهدون في سبيل الله ولا يخافون لومة لائم ذلك فضل الله يؤتيه من يشاء والله واسع عليم

- 55 Your ally is none but Allah and His Messenger and those who believe - those who establish prayer and give Zakat, and they bow.

إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون

- 56 And whoever takes as an ally Allah and His Messenger and those who believe - indeed the party of Allah, they will be the predominant.

ومن يتول الله ورسوله والذين آمنوا فإن حزب الله هم الغالبون

- 57 O you who believe, do not take those who have taken your religion in ridicule and amusement among those who were given the Book before you nor the disbelievers as allies. And have Taqwa of Allah, if you are believers.

يا أيها الذين آمنوا لا تتخذوا الذين اتخذوا دينكم هزوا ولعبا من الذين أوتوا الكتاب من قبلكم والكفار أولياء واتقوا الله إن كنتم مؤمنين

- 58 And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not reason.

وإذا ناديتهم إلى الصلاة اتخذوها هزوا ولعبا ذلك بأنهم قوم لا يعقلون

- 59 Say, "O People of the Book, do you resent us except that we believe in Allah and what has been revealed to us and what was revealed before, and that most of you are defiantly disobedient?"

قل يا أهل الكتاب هل تنقمون منا إلا أن آمنا بالله وما أنزل إلينا وما أنزل من قبل وأن أكثركم فاسقون

- 60 Say, "Shall I inform you of what is worse than that as penalty from Allah? It is that of those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of false gods. Those are worse in position and further astray from the sound way."

قل هل أنبئكم بشر من ذلك مثوبة عند الله من لعنه الله وغضب عليه وجعل منهم القردة والخنازير وعبد الطاغوت أولئك شر مكانا وأضل عن سواء السبيل

- 61 And when they come to you, they say, "We believe." But they have entered with disbelief and they have certainly left with it. And Allah is most knowing of what they were concealing.

وإذا جاءوكم قالوا آمنا وقد دخلوا بالكفر وهم قد خرجوا به والله أعلم بما كانوا يكتمون

- 62 And you see many of them hastening into sin and aggression and the devouring of what is unlawful. How wretched is what they have been doing.

وترى كثيرا منهم يسارعون في الإثم والعدوان وأكلهم السحت لبئس ما كانوا يعملون

- 63 Why do the scholars and rabbis not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been crafting.

لولا ينهاهم الربانيون والأحبار عن قولهم الإثم وأكلهم السحت لبئس ما كانوا يصنعون

- 64 And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them enmity and hatred until the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it. And they strive throughout the land causing corruption, and Allah does not love corrupters.

وقالت اليهود يد الله مغلولة غلت أيديهم ولعنوا بما قالوا بل يداه مبسوطتان ينفق كيف يشاء وليزيدن كثيرا منهم ما أنزل إليك من ربك طغيانا وكفرا وألقينا بينهم العداوة والبغضاء إلى يوم القيامة كلما أوقدوا نارا للحرب أطفأها الله ويسعون في الأرض فسادا والله لا يحب المفسدين

- 65 And if only the People of the Book had believed and had Taqwa, We would have removed from them their misdeeds and admitted them to gardens of pleasure.

ولو أن أهل الكتاب آمنوا واتقوا لكفرنا عنهم سيئاتهم ولأدخلناهم جنات النعيم

- 66 And if only they had upheld the Tawrah and the Injil and what was revealed to them from their Lord, they would have consumed from above them and from beneath their feet. Among them is a moderate community, but many of them - evil is what they do.

ولو أنهم أقاموا التوراة والإنجيل وما أنزل إليهم من ربهم لأكلوا من فوقهم ومن تحت أرجلهم منهم أمة مقتصدَةٌ وكثيرٌ منهم ساء ما يعملون

- 67 O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed Allah does not guide the disbelieving people.

يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس إن الله لا يهدي القوم الكافرين

- 68 Say, "O People of the Book, you are not standing on anything until you uphold the Tawrah and the Injil and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.

قل يا أهل الكتاب لستم على شيء حتى تقيموا التوراة والإنجيل وما أنزل إليكم من ربكم وليزيدن كثيرا منهم ما أنزل إليك من ربك طغيانا وكفرا فلا تأس على القوم الكافرين

- 69 Indeed those who believe and those who are Jews and the Sabians and the Christians - whoever believes in Allah and the Last Day and does righteousness - no fear will there be upon them, nor will they grieve.

إن الذين آمنوا والذين هادوا والصابئون والنصارى من آمن بالله واليوم الآخر وعمل صالحا فلا خوف عليهم ولا هم يحزنون

- 70 We had certainly taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a group of them they denied, and a group they killed.

لقد أخذنا ميثاق بني إسرائيل وأرسلنا إليهم رسلا كلما جاءهم رسول بما لا تهوى أنفسهم فريقا كذبوا وفريقا يقتلون

- 71 And they thought there would be no Fitna, so they became blind and deaf. Then Allah turned to them in forgiveness, then again many of them became blind and deaf. And Allah is seeing of what they do.

وحسبوا ألا تكون فتنة فعموا وصموا ثم تاب الله عليهم ثم عموا وصموا كثير منهم والله بصير بما يعملون

- 72 They have certainly disbelieved who say, "Allah is the Messiah, the son of Maryam." While the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed whoever associates others with Allah - Allah has forbidden him Jannah, and his refuge is the Fire. And there are no helpers for the wrongdoers.

لقد كفر الذين قالوا إن الله هو المسيح ابن مريم وقال المسيح يا بني إسرائيل اعبدوا الله ربي وربكم إنه من يشرك بالله فقد حرم الله عليه الجنة ومأواه النار وما للظالمين من أنصار

- 73 They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

لقد كفر الذين قالوا إن الله ثالث ثلاثة وما من إله إلا إله واحد وإن لم ينتهوا عما يقولون ليمسن الذين كفروا منهم عذاب أليم

- 74 So will they not repent to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.

أفلا يتوبون إلى الله ويستغفرونه والله غفور رحيم

- 75 The Messiah, the son of Maryam, was not but a messenger; messengers have passed before him. And his mother was a truthful woman. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.

ما المسيح ابن مريم إلا رسول قد خلت من قبله الرسل وأمه صديقة كنا
يا أكلان الطعام انظر كيف نبين لهم الآيات ثم انظر أنى يؤفكون

- 76 Say, "Do you worship besides Allah that which holds for you no power of harm or benefit while it is Allah who is the Hearing, the Knowing?"

قل أتعبدون من دون الله ما لا يملك لكم ضرا ولا نفعا والله هو السميع
العليم

- 77 Say, "O People of the Book, do not exceed limits in your religion beyond the truth and do not follow the desires of a people who had gone astray before and misled many and have strayed from the right way."

قل يا أهل الكتاب لا تغلوا في دينكم غير الحق ولا تتبعوا أهواء قوم قد
ضلوا من قبل وأضلوا كثيرا وضلوا عن سواء السبيل

- 78 Cursed were those who disbelieved among the Children of Israel by the tongue of Dawud and of Isa, the son of Maryam. That was because they disobeyed and used to transgress.

لعن الذين كفروا من بني إسرائيل على لسان داوود وعيسى ابن مريم
ذلك بما عصوا وكانوا يعتدون

- 79 They used not to prevent one another from wrongdoing that they did. How wretched was that which they used to do.

كانوا لا يتناهون عن منكر فعلوه لبئس ما كانوا يفعلون

- 80 You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.

ترى كثيرا منهم يتولون الذين كفروا لبئس ما قدمت لهم أنفسهم أن سخط الله عليهم وفي العذاب هم خالدون

- 81 And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies. But many of them are defiantly disobedient.

ولو كانوا يؤمنون بالله والنبي وما أنزل إليه ما اتخذوهم أولياء ولكن كثيرا منهم فاسقون

- 82 You will surely find the most intense of the people in hostility toward the believers to be the Jews and those who associate others with Allah. And you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.

لتجدن أشد الناس عداوة للذين آمنوا اليهود والذين أشركوا ولتجدن أقربهم مودة للذين آمنوا الذين قالوا إنا نصارى ذلك بأن منهم قسيسين ورهبانا وأنهم لا يستكبرون

- 83 And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses."

وإذا سمعوا ما أنزل إلى الرسول ترى أعينهم تفيض من الدمع مما عرفوا من
الحق يقولون ربنا آمنا فاكتبنا مع الشاهدين

- 84 "And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us with the righteous people."

وما لنا لا نؤمن بالله وما جاءنا من الحق ونطمع أن يدخلنا ربنا مع القوم
الصالحين

- 85 So Allah rewarded them for what they said with gardens beneath which rivers flow, to abide therein eternally. And that is the reward of those who do good.

فأثابهم الله بما قالوا جنات تجري من تحتها الأنهار خالدين فيها وذلك
جزاء المحسنين

- 86 But those who disbelieved and denied Our signs - those are the companions of the Hellfire.

والذين كفروا وكذبوا بآياتنا أولئك أصحاب الجحيم

- 87 O you who believe, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed Allah does not love transgressors.

يا أيها الذين آمنوا لا تحرموا طيبات ما أحل الله لكم ولا تعتدوا إن الله لا
يحب المعتدين

- 88 And eat of what Allah has provided for you, lawful and good. And have Taqwa of Allah in whom you are believers.

وكلوا مما رزقكم الله حلالا طيبا واتقوا الله الذي أنتم به مؤمنون

- 89 Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for oaths which you have made binding. So its expiation is the feeding of ten needy people from the average of what you feed your families, or clothing them, or the freeing of a slave. But whoever cannot find - then a fast of three days. That is the expiation for your oaths when you have sworn. And guard your oaths. Thus Allah makes clear to you His verses so that you may be grateful.

لا يؤاخذكم الله باللغو في أيمانكم ولكن يؤاخذكم بما عقدتم الأيمان فكفارته إطعام عشرة مساكين من أوسط ما تطعمون أهليكم أو كسوتهم أو تحرير رقبة فمن لم يجد فصيام ثلاثة أيام ذلك كفارة أيمانكم إذا حلفتم واحفظوا أيمانكم كذلك يبين الله لكم آياته لعلكم تشكرون

- 90 O you who believe, indeed wine and gambling and stone altars and divining arrows are only an abomination of the work of Shaytan, so avoid it so that you may be successful.

يا أيها الذين آمنوا إنما الخمر والميسر والأنصاب والأزلام رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون

- 91 Shaytan only wants to cause between you enmity and hatred through wine and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

إنما يريد الشيطان أن يوقع بينكم العداوة والبغضاء في الخمر والميسر ويصدكم عن ذكر الله وعن الصلاة فهل أنتم منتهون

- 92 And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only the clear conveyance.

وأطيعوا الله وأطيعوا الرسول واحذروا فإن توليتم فاعلموا أنما على رسولنا
البلاغ المبين

- 93 There is no blame upon those who believe and do righteous deeds for what they have eaten, so long as they have Taqwa and believe and do righteous deeds, and then have Taqwa and believe, and then have Taqwa and do good. And Allah loves those who do good.

ليس على الذين آمنوا وعملوا الصالحات جناح فيما طعموا إذا ما اتقوا
وآمنوا وعملوا الصالحات ثم اتقوا وآمنوا ثم اتقوا وأحسنوا والله يحب
المحسنين

- 94 O you who believe, Allah will surely test you through something of the game that your hands and spears can reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that - for him is a painful punishment.

يا أيها الذين آمنوا ليبونكم الله بشيء من الصيد تناله أيديكم ورماحكم ليعلم
الله من يخافه بالغيب فمن اعتدى بعد ذلك فله عذاب أليم

- 95 O you who believe, do not kill game while you are in the state of pilgrim sanctity. And whoever of you kills it intentionally - the penalty is an equivalent from livestock to what he killed, as judged by two just men among you, as an offering to reach the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past, but whoever returns to it - Allah will take retribution from him. And Allah is Mighty, Capable of retribution.

يا أيها الذين آمنوا لا تقتلوا الصيد وأنتم حرم ومن قتله منكم متعمدا فجزاء
مثل ما قتل من النعم يحكم به ذوا عدل منكم هديا بالغ الكعبة أو كفارة
طعام مساكين أو عدل ذلك صياما ليدوق وبال أمره عفا الله عما سلف
ومن عاد فينتقم الله منه والله عزيز ذو انتقام

- 96 Lawful to you is the game of the sea and its food as provision for you and the travelers, but forbidden to you is the game of the land as long as you are in the state of pilgrim sanctity. And have Taqwa of Allah to whom you will be gathered.

أحل لكم صيد البحر وطعامه متاعا لكم وللسيارة وحرم عليكم صيد البر ما
دمتم حرما واتقوا الله الذي إليه تحشرون

- 97 Allah has made the Ka'bah, the Sacred House, standing for the people and the sacred months and the offering and the garlands. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.

جعل الله الكعبة البيت الحرام قياما للناس والشهر الحرام والهدي والقلائد
ذلك لتعلموا أن الله يعلم ما في السماوات وما في الأرض وأن الله بكل
شيء عليم

- 98 Know that Allah is severe in punishment and that Allah is Forgiving, Merciful.

اعلموا أن الله شديد العقاب وأن الله غفور رحيم

- 99 Not upon the Messenger is anything except the conveyance. And Allah knows whatever you reveal and whatever you conceal.

ما على الرسول إلا البلاغ والله يعلم ما تبدون وما تكتمون

- 100 Say, "Not equal are the bad and the good, even if the abundance of the bad might impress you." So have Taqwa of Allah, O people of understanding, so that you may be successful.

قل لا يستوي الخبيث والطيب ولو أعجبك كثرة الخبيث فاتقوا الله يا أولي الأبواب لعلكم تفلحون

- 101 O you who believe, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Quran is being revealed, they will be shown to you. Allah has pardoned that. And Allah is Forgiving, Forbearing.

يا أيها الذين آمنوا لا تسألوا عن أشياء إن تبد لكم تسؤكم وإن تسألوا عنها حين ينزل القرآن تبد لكم عفا الله عنها والله غفور حلیم

- 102 A people asked such questions before you; then they became thereby disbelievers.

قد سألهما قوم من قبلكم ثم أصبحوا بها كافرين

- 103 Allah has not appointed any bahirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason.

ما جعل الله من بحيرة ولا سائبة ولا وصيلة ولا حام ولكن الذين كفروا يفترون على الله الكذب وأكثرهم لا يعقلون

- 104 And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is what we found our fathers upon." Even though their fathers knew nothing and were not guided?

وإذا قيل لهم تعالوا إلى ما أنزل الله وإلى الرسول قالوا حسبنا ما وجدنا عليه آباءنا أولو كان آباؤهم لا يعلمون شيئاً ولا يهتدون

- 105 O you who believe, upon you is your own selves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together, and He will inform you of what you used to do.

يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم إلى الله مرجعكم جميعاً فينبئكم بما كنتم تعملون

- 106 O you who believe, testimony among you when death approaches one of you at the time of making a bequest - two just men from among you, or two others from outside you if you are traveling through the land and the disaster of death strikes you. Detain them after prayer and let them both swear by Allah if you doubt their testimony, "We will not exchange our oath for a price, even if he should be a relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful."

يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت حين الوصية اثنان ذوا عدل منكم أو آخران من غيركم إن أنتم ضربتم في الأرض فأصابكم مصيبة الموت تحبسونهما من بعد الصلاة فيقسمان بالله إن ارتبتم لا نشترى به ثمناً ولو كان ذا قربي ولا نكتم شهادة الله إنا إذا لمن الآثمين

- 107 But if it is found that those two were guilty of sin, let two others stand in their place from those who have a claim against them, the two nearest in kinship, and let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

فإن عثر على أنهما استحقا إثما فآخران يقومان مقامهما من الذين استحق عليهم الأوليان فيقسمان بالله لشهادتنا أحق من شهادتهما وما اعتدينا إنا إذا لمن الظالمين

- 108 That is more likely that they will give testimony according to its reality or they would fear that other oaths would be taken after their oaths. And have Taqwa of Allah and listen. And Allah does not guide the defiantly disobedient people.

ذلك أدنى أن يأتوا بالشهادة على وجهها أو يخافوا أن ترد أيمانهم بعد أيمانهم واتقوا الله واسمعوا والله لا يهدي القوم الفاسقين

- 109 On the Day Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed it is You who is Knower of the unseen."

يوم يجمع الله الرسل فيقول ماذا أجبتم قالوا لا علم لنا إنك أنت علام الغيوب

- 110 When Allah will say, "O Isa, son of Maryam, remember My favor upon you and upon your mother when I supported you with the Holy Spirit and you spoke to people in the cradle and in maturity; and when I taught you the Book and wisdom and the Tawrah and the Injil; and when you designed from clay the form of a bird, by My permission, then you breathed into it, and it became a bird by My permission; and you healed the blind and the leper by My permission; and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you when you came to them with clear proofs, and those who disbelieved among them said, 'This is nothing but obvious magic.'"

إذ قال الله يا عيسى ابن مريم اذكر نعمتي عليك وعلى والدتك إذ أيدتك بروح القدس تكلم الناس في المهد وكهلا وإذ علمتك الكتاب والحكمة والتوراة والإنجيل وإذ تخلق من الطين كهيئة الطير بإذني فتنفخ فيها فتكون طيرا بإذني وتبرئ الأكمه والأبرص بإذني وإذ تخرج الموتى بإذني وإذ كففت بني إسرائيل عنك إذ جئتهم بالبينات فقال الذين كفروا منهم إن هذا إلا سحر مبين

- 111 "And when I inspired the disciples, saying, 'Believe in Me and in My messenger.' They said, 'We have believed, so bear witness that indeed we are in submission.'"

وإذ أوحيت إلى الحواريين أن آمنوا بي وبرسولي قالوا آمنا واشهد بأننا مسلمون

- 112 When the disciples said, "O Isa, son of Maryam, can your Lord send down to us a table from the heaven?" He said, "Have Taqwa of Allah, if you are believers."

إذ قال الحواريون يا عيسى ابن مريم هل يستطيع ربك أن ينزل علينا مائدة من السماء قال اتقوا الله إن كنتم مؤمنين

- 113 They said, "We wish to eat from it and let our hearts be satisfied and know that you have been truthful to us and be among its witnesses."

قالوا نريد أن نأكل منها وتطمئن قلوبنا ونعلم أن قد صدقتنا ونكون عليها
من الشاهدين

- 114 Isa, the son of Maryam, said, "O Allah, our Lord, send down to us a table from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

قال عيسى ابن مريم اللهم ربنا أنزل علينا مائدة من السماء تكون لنا عيدا
لأولنا وآخرنا وآية منك وارزقنا وأنت خير الرازقين

- 115 Allah said, "Indeed I will send it down to you. But whoever disbelieves afterward from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

قال الله إني منزلها عليكم فمن يكفر بعد منكم فإني أعذبه عذابا لا أعذبه
أحدا من العالمين

- 116 And when Allah will say, "O Isa, son of Maryam, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed it is You who is Knower of the unseen."

وإذ قال الله يا عيسى ابن مريم أنت قلت للناس اتخذوني وأمي إلهين من
دون الله قال سبحانك ما يكون لي أن أقول ما ليس لي بحق إن كنت
قلته فقد علمته تعلم ما في نفسي ولا أعلم ما في نفسك إنك أنت علام
الغيوب

- 117 "I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them. But when You took me up, You were the Watcher over them, and You are Witness over all things."

ما قلت لهم إلا ما أمرتني به أن اعبدوا الله ربي وربكم وكنتم عليهم
شهيذا ما دمت فيهم فلما توفيتني كنت أنت الرقيب عليهم وأنت على
كل شيء شهيد

- 118 "If You punish them - indeed they are Your servants. But if You forgive them - indeed it is You who is the Mighty, the Wise."

إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم

- 119 Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens beneath which rivers flow, to abide therein forever. Allah is pleased with them and they are pleased with Him. That is the great success.

قال الله هذا يوم ينفع الصادقين صدقهم لهم جنات تجري من تحتها
الأنهار خالدون فيها أبدا رضي الله عنهم ورضوا عنه ذلك الفوز العظيم

- 120 To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is capable of all things.

لله ملك السماوات والأرض وما فيهن وهو على كل شيء قدير

الأنعام

Al-An'am
"The Cattle"

165 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Praise be to Allah who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate others with their Lord.

الحمد لله الذي خلق السماوات والأرض وجعل الظلمات والنور ثم
الذين كفروا بربهم يعدلون

- 2 He is the One who created you from clay and then decreed a term and a specified time known to Him, yet still you doubt.

هو الذي خلقكم من طين ثم قضى أجلا وأجل مسمى عنده ثم أنتم
تمترون

- 3 And He is Allah in the heavens and on the earth. He knows your secret and what you make public, and He knows what you earn.

وهو الله في السماوات وفي الأرض يعلم سركم وجهركم ويعلم ما تكسبون

- 4 And no sign comes to them from the signs of their Lord except that they turn away from it.

وما تأتيهم من آية من آيات ربهم إلا كانوا عنها معرضين

- 5 For they had denied the truth when it came to them, but there will come to them the news of what they used to ridicule.

فقد كذبوا بالحق لما جاءهم فسوف يأتيهم أنباء ما كانوا به يستهزئون

- 6 Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent rain from the sky upon them in abundance and made rivers flow beneath them. Then We destroyed them for their sins and produced after them other generations.

ألم يروا كم أهلكننا من قبلهم من قرن مكناهم في الأرض ما لم نمكن لكم وأرسلنا السماء عليهم مدرارا وجعلنا الأنهار تجري من تحتهم فأهلكناهم بذنوبهم وأنشأنا من بعدهم قرنا آخرين

- 7 And even if We had sent down to you a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is nothing but obvious magic."

ولو نزلنا عليك كتابا في قرطاس فلهسوه بأيديهم لقال الذين كفروا إن هذا إلا سحر مبين

- 8 And they say, "Why was an angel not sent down to him?" But if We had sent down an angel, the matter would have been decided; then they would not be given respite.

وقالوا لولا أنزل عليه ملك ولو أنزلنا ملكا لقضي الأمر ثم لا ينظرون

- 9 And if We had made him an angel, We would have made him appear as a man, and We would have covered them with that in which they cover themselves.

ولو جعلناه ملكا لجعلناه رجلا وللبسنا عليهم ما يلبسون

- 10 And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule.

ولقد استهزئ برسل من قبلك فحاق بالذين سخروا منهم ما كانوا به
يستهزئون

- 11 Say, "Travel through the earth; then observe how was the end of the deniers."

قل سيروا في الأرض ثم انظروا كيف كان عاقبة المكذبين

- 12 Say, "To whom belongs whatever is in the heavens and the earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who have lost themselves do not believe.

قل لمن ما في السماوات والأرض قل لله كتب على نفسه الرحمة
ليجمعنكم إلى يوم القيامة لا ريب فيه الذين خسروا أنفسهم فهم لا
يؤمنون

- 13 And to Him belongs whatever dwells in the night and the day. And He is the Hearing, the Knowing.

وله ما سكن في الليل والنهار وهو السميع العليم

- 14 Say, "Is it other than Allah I should take as a protector, the Originator of the heavens and the earth, while it is He who feeds and is not fed?" Say, "Indeed I have been commanded to be the first who submits and not to be of the polytheists."

قل أغير الله أتخذ وليا فاطر السماوات والأرض وهو يطعم ولا يطعم قل
إني أمرت أن أكون أول من أسلم ولا تكونن من المشركين

- 15 Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

قل إني أخاف إن عصيت ربي عذاب يوم عظيم

- 16 Whoever is averted from it that Day - He has had mercy upon him. And that is the clear success.

من يصرف عنه يومئذ فقد رحمه وذلك الفوز المبين

- 17 And if Allah touches you with adversity, none can remove it but Him. And if He touches you with good - He is capable of all things.

وإن يمسسك الله بضر فلا كاشف له إلا هو وإن يمسسك بخير فهو على كل شيء قدير

- 18 And He is the Subjugator over His servants. And He is the Wise, the Aware.

وهو القاهر فوق عباده وهو الحكيم الخبير

- 19 Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Quran was revealed to me that I may warn you thereby and whomever it reaches. Do you truly testify that with Allah there are other gods?" Say, "I do not testify to that." Say, "He is but one God, and indeed I am free of what you associate with Him."

قل أي شيء أكبر شهادة قل الله شهيد بيني وبينكم وأوحى إلي هذا القرآن لأنذركم به ومن بلغ أئنكم لتشهدون أن مع الله آلهة أخرى قل لا أشهد قل إنما هو إله واحد وإنني بريء مما تشركون

- 20 Those to whom We have given the Book recognize him as they recognize their own sons. Those who have lost themselves do not believe.

الذين آتيناهم الكتاب يعرفونه كما يعرفون أبناءهم الذين خسروا أنفسهم فهم لا يؤمنون

- 21 And who is more unjust than one who invents a lie about Allah or denies His signs? Indeed the wrongdoers will not succeed.

ومن أظلم ممن افترى على الله كذبا أو كذب بآياته إنه لا يفلح الظالمون

- 22 And on the Day We will gather them all together, then We will say to those who associated others with Allah, "Where are your partners that you used to claim?"

ويوم نحشرهم جميعا ثم نقول للذين أشركوا أين شركاؤكم الذين كنتم تزعمون

- 23 Then their Fitna will be none but to say, "By Allah, our Lord, we were not polytheists."

ثم لم تكن فتنتهم إلا أن قالوا والله ربنا ما كنا مشركين

- 24 Look how they will lie about themselves. And lost from them will be what they used to invent.

انظر كيف كذبوا على أنفسهم وضل عنهم ما كانوا يفترون

- 25 And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is nothing but legends of the former peoples."

ومنهم من يستمع إليك وجعلنا على قلوبهم أكنة أن يفقهوه وفي آذانهم وقرا وإن يروا كل آية لا يؤمنوا بها حتى إذا جاءوك يجادلونك يقول الذين كفروا إن هذا إلا أساطير الأولين

- 26 And they forbid others from it and distance themselves from it. And they do not destroy except themselves, but they do not perceive.

وهم ينهون عنه وينأون عنه وإن يهلكون إلا أنفسهم وما يشعرون

- 27 And if you could see when they are made to stand before the Fire and say, "Oh, would that we could be returned and not deny the signs of our Lord and be among the believers."

ولو ترى إذ وقفوا على النار فقالوا يا ليتنا نرد ولا نكذب بآيات ربنا ونكون من المؤمنين

- 28 But what they concealed before has appeared to them. And even if they were returned, they would return to that which they were forbidden. And indeed they are liars.

بل بدا لهم ما كانوا يخفون من قبل ولو ردوا لعادوا لما نهوا عنه وإنهم لكاذبون

- 29 And they say, "There is nothing but our life of this world, and we will not be resurrected."

وقالوا إن هي إلا حياتنا الدنيا وما نحن بمبعوثين

- 30 And if you could see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment because you used to disbelieve."

ولو ترى إذ وقفوا على ربهم قال أليس هذا بالحق قالوا بلى وربنا قال
فذوقوا العذاب بما كنتم تكفرون

- 31 Those who denied the meeting with Allah have certainly lost, until when the Hour comes upon them suddenly, they will say, "Oh, how we regret over what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear.

قد خسر الذين كذبوا بقاء الله حتى إذا جاءتهم الساعة بغتة قالوا يا
حسرتنا على ما فرطنا فيها وهم يحملون أوزارهم على ظهورهم ألا ساء ما
يزرون

- 32 And the life of this world is nothing but play and amusement. But the home of the Akhira is better for those who have Taqwa. Then will you not reason?

وما الحياة الدنيا إلا لعب ولهو وللدار الآخرة خير للذين يتقون أفلا
تعقلون

- 33 We know indeed that what they say grieves you. It is not you they deny, but it is the signs of Allah that the wrongdoers reject.

قد نعلم إنه ليحزنك الذي يقولون فإنهم لا يكذبونك ولكن الظالمين بآيات
الله يجحدون

- 34 And messengers were certainly denied before you, but they were patient over the denial and the harm until Our help came to them. And none can alter the words of Allah. And there has certainly come to you some information about the messengers.

ولقد كذبت رسل من قبلك فصبروا على ما كذبوا وأوذوا حتى أتاهم نصرنا ولا مبدل لكلمات الله ولقد جاءك من نبي المرسلين

- 35 And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign - and if Allah had willed, He would have gathered them upon guidance. So never be of the ignorant.

وإن كان كبر عليك إعراضهم فإن استطعت أن تبغي نفقا في الأرض أو سلما في السماء فتأتيهم بآية ولو شاء الله لجمعهم على الهدى فلا تكونن من الجاهلين

- 36 Only those who hear will respond. And the dead - Allah will resurrect them; then to Him they will be returned.

إنما يستجيب الذين يسمعون والموتى يعثم الله ثم إليه يرجعون

- 37 And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed Allah is able to send down a sign, but most of them do not know."

وقالوا لولا نزل عليه آية من ربه قل إن الله قادر على أن ينزل آية ولكن أكثرهم لا يعلمون

- 38 And there is no creature on the earth or bird that flies with its wings except that they are communities like you. We have not neglected in the Book a thing. Then to their Lord they will be gathered.

وما من دابة في الأرض ولا طائر يطير بجناحيه إلا أمم أمثالكم ما فرطنا في الكتاب من شيء ثم إلى ربهم يحشرون

- 39 And those who deny Our signs are deaf and dumb within darkneses. Whomever Allah wills - He sends astray; and whomever He wills - He puts him on a straight path.

والذين كذبوا بآياتنا صم وبكم في الظلمات من يشاء الله يضلله ومن يشاء يجعله على صراط مستقيم

- 40 Say, "Have you considered: if the punishment of Allah came to you or the Hour came to you, would you invoke other than Allah, if you are truthful?"

قل أرأيتم إن أتاكم عذاب الله أو أتتكم الساعة أغير الله تدعون إن كنتم صادقين

- 41 Rather, it is Him alone you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate with Him.

بل إياه تدعون فيكشف ما تدعون إليه إن شاء وتتسوه ما تشركون

- 42 And We have already sent messengers to communities before you, and We seized them with suffering and adversity that perhaps they might humble themselves.

ولقد أرسلنا إلى أمم من قبلك فأخذناهم بالبأساء والضراء لعلهم يتضرعون

- 43 Then why, when Our suffering came to them, did they not humble themselves? But their hearts became hardened, and Shaytan made attractive to them what they were doing.

فلولا إذ جاءهم بأسنا تضرعوا ولكن قست قلوبهم وزيّن لهم الشيطان ما كانوا يعملون

- 44 So when they forgot that by which they had been reminded, We opened to them the doors of every thing until, when they rejoiced in what they were given, We seized them suddenly, and they were in despair.

فلما نسوا ما ذكروا به فتحنا عليهم أبواب كل شيء حتى إذا فرحوا بما أوتوا أخذناهم بغتة فإذا هم مبلسون

- 45 So the remnant of the people who did wrong was cut off. And praise be to Allah, Lord of the worlds.

فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين

- 46 Say, "Have you considered: if Allah took away your hearing and your sight and sealed over your hearts, which deity other than Allah could restore them to you?" Look how We explain the signs; then they turn away.

قل أرأيتم إن أخذ الله سمعكم وأبصاركم وختم على قلوبكم من إله غير الله يأتيكم به انظر كيف نصرّف الآيات ثم هم يصدفون

- 47 Say, "Have you considered: if the punishment of Allah came to you unexpectedly or manifestly, would any be destroyed except the wrongdoing people?"

قل أرأيتم إن أتاكم عذاب الله بغتة أو جهرة هل يهلك إلا القوم الظالمون

- 48 And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear upon them, nor will they grieve.

وما نرسل المرسلين إلا مبشرين ومنذرين فمن آمن وأصلح فلا خوف عليهم ولا هم يحزنون

- 49 But those who deny Our signs - the punishment will touch them for their defiant disobedience.

والذين كذبوا بآياتنا يمسمهم العذاب بما كانوا يفسقون

- 50 Say, "I do not tell you that I have the treasuries of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not reflect?"

قل لا أقول لكم عندي خزائن الله ولا أعلم الغيب ولا أقول لكم إني ملك إن أتبع إلا ما يوحى إلي قل هل يستوي الأعمى والبصير أفلا تتفكرون

- 51 And warn by it those who fear that they will be gathered before their Lord - they will have besides Him no protector and no intercessor - that they might have Taqwa.

وأندر به الذين يخافون أن يحشروا إلى ربهم ليس لهم من دونه ولي ولا شفيع لعلهم يتقون

- 52 And do not send away those who call upon their Lord in the morning and the evening, seeking His face. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would then be of the wrongdoers.

ولا تطرد الذين يدعون ربهم بالغداة والعشي يريدون وجهه ما عليك من حسابهم من شيء وما من حسابك عليهم من شيء فتطردهم فتكون من الظالمين

- 53 And thus We have tried some of them through others that they might say, "Are these the ones Allah has favored among us?" Is not Allah most knowing of those who are grateful?

وكذلك فتننا بعضهم ببعض ليقولوا أهؤلاء من الله عليهم من بيننا أليس الله بأعلم بالشاكرين

- 54 And when those who believe in Our signs come to you, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed He is Forgiving, Merciful."

وإذا جاءك الذين يؤمنون بآياتنا فقل سلام عليكم كتب ربكم على نفسه الرحمة أنه من عمل منكم سوءا بجهالة ثم تاب من بعده وأصلح فإنه غفور رحيم

- 55 And thus We detail the signs, and so the way of the criminals will become evident.

وكذلك نفصل الآيات ولتستبين سبيل المجرمين

- 56 Say, "Indeed I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the guided."

قل إني نهيت أن أعبد الذين تدعون من دون الله قل لا أتبع أهواءكم
قد ضللت إذا وما أنا من المهتدين

- 57 Say, "Indeed I am on a clear proof from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders."

قل إني على بينة من ربي وكذبتكم به ما عندي ما تستعجلون به إن الحكم
إلا لله يقص الحق وهو خير الفاصلين

- 58 Say, "If I had that for which you are impatient, the matter would have been decided between me and you. And Allah is most knowing of the wrongdoers."

قل لو أن عندي ما تستعجلون به لقضي الأمر بيني وبينكم والله أعلم
بالظالمين

- 59 And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and nothing moist or dry but that it is in a clear record.

وعنده مفاتيح الغيب لا يعلمها إلا هو ويعلم ما في البر والبحر وما تسقط
من ورقة إلا يعلمها ولا حبة في ظلمات الأرض ولا رطب ولا يابس إلا
في كتاب مبين

- 60 And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.

وهو الذي يتوفاكم بالليل ويعلم ما جرحتم بالنهار ثم يبعثكم فيه ليقضى أجل مسمى ثم إليه مرجعكم ثم ينبئكم بما كنتم تعملون

- 61 And He is the Subjugator over His servants, and He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail.

وهو القاهر فوق عباده ويرسل عليكم حفظة حتى إذا جاء أحدكم الموت توفته رسلنا وهم لا يفرطون

- 62 Then they are returned to Allah, their true Master. Unquestionably, His is the judgment, and He is the swiftest of accountants.

ثم ردوا إلى الله مولاهم الحق ألا له الحكم وهو أسرع الحاسبين

- 63 Say, "Who rescues you from the darknesses of the land and the sea when you call upon Him humbly and privately, 'If He saves us from this, we will surely be among the grateful?'"

قل من ينجيكم من ظلمات البر والبحر تدعونه تضرعا وخفية لئن أنجانا من هذه لنكونن من الشاكرين

- 64 Say, "It is Allah who saves you from them and from every distress; then you associate others with Him."

قل الله ينجيكم منها ومن كل كرب ثم أنتم تشركون

- 65 Say, "He is the one able to send upon you punishment from above you or from beneath your feet or to confuse you into factions and make you taste the violence of one another." Look how We explain the signs that they might understand.

قل هو القادر على أن يبعث عليكم عذابا من فوقكم أو من تحت أرجلكم أو يلبسكم شيعا ويذيق بعضهم بأس بعض انظر كيف نصرف الآيات لعلهم يفقهون

- 66 But your people have denied it while it is the truth. Say, "I am not over you a guardian."

وكذب به قومك وهو الحق قل لست عليكم بوكيل

- 67 For every piece of news there is a time of settlement, and you will come to know.

لكل نيا مستقر وسوف تعلمون

- 68 And when you see those who engage in offensive discourse about Our signs, then turn away from them until they enter into another discourse. And if Shaytan causes you to forget, then do not sit, after the reminder, with the wrongdoing people.

وإذا رأيت الذين يخوضون في آياتنا فأعرض عنهم حتى يخوضوا في حديث غيره وإما ينسينك الشيطان فلا تقعد بعد الذكرى مع القوم الظالمين

- 69 And those who have Taqwa are not held accountable for them at all, but only a reminder - that perhaps they will have Taqwa.

وما على الذين يتقون من حسابهم من شيء ولكن ذكري لعلهم يتقون

- 70 And leave those who take their religion as amusement and play and whom the life of this world has deluded. But remind with it, lest a soul be given up to destruction for what it earned. It will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it. Those are the ones who are given to destruction for what they have earned. For them will be a drink of boiling water and a painful punishment because they used to disbelieve.

وذر الذين اتخذوا دينهم لعبا ولهوا وغرتهم الحياة الدنيا وذكروه أن تبسل
نفس بما كسبت ليس لها من دون الله ولي ولا شفيع وإن تعدل كل
عدل لا يؤخذ منها أولئك الذين أبسلوا بما كسبوا لهم شراب من حميم
وعذاب أليم بما كانوا يكفرون

- 71 Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? Like one whom the devils enticed upon the earth, confused, while he has companions inviting him to guidance, saying, 'Come to us.'" Say, "Indeed the guidance of Allah is the only guidance; and we have been commanded to submit to the Lord of the worlds."

قل أندعو من دون الله ما لا ينفعنا ولا يضرنا ونرد على أعقابنا بعد إذ
هدانا الله كالذي استهوته الشياطين في الأرض حيران له أصحاب يدعونه
إلى الهدى ائتنا قل إن هدى الله هو الهدى وأمرنا لنسلم لرب العالمين

- 72 "And to establish prayer and have Taqwa of Him." And it is He to whom you will be gathered.

وأن أقيموا الصلاة واتقوه وهو الذي إليه تحشرون

- 73 And it is He who created the heavens and the earth in truth. And the Day He says, "Be," and it is - His word is the truth. And His is the dominion on the Day the Horn is blown. Knower of the unseen and the witnessed. And He is the Wise, the Aware.

وهو الذي خلق السماوات والأرض بالحق ويوم يقول كن فيكون قوله
الحق وله الملك يوم ينفخ في الصور عالم الغيب والشهادة وهو الحكيم
الخبير

- 74 And when Ibrahim said to his father Azar, "Do you take idols as gods? Indeed I see you and your people in clear error."

وإذ قال إبراهيم لأبيه آزر أتتخذ أصناما آلهة إني أراك وقومك في ضلال
مبين

- 75 And thus We showed Ibrahim the realm of the heavens and the earth that he would be among the certain.

وكذلك نري إبراهيم ملكوت السماوات والأرض وليكون من الموقنين

- 76 So when the night covered him, he saw a star. He said, "This is my lord." But when it set, he said, "I do not love those that set."

فلما جن عليه الليل رأى كوكبا قال هذا ربي فلما أفل قال لا أحب
الآفلين

- 77 And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

فلما رأى القمر بازغا قال هذا ربي فلما أفل قال لئن لم يهتدي ربي لأكون
من القوم الضالين

- 78 And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah."

فلما رأى الشمس بازغة قال هذا ربي هذا اكبر فلما أفلت قال يا قوم إني بريء مما تشركون

- 79 "Indeed I have turned my face toward the One who created the heavens and the earth, inclining toward truth, and I am not of the polytheists."

إني وجهت وجهي للذي فطر السماوات والأرض حنيفا وما أنا من المشركين

- 80 And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I do not fear what you associate with Him unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?"

وحاجه قومه قال أتجاجوني في الله وقد هدان ولا أخاف ما تشركون به إلا أن يشاء ربي شيئا وسع ربي كل شيء علما أفلا تتذكرون

- 81 "And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has sent down to you no authority? So which of the two parties has more right to security, if you should know?"

وكيف أخاف ما أشركتم ولا تخافون أنكم أشركتم بالله ما لم ينزل به عليكم سلطانا فأي الفريقين أحق بالأمن إن كنتم تعلمون

- 82 Those who believe and do not mix their belief with wrongdoing - those will have security, and they are rightly guided.

الذين آمنوا ولم يلبسوا إيمانهم بظلم أولئك لهم الأمن وهم مهتدون

- 83 And that was Our argument which We gave Ibrahim against his people. We raise by degrees whom We will. Indeed your Lord is Wise, Knowing.

وتلك حجتنا آتيناها إبراهيم على قومه نرفع درجات من نشاء إن ربك
حكيم عليم

- 84 And We gave him Ishaq and Yaqub - all of them We guided. And Nuh We guided before, and among his descendants Dawud and Sulayman and Ayyub and Yusuf and Musa and Harun. Thus do We reward those who do good.

ووهبنا له إسحاق ويعقوب كلا هدينا ونوحا هدينا من قبل ومن ذريته
داوود وسليمان وأيوب ويوسف وموسى وهارون وكذلك نجزي
المحسنين

- 85 And Zakariyya and Yahya and Isa and Ilyas - all were of the righteous.

وزكريا ويحيى وعيسى وإلياس كل من الصالحين

- 86 And Ismail and Al-Yasa and Yunus and Lut - and each of them We preferred over the worlds.

وإسماعيل واليسع ويونس ولوطا وكلا فضلنا على العالمين

- 87 And from among their fathers and their descendants and their brothers - We chose them and guided them to a straight path.

ومن آباءهم وذرياتهم وإخوانهم واجتبيناهم وهديناهم إلى صراط مستقيم

- 88 That is the guidance of Allah by which He guides whomever He wills of His servants. And if they had associated others with Allah, what they were doing would have been nullified for them.

ذلك هدى الله يهدي به من يشاء من عباده ولو أشركوا لحبط عنهم ما كانوا يعملون

- 89 Those are the ones to whom We gave the Book and authority and prophethood. But if these disbelieve in it, then We have entrusted it to a people who are not therein disbelievers.

وأولئك الذين آتيناهم الكتاب والحكم والنبوة فإن يكفر بها هؤلاء فقد وكلنا بها قوما ليسوا بها بكافرين

- 90 Those are the ones whom Allah has guided, so follow their guidance. Say, "I ask of you no payment for it. It is only a reminder for the worlds."

وأولئك الذين هدى الله فبهداهم اقتده قل لا أسألكم عليه أجرا إن هو إلا ذكري للعالمين

- 91 And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Book that Musa brought as light and guidance to the people? You make it into pages, disclosing some and concealing much. And you were taught that which you knew not - neither you nor your fathers." Say, "Allah," then leave them in their idle discourse, amusing themselves.

وما قدروا الله حق قدره إذ قالوا ما أنزل الله على بشر من شيء قل من أنزل الكتاب الذي جاء به موسى نورا وهدى للناس تجعلونه قراطيس تبدونها وتخفون كثيرا وعلمتم ما لم تعلموا أنتم ولا آباؤكم قل الله ثم ذرهم في خوضهم يلعبون

- 92 And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the Akhirah believe in it, and they are maintaining their prayers.

وهذا كتاب أنزلناه مبارك مصدق الذي بين يديه ولتنذر أم القرى ومن حولها والذين يؤمنون بالآخرة يؤمنون به وهم على صلاتهم يحافظون

- 93 And who is more unjust than one who invents a lie about Allah or says, "It has been revealed to me," while nothing has been revealed to him, and one who says, "I will reveal the like of what Allah revealed." And if you could see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, saying, "Discharge your souls! Today you will be awarded the punishment of humiliation for what you used to say against Allah other than the truth and for being arrogant toward His signs."

ومن أظلم ممن افترى على الله كذبا أو قال أوحى إلي ولم يوح إليه شيء ومن قال سأنزل مثل ما أنزل الله ولو ترى إذ الظالمون في غمرات الموت والملائكة باسطو أيديهم أخرجوا أنفسكم اليوم تجزون عذاب الهون بما كنتم تقولون على الله غير الحق وكنتم عن آياته تستكبرون

- 94 "And you have certainly come to Us individually as We created you the first time, and you have left behind what We bestowed upon you. And We do not see with you your intercessors which you claimed were partners among you. It has been severed between you, and lost from you is what you used to claim."

ولقد جئتمونا فرادى كما خلقناكم أول مرة وتركتم ما حولناكم وراء ظهوركم وما نرى معكم شفعاءكم الذين زعمتم أنهم فيكم شركاء لقد تقطع بينكم وصل عنكم ما كنتم تزعمون

- 95 Indeed Allah is the splitter of the seed and the date stone. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?

إن الله فالق الحب والنوى يخرج الحي من الميت ومخرج الميت من الحي
ذلكم الله فأنى تؤفكون

- 96 He is the Splitter of daybreak and has made the night for rest and the sun and the moon for reckoning. That is the determination of the Mighty, the Knowing.

فالق الإصباح وجعل الليل سكنا والشمس والقمر حسبانا ذلك تقدير
العزیز العليم

- 97 And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and the sea. We have detailed the signs for a people who know.

وهو الذي جعل لكم النجوم لتهتدوا بها في ظلمات البر والبحر قد فصلنا
الآيات لقوم يعلمون

- 98 And it is He who produced you from a single soul and gave you a place of dwelling and a place of storage. We have detailed the signs for a people who understand.

وهو الذي أنشأكم من نفس واحدة فستقر ومستودع قد فصلنا الآيات
لقوم يفقهون

- 99 And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And gardens of grapevines and olives and pomegranates, similar yet varied. Look at its fruit when it yields and its ripening. Indeed in that are signs for a people who believe.

وهو الذي أنزل من السماء ماء فأخرجنا به نبات كل شيء فأخرجنا منه خضرا نخرج منه حبا متراكبا ومن النخل من طلعها قنوان دانية وجنات من أعناب والزيتون والرمان مشتبها وغير متشابه انظروا إلى ثمره إذا أثمر وينعه إن في ذلكم لآيات لقوم يؤمنون

- 100 Yet they have attributed to Allah partners - the Jinn - while He has created them. And they have falsely attributed to Him sons and daughters without knowledge. Exalted is He and high above what they describe.

وجعلوا لله شركاء الجن وخلقهم وخرقوا له بنين وبنات بغير علم سبحانه وتعالى عما يصفون

- 101 Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is Knowing of all things.

بديع السماوات والأرض أنى يكون له ولد ولم تكن له صاحبة وخلق كل شيء وهو بكل شيء عليم

- 102 That is Allah, your Lord; there is no god except Him, the Creator of all things, so worship Him. And He is Disposer of all things.

ذلكم الله ربكم لا إله إلا هو خالق كل شيء فاعبدوه وهو على كل شيء وكيل

- 103 Vision does not perceive Him, but He perceives all vision. And He is the Subtle, the Aware.

لا تدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير

- 104 There have come to you insights from your Lord. So whoever sees does so for his own soul, and whoever is blind is blind against it. And I am not a guardian over you.

قد جاءكم بصائر من ربكم فمن أبصر فلنفسه ومن عمي فعليها وما أنا عليكم بحفيظ

- 105 And thus We explain the signs and so they will say, "You have studied," and so We may make it clear for a people who know.

وكذلك نصرف الآيات وليقولوا درست ولنبينه لقوم يعلمون

- 106 Follow what has been revealed to you from your Lord - there is no god except Him - and turn away from the polytheists.

اتبع ما أوحى إليك من ربك لا إله إلا هو وأعرض عن المشركين

- 107 And if Allah had willed, they would not have associated. And We have not made you a guardian over them, and you are not a manager over them.

ولو شاء الله ما أشركوا وما جعلناك عليهم حفيظا وما أنت عليهم بوكيل

- 108 And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

ولا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم كذلك زينا لكل أمة عملهم ثم إلى ربهم مرجعهم فينبئهم بما كانوا يعملون

- 109 And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "Signs are only with Allah." And what will make you perceive that even if they came, they would not believe?

وأقسموا بالله جهد أيمانهم لئن جاءتهم آية ليؤمنن بها قل إنما الآيات عند الله وما يشعركم أنها إذا جاءت لا يؤمنون

- 110 And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.

ونقلب أفئدتهم وأبصارهم كما لم يؤمنوا به أول مرة ونذرهم في طغيانهم يعمهون

- 111 And even if We had sent down to them the angels and the dead spoke to them and We gathered everything before them, they would not believe unless Allah should will. But most of them are ignorant.

ولو أننا نزلنا إليهم الملائكة وكلمهم الموتى وحشرنا عليهم كل شيء قبلا ما كانوا ليؤمنوا إلا أن يشاء الله ولكن أكثرهم يجهلون

- 112 And thus We have made for every prophet an enemy - devils from mankind and Jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and what they invent.

وكذلك جعلنا لكل نبي عدوا شياطين الإنس والجن يوحي بعضهم إلى بعض زخرف القول غرورا ولو شاء ربك ما فعلوه فذرهم وما يفترون

- 113 And so that the hearts of those who disbelieve in the Akhirah will incline toward it and be satisfied with it and that they will commit whatever they are committing.

ولتصغى إليه أفئدة الذين لا يؤمنون بالآخرة وليرضوه وليقتروا ما هم مقترون

- 114 Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail? And those to whom We gave the Book know that it is sent down from your Lord in truth, so never be among the doubters.

أفغير الله أبتغى حكما وهو الذي أنزل إليكم الكتاب مفصلا والذين آتيناهم الكتاب يعلمون أنه منزل من ربك بالحق فلا تكونن من الممترين

- 115 And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

وتمت كلمت ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم

- 116 And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow nothing but assumption, and they are not but guessing.

وإن تطع أكثر من في الأرض يضلوك عن سبيل الله إن يتبعون إلا الظن وإن هم إلا يخرصون

- 117 Indeed your Lord is most knowing of who strays from His way, and He is most knowing of the rightly guided.

إن ربك هو أعلم من يضل عن سبيله وهو أعلم بالمهتدين

- 118 So eat of that upon which the name of Allah has been mentioned, if you are believers in His signs.

فكلوا مما ذكر اسم الله عليه إن كنتم بآياته مؤمنين

- 119 And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled? And indeed many lead astray through their desires without knowledge. Indeed your Lord is most knowing of the transgressors.

وما لكم ألا تأكلوا مما ذكر اسم الله عليه وقد فصل لكم ما حرم عليكم إلا ما اضطررتم إليه وإن كثيرا ليضلون بأهوائهم بغير علم إن ربك هو أعلم بالمعتدين

- 120 And leave what is apparent of sin and what is concealed thereof. Indeed those who earn sin will be recompensed for what they used to commit.

وذروا ظاهر الإثم وباطنه إن الذين يكسبون الإثم سيجزون بما كانوا يقتربون

- 121 And do not eat of that upon which the name of Allah has not been mentioned, for indeed it is grave disobedience. And indeed the devils inspire their allies to dispute with you. And if you were to obey them, indeed you would be polytheists.

ولا تأكلوا مما لم يذكر اسم الله عليه وإنه لفسق وإن الشياطين ليوحون إلى أوليائهم ليجادلوكم وإن أطعتموهم إنكم لمشركون

- 122 And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers what they were doing.

أومن كان ميتا فأحييناه وجعلنا له نورا يمشي به في الناس كمن مثله في الظلمات ليس بخارج منها كذلك زين للكافرين ما كانوا يعملون

- 123 And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive it not.

وكذلك جعلنا في كل قرية أكبر مجرميها ليمكروا فيها وما يمكرون إلا بأنفسهم وما يشعرون

- 124 And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allah." Allah is most knowing of where He places His message. There will afflict those who committed crimes a humiliation before Allah and a severe punishment for what they used to conspire.

وإذا جاءتهم آية قالوا لن نؤمن حتى نؤتى مثل ما أوتي رسل الله الله أعلم حيث يجعل رسالته سيصيب الذين أجرموا صغار عند الله وعذاب شديد بما كانوا يمكرون

- 125 So whoever Allah wants to guide - He expands his chest to submission. And whoever He wants to misguide - He makes his chest tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

فمن يرد الله أن يهديه يشرح صدره للإسلام ومن يرد أن يضله يجعل صدره ضيقاً حرجاً كأنما يصعد في السماء كذلك يجعل الله الرجس على الذين لا يؤمنون

- 126 And this is the path of your Lord, straight. We have detailed the signs for a people who remember.

وهذا صراط ربك مستقيماً قد فصلنا الآيات لقوم يذكرون

- 127 For them will be the home of peace with their Lord. And He will be their ally because of what they used to do.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

- 128 And on the Day He will gather them together, saying, "O company of Jinn, you have misled many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have reached our term which You appointed for us." He will say, "The Fire is your residence, to abide therein eternally, except as Allah wills." Indeed your Lord is Wise, Knowing.

وَيَوْمَ يُجْشِرُهُمْ بِمِيعَاتِهَا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

- 129 And thus We make some of the wrongdoers allies of others for what they used to earn.

وَكَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

- 130 "O company of Jinn and mankind, did there not come to you messengers from among you, relating to you My signs and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves." And the life of this world deceived them, and they will bear witness against themselves that they were disbelievers.

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

- 131 That is because your Lord would not destroy the cities for wrongdoing while their people were unaware.

ذلك أن لم يكن ربك مهلك القرى بظلم أهلها غافلون

- 132 And for all are degrees from what they have done. And your Lord is not unaware of what they do.

ولكل درجات مما عملوا وما ربك بغافل عما يعملون

- 133 And your Lord is the Free of need, the Possessor of mercy. If He wills, He can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.

وربك الغني ذو الرحمة إن يشأ يذهبكم ويستخلف من بعدكم ما يشاء كما أنشأكم من ذرية قوم آخرين

- 134 Indeed what you are promised is coming, and you will not escape it.

إن ما توعدون لآت وما أنتم بمعجزين

- 135 Say, "O my people, work according to your position; indeed I am working. And you are going to know who will have succession in the home." Indeed the wrongdoers will not succeed.

قل يا قوم اعملوا على مكانتكم إني عامل فسوف تعلمون من تكون له عاقبة الدار إنه لا يفلح الظالمون

- 136 And they assign to Allah of the crops and livestock which He created a share and say, "This is for Allah" - by their claim - "and this is for our partners." But what is for their partners does not reach Allah, while what is for Allah - it reaches their partners. Evil is what they rule.

وجعلوا لله مما ذرأ من الحرث والأنعام نصيباً فقالوا هذا لله بزعمهم وهذا لشركائنا فما كان لشركائهم فلا يصل إلى الله وما كان لله فهو يصل إلى شركائهم ساء ما يحكمون

- 137 And likewise, to many of the polytheists their partners have made pleasing the killing of their children in order to bring about their destruction and to confuse them in their religion. And if Allah had willed, they would not have done it, so leave them and what they invent.

وكذلك زين لكثير من المشركين قتل أولادهم شركائهم ليردوهم وليلبسوا عليهم دينهم ولو شاء الله ما فعلوه فذرهم وما يفترون

- 138 And they say, "These animals and crops are forbidden; no one may eat from them except whom we will" - by their claim. And there are animals whose backs are forbidden and animals over which they do not mention the name of Allah, inventing falsehood about Him. He will punish them for what they used to invent.

وقالوا هذه أنعام وحرث حجر لا يطعمها إلا من نشاء بزعمهم وأنعام حرمت ظهورها وأنعام لا يذكرون اسم الله عليها افتراء عليه سيجزيهم بما كانوا يفترون

- 139 And they say, "What is in the bellies of these animals is exclusively for our males and forbidden to our females. But if it is born dead, then all of them have a share in it." He will punish them for their attribution. Indeed He is Wise, Knowing.

وقالوا ما في بطون هذه الأنعام خالصة لذكورنا ومحرم على أزواجنا وإن
يكن ميتة فهم فيه شركاء سيجزيهم وصفهم إنه حكيم عليم

- 140 Those who have killed their children in foolishness without knowledge and prohibited what Allah has provided for them, inventing lies about Allah, have certainly lost and were not guided.

قد خسر الذين قتلوا أولادهم سفهاً بغير علم وحرّموا ما رزقهم الله اقتراء
على الله قد ضلّوا وما كانوا مهتدين

- 141 And it is He who produces gardens, both trellised and untrellised, and palm trees and crops of different taste, and olives and pomegranates, similar and dissimilar. Eat of their fruit when they bear fruit and give its due on the day of its harvest. And do not be excessive. Indeed He does not love the excessive.

وهو الذي أنشأ جنات معروشات وغير معروشات والنخل والزرع مختلفاً
أكله والزيتون والرمان متشابهاً وغير متشابهة كلوا من ثمره إذا أثمر وآتوا
حقوقه يوم حصاده ولا تسرفوا إنه لا يحب المسرفين

- 142 And of the livestock are carriers of burdens and those too small. Eat of what Allah has provided for you and do not follow the footsteps of Shaytan. Indeed he is to you a clear enemy.

ومن الأنعام حمولة وفرشا كلوا مما رزقكم الله ولا تتبعوا خطوات الشيطان
إنه لكم عدو مبين

- 143 Eight pairs - of sheep, two, and of goats, two. Say, "Is it the two males He has forbidden or the two females or what the wombs of the two females contain? Inform me with knowledge, if you are truthful."

ثمانية أزواج من الضأن اثنين ومن المعز اثنين قل الذكركين حرم أم
الأنتيين أما اشتملت عليه أرحام الأنتيين نبئوني بعلم إن كنتم صادقين

- 144 And of camels, two, and of cattle, two. Say, "Is it the two males He has forbidden or the two females or what the wombs of the two females contain? Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people without knowledge? Indeed Allah does not guide the wrongdoing people."

ومن الإبل اثنين ومن البقر اثنين قل الذكركين حرم أم الأنتيين أما
اشتملت عليه أرحام الأنتيين أم كنتم شهداء إذ وصاكم الله بهذا فمن
أظلم ممن افترى على الله كذبا ليضل الناس بغير علم إن الله لا يهدي
القوم الظالمين

- 145 Say, "I do not find within what was revealed to me anything forbidden to one who would eat it unless it be a dead animal or blood poured forth or the flesh of swine - for indeed it is impure - or it be that which is slaughtered in disobedience, dedicated to other than Allah. But whoever is forced, neither desiring nor transgressing - then indeed your Lord is Forgiving, Merciful."

قل لا أجد في ما أوحى إلي محرما على طاعم يطعمه إلا أن يكون ميتة أو
دما مسفوحا أو لحم خنزير فإنه رجس أو فسقا أهل لغير الله به فمن
اضطر غير باغ ولا عاد فإن ربك غفور رحيم

- 146 And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. That is Our recompense for their transgression. And indeed We are truthful.

وعلى الذين هادوا حرمنا كل ذي ظفر ومن البقر والغنم حرمنا عليهم
شحمهما إلا ما حملت ظهورهما أو الحوايا أو ما اختلط بعظم ذلك
جزيناهم بغيهم وإننا لصادقون

- 147 So if they deny you, say, "Your Lord is the possessor of vast mercy, but His punishment cannot be repelled from the people who are criminals."

فإن كذبوك فقل ربكم ذو رحمة واسعة ولا يرد بأسه عن القوم المجرمين

- 148 Those who associate with Allah will say, "If Allah had willed, we would not have associated anything and neither would our fathers, nor would we have prohibited anything." Likewise did those before them deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow nothing but assumption, and you are not but guessing."

سيقول الذين أشركوا لو شاء الله ما أشركنا ولا آباؤنا ولا حرمنا من شيء
كذلك كذب الذين من قبلهم حتى ذاقوا بأسنا قل هل عندكم من علم
فتخرجوه لنا إن تتبعون إلا الظن وإن أنتم إلا تخرصون

- 149 Say, "With Allah is the far-reaching argument. If He had willed, He would have guided you all."

قل فله الحجة البالغة فلو شاء لهداكم أجمعين

- 150 Say, "Bring forward your witnesses who will testify that Allah has prohibited this." And if they testify, do not testify with them. And do not follow the desires of those who deny Our signs and those who do not believe in the Akhira, while they equate others with their Lord.

قل هل من شهداء لكم الذين يشهدون أن الله حرم هذا فإن شهدوا فلا تشهد معهم ولا تتبع أهواء الذين كذبوا بآياتنا والذين لا يؤمنون بالآخرة وهم بربهم يعدلون

- 151 M Say, "Come, I will recite what your Lord has prohibited to you: that you associate nothing with Him, and to parents, good treatment, and do not kill your children out of poverty - We provide for you and for them - and do not approach immoralities, what is apparent of them and what is concealed, and do not kill the soul which Allah has forbidden, except by right. That He has instructed you with so that you may use reason."

قل تعالوا أتل ما حرم ربكم عليكم ألا تشركوا به شيئاً وبالوالدين إحساناً ولا تقتلوا أولادكم من إملاق نحن نرزقكم وإياهم ولا تقربوا الفواحش ما ظهر منها وما بطن ولا تقتلوا النفس التي حرم الله إلا بالحق ذلكم وصاكم به لعلكم تعقلون

- 152 M "And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not burden any soul except with what it can bear. And when you speak, be just, even if it concerns a relative. And the covenant of Allah - fulfill it. That He has instructed you with so that you may remember."

ولا تقربوا مال اليتيم إلا بالتي هي أحسن حتى يبلغ أشده وأوفوا الكيل والميزان بالقسط لا نكلف نفساً إلا وسعها وإذا قلتم فاعدلوا ولو كان ذا قربى وبعهد الله أوفوا ذلكم وصاكم به لعلكم تذكرون

- 153 M “And indeed this is My path, which is straight, so follow it. And do not follow other ways, for you will be separated from His way. That He has instructed you with so that you may have Taqwa.”

وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفْرُقَ بِكُمْ عَنْ سَبِيلِهِ
ذَلِكَمُ وَصَاكُمُ بِهِ لَعَلَّكُمْ تَتَّقُونَ

- 154 Then We gave Musa the Book, making complete Our favor upon the one who did good, and as a detailed explanation of all things and as guidance and mercy, that perhaps in the meeting with their Lord they would believe.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً لِّعَلَّهُمْ بَلِقَاءَ رَبِّهِمْ يُؤْمِنُونَ

- 155 And this is a Book which We have sent down, blessed, so follow it and have Taqwa so that you may receive mercy.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

- 156 Lest you say, “The Book was only sent down upon two groups before us, and indeed we were unaware of their study.”

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ
لِغَافِلِينَ

- 157 Or lest you say, "If only the Book had been revealed to us, we would have been better guided than them." So there has come to you a clear proof from your Lord and a guidance and mercy. Then who is more unjust than one who denies the signs of Allah and turns away from them? We will recompense those who turn away from Our signs with the worst of punishment for their having turned away.

أو تقولوا لو أنا أنزل علينا الكتاب لكنا أهدى منهم فقد جاءكم بينة من ربكم وهدى ورحمة فمن أظلم ممن كذب بآيات الله وصدف عنها سنجزى الذين يصدفون عن آياتنا سوء العذاب بما كانوا يصدفون

- 158 Do they then wait for nothing but that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord come, no soul will benefit from its faith if it had not believed before or had earned through its faith some good. Say, "Wait. Indeed we are also waiting."

هل ينظرون إلا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا قل انتظروا إنا منتظرون

- 159 Indeed those who have divided their religion and become sects - you are not associated with them in anything. Their affair is only with Allah; then He will inform them about what they used to do.

إن الذين فرقوا دينهم وكانوا شيعا لست منهم في شيء إنما أمرهم إلى الله ثم ينبئهم بما كانوا يفعلون

- 160 Whoever comes with a good deed will have ten times the like thereof, and whoever comes with an evil deed will not be recompensed except the like thereof, and they will not be wronged.

من جاء بالحسنة فله عشر أمثالها ومن جاء بالسيئة فلا يجزى إلا مثلها
وهم لا يظلمون

- 161 Say, "Indeed my Lord has guided me to a straight path - a correct religion - the way of Ibrahim, inclining toward truth. And he was not among the polytheists."

قل إني هداني ربي إلى صراط مستقيم دينا قيما ملة إبراهيم حنيفا وما
كان من المشركين

- 162 Say, "Indeed my prayer and my sacrifice and my living and my dying are for Allah, Lord of the worlds."

قل إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين

- 163 "No partner has He. And this I have been commanded, and I am the first of those who submit."

لا شريك له وبذلك أمرت وأنا أول المسلمين

- 164 Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not blame except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ."

قل أغير الله أبغي ربا وهو رب كل شيء ولا تكسب كل نفس إلا عليها
ولا تزر وازرة وزر أخرى ثم إلى ربكم مرجعكم فينبئكم بما كنتم فيه
تختلفون

- 165 And it is He who has made you successors upon the earth and raised some of you above others in degrees, that He may test you through what He has given you. Indeed your Lord is swift in punishment, but indeed He is Forgiving, Merciful.

وهو الذي جعلكم خلائف الأرض ورفع بعضكم فوق بعض درجات
ليبلوكم في ما آتاكم إن ربك سريع العقاب وإنه لغفور رحيم

الأعراف

Al-A'raf

“The Heights”

206 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Alif Lam Mim Sad.

...

المص

2 A Book revealed to you - so let there not be in your chest distress therefrom - that you may warn thereby, and as a reminder to the believers.

...

كتب أنزل إليك فلا يكن في صدرك حرج منه لتذره وذكري للمؤمنين

3 Follow what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.

...

أتبعوا ما أنزل إليكم من ربكم ولا تتبعوا من دونه أولياء قليلا ما تذكرون

4 And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon.

...

وكم من قرية أهلكناها فجاءها بأسنا بيتا أو هم قائلون

- 5 And their cry when Our punishment came to them was only that they said, "Indeed we were wrongdoers."

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَاءِ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

- 6 Then We will surely question those to whom messengers were sent, and We will surely question the messengers.

فَنَسْأَلُ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلُ الْمُرْسَلِينَ

- 7 Then We will surely narrate to them with knowledge, and We were never absent.

فَلَنَقُصِّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ

- 8 And the weighing on that Day is the truth. So those whose scales are heavy - it is they who will be the successful.

وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

- 9 And those whose scales are light - they are the ones who will lose themselves for what they used to do with Our signs unjustly.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

- 10 And We have established you upon the earth and made for you therein ways of livelihood. Little are you grateful.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا مَا تَشْكُرُونَ

- 11 And We have certainly created you, then formed you, then We said to the angels, "Prostrate before Adam," so they prostrated, except for Iblis. He was not of those who prostrated.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

- 12 He said, "What prevented you from prostrating when I commanded you?" He said, "I am better than him. You created me from fire and created him from clay."

قال ما منعك ألا تسجد إذ أمرتك قال أنا خير منه خلقتني من نار
وخلقته من طين

- 13 He said, "Descend from it, for it is not for you to be arrogant therein. So get out; indeed you are of the debased."

قال فأهبط منها فما يكون لك أن تتكبر فيها فأخرج إناك من الصغرين

- 14 He said, "Grant me respite until the Day they are resurrected."

قال أنظرني إلى يوم يبعثون

- 15 He said, "Indeed you are of those granted respite."

قال إناك من المنظرين

- 16 He said, "Because You have put me in error, I will surely sit in wait for them on Your straight path."

قال فيما أغويتني لأقعدن لهم صراطك المستقيم

- 17 "Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful."

ثم لآتينهم من بين أيديهم ومن خلفهم وعن أيمنهم وعن شمائلهم ولا تجد
أكثرهم شكريين

- 18 He said, "Get out of it, reproached and expelled. Whoever follows you among them - I will surely fill Jahannam with you, all of you."

قال أخرج منها مءءوما مدحورا لمن تبعك منهم لأملأن جهنم منكم أجمعين

- 19 "And O Adam, dwell you and your wife in Jannah and eat from wherever you will, but do not approach this tree, lest you be among the wrongdoers."

ويادم أسكن أنت وزوجك الجنة فكلا من حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظلمين

- 20 But Shaytan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."

فوسوس لهما الشيطان ليبدى لهما ما ورى عنهما من سوءتهما وقال ما نهكما ربكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين

- 21 And he swore to them, "Indeed I am to you from among the sincere advisors."

وقاسمهما إني لكما لمن النصحين

- 22 So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together upon themselves from the leaves of Jannah. And their Lord called to them, "Did I not forbid you from that tree and tell you that Shaytan is to you a clear enemy?"

فدللهما بغرور فلما ذاقا الشجرة بدت لهما سوءتهما وطفقا يخصفان
عليهما من ورق الجنة وناديهما ربهما ألم أنهما عن تلكما الشجرة وأقل
لكما إن الشيطان لكما عدو مبين

- 23 They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

قالا ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين

- 24 He said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time."

قال أهبطوا بعضكم لبعض عدو ولكم في الأرض مستقر ومتع إلى حين

- 25 He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

قال فيها تحيون وفيها تموتون ومنها تخرجون

- 26 O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of Taqwa - that is best. That is from the signs of Allah so that they may remember.

يبنى ءادم قد أنزلنا عليكم لباسا يورى سوءتكم وريشا ولباس التقوى ذلك
خير ذلك من ءايت الله لعلهم يذكرون

- 27 O children of Adam, let not Shaytan tempt you as he removed your parents from Jannah, stripping them of their clothing to show them their private parts. Indeed he sees you, he and his tribe, from where you do not see them. Indeed We have made the devils allies to those who do not believe.

يَبْنِي ءَادَمَ لَا يَفْتَنُكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ آبَاكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَهُمَا إِنَّهُ يَرَكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

- 28 And when they commit an immorality, they say, “We found our fathers doing it, and Allah has ordered us to do it.” Say, “Indeed Allah does not order immorality. Do you say about Allah what you do not know?”

وَإِذَا فَعَلُوا فَحْشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرْنَا بِهَا قُلْ إِنْ أَلَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَىٰ مَا لَا تَعْلَمُونَ

- 29 Say, “My Lord has ordered justice and that you direct yourselves at every place of prayer and invoke Him, making your religion sincere to Him. Just as He originated you, you will return.”

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ

- 30 A group He guided, and a group deserved to be in error. Indeed they had taken the devils as allies instead of Allah while they thought that they were guided.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيْطَانَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ

- 31 O children of Adam, take your adornment at every place of prayer and eat and drink, but be not excessive. Indeed He does not love those who are excessive.

يبنى ءادم خذوا زينتكم عند كل مسجد واكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين

- 32 Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good things of provision?" Say, "They are for those who believe during the life of this world, exclusively for them on the Day of Resurrection." Thus We detail the signs for a people who know.

قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق قل هي للذين ءامنوا فى الحيوۃ الدنيا خالصة يوم القيمة كذلك نفصل آليات لقوم يعلمون

- 33 Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin and oppression without right and that you associate with Allah that for which He has not sent down authority and that you say about Allah what you do not know."

قل إنما حرم ربي الفواحش ما ظهر منها وما بطن والإثم والبغى بغير الحق وأن تشركوا بالله ما لم ينزل به سلطانا وأن تقولوا على الله ما لا تعلمون

- 34 And for every community is a term. So when their time comes, they will not be delayed an hour, nor will they precede it.

ولكل أمة أجل فإذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون

- 35 O children of Adam, if there come to you messengers from among you relating to you My signs, then whoever has Taqwa and reforms - there will be no fear upon them, nor will they grieve.

يَبْنِي ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رِيسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي فَمَنْ أَتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

- 36 But those who deny Our signs and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.

وَالَّذِينَ كَذَّبُوا بآيَاتِنَا وَأَسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

- 37 And who is more unjust than one who invents a lie about Allah or denies His signs? Those will attain their portion from the Book until, when Our messengers come to them to take them in death, they will say, "Where are those you used to invoke besides Allah?" They will say, "They have departed from us," and they will testify against themselves that they were disbelievers.

فَمَنْ أَظْلَمُ مِمَّنْ أَقْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمُ النَّصِيبُ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَهُمْ رُسُلُنَا يَتُوفُونَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

- 38 He will say, "Enter among communities which had passed before you of Jinn and mankind into the Fire." Every time a community enters, it curses its sister community until, when they have all overtaken one another therein, the last of them will say about the first of them, "Our Lord, these had misled us, so give them a double punishment of the Fire." He will say, "For each is double, but you do not know."

قال أَدخلوا في أُمم قد خلت من قبلكم من أَلجن وألإنس في أَلنار كلما
دخلت أُمّة لعنت أختها حتى إذا أداركوا فيها جميعا قالت أخرجهم
لأولهم ربنا هؤلاء أضلونا فاتهم عذابا ضعفا من أَلنار قال لكل ضعف
ولكن لا تعلمون

- 39 And the first of them will say to the last of them, "Then you had no favor over us, so taste the punishment for what you used to earn."

وقالت أولهم لأخرجهم فما كان لكم علينا من فضل فدوقوا أَلعذاب بما
كنتم تكسبون

- 40 Indeed those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Jannah until a camel enters through the eye of a needle. And thus We recompense the criminals.

إن أَلذين كذبوا بايتنا وأستكبروا عنها لا تفتح لهم أبواب السماء ولا
يدخلون أَلجنة حتى يلج أَلجمل في سم أَلخياط وكذلك نجزي أَلمجرمين

- 41 They will have from Jahannam a bed and over them coverings. And thus We recompense the wrongdoers.

لهم من جهنم مهاد ومن فوقهم غواش وكذلك نجزي أَلظلمين

- 42 But those who believe and do righteous deeds - We charge no soul except with its capacity. Those are the companions of Jannah; they will abide therein eternally.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نَكْفِ لِنَفْسٍ إِلَّا وَسِعَهَا أَوْلَئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

- 43 And We will remove whatever resentment is in their chests. Rivers will flow beneath them. And they will say, "Praise be to Allah who has guided us to this. And we would not have been guided if Allah had not guided us. Certainly the messengers of our Lord came with the truth." And they will be called, "This is Jannah which you have been made to inherit for what you used to do."

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ
الَّذِي هَدانا هَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدانا اللَّهُ لَقَدْ جَاءَتْ رِيسُلَ رَبِّنا
بِالْحَقِّ وَنُودُوا أَنْ تُلَكُمُ الْجَنَّةَ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

- 44 And the companions of Jannah will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah is upon the wrongdoers."

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنا حَقًّا فَهَلْ
وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى
الظَّالِمِينَ

- 45 "Who turn away from the way of Allah and seek to make it deviant while they are, concerning the Akhira, disbelievers."

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ

- 46 And between them will be a barrier, and on the heights are men who recognize all by their mark. And they will call out to the companions of Jannah, "Peace be upon you." They have not yet entered it, but they aspire.

وبينهما حجاب وعلى الأعراف رجال يعرفون كلا بسيماهم ونادوا أصحاب الجنة أن سلم عليكم لم يدخلوها وهم يطمعون

- 47 And when their eyes are turned toward the companions of the Fire, they will say, "Our Lord, do not place us with the wrongdoing people."

وإذا صرفت أبصرهم تلقاء أصحاب النار قالوا ربنا لا تجعلنا مع القوم الظالمين

- 48 And the companions of the heights will call to men whom they recognize by their mark, saying, "Of no avail to you was your gathering and your arrogance."

ونادى أصحاب الأعراف رجالا يعرفونهم بسيماهم قالوا ما أغنى عنكم جمعكم وما كنتم تستكبرون

- 49 "Are these the ones whom you swore that Allah would never touch with mercy?" "Enter Jannah. No fear will there be upon you, nor will you grieve."

أهؤلاء الذين أقسمتم لا ينالهم الله برحمة أدخلوا الجنة لا خوف عليكم ولا أنتم تحزنون

- 50 And the companions of the Fire will call to the companions of Jannah, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed Allah has forbidden them both to the disbelievers."

ونادى أصحاب النار أصحاب الجنة أن أفيضوا علينا من الماء أو مما رزقكم الله
قالوا إن الله حرمهما على الكافرين

- 51 "Who took their religion as amusement and play, and whom the life of this world deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our signs.

الذين اتخذوا دينهم لهوا ولعبا وغرتهم الحياة الدنيا فاليوم ننسهم كما نسوا
لقاء يومهم هذا وما كانوا بايتنا يجحدون

- 52 And We had certainly brought them a Book which We detailed by knowledge - as guidance and mercy to a people who believe.

ولقد جئناهم بكتاب فصلناه على علم هدى ورحمة لقوم يؤمنون

- 53 Do they wait for anything except its fulfillment? The Day its fulfillment comes, those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there any intercessors to intercede for us, or could we be sent back to do other than what we used to do?" They will have lost themselves, and lost from them is what they used to invent.

هل ينظرون إلا تأويله يوم يأتي تأويله يقول الذين نسوه من قبل قد
جاءت رسل ربنا بالحق فهل لنا من شفعاء فيشفعوا لنا أو نرد فنعمل غير
الذي كنا نعمل قد خسروا أنفسهم وضل عنهم ما كانوا يفترون

- 54 Indeed your Lord is Allah who created the heavens and the earth in six days and then established Himself above the Throne. He covers the night with the day, which it pursues rapidly, and the sun and the moon and the stars, subjected by His command. Unquestionably, His is the creation and the command. Blessed is Allah, Lord of the worlds.

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ الْعَرْشِ يَغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مَسْخُورَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

- 55 Call upon your Lord humbly and privately. Indeed He does not love the transgressors.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

- 56 And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed the mercy of Allah is near to those who do good.

وَلَا تَفْسُدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

- 57 And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby fruits of every kind. Thus will We bring forth the dead; perhaps you will be reminded.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بَشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا ثِقَالًا سَقَنَهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ

- 58 And the good land - its vegetation emerges by the permission of its Lord. But that which is bad - nothing emerges except sparsely, with difficulty. Thus We explain the signs for a people who are grateful.

وَأَلْبَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكْدًا
كَذَلِكَ نَصْرَفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ

- 59 We had certainly sent Nuh to his people, and he said, "O my people, worship Allah; you have no god other than Him. Indeed I fear for you the punishment of a tremendous Day."

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّبِعُونَ آلِهَةً غَيْرِي وَإِنِّي
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

- 60 The eminent among his people said, "Indeed we see you in clear error."

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ

- 61 He said, "O my people, there is no error in me, but I am a messenger from the Lord of the worlds."

قَالَ يَقُومُ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

- 62 "I convey to you the messages of my Lord and advise you, and I know from Allah what you do not know."

أَبْلَغَكُمْ رَسَلْتُ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

- 63 "Then do you wonder that a reminder has come to you from your Lord through a man from among you to warn you and that you might have Taqwa and that you might receive mercy?"

أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ
تَرْحَمُونَ

- 64 But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our signs. Indeed they were a blind people.

فكذبوه فأنجيناه والذين معه في الفلك وأغرقنا الذين كذبوا بآياتنا إنهم كانوا قوماً عمين

- 65 And to the Aad We sent their brother Hud. He said, "O my people, worship Allah; you have no god other than Him. Then will you not have Taqwa?"

وإلى عاد أخاهم هوداً قال يقوم أعبدوا الله ما لكم من إله غيره أفلا تتقون

- 66 The eminent ones who disbelieved among his people said, "Indeed we see you in foolishness, and indeed we think you are of the liars."

قال ألمألاً الذين كفروا من قومهم إنا لنرى في سفاهة وإنا لنظنك من الكاذبين

- 67 He said, "O my people, there is no foolishness in me, but I am a messenger from the Lord of the worlds."

قال يقوم ليس بي سفاهة ولكني رسول من رب العالمين

- 68 "I convey to you the messages of my Lord, and I am to you a trustworthy advisor."

أبلغكم رسالت ربي وأنا لكم ناصح أمين

- 69 “Then do you wonder that a reminder has come to you from your Lord through a man from among you to warn you? And remember when He made you successors after the people of Nuh and increased you in stature. So remember the favors of Allah that you might succeed.”

أوعجبتم أن جاءكم ذكر من ربكم على رجل منكم لينذركم واذكروا إذ جعلكم خلفاء من بعد قوم نوح وزادكم في الخلق بصطة فأذكروا الآء
الله لعلكم تفلحون

- 70 They said, “Have you come to us that we should worship Allah alone and leave what our fathers used to worship? Then bring us what you promise us, if you are of the truthful.”

قالوا أجبئتنا لنعبد الله وحده ونذر ما كان يعبد آباؤنا فأتنا بما تعدنا إن
كنت من الصادقين

- 71 He said, “Already have defilement and anger fallen upon you from your Lord. Do you dispute with me concerning names you have named, you and your fathers, for which Allah has sent down no authority? Then wait; indeed I am with you among those who wait.”

قال قد وقع عليكم من ربكم رجس وغضب أتجدلوني في أسماء سميتها
أنتم وآباؤكم ما نزل الله بها من سلطان فانتظروا إني معكم من المنتظرين

- 72 So We saved him and those with him by mercy from Us, and We cut off the remnant of those who denied Our signs and were not believers.

فأنجينه والذين معه برحمة منا وقطعنا دابر الذين كذبوا بآيتنا وما كانوا
مؤمنين

- 73 And to the Thamud We sent their brother Salih. He said, "O my people, worship Allah; you have no god other than Him. There has come to you a clear proof from your Lord. This is the she-camel of Allah as a sign for you. So leave her to eat within the land of Allah and do not touch her with harm, lest a painful punishment seize you."

وإلى ثمود أخاهم صلحا قال يقوم أعبدوا الله ما لكم من إله غيره قد
جاءتكم بينة من ربكم هذه ناقة الله لكم آية فذروها تأكل في أرض الله
ولا تمسوها بسوء فيأخذكم عذاب أليم

- 74 "And remember when He made you successors after the Aad and settled you in the land, taking from its plains palaces and carving from the mountains homes. So remember the favors of Allah and do not go about in the land causing corruption."

وآذكروا إذ جعلكم خلفاء من بعد عاد وبوأكم في الأرض تتخذون من
سهولها قصورا وتنتحون الجبال بيوتا فآذكروا آلاء الله ولا تعثوا في
الأرض مفسدين

- 75 The eminent ones who were arrogant among his people said to those who were oppressed - to those among them who believed - "Do you truly know that Salih is sent from his Lord?" They said, "Indeed we are believers in that with which he has been sent."

قال ألملا الذين استكبروا من قومه للذين استضعفوا لمن آمن منهم أتعلمون
أن صلحا مرسل من ربه قالوا إنا بما أرسل به مؤمنون

- 76 Those who were arrogant said, "Indeed we are disbelievers in that which you have believed."

قال الذين استكبروا إنا بالذي آمنتم به كفرون

- 77 So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you are of the messengers."

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ أَتَيْنَا بِمَا تَعَدْنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ

- 78 So the earthquake seized them, and they became motionless bodies within their home.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ

- 79 And he turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not love advisors."

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ

- 80 And Lut, when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?"

وَلَوْطَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحْشَاءَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

- 81 "Indeed you approach men with desire instead of women. Rather, you are a transgressing people."

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ

- 82 But the answer of his people was only that they said, "Evict them from your city! Indeed they are people who keep themselves pure."

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْبَاسٌ يَتَطَهَّرُونَ

- 83 So We saved him and his family, except for his wife; she was of those who remained behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

- 84 And We rained upon them a rain. Then see how was the end of the criminals.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

- 85 And to Madyan We sent their brother Shu'ayb. He said, "O my people, worship Allah; you have no god other than Him. There has come to you a clear proof from your Lord. So give full measure and weight and do not deprive people of their due. And do not cause corruption upon the earth after its reformation. That is better for you, if you are believers."

وَأِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَفْسُدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

- 86 "And do not sit on every path, threatening and turning away from the way of Allah those who believe in Him, seeking to make it deviant. And remember when you were few and He multiplied you. And observe how was the end of the corrupters."

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مِمَّنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثُرْ كُمْ وَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

- 87 “And if there is a group among you who has believed in what I have been sent with and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges.”

وإن كان طائفة منكم ءامنوا بالذى أرسلت به وطائفة لم يؤمنوا فأصبروا
حتى يحكم الله بيننا وهو خير الحكمين

- 88 The eminent ones who were arrogant among his people said, “We will surely evict you, O Shu’ayb, and those who have believed with you from our city, or you must return to our religion.” He said, “Even if we were unwilling?”

قال ألملأ الذين أستكبروا من قومه لنخرجنك يشعيب والذين ءامنوا معك
من قريتنا أو لتعودن فى ملتنا قال أولو كنا كرهين

- 89 “We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who decide.”

قد أقرتنا على الله كذبا إن عدنا فى ملتكم بعد إذ نجنا الله منها وما يكون
لنا أن نعود فيها إلا أن يشاء الله ربنا وسع ربنا كل شىء علما على الله
توكلنا ربنا أفتح بيننا وبين قومنا بالحق وأنت خير الفتحين

- 90 And the eminent ones who disbelieved among his people said, “If you should follow Shu’ayb, indeed you would then be losers.”

وقال ألملأ الذين كفروا من قومه لئن أتبعتم شعيبا إنكم إذا لخسرون

- 91 So the earthquake seized them, and they became motionless bodies within their home.

فأخذتهم الرجفة فأصبحوا فى دارهم جثمين

- 92 Those who denied Shu'ayb - it was as if they had never resided there.
Those who denied Shu'ayb - it was they who were the losers.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ
الْخٰسِرِينَ

- 93 And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يٰ قَوْمِ لَقَدْ اَبْلَغْتُمْ رِسٰلَتِ رَبِّي وَنَصَحْتُمْ لَكُمْ فَكَيْفَ اءاسٰى
عَلٰى قَوْمٍ كٰفِرِينَ

- 94 And We sent to no city a prophet except that We seized its people with suffering and adversity that they might humble themselves.

وَمَا اَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ اِلَّا اَخَذْنَا اَهْلَهَا بِالْبَاسِ اَسَآءٍ وَالضَّرَّآءِ لَعَلَّهُمْ
يَضُرْعُونَ

- 95 Then We exchanged in place of the bad, good, until they increased and said, "Our fathers were touched with adversity and ease." So We seized them suddenly while they did not perceive.

ثُمَّ بَدَلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ اٰبَاؤُنَا الضَّرَّآءُ
وَالسَّرَّآءُ فَاَخَذْنَاهُمْ بِغَتَّةٍ وَهُمْ لَا يَشْعُرُونَ

- 96 And if only the people of the cities had believed and had Taqwa, We would have opened upon them blessings from the heaven and the earth. But they denied, so We seized them for what they used to earn.

وَلَوْ اَنَّ اَهْلَ الْقَرْيٰءِ اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَآءِ
وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنَاهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ

- 97 Then did the people of the cities feel secure from Our punishment coming to them at night while they were asleep?

فَأَمِنَ أَهْلَ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيْتًا وَهُمْ نَائِمُونَ

- 98 Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?

وَأَمِنَ أَهْلَ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

- 99 Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people.

فَأَمِنُوا مَكْرَ اللَّهِ فَلَا يُأْمِنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمَ الْخَاسِرُونَ

- 100 Has it not become clear to those who inherited the earth after its previous people that if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبِنَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

- 101 Those cities - We relate to you some of their news. And certainly their messengers came to them with clear proofs, but they were not to believe in what they had denied before. Thus Allah seals over the hearts of the disbelievers.

تِلْكَ الْقُرَى نَقِصْ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ

- 102 And We did not find for most of them any covenant. But indeed We found most of them defiantly disobedient.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ

- 103 Then We sent after them Musa with Our signs to Fir'awn and his establishment, but they were unjust toward them. So see how was the end of the corrupters.

ثم بعثنا من بعدهم موسى بايتنا إلى فرعون وملايئه فظلموا بها فانظر كيف كان عقبة المفسدين

- 104 And Musa said, "O Fir'awn, I am a messenger from the Lord of the worlds."

وقال موسى يفرعون إني رسول من رب العالمين

- 105 "Obligated to not say about Allah except the truth. I have come to you with clear proof from your Lord, so send with me the Children of Israel."

حقيق على أن لا أقول على الله إلا الحق قد جئتكم ببينة من ربكم فأرسل معي بنى إسرائيل

- 106 He said, "If you have come with a sign, then bring it forth, if you are of the truthful."

قال إن كنت جئت بآية فأت بها إن كنت من الصادقين

- 107 So he threw down his staff, and suddenly it was a clear serpent.

فألقي عصاه فإذا هي ثعبان مبين

- 108 And he drew out his hand, and suddenly it was white for the observers.

ونزع يده فإذا هي بيضاء للنظرين

- 109 The eminent among the people of Fir'awn said, "Indeed this is a learned magician."

قال ألمأ من قوم فرعون إن هذا لسحر عليم

110 “He wants to expel you from your land, so what do you instruct?”

يريد أن يخرجكم من أرضكم فماذا تأمرون

111 They said, “Postpone him and his brother and send among the cities gatherers.”

قالوا أرجه وأخاه وأرسل في المدائن حشرين

112 “Who will bring you every learned magician.”

يأتوك بكل سحر عليم

113 And the magicians came to Fir'awn. They said, “Indeed for us is a reward if we are the predominant.”

وجاء السحرة فرعون قالوا إن لنا لأجرا إن كنا نحن الغلبين

114 He said, “Yes, and indeed you will be of those made near to me.”

قال نعم وإنكم لمن المقربين

115 They said, “O Musa, either you throw or we will be the ones to throw.”

قالوا يموسى إما أن تلقى وإما أن نكون نحن الملقين

116 He said, “Throw.” And when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great magic.

قال ألقوا فلما ألقوا سحروا أعين الناس وأسترهبوهم وجاء وبسحر عظيم

117 And We inspired to Musa, “Throw your staff,” and at once it devoured what they were falsifying.

وأوحينا إلى موسى أن ألق عصاك فإذا هي تلقف ما يأفكون

118 So the truth was established, and what they were doing was abolished.

فوقع الحق وبطل ما كانوا يعملون

- 119 So they were defeated there and returned humiliated.

فغلبوا هنالك وأنقلبوا صغرين

- 120 And the magicians fell down in prostration.

وألقي السحرة سجدين

- 121 They said, "We have believed in the Lord of the worlds."

قالوا ءامنا برب العلمين

- 122 "The Lord of Musa and Harun."

رب موسى وهرون

- 123 Fir'awn said, "You believed in him before I gave you permission. Indeed this is a conspiracy which you conspired in the city to expel from it its people. But you are going to know."

قال فرعون ءامنتم به قبل أن ءاذن لكم إن هذا لمكر مكرتموه في المدينة
لتخرجوا منها أهلها فسوف تعلمون

- 124 "I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all."

لأقطعن أيديكم وأرجلكم من خلف ثم لأصلبنكم أجمعين

- 125 They said, "Indeed to our Lord we will return."

قالوا إنا إلى ربنا منقلبون

- 126 "And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as those in submission."

وما تنقم منا إلا أن ءامنا بايت ربنا لما جاءتنا ربنا أفرغ علينا صبرا وتوفنا
مسلمين

- 127 And the eminent among the people of Fir'awn said, "Will you leave Musa and his people to cause corruption in the land and abandon you and your gods?" He said, "We will kill their sons and keep their women alive. And indeed we are subjugators over them."

وقال ألملأ من قوم فرعون أتذر موسى وقومه ليفسدوا فى الأرض وىذرک
وءالھتک قال سنقتل أبناءھم ونستحى نساءھم وأنا فوقھم قھرون

- 128 Musa said to his people, "Seek help through Allah and be patient. Indeed the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the end is for those who have Taqwa."

قال موسى لقومه أستعینوا بالله وأصبروا إن الأرض لله یورثھا من یشاء
من عباده والعقبة للمتقین

- 129 They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and make you successors in the land and see how you will do."

قالوا أوذینا من قبل أن تأتینا ومن بعد ما جئتنا قال عسى ربکم أن یھلک
عدوکم ویستخلفکم فى الأرض فینظر کیف تعملون

- 130 And We certainly seized the people of Fir'awn with years of famine and deficiency in fruits that perhaps they would be reminded.

ولقد أخذنا آءال فرعون بالسنین ونقص من الثمرت لعلھم یدکرون

- 131 But when good came to them, they said, "This is ours." And if a bad condition struck them, they saw an evil omen in Musa and those with him. Unquestionably, their evil omen was with Allah, but most of them did not know.

فإذا جاءتھم الحسنه قالوا لنا هذه وإن تصبھم سیئة یطیروا بموسى ومن
معہ إلا إنما طرھم عند الله ولكن أكثرھم لا یعلمون

- 132 And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."

وقالوا مهما أتتنا به من آية لتسحرنا بها فما نحن لك بمؤمنين

- 133 So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.

فأرسلنا عليهم الطوفان والجراد والقمل والضفادع والدم آيات مفصّلت
فأستكبروا وكانوا قوما مجرمين

- 134 And when the punishment descended upon them, they said, "O Musa, invoke your Lord for us by what He has promised you. If you remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel."

ولما وقع عليهم الرجز قالوا ي موسى ادع لنا ربك بما عهد عندك لئن
كشفت عنا الرجز لنؤمنن لك ولنرسلن معك بنى إسرائيل

- 135 But when We removed the punishment from them until a term which they were to reach, they at once broke their word.

فلما كشفنا عنهم الرجز إلى أجل هم بلغوه إذا هم ينكثون

- 136 So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

فأنتقمنا منهم فأغرقهم في آليم بأنهم كذبوا بايتنا وكانوا عنها غفلين

- 137 And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed what Fir'awn and his people were producing and what they had been building.

وأورثنا القوم الذين كانوا يستضعفون مشرق الأرض ومغربها التي بركنا فيها وتمت كلمت ربك الحسنى على بنى إسرائيل بما صبروا ودمرنا ما كان يصنع فرعون وقومه وما كانوا يعرشون

- 138 And We took the Children of Israel across the sea; then they came upon a people devoted to idols of theirs. They said, "O Musa, make for us a god just as they have gods." He said, "Indeed you are a people behaving ignorantly."

وجوزنا بنى إسرائيل البحر فأتوا على قوم يعكفون على أصنام لهم قالوا
يوسى اجعل لنا إلهًا كما لهم إلهة قال إنكم قوم تجهلون

- 139 "Indeed these - destroyed is that in which they are engaged, and worthless is what they were doing."

إن هؤلاء متبر ما هم فيه وبطل ما كانوا يعملون

- 140 He said, "Is it other than Allah I should desire for you as a god while He has preferred you over the worlds?"

قال أغير الله أبغيكم إلهًا وهو فضلكم على العالمين

- 141 And when We saved you from the people of Fir'awn, who were afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord.

وإذ أنجينكم من آل فرعون يسومونكم سوء العذاب يقتلون أبناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم

- 142 And We made an appointment with Musa for thirty nights and perfected them with ten more, so the term of his Lord was completed as forty nights. And Musa said to his brother Harun, "Take my place among my people, do right, and do not follow the way of the corrupters."

ووعدنا موسى ثلاثين ليلة وأتممناها بعشر فتم ميقت ربه أربعين ليلة وقال
موسى لأخيه هرون أخلفنى فى قومى وأصلح ولا تتبع سبيل المفسدين

- 143 And when Musa arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me Yourself that I may look at You." He said, "You will not see Me, but look at the mountain; if it should remain in its place, then you will see Me." And when his Lord appeared to the mountain, He made it level, and Musa fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

ولما جاء موسى لميقتنا وكلمه ربه قال رب أرنى أنظر إليك قال لن تربنى
ولكن أنظر إلى الجبل فإن أستقر مكانه فسوف تربنى فلما تجلى ربه للجبل
جعله دكا وخر موسى صعقا فلها أفاق قال سبحنك تبت إليك وأنا أول
المؤمنين

- 144 He said, "O Musa, I have chosen you over the people with My messages and My words. So take what I have given you and be among the grateful."

قال موسى إني أصطفيتك على الناس برسلتى وبكلمى نخذ ما آتيتك وكن
من الشكرين

- 145 And We wrote for him on the tablets instruction and explanation for all things, saying, "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

وكتبنا له في الألواح من كل شيء موعظة وتفصيلا لكل شيء فخذها بقوة
وأمر قومك يأخذوا بأحسنها سأوريكم دار الفسقين

- 146 I will turn away from My signs those who are arrogant upon the earth without right. And if they should see every sign, they will not believe in it. And if they see the way of right guidance, they will not adopt it as a way. But if they see the way of error, they will adopt it as a way. That is because they denied Our signs and were heedless of them.

سأصرف عن آيتي الذين يتكبرون في الأرض بغير الحق وإن يروا كل
آية لا يؤمنوا بها وإن يروا سبيل الرشد لا يتخذوه سبيلا وإن يروا سبيل
الغى يتخذوه سبيلا ذلك بأنهم كذبوا بآيتنا وكانوا غفليين

- 147 Those who denied Our signs and the meeting of the Akhira - their deeds are nullified. Will they be recompensed except for what they used to do?

والذين كذبوا بآيتنا ولقاء الآخرة حبطت أعمالهم هل يجزون إلا ما كانوا
يعملون

- 148 And the people of Musa made, after his departure, from their ornaments an image of a calf which had a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it, and they were wrongdoers.

وأتخذ قوم موسى من بعده من حليهم عجلا جسدا له خوار ألم يروا أنه لا
يكلمهم ولا يهديهم سبيلا آتخذوه وكانوا ظلمين

- 149 And when regret overcame them and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."

ولما سقط في أيديهم ورأوا أنهم قد ضلوا قالوا لئن لم يرحمنا ربنا ويغفر لنا
لنكونن من الخسرين

- 150 And when Musa returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after my departure. Did you hasten ahead of the command of your Lord?" And he cast down the tablets and seized his brother by the head, pulling him toward him. He said, "Son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

ولما رجع موسى إلى قومه غضبين أسفا قال بثسما خلفتموني من بعدى
أعجلتم أمر ربكم وألقى الألواح وأخذ برأس أخيه يجره إليه قال ابن أم إن
القوم أستضعفوني وكادوا يقتلونني فلا تشمت بي الأعداء ولا تجعلني مع
القوم الظالمين

- 151 He said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."

قال رب اغفر لي ولأخي وأدخلنا في رحمتك وأنت أرحم الرحمين

- 152 Indeed those who took the calf will reach anger from their Lord and humiliation in the life of this world. And thus We recompense the inventors of falsehood.

إن الذين اتخذوا العجل سينالهم غضب من ربهم وذلة في الحياة الدنيا
وكذلك نجزي المفترين

- 153 But those who committed evil deeds and then repented after them and believed - indeed your Lord, thereafter, is Forgiving, Merciful.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

- 154 And when the anger subsided from Musa, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.

وَمَا سَكَتَ عَنْ مُوسَى الْغَضَبَ أَخْذَ الْأَلْوَابِحِ وَفِي نَسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ

- 155 And Musa chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me as well. Would You destroy us for what the foolish among us have done? This is only Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of those who forgive."

وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا مِمَّنْ شَاءَ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَإِنِّي أَتَهْلِكُنَا بِمَا فَعَلَ السَّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيْنَا فَاغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

- 156 “And decree for us in this world good and in the Akhira. Indeed we have turned back to You.” He said, “My punishment - I afflict with it whom I will, but My mercy encompasses all things. So I will decree it for those who have Taqwa and give Zakat and those who believe in Our signs.”

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسَّعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

- 157 “Those who follow the unlettered messenger-prophet whom they find written in what they have of the Tawrah and the Injil, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So those who believe in him, honor him, support him, and follow the light which was sent down with him - it is those who will be the successful.”

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

- 158 Say, "O mankind, indeed I am the messenger of Allah to you all, to whom belongs the dominion of the heavens and the earth. There is no god except Him; He gives life and causes death." So believe in Allah and His unlettered messenger-prophet, who believes in Allah and His words, and follow him that you may be guided.

قل يا أيها الناس إني رسول الله إليكم جميعاً الذي له ملك السموات والأرض لا إله إلا هو يحيى ويميت فآمنوا بالله ورسوله النبي الأمي الذي يؤمن بالله وكلماته واتبعوه لعلكم تهتدون

- 159 And among the people of Musa is a community which guides by truth and by it establishes justice.

ومن قوم موسى أمة يهدون بالحق وبه يعدلون

- 160 And We divided them into twelve descendant tribes as distinct communities. And We inspired to Musa when his people asked him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew their drinking place. And We shaded them with clouds and sent down upon them manna and quails, saying, "Eat from the good things with which We have provided you." And they wronged Us not, but they were wronging themselves.

وقطعناهم اثنتي عشرة أسباطاً أمماً وأوحينا إلى موسى إذ استسقى قومه أن يضرب بعصاك الحجر فانبجست منه اثنتا عشرة عينا قد علم كل أناس مشربهم وظللنا عليهم الغمم وأنزلنا عليهم المني والسلوى كلوا من طيبات ما رزقناهم وما ظلمونا ولكن كانوا أنفسهم يظلمون

- 161 And when it was said to them, "Dwell in this city and eat from it wherever you will and say, 'Relieve us of our burdens,' and enter the gate bowing humbly; We will forgive you your sins. We will increase those who do good."

وإذ قيل لهم أسكنوا هذه القرية واكلوا منها حيث شئتم وقولوا حطة
وآدخلوا الباب سجدا نغفر لكم خطيئكم سنزيد المحسنين

- 162 But those who wronged among them changed the words to a statement other than what had been said to them. So We sent upon them a punishment from the sky for the wrong they were doing.

فبدل الذين ظلموا منهم قولا غير الذى قيل لهم فأرسلنا عليهم رجزا من
السماء بما كانوا يظلمون

- 163 M And ask them about the city that was by the sea - when they transgressed in the sabbath - when their fish came to them visibly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We test them because they were defiantly disobedient.

وسألهم عن القرية التى كانت حاضرة البحر إذ يعدون فى السبت إذ تأتئهم
حيثانهم يوم سبتهم شرعا ويوم لا يسبتون لا تأتئهم كذلك نبلوهم بما
كانوا يفسقون

- 164 M And when a community among them said, "Why do you advise a people whom Allah is about to destroy or to punish with a severe punishment?" they said, "As an excuse before your Lord and perhaps they may have Taqwa."

وإذ قالت أمة منهم لم تعظون قوما الله مهلكهم أو معذبهم عذابا شديدا
قالوا معذرة إلى ربكم ولعلمهم يتقون

- 165 M And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged with a severe punishment because they were defiantly disobedient.

فلما نسوا ما ذكروا به أنجينا الذين ينهون عن السوء وأخذنا الذين ظلموا
بعذاب بيس بما كانوا يفسقون

- 166 M So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."

فلما عتوا عن ما نهوا عنه قلنا لهم كونوا قردة خاسئين

- 167 M And when your Lord proclaimed that He would surely send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed your Lord is swift in penalty, but indeed He is Forgiving, Merciful.

وإذ تأذن ربك ليعثن عليهم إلى يوم القيمة من يسومهم سوء العذاب إن
ربك لسريع العقاب وإنه لغفور رحيم

- 168 And We divided them throughout the earth into communities. Among them some were righteous, and among them some were otherwise. And We tested them with good and bad that perhaps they would return.

وقطعناهم في الأرض أمتا منهم الصالحون ومنهم دون ذلك وبلونهم
بالحسنات والسيئات لعلهم يرجعون

- 169 And there followed them successors who inherited the Book, taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will take it. Was not the covenant of the Book taken from them that they would not say about Allah except the truth, and they studied what was in it? And the home of the Akhira is better for those who have Taqwa. Then will you not reason?

نخلف من بعدهم خلف ورثوا الكتب يأخذون عرض هذا الأدنى
ويقولون سيغفر لنا وإن يأتهم عرض مثله يأخذوه ألم يؤخذ عليهم ميثق
الكتب أن لا يقولوا على الله إلا الحق ودرسوا ما فيه والدار الآخرة خير
للذين يتقون أفلا تعقلون

- 170 And those who hold firmly to the Book and establish prayer - indeed We will not allow to be lost the reward of the reformers.

والذين يمسكون بالكتب وأقاموا الصلوة إنا لا نضيع أجر المصلحين

- 171 And when We raised the mountain above them as if it was a canopy and they thought it would fall upon them, saying, "Take what We have given you with determination and remember what is in it that perhaps you may have Taqwa."

وإذ نتقنا الجبل فوقهم كأنه ظلة وظنوا أنه واقع بهم خذوا ما آتيناكم بقوة
وآذكروا ما فيه لعلمكم تتقون

- 172 And when your Lord took from the children of Adam - from their loins - their descendants and made them testify concerning themselves, "Am I not your Lord?" They said, "Yes, we have testified." Lest you should say on the Day of Resurrection, "Indeed we were of this unaware."

وإذ أخذ ربك من بنى آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم
ألمست بربكم قالوا بلى شهدنا أن تقولوا يوم القيمة إنا كنا عن هذا غفلين

- 173 Or lest you say, "It was only our fathers who associated others before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"

أو تقولوا إنما أشرك ءابآؤنا من قبل وكنا ذرية من بعدهم أفتهلكنا بما فعل المبطلون

- 174 And thus We detail the signs, and perhaps they will return.

وكذلك نفضل آليات ولعلمهم يرجعون

- 175 And recite to them the news of him to whom We gave Our signs, but he detached himself from them; so Shaytan pursued him, and he became of the deviators.

وآتل عليهم نبأ الذي ءاتيناه ءايتنا فأنسلخ منها فأتبعه الشيطان فكان من الغاوين

- 176 And if We had willed, We could have elevated him thereby, but he adhered to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will reflect.

ولو شئنا لرفعناه بها ولكنه أخلد إلى الأرض وأتبع هوبه فمثله كمثل الكلب إن تحمل عليه يلهث أو تتركه يلهث ذلك مثل القوم الذين كذبوا بايتنا فأقصص القصص لعلمهم يتفكرون

- 177 How evil an example are the people who denied Our signs and used to wrong themselves.

سآء مثلاً القوم الذين كذبوا بايتنا وأنفسهم كانوا يظلمون

- 178 Whoever Allah guides - he is the rightly guided; and whoever He sends astray - it is those who are the losers.

من يهد الله فهو المهتدى ومن يضلل فأولئك هم الخسرون

- 179 And We have certainly created for Jahannam many of the Jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

ولقد ذرأنا لجهنم كثيرا من الجن والإنس لهم قلوب لا يفقهون بها ولهم أعين لا يبصرون بها ولهم آذان لا يسمعون بها أولئك كالأنعم بل هم أضل أولئك هم الغفلون

- 180 And to Allah belong the best names, so invoke Him by them. And leave those who practice deviation concerning His names. They will be recompensed for what they have been doing.

ولله الأسماء الحسنى فادعوه بها وذروا الذين يلحدون في أسمائه سيجزون ما كانوا يعملون

- 181 And among those We created is a community which guides by truth and thereby establishes justice.

ومن خلقنا أمة يهدون بالحق وبه يعدلون

- 182 But those who deny Our signs - We will progressively lead them from where they do not know.

والذين كذبوا بايتنا سنستدرجهم من حيث لا يعلمون

- 183 And I will give them time. Indeed My plan is firm.

وأملى لهم إن كيدى متين

- 184 Then do they not reflect? There is in their companion no madness. He is not but a clear warner.

أولم يتفكروا ما بصاحبهم من جنة إن هو إلا نذير مبين

- 185 Do they not look into the realm of the heavens and the earth and everything that Allah has created and that perhaps their term has come near? So in what statement after this will they believe?

أولم ينظروا في ملكوت السموت والأرض وما خلق الله من شيء وأن عسى أن يكون قد اقترب أجلهم فبأى حديث بعده يؤمنون

- 186 Whoever Allah sends astray - there is no guide for him. And He leaves them in their transgression, wandering blindly.

من يضل الله فلا هادى له ويذرهم في طغيهم يعمهون

- 187 They ask you about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It weighs heavily in the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know."

يسلونك عن الساعة أيان مرسها قل إنما علمها عند ربى لا يجليها لوقتها إلا هو ثقلت فى السموت والأرض لا تأتيكم إلا بغتة يسلونك كأنك حفى عنها قل إنما علمها عند الله ولكن أكثر الناس لا يعلمون

- 188 Say, "I hold not for myself benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much good, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."

قل لا أملك لنفسى نفعا ولا ضرا إلا ما شاء الله ولو كنت أعلم الغيب لأستكثر من الخير وما مسنى السوء إن أنا إلا نذير وبشير لقوم يؤمنون

- 189 It is He who created you from a single soul and made from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good child, we will surely be among the grateful."

هو الذى خلقكم من نفس واحدة وجعل منها زوجها ليسكن إليها فلما
تغشها حملت حملاً خفيفاً فرت به فلماً أثقلت دعوا الله ربهما لئن آتيتنا
صلحاً لنكونن من الشكرين

- 190 But when He gives them a good child, they ascribe to Him partners in that which He has given them. Exalted is Allah above what they associate with Him.

فلما آتتهما صلحاً جعلاً له شركاء فيما آتاهما فتعالى الله عما يشركون

- 191 Do they associate with Him those who create nothing and they themselves are created?

أيشركون ما لا يخلق شياً وهم يخلقون

- 192 And they are not able to give them help, nor can they help themselves.

ولا يستطيعون لهم نصراً ولا أنفسهم ينصرون

- 193 And if you call them to guidance, they will not follow you. It is the same for you whether you invite them or you are silent.

وإن تدعوهم إلى الهدى لا يتبعوكم سواء عليكم أدعوتهم أم أنتم صمتون

- 194 Indeed those you call upon besides Allah are servants like you. So call upon them and let them respond to you, if you are truthful.

إن الذين تدعون من دون الله عباد أمثالكم فادعوهم فليستجيبوا لكم إن
كنتم صدقين

- 195 Do they have feet by which they walk? Or do they have hands by which they grasp? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, "Call your partners and then conspire against me and give me no respite."

أَلَمْ لَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْتَاطُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يَبْصُرُونَ بِهَا
أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَ كُمْ ثُمَّ كِيدُوا فَمَا تَنْظُرُونَ

- 196 "Indeed my protector is Allah who has sent down the Book, and He is the ally of the righteous."

إِنْ وَلِيَ اللَّهُ أَلَّذِي نَزَلَ الْكُتُبِ وَهُوَ يَتَوَلَّى الصَّالِحِينَ

- 197 "And those you invoke besides Him are not able to help you, nor can they help themselves."

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

- 198 And if you call them to guidance, they do not hear. And you see them looking at you while they do not see.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يَبْصُرُونَ

- 199 Take what is given freely, enjoin what is good, and turn away from the ignorant.

خُذْ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

- 200 And if an evil suggestion comes to you from Shaytan, then seek refuge in Allah. Indeed He is Hearing, Knowing.

وَإِذَا يَنْزَغُكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

- 201 Indeed those who have Taqwa - when an impulse touches them from Shaytan, they remember and at once they have insight.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طُغْفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصُرُونَ

- 202 But their brothers - they increase them in error; then they do not stop short.

وإخوانهم يمدونهم في الغي ثم لا يقصرون

- 203 And when you do not bring them a sign, they say, "Why have you not devised it?" Say, "I only follow what is revealed to me from my Lord. This is enlightenment from your Lord and guidance and mercy for a people who believe."

وإذا لم تأتهم بآية قالوا لولا آجتبيتها قل إنما أتبع ما يوحى إلى من ربي
هذا بصائر من ربكم وهدى ورحمة لقوم يؤمنون

- 204 So when the Quran is recited, then listen to it and pay attention that you may receive mercy.

وإذا قرئ القرآن فاستمعوا له وأنصتوا لعلكم ترحمون

- 205 And remember your Lord within yourself in humility and in fear and without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.

وأذكرك ربك في نفسك تضرعا وخيفة ودون الجهر من القول بالغدو
والأصال ولا تكن من الغفلين

- 206 Indeed those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.

إن الذين عند ربك لا يستكبرون عن عبادته ويسبحونه وله يسجدون

الأنفال

Al-Anfal

“The Spoils of War”

75 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 They ask you about the spoils of war. Say, “The spoils are for Allah and the Messenger. So have Taqwa of Allah and amend that which is between you and obey Allah and His Messenger, if you are believers.”

يسألونك عن الأنفال قل الأنفال لله والرسول فاتقوا الله وأصلحوا ذات
بينكم وأطيعوا الله ورسوله إن كنتم مؤمنين

- 2 The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith, and upon their Lord they rely.

إنما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته
زادتهم إيماناً وعلى ربهم يتوكلون

- 3 Those who establish prayer and spend from what We have provided for them.

الذين يقيمون الصلاة ومما رزقناهم ينفقون

- 4 Those are the believers in truth. For them are degrees with their Lord and forgiveness and a generous provision.

أولئك هم المؤمنون حقا لهم درجات عند ربهم ومغفرة ورزق كريم

- 5 Just as your Lord brought you out of your home in truth, while indeed a group among the believers were unwilling.

كما أخرجك ربك من بيتك بالحق وإن فريقا من المؤمنين لكارهون

- 6 Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

يجادلونك في الحق بعد ما تبين كأنما يساقون إلى الموت وهم ينظرون

- 7 And when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to cut off the remnant of the disbelievers,

وإذ يعدكم الله إحدى الطائفتين أنها لكم وتودون أن غير ذات الشوكة تكون لكم ويريد الله أن يحق الحق بكلماته ويقطع دابر الكافرين

- 8 that He should establish the truth and abolish falsehood, even if the criminals disliked it.

ليحق الحق ويبطل الباطل ولو كره المجرمون

- 9 When you asked help of your Lord, and He answered you, "Indeed I will reinforce you with a thousand from the angels, following one another."

إذ تستغيثون ربكم فاستجاب لكم أني ممدكم بألف من الملائكة مردفين

- 10 And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not except from Allah. Indeed Allah is Mighty, Wise.

وما جعله الله إلا بشرى ولتطمئن به قلوبكم وما النصر إلا من عند الله إن الله عزيز حكيم

- 11 When He covered you with drowsiness as security from Him and sent down upon you from the sky rain by which to purify you and remove from you the defilement of Shaytan and to make firm your hearts and steady thereby your feet.

إذ يغشيكم النعاس أمانة منه وينزل عليكم من السماء ماء ليطهركم به ويذهب عنكم رجز الشيطان وليربط على قلوبكم ويثبت به الأقدام

- 12 When your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike above the necks and strike from them every fingertip."

إذ يوحى ربك إلى الملائكة أني معكم فثبتوا الذين آمنوا سألتني في قلوب الذين كفروا الرعب فاضربوا فوق الأعناق واضربوا منهم كل بنان

- 13 That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed Allah is severe in punishment.

ذلك بأنهم شاقوا الله ورسوله ومن يشاقق الله ورسوله فإن الله شديد العقاب

- 14 "That is for you, so taste it." And indeed for the disbelievers is the punishment of the Fire.

ذلكم فذوقوه وأن للكافرين عذاب النار

- 15 O you who believe, when you meet those who disbelieve advancing for battle, do not turn to them your backs.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُولُوهُمُ الْأَدْبَارَ

- 16 And whoever turns his back to them on such a day, unless maneuvering for battle or joining another company, has certainly drawn upon himself anger from Allah, and his refuge is Jahannam - and wretched is the destination.

وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

- 17 And you did not kill them, but it was Allah who killed them. And you threw not when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed Allah is Hearing, Knowing.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

- 18 That is so, and that Allah will weaken the plot of the disbelievers.

ذَلِكُمْ وَأَنَّ اللَّهَ مُوْهِنٌ كَيْدَ الْكَافِرِينَ

- 19 If you seek a verdict - the verdict has come to you. And if you desist, it is better for you. But if you return, We will return. And your forces will never avail you anything, even if they are many. And that Allah is with the believers.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَ كُمُ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَّ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

- 20 O you who believe, obey Allah and His Messenger and do not turn from him while you hear.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا مِنْهُ وَأَنْتُمْ تَسْمَعُونَ

- 21 And do not be like those who say, "We have heard," while they do not hear.

ولا تكونوا كالذين قالوا سمعنا وهم لا يسمعون

- 22 Indeed the worst of living creatures in the sight of Allah are the deaf and dumb who do not reason.

إن شر الدواب عند الله الصم البكم الذين لا يعقلون

- 23 Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would have turned away while they were refusing.

ولو علم الله فيهم خيرا لأسمعهم ولو أسمعهم لتولوا وهم معرضون

- 24 O you who believe, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah comes between a man and his heart and that to Him you will be gathered.

يا أيها الذين آمنوا استجبوا لله وللرسول إذا دعاكم لما يحييكم واعلموا أن الله يحول بين المرء وقلبه وأنه إليه تحشرون

- 25 And fear a Fitna which will not strike those who have wronged among you exclusively. And know that Allah is severe in punishment.

واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة واعلموا أن الله شديد العقاب

- 26 And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His help, and provided you with good things - that you might be grateful.

واذكروا إذ أنتم قليل مستضعفون في الأرض تخافون أن يتخطفكم الناس فأوأكم وأيدكم بنصره ورزقكم من الطيبات لعلكم تشكرون

- 27 O you who believe, do not betray Allah and the Messenger or betray your trusts while you know.

يا أيها الذين آمنوا لا تخونوا الله والرسول وتخونوا أماناتكم وأنتم تعلمون

- 28 And know that your wealth and your children are but a trial and that Allah has with Him a great reward.

واعلموا أنما أموالكم وأولادكم فتنة وأن الله عنده أجر عظيم

- 29 O you who believe, if you have Taqwa of Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.

يا أيها الذين آمنوا إن تتقوا الله يجعل لكم فرقانا ويكفر عنكم سيئاتكم ويغفر لكم والله ذو الفضل العظيم

- 30 And when those who disbelieved plotted against you to restrain you or kill you or evict you. But they plan, and Allah plans. And Allah is the best of planners.

وإذ يمكر بك الذين كفروا ليثبتوك أو يقتلوك أو يخرجوك ويمكرون ويمكر الله والله خير الماكرين

- 31 And when Our verses are recited to them, they say, "We have already heard. If we willed, we could say something like this. This is nothing but legends of the former peoples."

وإذا تتلى عليهم آياتنا قالوا قد سمعنا لو نشاء لقلنا مثل هذا إن هذا إلا أساطير الأولين

- 32 And when they said, "O Allah, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

وَإِذ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ
السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ

- 33 But Allah would not punish them while you are among them, and Allah would not punish them while they seek forgiveness.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

- 34 But what argument have they that Allah should not punish them while they obstruct people from the Sacred Mosque, and they are not its guardians? Its guardians are none but those who have Taqwa, but most of them do not know.

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ
إِنْ أَوْلِيَائِهِ إِلَّا الْمُتَّقُونَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

- 35 And their prayer at the House was nothing but whistling and clapping. So taste the punishment because you used to disbelieve.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مَكَاءٌ وَتَصْدِيَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُونَ

- 36 Indeed those who disbelieve spend their wealth to turn people away from the way of Allah. So they will spend it; then it will be for them a source of regret; then they will be overcome. And those who disbelieved - into Jahannam they will be gathered.

إِنَّ الَّذِينَ كَفَرُوا يَنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيَنْفِقُونَهَا ثُمَّ
تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

- 37 So that Allah may distinguish the wicked from the good and place the wicked some upon others and heap them all together and put them into Jahannam. It is those who are the losers.

ليميز الله الخبيث من الطيب ويجعل الخبيث بعضه على بعض فيركمه جميعا
فيجعله في جهنم أولئك هم الخاسرون

- 38 Say to those who have disbelieved: if they cease, what has previously occurred will be forgiven for them. But if they return - then the precedent of the former peoples has already taken place.

قل للذين كفروا إن ينتهوا يغفر لهم ما قد سلف وإن يعودوا فقد مضت
سنت الأولين

- 39 And fight them until there is no Fitna and the religion is entirely for Allah. But if they cease - then indeed Allah is Seeing of what they do.

وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله فإن انتهوا فإن الله بما
يعملون بصير

- 40 And if they turn away - then know that Allah is your Protector. Excellent is the Protector, and excellent is the Helper.

وإن تولوا فاعلموا أن الله مولاكم نعم المولى ونعم النصير

- 41 And know that anything you obtain of spoils - then indeed for Allah is one-fifth and for the Messenger and for his close relatives and the orphans, the needy, and the traveler, if you believe in Allah and in what We sent down to Our servant on the day of criterion - the day the two armies met. And Allah is capable of all things.

واعلموا أنما غنمتم من شيء فأن لله خمسته وللرسول ولذي القربى واليتامى
والمساكين وابن السبيل إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم
الفرقان يوم التقى الجمعان والله على كل شيء قدير

- 42 When you were on the near side and they were on the far side and the caravan was lower than you. If you had made an appointment, you would have missed the appointment. But it was so that Allah might accomplish a matter already destined - that those who perished would perish upon evidence and those who lived would live upon evidence. And indeed Allah is Hearing, Knowing.

إذ أنتم بالعدوة الدنيا وهم بالعدوة القصوى والركب أسفل منكم ولو
تواعدتم لاختلفتم في الميعاد ولكن ليقضي الله أمرا كان مفعولا ليهلك من
هلك عن بينة ويحيى من حي عن بينة وإن الله لسميع عليم

- 43 When Allah showed them to you in your dream as few. And if He had shown them to you as many, you would have lost courage and would have disputed in the matter. But Allah saved you. Indeed He is Knowing of what is in the chests.

إذ يريكمهم الله في منامك قليلا ولو أراهم كثيرا لفشلتم ولتنازعتم في
الأمر ولكن الله سلم إنه عليم بذات الصدور

- 44 And when He showed them to you, when you met, as few in your eyes and made you appear as few in their eyes, so that Allah might accomplish a matter already destined. And to Allah all matters are returned.

وإذ يريكموهم إذ التقيتم في أعينكم قليلا ويقللكم في أعينهم ليقضي الله أمرا
كان مفعولا وإلى الله ترجع الأمور

- 45 O you who believe, when you encounter a company, stand firm and remember Allah much that you may be successful.

يا أيها الذين آمنوا إذا لقيتم فئة فاثبتوا واذكروا الله كثيرا لعلكم تفلحون

- 46 And obey Allah and His Messenger and do not dispute and thus lose courage and your strength depart. And be patient. Indeed Allah is with those who are patient.

وأطيعوا الله ورسوله ولا تنازعوا فتفشلوا وتذهب ريحكم واصبروا إن الله مع الصابرين

- 47 And do not be like those who came forth from their homes insolently and to be seen by people and who turn away from the way of Allah. And Allah is encompassing of what they do.

ولا تكونوا كالذين خرجوا من ديارهم بطرا ورثاء الناس ويصدون عن سبيل الله والله بما يعملون محيط

- 48 And when Shaytan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed I am your neighbor." But when the two armies saw each other, he turned on his heels and said, "Indeed I am disassociated from you. Indeed I see what you do not see; indeed I fear Allah. And Allah is severe in punishment."

وإذ زين لهم الشيطان أعمالهم وقال لا غالب لكم اليوم من الناس وإني جار لكم فلما تراءت الفئتان نكص على عقبيه وقال إني بريء منكم إني أرى ما لا ترون إني أخاف الله والله شديد العقاب

- 49 When the hypocrites and those in whose hearts was disease said, "Their religion has deluded those." But whoever relies upon Allah - then indeed Allah is Mighty, Wise.

إذ يقول المنافقون والذين في قلوبهم مرض غر هؤلاء دينهم ومن يتوكل على الله فإن الله عزيز حكيم

- 50 And if you could see when the angels take the souls of those who disbelieved, striking their faces and their backs, saying, "Taste the punishment of the Burning Fire."

ولو ترى إذ يتوفى الذين كفروا الملائكة يضربون وجوههم وأدبارهم
وذوقوا عذاب الحريق

- 51 "That is for what your hands have put forth and because Allah is never unjust to the servants."

ذلك بما قدمت أيديكم وأن الله ليس بظلام للعبيد

- 52 Like the way of the people of Fir'awn and of those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed Allah is Powerful, severe in punishment.

كدأب آل فرعون والذين من قبلهم كفروا بآيات الله فأخذهم الله
بذنوبهم إن الله قوي شديد العقاب

- 53 That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed Allah is Hearing, Knowing.

ذلك بأن الله لم يك مغيرا نعمة أنعمها على قوم حتى يغيروا ما بأنفسهم
وأن الله سميع عليم

- 54 Like the way of the people of Fir'awn and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'awn. And all of them were wrongdoers.

كدأب آل فرعون والذين من قبلهم كذبوا بآيات ربهم فأهلكناهم
بذنوبهم وأغرقنا آل فرعون وكل كانوا ظالمين

- 55 Indeed the worst of living creatures in the sight of Allah are those who disbelieve, and they will not believe.

إن شر الدواب عند الله الذين كفروا فهم لا يؤمنون

- 56 Those with whom you made a treaty but then they break their pledge every time, and they do not have Taqwa.

الذين عاهدت منهم ثم ينقضون عهدهم في كل مرة وهم لا يتقون

- 57 So if you gain dominance over them in war, disperse by means of them those behind them so that they may be reminded.

فإما تتقفنهم في الحرب فشرد بهم من خلفهم لعلهم يذكرون

- 58 And if you fear from a people betrayal, throw their treaty back to them on equal terms. Indeed Allah does not love the traitors.

وإما تخافن من قوم خيانة فانبذ إليهم على سواء إن الله لا يحب الخائنين

- 59 And let not those who disbelieve think they will escape. Indeed they will not cause failure.

ولا يحسبن الذين كفروا سبقوا إنهم لا يعجزون

- 60 And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the way of Allah will be fully repaid to you, and you will not be wronged.

وأعدوا لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم وآخرين من دونهم لا تعلمونهم الله يعلمهم وما تنفقوا من شيء في سبيل الله يوف إليكم وأنتم لا تظلمون

- 61 And if they incline to peace, then incline to it and rely upon Allah. Indeed it is He who is the Hearing, the Knowing.

وإن جنحوا للسلم فاجنح لها وتوكل على الله إنه هو السميع العليم

- 62 And if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers.

وإن يريدوا أن يخدعوك فإن حسبك الله هو الذي أيدك بنصره وبالمؤمنين

- 63 And He brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together. But Allah brought them together. Indeed He is Mighty, Wise.

وألف بين قلوبهم لو أنفقت ما في الأرض جميعا ما ألفت بين قلوبهم ولكن الله ألف بينهم إنه عزيز حكيم

- 64 O Prophet, sufficient for you is Allah and for whoever follows you of the believers.

يا أيها النبي حسبك الله ومن اتبعك من المؤمنين

- 65 O Prophet, urge the believers to battle. If there are among you twenty who are patient, they will overcome two hundred. And if there are among you a hundred who are patient, they will overcome a thousand of those who disbelieved because they are a people who do not understand.

يا أيها النبي حرض المؤمنين على القتال إن يكن منكم عشرون صابرون يغلبوا مائتين وإن يكن منكم مائة يغلبوا ألفا من الذين كفروا بأنهم قوم لا يفقهون

- 66 Now Allah has lightened your burden, for He knew that among you is weakness. So if there are from you a hundred who are patient, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand, by the permission of Allah. And Allah is with those who are patient.

الآن خفف الله عنكم وعلم أن فيكم ضعفا فإن يكن منكم مائة صابرة يغلبوا مائتين وإن يكن منكم ألف يغلبوا ألفين بإذن الله والله مع الصابرين

- 67 It is not for a prophet to have captives until he inflicts a massacre in the land. You desire the commodities of this world, but Allah desires the Akhirah. And Allah is Mighty, Wise.

ما كان لنبي أن يكون له أسرى حتى يثخن في الأرض تريدون عرض الدنيا والله يريد الآخرة والله عزيز حكيم

- 68 If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

لولا كتاب من الله سبق لمسكم فيما أخذتم عذاب عظيم

- 69 So consume what you have taken of spoils as lawful and good, and have Taqwa of Allah. Indeed Allah is Forgiving, Merciful.

فكلوا مما غنمتم حلالا طيبا واتقوا الله إن الله غفور رحيم

- 70 O Prophet, say to whoever is in your hands of the captives, "If Allah knows any good in your hearts, He will give you something better than what was taken from you, and He will forgive you. And Allah is Forgiving, Merciful."

يا أيها النبي قل لمن في أيديكم من الأسرى إن يعلم الله في قلوبكم خيرا يؤتكم خيرا مما أخذ منكم ويغفر لكم والله غفور رحيم

- 71 But if they intend to betray you - they have already betrayed Allah before, and He gave you power over them. And Allah is Knowing, Wise.

وإن يريدوا خيانتك فقد خانوا الله من قبل فأمكن منهم والله عليم حكيم

- 72 Indeed those who have believed and emigrated and strived with their wealth and their lives in the way of Allah and those who gave shelter and aided - those are allies of one another. But those who believed and did not emigrate - you have no obligation of alliance to them until they emigrate. But if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.

إن الذين آمنوا وهاجروا وجاهدوا بأموالهم وأنفسهم في سبيل الله والذين آووا ونصروا أولئك بعضهم أولياء بعض والذين آمنوا ولم يهاجروا ما لكم من ولايتهم من شيء حتى يهاجروا وإن استنصروكم في الدين فعليكم النصر إلا على قوم بينكم وبينهم ميثاق والله بما تعملون بصير

- 73 And those who disbelieved are allies of one another. If you do not do so, there will be Fitna on earth and great corruption.

والذين كفروا بعضهم أولياء بعض إلا تفعلوه تكن فتنة في الأرض وفساد كبير

- 74 And those who believed and emigrated and strived in the way of Allah and those who gave shelter and aided - those are the believers in truth. For them is forgiveness and generous provision.

والذين آمنوا وهاجروا وجاهدوا في سبيل الله والذين آووا ونصروا أولئك هم المؤمنون حقا لهم مغفرة ورزق كريم

75

And those who believed afterward and emigrated and strived with you - those are of you. But those of blood relationship are more entitled to one another in the Book of Allah. Indeed Allah is Knowing of all things.

والذين آمنوا من بعد وهاجروا وجاهدوا معكم فأولئك منكم وأولو الأرحام بعضهم أولى ببعض في كتاب الله إن الله بكل شيء عليم

التوبة

At-Tawbah

“The Repentance”

129 verses

- 1 A declaration of disassociation from Allah and His Messenger to those with whom you had made a treaty among the polytheists.

براءة من الله ورسوله إلى الذين عاهدتم من المشركين

- 2 So travel freely throughout the land for four months but know that you cannot escape Allah and that Allah will disgrace the disbelievers.

فسيحوا في الأرض أربعة أشهر واعلموا أنكم غير معجزي الله وأن الله مخزي الكافرين

- 3 And an announcement from Allah and His Messenger to the people on the day of the greater Hajj that Allah is disassociated from the polytheists, and so is His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not escape Allah. And give tidings to those who disbelieve of a painful punishment.

وأذان من الله ورسوله إلى الناس يوم الحج الأكبر أن الله بريء من المشركين ورسوله فإن تبتم فهو خير لكم وإن توليتم فاعلموا أنكم غير معجزي الله وبشر الذين كفروا بعذاب أليم

- 4 Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term. Indeed Allah loves those who have Taqwa.

إلا الذين عاهدتم من المشركين ثم لم ينقصوكم شيئاً ولم يظاهروا عليكم أحداً فأتموا إليهم عهدهم إلى مدتهم إن الله يحب المتقين

- 5 And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent and establish prayer and give Zakat, let them go on their way. Indeed Allah is Forgiving, Merciful.

فإذا انسلخ الأشهر الحرم فاقتلوا المشركين حيث وجدتموهم وخذوهم واحصروهم واقعدوا لهم كل مرصد فإن تابوا وأقاموا الصلاة وآتوا الزكاة فخلوا سبيلهم إن الله غفور رحيم

- 6 And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

وإن أحد من المشركين استجارك فأجره حتى يسمع كلام الله ثم أبلغه مأمنه ذلك بأنهم قوم لا يعلمون

- 7 How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at the Sacred Mosque? So as long as they are upright toward you, be upright toward them. Indeed Allah loves those who have Taqwa.

كيف يكون للمشركين عهد عند الله وعند رسوله إلا الذين عاهدتم عند المسجد الحرام فما استقاموا لكم فاستقيموا لهم إن الله يحب المتقين

- 8 How can there be a treaty while, if they gain dominance over you, they do not observe concerning you any kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse. And most of them are defiantly disobedient.

كيف وإن يظهروا عليكم لا يرقبوا فيكم إلا ولا ذمة يرضونكم بأفواههم
وتأبى قلوبهم وأكثرهم فاسقون

- 9 They have exchanged the signs of Allah for a small price and turned away from His way. Indeed evil is what they used to do.

اشتروا بآيات الله ثمنا قليلا فصدوا عن سبيله إنهم ساء ما كانوا يعملون

- 10 They do not observe toward a believer any kinship or covenant of protection. And it is they who are the transgressors.

لا يرقبون في مؤمن إلا ولا ذمة وأولئك هم المعتدون

- 11 But if they repent, establish prayer, and give Zakat, then they are your brothers in religion. And We detail the signs for a people who know.

فإن تابوا وأقاموا الصلاة وآتوا الزكاة فإخوانكم في الدين ونفصل الآيات
لقوم يعلمون

- 12 And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed there are no oaths for them, so that they might cease.

وإن نكثوا أيمانهم من بعد عهدهم وطعنوا في دينكم فقاتلوا أئمة الكفر إنهم
لا أيمان لهم لعلهم ينتهون

- 13 Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun hostility against you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are believers.

ألا تقاتلون قوما نكثوا أيمانهم وهموا بإخراج الرسول وهم بدءوكم أول مرة
أتخشونهم فالله أحق أن تخشوه إن كنتم مؤمنين

- 14 Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and heal the chests of a believing people.

قاتلوهم يعذبهم الله بأيديكم ويخزهم وينصرهم ويشف صدور قوم
مؤمنين

- 15 And He will remove the rage of their hearts. And Allah turns in forgiveness to whom He wills. And Allah is Knowing, Wise.

ويذهب غيظ قلوبهم ويتوب الله على من يشاء والله عليم حكيم

- 16 Do you think that you will be left alone while Allah has not yet made evident those among you who strive and do not take other than Allah and His Messenger and the believers as intimates? And Allah is Aware of what you do.

أم حسبتم أن تتركوا ولما يعلم الله الذين جاهدوا منكم ولم يتخذوا من دون
الله ولا رسوله ولا المؤمنين وليجة والله خبير بما تعملون

- 17 It is not for the polytheists to maintain the mosques of Allah while witnessing against themselves with disbelief. Those - their deeds have become worthless, and in the Fire they will abide eternally.

ما كان للمشركين أن يعمرُوا مساجد الله شاهدين على أنفسهم بالكفر
أولئك حبطت أعمالهم وفي النار هم خالدون

- 18 The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give Zakat and do not fear except Allah, for it is expected that those will be of the guided.

إنما يعمر مساجد الله من آمن بالله واليوم الآخر وأقام الصلاة وآتى الزكاة ولم يخش إلا الله فعسى أولئك أن يكونوا من المهتدين

- 19 Have you made the providing of water for the pilgrim and the maintenance of the Sacred Mosque equal to one who believes in Allah and the Last Day and strives in the way of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.

أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله لا يستون عند الله والله لا يهدي القوم الظالمين

- 20 Those who have believed and emigrated and strived in the way of Allah with their wealth and their lives are greater in degree in the sight of Allah. And it is those who are the achievers.

الذين آمنوا وهاجروا وجاهدوا في سبيل الله بأموالهم وأنفسهم أعظم درجة عند الله وأولئك هم الفائزون

- 21 Their Lord gives them good tidings of mercy from Him and approval and of gardens for them in which is enduring pleasure.

يبشرهم ربهم برحمة منه ورضوان وجنات لهم فيها نعيم مقيم

- 22 To abide therein forever. Indeed Allah has with Him a great reward.

خالدين فيها أبدا إن الله عنده أجر عظيم

- 23 O you who believe, do not take your fathers and your brothers as allies if they have preferred disbelief over faith. And whoever does so among you - then it is those who are the wrongdoers.

يا أيها الذين آمنوا لا تتخذوا آباءكم وإخوانكم أولياء إن استحبوا الكفر على الإيمان ومن يتولهم منكم فأولئك هم الظالمون

- 24 Say, "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce you fear decline of, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His way - then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

قل إن كان آباؤكم وأبنائكم وإخوانكم وأزواجكم وعشيرتكم وأموال اقترفتموها وتجارة تخشون كسادها ومساكن ترضونها أحب إليكم من الله ورسوله وجهاد في سبيله فتربصوا حتى يأتي الله بأمره والله لا يهدي القوم الفاسقين

- 25 Allah has already given you victory in many regions and on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you despite its vastness. Then you turned back, fleeing.

لقد نصركم الله في مواطن كثيرة ويوم حنين إذ أعجبتكم كثرتكم فلم تغن عنكم شيئا وضاقت عليكم الأرض بما رحبت ثم وليتم مدبرين

- 26 Then Allah sent down His tranquility upon His Messenger and upon the believers and sent down soldiers you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.

ثم أنزل الله سكينته على رسوله وعلى المؤمنين وأنزل جنودا لم تروها وعذب الذين كفروا وذلك جزاء الكافرين

- 27 Then Allah will accept repentance after that from whom He wills. And Allah is Forgiving, Merciful.

ثم يتوب الله من بعد ذلك على من يشاء والله غفور رحيم

- 28 O you who believe, indeed the polytheists are unclean, so let them not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allah will enrich you from His bounty if He wills. Indeed Allah is Knowing, Wise.

يا أيها الذين آمنوا إنما المشركون نجس فلا يقربوا المسجد الحرام بعد عامهم هذا وإن خفتهم عيلة فسوف يغنيكم الله من فضله إن شاء إن الله عليم حكيم

- 29 Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Book - until they give the tribute willingly while they are humbled.

قاتلوا الذين لا يؤمنون بالله ولا باليوم الآخر ولا يحرمون ما حرم الله ورسوله ولا يدينون دين الحق من الذين أوتوا الكتاب حتى يعطوا الجزية عن يد وهم صاغرون

- 30 The Jews say, "Uzayr is the son of Allah," and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved before. May Allah destroy them; how are they deluded?

وقالت اليهود عزيز ابن الله وقالت النصارى المسيح ابن الله ذلك قولهم بأفواههم يضاهئون قول الذين كفروا من قبل قاتلهم الله أنى يؤفكون

- 31 They have taken their scholars and monks as lords besides Allah, and the Messiah, the son of Maryam. And they were not commanded except to worship one God; there is no god except Him. Exalted is He above whatever they associate with Him.

اتخذوا أحبارهم ورهبانهم أربابا من دون الله والمسيح ابن مريم وما أمروا
إلا ليعبدوا إلها واحدا لا إله إلا هو سبحانه عما يشركون

- 32 They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

يريدون أن يطفئوا نور الله بأفواههم ويأبى الله إلا أن يتم نوره ولو كره
الكافرون

- 33 It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although the polytheists dislike it.

هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره
المشركون

- 34 O you who believe, indeed many of the scholars and monks consume the wealth of people unjustly and turn them away from the way of Allah. And those who hoard gold and silver and do not spend it in the way of Allah - give them tidings of a painful punishment.

يا أيها الذين آمنوا إن كثيرا من الأحبار والرهبان ليأكلون أموال الناس
بالباطل ويصدون عن سبيل الله والذين يكنزون الذهب والفضة ولا
ينفقونها في سبيل الله فبشرهم بعذاب أليم

- 35 The Day it will be heated in the fire of Jahannam and seared therewith will be their foreheads, their flanks, and their backs, saying, "This is what you hoarded for yourselves, so taste what you used to hoard."

يوم يحمى عليها في نار جهنم فتكوى بها جباههم وجنوبهم وظهورهم هذا ما كنزتم لأنفسكم فذوقوا ما كنتم تكنزون

- 36 Indeed the number of months with Allah is twelve months in the register of Allah on the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the polytheists collectively as they fight against you collectively. And know that Allah is with those who have Taqwa.

إن عدة الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق السموات والأرض منها أربعة حرم ذلك الدين القيم فلا تظلموا فيهن أنفسكم وقاتلوا المشركين كافة كما يقاتلونكم كافة واعلموا أن الله مع المتقين

- 37 Indeed the postponing of restriction is an increase in disbelief by which those who disbelieve are led astray. They make it lawful one year and unlawful another year to adjust the number of months forbidden by Allah and so make lawful what Allah has forbidden. Made pleasing to them is the evil of their deeds. And Allah does not guide the disbelieving people.

إنما النسيء زيادة في الكفر يضل به الذين كفروا يحلون ما يحرمونه عاما ويحرمونه عاما ليواطئوا عدة ما حرم الله فيحلوا ما حرم الله زين لهم سوء أعمالهم والله لا يهدي القوم الكافرين

- 38 O you who believe, what is the matter with you that, when you are told to go forth in the way of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Akhira? But what is the enjoyment of the life of this world compared to the Akhira except a little?

يا أيها الذين آمنوا ما لكم إذا قيل لكم انفروا في سبيل الله اثاقلتم إلى الأرض أرضيتم بالحياة الدنيا من الآخرة فما متاع الحياة الدنيا في الآخرة إلا قليل

- 39 If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is capable of all things.

إلا تنفروا يعذبكم عذابا أليما ويستبدل قوما غيركم ولا تضره شيئا والله على كل شيء قدير

- 40 If you do not aid him - Allah has already aided him when those who disbelieved had driven him out - the second of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Mighty, Wise.

إلا تنصروه فقد نصره الله إذ أخرجه الذين كفروا ثاني اثنين إذ هما في الغار إذ يقول لصاحبه لا تحزن إن الله معنا فأنزل الله سكينته عليه وأيده بجنود لم تروها وجعل كلمة الذين كفروا السفلى وكلمة الله هي العليا والله عزيز حكيم

- 41 Go forth, whether light or heavy, and strive with your wealth and your lives in the way of Allah. That is better for you, if you only knew.

انفروا خفافا وثقالا وجاهدوا بأموالكم وأنفسكم في سبيل الله ذلكم خير لكم إن كنتم تعلمون

- 42 Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them. And they will swear by Allah, "If we were able, we would have gone forth with you." They destroy themselves. And Allah knows that indeed they are liars.

لو كان عرضا قريبا وسفرا قاصدا لاتبعوك ولكن بعدت عليهم الشقة وسيحلفون بالله لو استطعنا لخرجنا معكم يهلكون أنفسهم والله يعلم إنهم لكاذبون

- 43 May Allah pardon you; why did you give them permission before it was evident to you who were truthful and you knew the liars?

عفا الله عنك لم أذنت لهم حتى يتبين لك الذين صدقوا وتعلم الكاذبين

- 44 Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who have Taqwa.

لا يستأذنك الذين يؤمنون بالله واليوم الآخر أن يجاهدوا بأموالهم وأنفسهم والله عليم بالمتقين

- 45 Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

إنما يستأذنك الذين لا يؤمنون بالله واليوم الآخر وارتابت قلوبهم فهم في ريبهم يترددون

- 46 And if they had intended to go forth, they would have prepared for it some preparation. But Allah disliked their being sent, so He kept them back, and it was said, "Remain with those who remain."

ولو أرادوا الخروج لأعدوا له عدة ولكن كره الله انبعاثهم فثبطهم وقيل
أعدوا مع القاعدين

- 47 Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking to cause you Fitna. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.

لو خرجوا فيكم ما زادوكم إلا خبالا ولأوضعوا خلالكم يبغونكم الفتنة وفيكم
سماعون لهم والله عليم بالظالمين

- 48 They had already desired Fitna before and had turned about matters for you until the truth came and the ordinance of Allah became apparent, while they were averse.

لقد ابتغوا الفتنة من قبل وقلبوا لك الأمور حتى جاء الحق وظهر أمر الله
وهم كارهون

- 49 And among them is he who says, "Permit me and do not put me to trial." Unquestionably, into trial they have fallen. And indeed Jahannam will encompass the disbelievers.

ومنهم من يقول ائذن لي ولا تفتني ألا في الفتنة سقطوا وإن جهنم
لمحيطة بالكافرين

- 50 If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter in hand before," and they turn away while they are rejoicing.

إن تصبك حسنة تسؤهم وإن تصبك مصيبة يقولوا قد أخذنا أمرنا من قبل
ويتولوا وهم فرحون

- 51 Say, "Never will anything befall us except what Allah has decreed for us; He is our Protector." And upon Allah let the believers rely.

قل لن يصيبنا إلا ما كتب الله لنا هو مولانا وعلى الله فليتوكل المؤمنون

- 52 Say, "Do you wait for us except one of the two best things while we wait for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."

قل هل تترصون بنا إلا إحدى الحسنيين ونحن نترصد بكم أن يصيبكم الله
بعذاب من عنده أو بأيدينا فترصوا إنا معكم مترصدون

- 53 Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed you have been a defiantly disobedient people."

قل أنفقوا طوعا أو كرها لن يتقبل منكم إنكم كنتم قوما فاسقين

- 54 And what prevented their expenditures from being accepted from them is only that they disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

وما منعهم أن تقبل منهم نفقاتهم إلا أنهم كفروا بالله وبرسوله ولا يأتون
الصلاة إلا وهم كسالى ولا ينفقون إلا وهم كارهون

- 55 So let not their wealth or their children impress you. Allah only intends to punish them through them in the life of this world and that their souls should depart while they are disbelievers.

فلا تعجبك أموالهم ولا أولادهم إنما يريد الله ليعذبهم بها في الحياة الدنيا
وتزهد أنفُسهم وهم كافرون

- 56 And they swear by Allah that they are from among you, while they are not from among you; but they are a people who are afraid.

ويخلفون بالله إنهم لمنكم وما هم منكم ولكنهم قوم يفرقون

- 57 If they could find a refuge or some caves or any place to enter, they would turn to it while they rush headlong.

لو يجدون ملجأً أو مغارات أو مدخلا لولوا إليه وهم يجمعون

- 58 And among them are some who criticize you concerning the distribution of charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

ومنهم من يلهنك في الصدقات فإن أعطوا منها رضوا وإن لم يعطوا منها إذا
هم يسخطون

- 59 If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and so will His Messenger; indeed we are desirous toward Allah" - that would have been sufficient for them.

ولو أنهم رضوا ما آتاهم الله ورسوله وقالوا حسبنا الله سيؤتينا الله من فضله
ورسوله إنا إلى الله راغبون

- 60 Zakah expenditures are only for the poor and for the needy and for those employed to collect it and for bringing hearts together and for freeing captives and for those in debt and for the way of Allah and for the stranded traveler - an obligation from Allah. And Allah is Knowing, Wise.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةَ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

- 61 And among them are those who abuse the Prophet and say, "He is an ear." Say, "An ear of good for you who believes in Allah and believes the believers and is a mercy to those who believe among you." And those who abuse the Messenger of Allah - for them is a painful punishment.

وَمِنَهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

- 62 They swear by Allah to you to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they are believers.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يَرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

- 63 Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Jahannam, to abide therein eternally? That is the great disgrace.

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يَجَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

- 64 The hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock as you wish; indeed Allah will expose that which you fear."

يُحذِرُ الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَهْزَؤْا إِنِ
اللَّهُ مَخْرُجٌ مَا تُحْذِرُونَ

- 65 And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?"

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ

- 66 Make no excuse; you have disbelieved after your belief. If We pardon one group of you - We will punish another because they were criminals.

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نَعَذِبُ طَائِفَةٌ
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

- 67 The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them. Indeed the hypocrites - it is they who are the defiantly disobedient.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

- 68 Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Jahannam, to abide therein eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.

وعد الله المنافقين والمنافقات والكفار نار جهنم خالدين فيها هي حسبهم
ولعنهم الله ولهم عذاب مقيم

- 69 Like those before you - they were more powerful than you and more abundant in wealth and children. They enjoyed their portion, and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged in idle talk like that in which they engaged. Those - their deeds have become worthless in this world and in the Akhira, and those are the losers.

كالذين من قبلكم كانوا أشد منكم قوة وأكثر أموالا وأولادا فاستمتعوا
ببخلائهم فاستمتعتم ببخلائكم كما استمتع الذين من قبلكم ببخلائهم وخصتم
كالذي خاضوا أولئك حبطت أعمالهم في الدنيا والآخرة وأولئك هم
الخاسرون

- 70 Has there not reached them the news of those before them - the people of Nuh and Aad and Thamud and the people of Ibrahim and the companions of Madyan and the cities overthrown? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.

ألم يأتيهم نبأ الذين من قبلهم قوم نوح وعاد وثمود وقوم إبراهيم وأصحاب
مدین والمؤتفكات أتتهم رسلهم بالبينات فما كان الله ليظلمهم ولكن كانوا
أنفسهم يظلمون

- 71 The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakat and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed Allah is Mighty, Wise.

والمؤمنون والمؤمنات بعضهم أولياء بعض يأمرون بالمعروف وينهون عن المنكر ويقيمون الصلاة ويؤتون الزكاة ويطيعون الله ورسوله أولئك سيرحمهم الله إن الله عزيز حكيم

- 72 Allah has promised the believing men and believing women gardens beneath which rivers flow, to abide therein eternally, and pleasant dwellings in gardens of perpetual residence. But approval from Allah is greater. That is the great success.

وعد الله المؤمنين والمؤمنات جنات تجري من تحتها الأنهار خالدين فيها ومساكن طيبة في جنات عدن ورضوان من الله أكبر ذلك هو الفوز العظيم

- 73 O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Jahannam, and wretched is the destination.

يا أيها النبي جاهد الكفار والمنافقين واغظ عليهم ومأواهم جهنم وبئس المصير

- 74 They swear by Allah that they did not say it, but they had said the word of disbelief and disbelieved after their submission and planned that which they were not to attain. And they were not resentful except that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Akhira. And there will not be for them on earth any protector or helper.

يخلفون بالله ما قالوا ولقد قالوا كلمة الكفر وكفروا بعد إسلامهم وهموا بما لم ينالوا وما نقموا إلا أن أغانهم الله ورسوله من فضله فإن يتوبوا يك خيرا لهم وإن يتولوا يعدبهم الله عذابا أليما في الدنيا والآخرة وما لهم في الأرض من ولي ولا نصير

- 75 And among them are those who made a covenant with Allah, saying, "If He should give us from His bounty, we will surely give in charity and we will surely be among the righteous."

ومنهم من عاهد الله لئن آتانا من فضله لنصدقن ولنكونن من الصالحين

- 76 But when He gave them from His bounty, they were miserly with it and turned away while they refused.

فلما آتاهم من فضله بخلوا به وتولوا وهم معرضون

- 77 So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they used to lie.

فأعقبهم نفاقا في قلوبهم إلى يوم يلقونه بما أخلفوا الله ما وعدوه وبما كانوا يكذبون

- 78 Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?

ألم يعلموا أن الله يعلم سرهم ونجواهم وأن الله علام الغيوب

- 79 Those who criticize the contributors among the believers concerning their charities and criticize those who find nothing to give except their effort - so they ridicule them - Allah will ridicule them, and they will have a painful punishment.

الذين يلزون المطوعين من المؤمنين في الصدقات والذين لا يجدون إلا
جهدهم فيسخرون منهم سخر الله منهم ولهم عذاب أليم

- 80 Ask forgiveness for them or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - Allah will never forgive them. That is because they disbelieved in Allah and His Messenger. And Allah does not guide the defiantly disobedient people.

استغفر لهم أو لا تستغفر لهم إن تستغفر لهم سبعين مرة فلن يغفر الله لهم
ذلك بأنهم كفروا بالله ورسوله والله لا يهدي القوم الفاسقين

- 81 Those who remained behind rejoiced in their staying after the Messenger of Allah and disliked to strive with their wealth and their lives in the way of Allah and said, "Do not go forth in the heat." Say, "The fire of Jahannam is more intense in heat," if they would but understand.

فرح المخلفون بمقعدهم خلاف رسول الله وكرهوا أن يجاهدوا بأموالهم
وأأنفسهم في سبيل الله وقالوا لا تنفروا في الحر قل نار جهنم أشد حرا لو
كانوا يفقهون

- 82 So let them laugh a little and weep much as recompense for what they used to earn.

فليضحكوا قليلا وليبكوا كثيرا جزاء بما كانوا يكسبون

- 83 If Allah should return you to a group of them and they ask your permission to go out, say, "You will not go out with me ever, and you will never fight with me an enemy. Indeed you were satisfied with sitting the first time, so sit with those who stay behind."

فإن رجعت الله إلى طائفة منهم فاستأذنوك للخروج فقل لن تخرجوا معي أبدا ولن تقاتلوا معي عدوا إنكم رضيتم بالعود أول مرة فاقعدوا مع الخالفين

- 84 And do not pray over any of them who has died - ever - or stand at his grave. Indeed they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.

ولا تصل على أحد منهم مات أبدا ولا تقم على قبره إنهم كفروا بالله ورسوله وماتوا وهم فاسقون

- 85 And let not their wealth and their children impress you. Allah only intends to punish them through them in this world and that their souls should depart while they are disbelievers.

ولا تعجبك أموالهم وأولادهم إنما يريد الله أن يعذبهم بها في الدنيا وتزهق أنفسهم وهم كفرون

- 86 And when a surah was revealed enjoining them to believe in Allah and to strive with His Messenger, those of wealth among them asked your permission and said, "Leave us to be with those who sit."

وإذا أنزلت سورة أن آمنوا بالله وجاهدوا مع رسوله استأذنتك أولو الطول منهم وقالوا ذرنا نكن مع القاعدين

- 87 They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.

رضوا بأن يكونوا مع الخوالف وطبع على قلوبهم فهم لا يفقهون

- 88 But the Messenger and those who believed with him strived with their wealth and their lives. Those will have all good things, and it is those who are the successful.

لكن الرسول والذين آمنوا معه جاهدوا بأموالهم وأنفسهم وأولئكَ لهم
الخيرات وأولئكَ هم المفلحون

- 89 Allah has prepared for them gardens beneath which rivers flow, to abide therein eternally. That is the great success.

أعد الله لهم جنات تجري من تحتها الأنهار خالدين فيها ذلك الفوز
العظيم

- 90 And those with excuses among the bedouins came to be permitted to remain, and those who had lied to Allah and His Messenger sat behind. There will strike those who disbelieved among them a painful punishment.

وجاء المعذرون من الأعراب ليؤذن لهم وقعد الذين كذبوا الله ورسوله
سيصيب الذين كفروا منهم عذاب أليم

- 91 There is not upon the weak or upon the ill or upon those who do not find anything to spend any blame when they are sincere to Allah and His Messenger. There is no cause for blame against those who do good. And Allah is Forgiving, Merciful.

ليس على الضعفاء ولا على المرضى ولا على الذين لا يجدون ما ينفقون
حرج إذا نصحوا لله ورسوله ما على المحسنين من سبيل والله غفور
رحيم

- 92 Nor upon those who, when they came to you that you might carry them, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend.

ولا على الذين إذا ما أتوك لتحملهم قلت لا أجد ما أحملكم عليه تولوا
وأعينهم تفيض من الدمع حزنا ألا يجدوا ما ينفقون

- 93 The cause for blame is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know.

إنما السبيل على الذين يستأذنونك وهم أغنياء رضوا بأن يكونوا مع
الخوالف وطبع الله على قلوبهم فهم لا يعلمون

- 94 They will make excuses to you when you have returned to them. Say, "Make no excuse - never will we believe you. Allah has already informed us of your news. And Allah will observe your deeds, and so will His Messenger; then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

يعتذرون إليكم إذا رجعتم إليهم قل لا تعتذروا لن نؤمن لكم قد نبأنا الله
من أخباركم وسيرى الله عملكم ورسوله ثم تردون إلى عالم الغيب والشهادة
ففيئبثكم بما كنتم تعملون

- 95 They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are filth, and their refuge is Jahannam as recompense for what they used to earn.

سيحلفون بالله لكم إذا انقلبتم إليهم لتعرضوا عنهم فأعرضوا عنهم إنهم
رجس وماؤاهم جهنم جزاء بما كانوا يكسبون

- 96 They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed Allah is not satisfied with the defiantly disobedient people.

يحلّفون لكم لترضوا عنهم فإن ترضوا عنهم فإن الله لا يرضى عن القوم
الفاستقين

- 97 The bedouins are worse in disbelief and hypocrisy and more likely not to know the limits of what Allah has revealed to His Messenger. And Allah is Knowing, Wise.

الأعراب أشد كفرا ونفاقا وأجدر ألا يعلموا حدود ما أنزل الله على
رسوله والله عليم حكيم

- 98 And among the bedouins are some who consider what they spend as a loss and await for you reversals of fortune. Upon them will be the evil turn of fortune. And Allah is Hearing, Knowing.

ومن الأعراب من يتخذ ما ينفق مغرما ويتربص بكم الدوائر عليهم دائرة
السوء والله سميع عليم

- 99 But among the bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of obtaining the prayers of the Messenger. Unquestionably, it is a means of nearness for them. Allah will admit them to His mercy. Indeed Allah is Forgiving, Merciful.

ومن الأعراب من يؤمن بالله واليوم الآخر ويتخذ ما ينفق قربات عند الله
وصلوات الرسول ألا إنها قربة لهم سيدخلهم الله في رحمته إن الله غفور
رحيم

- 100 And the first forerunners among the emigrants and the helpers and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide therein forever. That is the great success.

والسابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان رضي
الله عنهم ورضوا عنه وأعد لهم جنات تجري تحتها الأنهار خالدين فيها
أبدا ذلك الفوز العظيم

- 101 And among those around you of the bedouins are hypocrites, and also among the people of the city. They have persisted in hypocrisy. You do not know them, but We know them. We will punish them twice; then they will be returned to a great punishment.

وممن حولكم من الأعراب منافقون ومن أهل المدينة مردوا على النفاق
لا تعلمهم نحن نعلمهم سنعذبهم مرتين ثم يردون إلى عذاب عظيم

- 102 And there are others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed Allah is Forgiving, Merciful.

وآخرون اعترفوا بذنوبهم خلطوا عملا صالحا وآخر سيئا عسى الله أن يتوب
عليهم إن الله غفور رحيم

- 103 Take from their wealth a charity by which you purify them and cause them increase, and pray for them. Indeed your prayers are reassurance for them. And Allah is Hearing, Knowing.

خذ من أموالهم صدقة تطهرهم وتزكيهم بها وصل عليهم إن صلاتك
سكن لهم والله سميع عليم

- 104 Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?

...
 ألم يعلموا أن الله هو يقبل التوبة عن عباده ويأخذ الصدقات وأن الله هو
 التواب الرحيم

- 105 And say, "Do your work, for Allah will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

...
 وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون وستردون إلى عالم الغيب
 والشهادة فينبئكم بما كنتم تعملون

- 106 And there are others who are deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing, Wise.

...
 وآخرون مرجون لأمر الله إما يعذبهم وإما يتوب عليهم والله عليم حكيم

- 107 And those who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

...
 والذين اتخذوا مسجدا ضارا وكفرا وتفريقا بين المؤمنين وإرصادا لمن
 حارب الله ورسوله من قبل وليحلفن إن أردنا إلا الحسنى والله يشهد
 إنهم لكاذبون

- 108 Do not stand therein ever. A mosque founded on Taqwa from the first day is more worthy for you to stand in. Within it are men who love to purify themselves, and Allah loves those who purify themselves.

لا تقم فيه أبدا لمسجد أسس على التقوى من أول يوم أحق أن تقوم فيه
فيه رجال يحبون أن يتطهروا والله يحب المطهرين

- 109 Then is one who laid the foundation of his building on Taqwa from Allah and His pleasure better, or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Jahannam? And Allah does not guide the wrongdoing people.

أفمن أسس بنيانه على تقوى من الله ورضوان خير أم من أسس بنيانه على
شفا جرف هار فانهار به في نار جهنم والله لا يهدي القوم الظالمين

- 110 Their building which they built will not cease to be a cause of doubt in their hearts until their hearts are cut to pieces. And Allah is Knowing, Wise.

لا يزال بنيانهم الذي بنوا ريبة في قلوبهم إلا أن تقطع قلوبهم والله عليم
حكيم

- 111 Indeed Allah has purchased from the believers their lives and their wealth because for them is Jannah. They fight in the way of Allah, so they kill and are killed. It is a true promise binding upon Him in the Tawrah and the Injil and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And that is the great success.

إن الله اشترى من المؤمنين أنفسهم وأموالهم بأن لهم الجنة يقاتلون في سبيل الله فيقتلون ويقتلون وعدا عليه حقا في التوراة والإنجيل والقرآن ومن أوفى بعهده من الله فاستبشروا ببيعكم الذي بايعتم به وذلك هو الفوز العظيم

- 112 Those who repent, those who worship, those who praise, those who travel, those who bow and prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits of Allah - and give good tidings to the believers.

التائبون العابدون الحامدون السائحون الراكعون الساجدون الآمرون بالمعروف والناهون عن المنكر والحافظون لحدود الله وبشر المؤمنين

- 113 It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even if they are relatives, after it has become clear to them that they are companions of the Hellfire.

ما كان للنبي والذين آمنوا أن يستغفروا للمشركين ولو كانوا أولي قربى من بعد ما تبين لهم أصحاب الجحيم

- 114 And the asking of forgiveness of Ibrahim for his father was only because of a promise he had made to him. But when it became apparent to him that he was an enemy to Allah, he dissociated from him. Indeed Ibrahim was compassionate and patient.

وما كان استغفار إبراهيم لأبيه إلا عن موعدة وعدها إياه فلما تبين له أنه
عدو لله تبرأ منه إن إبراهيم لأواه حلِيم

- 115 And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed Allah is Knowing of all things.

وما كان الله ليضل قوما بعد إذ هداهم حتى يبين لهم ما يتقون إن الله
بكل شيء علِيم

- 116 Indeed to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper.

إن الله له ملك السماوات والأرض يحيي ويميت وما لكم من دون الله
من ولي ولا نصير

- 117 Allah has already forgiven the Prophet and the emigrants and the helpers who followed him in the hour of difficulty after the hearts of a group of them had almost inclined to doubt, and then He forgiven them. Indeed He was to them Kind and Merciful.

لقد تاب الله على النبي والمهاجرين والأنصار الذين اتبعوه في ساعة العسرة
من بعد ما كاد يزيغ قلوب فريق منهم ثم تاب عليهم إنه بهم رؤوف
رحِيم

- 118 And He also forgave the three who were left behind until, when the earth closed in on them in spite of its vastness and their souls closed in on them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed Allah is the Accepting of repentance, the Merciful.

وعلى الثلاثة الذين خلفوا حتى إذا ضاقت عليهم الأرض بما رحبت
وضاقت عليهم أنفسهم وظنوا أن لا ملجأ من الله إلا إليه ثم تاب عليهم
ليتوبوا إن الله هو التواب الرحيم

- 119 O you who believe, have Taqwa of Allah and be with those who are truthful.

يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين

- 120 It was not fitting for the people of the city and for those surrounding them of the bedouins that they remain behind after the Messenger of Allah or that they prefer themselves over him. That is because they are not afflicted by thirst or fatigue or hunger in the way of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed Allah does not allow to be lost the reward of those who do good.

ما كان لأهل المدينة ومن حولهم من الأعراب أن يتخلفوا عن رسول الله
ولا يرغبوا بأنفسهم عن نفسه ذلك بأنهم لا يصيبهم ظمأ ولا نصب ولا
مخمصة في سبيل الله ولا يطئون موطئا يغيظ الكفار ولا ينالون من عدو
نيلا إلا كتب لهم به عمل صالح إن الله لا يضيع أجر المحسنين

- 121 Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing.

ولا ينفقون نفقة صغيرة ولا كبيرة ولا يقطعون واديا إلا كتب لهم
ليجزئهم الله أحسن ما كانوا يعملون

- 122 And it is not for the believers to go forth all at once. For there should separate from every division of them a group to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة
ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون

- 123 O you who believe, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with those who have Taqwa.

يا أيها الذين آمنوا قاتلوا الذين يلونكم من الكفار وليجدوا فيكم غلظة
واعلموا أن الله مع المتقين

- 124 And whenever a surah is revealed, there are among them those who say, "Which of you has this increased in faith?" As for those who believed, it has increased them in faith, and they rejoice.

وإذا ما أنزلت سورة فمنهم من يقول أيكم زادته هذه إيمانا فأما الذين آمنوا
فزادتهم إيمانا وهم يستبشرون

- 125 But as for those in whose hearts is disease, it has increased them in filth added to their filth, and they will have died while they are disbelievers.

وأما الذين في قلوبهم مرض فزادتهم رجسا إلى رجسهم وماتوا وهم
كافرون

- 126 Do they not see that they are tried every year once or twice? Yet they do not repent nor do they remember.

أولا يرون أنهم يفتنون في كل عام مرة أو مرتين ثم لا يتوبون ولا هم
يذكرون

- 127 And whenever a surah is revealed, they look at each other, saying, "Does anyone see you?" Then they turn away. Allah has turned away their hearts because they are a people who do not understand.

وإذا ما أنزلت سورة نظر بعضهم إلى بعض هل يراكم من أحد ثم انصرفوا
صرف الله قلوبهم بأنهم قوم لا يفقهون

- 128 There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; concerned over you he is, and to the believers he is kind and merciful.

لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين
رءوف رحيم

- 129 But if they turn away, say, "Sufficient for me is Allah; there is no god except Him. On Him I have relied, and He is the Lord of the Great Throne."

فإن تولوا فقل حسبي الله لا إله إلا هو عليه توكلت وهو رب العرش
العظيم

يونس
Yunus
"Jonah"
109 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Alif Lam Ra. These are the verses of the wise Book.

الر تلك آيات الكتب الحكيم

- 2 Is it a wonder for the people that We revealed to a man from among them, saying, "Warn the people and give good tidings to those who believe that they will have a firm precedence of truth with their Lord"? The disbelievers say, "Indeed this is an obvious magician."

أكان للناس عجباً أن أوحينا إلى رجل منهم أن أنذر الناس وبشر الذين
ءامنوا أن لهم قدم صدق عند ربهم قال الكفرون إن هذا لسحر مبين

- 3 Indeed your Lord is Allah who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?

إن ربكم الله الذي خلق السموت والأرض في ستة أيام ثم استوى على
العرش يدبر الأمر ما من شفيع إلا من بعد إذنه ذلكم الله ربكم فأعبده
أفلا تذكرون

- 4 To Him is your return all together. The promise of Allah is truth. Indeed He begins the creation and then repeats it that He may reward those who have believed and done righteous deeds in justice. But those who disbelieved will have a drink of boiling water and a painful punishment for what they used to deny.

إليه مرجعكم جميعا وعد الله حقا إنه يبدؤا أنخلق ثم يعيده ليجزى الذين
ءامنوا وعملوا الصلحت بالقسط والذين كفروا لهم شراب من حميم
وعذاب أليم بما كانوا يكفرون

- 5 It is He who made the sun a shining light and the moon a derived light and determined for it phases that you may know the number of years and the calculation. Allah did not create this except in truth. He details the signs for a people who know.

هو الذى جعل الشمس ضياء والقمر نورا وقدره منازل لتعلموا عدد
السنين والحساب ما خلق الله ذلك إلا بالحق يفصل آيات لقوم يعلمون

- 6 Indeed in the alternation of the night and the day and what Allah has created in the heavens and the earth are signs for a people who have Taqwa.

إن فى اختلاف الليل والنهار وما خلق الله فى السموت والأرض لآيات لقوم
يتقون

- 7 Indeed those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs -

إن الذين لا يرجون لقاءنا ورضوا بالحياة الدنيا وأطمأنوا بها والذين هم
عن آيتنا غفلون

- 8 those - their refuge will be the Fire because of what they used to earn.

أولئك مأوئهم النار بما كانوا يكسبون

- 9 Indeed those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the gardens of pleasure.

إن الذين آمنوا وعملوا الصلح يهديهم ربهم بإيمانهم تجري من تحتهم الأنهر في جنت النعيم

- 10 Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise be to Allah, Lord of the worlds."

دعوتهم فيها سبحانك اللهم وتحيتهم فيها سلم وءاخر دعوتهم أن الحمد لله رب العلمين

- 11 And if Allah were to hasten for the people the evil as they wish to hasten the good, their term would have been decreed for them. But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly.

ولو يعجل الله للناس الشر استعجالهم بالخير لقضى إليهم أجلهم فنذر الذين لا يرجون لقاءنا في طغيانهم يعمهون

- 12 And when adversity touches man, he calls upon Us, whether lying on his side or sitting or standing. But when We remove his adversity from him, he continues as if he had never called upon Us for the adversity that touched him. Thus is made pleasing to the transgressors what they have been doing.

وإذا مس الإنسان الضر دعانا لجنبه أو قاعداً أو قائماً فلما كشفنا عنه ضره مر كأن لم يدعنا إلى ضره إلا ضره كذا ذلك زين للمسرفين ما كانوا يعملون

- 13 And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people.

ولقد أهلكنا القرون من قبلكم لما ظلموا وجاءتهم رسلهم بالبينت وما كانوا ليؤمنوا كذلك نجزي القوم المجرمين

- 14 Then We made you successors in the land after them so that We may observe how you will do.

ثم جعلناكم خلف في الأرض من بعدهم لننظر كيف تعملون

- 15 And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Quran other than this or change it." Say, "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

وإذا تتلى عليهم آياتنا بينت قال الذين لا يرجون لقاءنا آتت بقرءان غير هذا أو بدله قل ما يكون لى أن أبدله من تلقائى نفسى إن أتبع إلا ما يوحى إلى إنى أخاف إن عصيت ربي عذاب يوم عظيم

- 16 Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you. I had remained among you a lifetime before it. Then will you not reason?"

قل لو شاء الله ما تلوته عليكم ولا أدرككم به فقد لبثت فيكم عمرا من قبله أفلا تعقلون

- 17 So who is more unjust than he who invents a lie about Allah or denies His signs? Indeed the criminals will not succeed.

فن أظلم من أفتري على الله كذبا أو كذب بايته إنه لا يفلح المجرمون

- 18 And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah." Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.

ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله قل أتنبون الله بما لا يعلم في السموات ولا في الأرض سبحانه وتعالى عما يشركون

- 19 And mankind was not but one community, but then they differed. And if not for a word that preceded from your Lord, it would have been judged between them regarding that over which they differ.

وما كان الناس إلا أمة واحدة فأختلفوا ولولا كلمة سبقت من ربك لقضى بينهم فيما فيه يختلفون

- 20 And they say, "Why is a sign not sent down to him from his Lord?" So say, "The unseen is only for Allah, so wait; indeed I am with you among those who wait."

ويقولون لولا أنزل عليه آية من ربه فقل إنما الغيب لله فانتظروا إني معكم من المنتظرين

- 21 And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our signs. Say, "Allah is swifter in planning." Indeed Our messengers record that which you conspire.

وإذا أذقنا الناس رحمة من بعد ضراء مستهم إذا لهم مكر في آياتنا قل الله أسرع مكرا إن رسلنا يكتبون ما تمكرون

- 22 It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they think they are surrounded - they supplicate Allah, sincere to Him in religion, "If You should save us from this, we will surely be among the grateful."

هو الذى يسيركم فى البر والبحر حتى إذا كنتم فى الفلك وجرين بهم برىح طيبة وفرحوا بها جاءتها رىح عاصف وجاءهم الموج من كل مكان وظنوا أنهم أحيط بهم دعوا الله مخلصين له الدين لئن أنجيتنا من هذه لنكونن من الشكرين

- 23 But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, being merely the enjoyment of the life of this world. Then to Us is your return, and We will inform you of what you used to do.

فلما أنجهم إذا هم يبعون فى الأرض بغير الحق يأيها الناس إنما بغيكم على أنفسكم متع الحياة الدنيا ثم إلينا مرجعكم فننبئكم بما كنتم تعملون

- 24 The example of the life of this world is but like rain which We have sent down from the sky that the plants of the earth absorb - from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, Our command comes to it by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We detail the signs for a people who reflect.

إنما مثل الحياة الدنيا كماء أنزلنه من السماء فأختلط به نبات الأرض مما يأكل الناس والأنعم حتى إذا أخذت الأرض زخرفها وأزانت ووطن أهلها أنهم قدرون عليها أنها أمرنا ليلا أو نهارا فجعلنا حصيدا كأن لم تغن بالأمس كذلك نفصل الآيات لقوم يتفكرون

- 25 And Allah invites to the home of peace and guides whom He wills to a straight path.

وَاللّٰهُ يَدْعُوۡاۤ اِلَىٰ دَارِ السَّلَامِ وَيَهْدِيۡ مِنْ يَشَآءُ اِلَىٰ صِرَاطٍ مُسْتَقِيۡمٍ

- 26 For those who have done good is the best reward and extra. No darkness will cover their faces, nor humiliation. Those are the companions of Jannah; they will abide therein eternally.

لِلَّذِيۡنَ اٰحْسَنُوۡا اَلْحَسَنٰى وَّزِيَادَةٌ وَّلَا يَرۡهَقُ وُجُوۡهُهُمۡ قُتْرٌ وَّلَا ذَلَّةٌ اَوۡلٰٓئِكَ اَصۡحٰبُ الْجَنَّةِ هُمۡ فِيۡهَا خٰلِدُوۡنَ

- 27 But those who have earned evil deeds - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It is as if their faces had been covered with pieces of the night - so dark. Those are the companions of the Fire; they will abide therein eternally.

وَالَّذِيۡنَ كَسَبُوۡا السَّيِّۡاتِ جَزَآءٌ سَيِّئَةٌ بِمِثْلِهَا وَتُرۡهَقُهُمۡ ذُلَّةٌ مَّا لَهُمۡ مِنْ اِلٰهٍ مِّنۡ دُوۡنِ الَّذِيۡنَ كَفَرُوۡۤا اَصۡحٰبُ النَّارِ هُمۡ فِيۡهَا خٰلِدُوۡنَ

- 28 And the Day We will gather them all together, then We will say to those who associated others with Allah, "Stay in your place, you and your partners." Then We will separate them, and their partners will say, "You did not used to worship us."

وَيَوْمَ نَحۡشُرُهُمۡ جَمِيۡعًا ثُمَّ نَقُوۡلُ لِلَّذِيۡنَ اٰشَرَكُوۡا مَكَانِكُمْ اَنْتُمْ وُشَرَكَاۤؤُكُمْ فزَيۡلُنَا بَيْنَهُمۡ وَقَالَ شُرَكَآءُهُمۡ مَا كُنۡتُمْ اِيۡنَا نَاعۡبُدُوۡنَ

- 29 "And sufficient is Allah as a witness between us and you that we were of your worship unaware."

فَكَفٰى بِاللّٰهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمۡ اِنۡ كُنَّا عَنْ عِبَادَتِكُمۡ لِغٰفِلِيۡنَ

- 30 There, every soul will be put to trial for what it did previously, and they will be returned to Allah, their true Master, and lost from them is whatever they used to invent.

هنالك تبلوا كل نفس ما أسلفت ورددوا إلى الله مولهم الحق وضل
عندهم ما كانوا يفترون

- 31 Say, "Who provides for you from the sky and the earth? Or who controls hearing and sight? And who brings the living out of the dead and brings the dead out of the living? And who arranges every matter?" They will say, "Allah." So say, "Then will you not have Taqwa?"

قل من يرزقكم من السماء والأرض أمن يملك السمع والأبصر ومن يخرج
الحى من أميت ويخرج أميت من الحى ومن يدبر الأمر فسيقولون الله
فقل أفلا تتقون

- 32 For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

فذلكم الله ربكم الحق فماذا بعد الحق إلا الضلل فأنى تصرفون

- 33 Thus the word of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe.

كذلك حقت كلمت ربك على الذين فسقوا أنهم لا يؤمنون

- 34 Say, "Are there of your partners any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"

قل هل من شركائكم من يبدأ الخلق ثم يعيده قل الله يبدأ الخلق ثم
يعيده فأنى تؤفكون

- 35 Say, "Are there of your partners any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed, or he who guides not unless he is guided? Then what is wrong with you - how do you judge?"

قل هل من شركائكم من يهدى إلى الحق قل الله يهدى للحق أفمن يهدى إلى الحق أحق أن يتبع أمن لا يهدى إلا أن يهدى فما لكم كيف تحكمون

- 36 And most of them follow nothing but assumption. Indeed assumption avails nothing against the truth. Indeed Allah is Knowing of what they do.

وما يتبع أكثرهم إلا ظنا إن الظن لا يغني من الحق شيئا إن الله عليم بما يفعلون

- 37 And it was not possible for this Quran to be produced by other than Allah, but it is a confirmation of what was before it and a detailed explanation of the Book, about which there is no doubt, from the Lord of the worlds.

وما كان هذا القرآن أن يفترى من دون الله ولكن تصديق الذي بين يديه وتفصيل الكتب لا ريب فيه من رب العالمين

- 38 Or do they say, "He invented it"? Say, "Then bring a surah like it and call upon whoever you can besides Allah, if you are truthful."

أم يقولون آفتره قل فأتوا بسورة مثله وادعوا من أستطعتم من دون الله إن كنتم صدقين

- 39 Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them. Thus did those before them deny. Then observe how was the end of the wrongdoers.

بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله كذلك كذب الذين من قبلهم فإنظر كيف كان عقبة الظالمين

- 40 And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters.

ومنهم من يؤمن به ومنهم من لا يؤمن به وربك أعلم بالمفسدين

- 41 And if they deny you, say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."

وإن كذبوك فقل لي عملي ولكم عملكم أنتم بريون مما أعمل وأنا بري مما تعملون

- 42 And among them are those who listen to you. But can you cause the deaf to hear, even though they will not reason?

ومنهم من يستمعون إليك أفأنت تسمع الصم ولو كانوا لا يعقلون

- 43 And among them are those who look at you. But can you guide the blind, even though they will not see?

ومنهم من ينظر إليك أفأنت تهدي العمى ولو كانوا لا يبصرون

- 44 Indeed Allah does not wrong the people at all, but it is the people who wrong themselves.

إن الله لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون

- 45 And on the Day He will gather them, it will be as if they had not remained except an hour of the day, recognizing each other. Those who denied the meeting with Allah will have lost, and they were not guided.

ويوم يحشرهم كأن لم يلبثوا إلا ساعة من النهار يتعارفون بينهم قد خسر
الذين كذبوا بقاء الله وما كانوا مهتدين

- 46 And whether We show you some of what We promise them or We take you in death - to Us is their return; then Allah is witness over what they do.

وإما نرينك بعض الذي نعدهم أو نتوفينك فإلينا مرجعهم ثم الله شهيد على
ما يفعلون

- 47 And for every community is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged.

ولكل أمة رسول فإذا جاء رسولهم قضى بينهم بالقسط وهم لا يظلمون

- 48 And they say, "When is this promise, if you are truthful?"

ويقولون متى هذا الوعد إن كنتم صادقين

- 49 Say, "I possess not for myself any harm or benefit except what Allah should will. For every community is a term. When their time has come, they will not remain behind an hour, nor will they precede it."

قل لا أملك لنفسي ضرا ولا نفعا إلا ما شاء الله لكل أمة أجل إذا
جاء أجلهم فلا يستخرون ساعة ولا يستقدمون

- 50 Say, "Have you considered: if His punishment came to you by night or by day - for which aspect of it would the criminals seek to hasten?"

قل أرأيتم إن أتكم عذابه بيئا أو نهارا ماذا يستعجل منه المجرمون

- 51 “Then is it that when it has occurred you will believe in it? Now? And you were impatient for it!”

أثم إذا ما وقع ءامتم به ءألن وقد كنتم به تستعجلون

- 52 Then it will be said to those who wronged, “Taste the punishment of eternity. Are you being recompensed except for what you used to earn?”

ثم قيل للذين ظلموا ذوقوا عذاب أخلد هل تجزون إلا بما كنتم تكسبون

- 53 And they ask you to inform them, “Is it true?” Say, “Yes, by my Lord. Indeed it is truth, and you will not escape.”

ويستنبونك أحق هو قل إى وربى إنه لحق وما أنتم بمعجزين

- 54 And if every soul that wronged had everything on earth, it would offer it as ransom. And they will confide regret when they see the punishment. And it will be judged between them in justice, and they will not be wronged.

ولو أن لكل نفس ظلمت ما فى الأرض لأفتدت به وأسروا الندامة لما رأوا العذاب وقضى بينهم بالقسط وهم لا يظلمون

- 55 Unquestionably, to Allah belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allah is truth, but most of them do not know.

ألا إن لله ما فى السموت والأرض ألا إن وعد الله حق ولكن أكثرهم لا يعلمون

- 56 He gives life and causes death, and to Him you will be returned.

هو يحيى ويميت وإليه ترجعون

- 57 O mankind, there has come to you instruction from your Lord and healing for what is in the chests and guidance and mercy for the believers.

يأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِلْمُؤْمِنِينَ

- 58 Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

- 59 Say, "Have you seen what Allah has sent down to you of provision of which you have made some lawful and some unlawful?" Say, "Has Allah permitted you, or do you invent lies about Allah?"

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّ اللَّهَ أَدْنَىٰ
لَكُمْ أُمَّ عَلَى اللَّهِ تَفْتَرُونَ

- 60 And what will be the supposition of those who invent lies about Allah on the Day of Resurrection? Indeed Allah is full of bounty upon the people, but most of them are not grateful.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذْبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

- 61 And you are not engaged in any matter or recite any of the Quran and you do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any weight of an atom on the earth or in the heaven or anything smaller than that or greater but that it is in a clear record.

وما تكون في شأن وما تتلوا منه من قرآن ولا تعملون من عمل إلا كنا عليكم شهودا إذ تفيضون فيه وما يعزب عن ربك من مثقال ذرة في الأرض ولا في السماء ولا أصغر من ذلك ولا أكبر إلا في كتب مبين

- 62 Unquestionably, for the allies of Allah there will be no fear upon them, nor will they grieve -

ألا إن أولياء الله لا خوف عليهم ولا هم يحزنون

- 63 those who believed and used to have Taqwa.

الذين آمنوا وكانوا يتقون

- 64 For them are good tidings in the life of this world and in the Akhira. No change is there in the words of Allah. That is the great success.

لهم البشرى في الحياة الدنيا وفي الآخرة لا تبديل لكلمت الله ذلك هو الفوز العظيم

- 65 And let not their speech grieve you. Indeed honor belongs entirely to Allah. He is the Hearing, the Knowing.

ولا يحزنك قولهم إن العزة لله جميعا هو السميع العليم

- 66 Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah do not follow partners. They follow not except assumption, and they are not but guessing.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

- 67 It is He who made for you the night to rest therein and the day giving sight. Indeed in that are signs for a people who listen.

هُوَ الَّذِي جَعَلَ لَكُمْ لَيْلًا لِتَسْكُنُوا فِيهَا وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ

- 68 They have said, "Allah has taken a son." Exalted is He; He is the Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this. Do you say about Allah what you do not know?

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ عِنْدَ كُمْ مِنْ سُلْطٰنٍ بِهٰذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

- 69 Say, "Indeed those who invent lies about Allah will not succeed."

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكٰذِبَ لَا يَفْلِحُونَ

- 70 A brief enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they used to disbelieve.

مَتَعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

- 71 And recite to them the news of Nuh, when he said to his people, "O my people, if my residence and my reminding you of the signs of Allah has become burdensome upon you - then upon Allah I have relied. So resolve upon your plan and call upon your partners. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite."

وَأْتَلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَّبِعُونَ آلَ نُوْحٍ بِغَيْرِ حَقٍّ وَإِنْ كَانَ لَقَوْمُهُمْ لَمُتَّعِينَ بِرِجَالِهِمْ لِيُجِزُوا آلَهُمْ نَارًا فَذَكَرَ آلَهُمْ نَارًا فَذَكَرَ آلَهُمْ نَارًا فَذَكَرَ آلَهُمْ نَارًا
 وَتَذَكِيرِي بآيَاتِ اللَّهِ فَعَلِيَ اللَّهُ تُوكَلْتُ فَاجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غَمَةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ

- 72 "And if you turn away - I have not asked you for any payment. My payment is only from Allah, and I have been commanded to be of those who submit."

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُمْ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

- 73 And they denied him, so We saved him and those with him in the ship, and We made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned.

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خُلَفَاءَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ

- 74 Then We sent after him messengers to their peoples, and they came to them with clear proofs. But they were not to believe in that which they had denied before. Thus We seal over the hearts of the transgressors.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَبِئْسَ مَا كَانُوا يَلْبِسُونَ
 كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ

- 75 Then We sent after them Musa and Harun to Fir'awn and his establishment with Our signs, but they were arrogant and were a criminal people.

ثم بعثنا من بعدهم موسى وهرون إلى فرعون وملايئه بايتنا فأستكبروا
وكانوا قوما مجرمين

- 76 So when there came to them the truth from Us, they said, "Indeed this is obvious magic."

فلما جاءهم الحق من عندنا قالوا إن هذا لسحر مبين

- 77 Musa said, "Do you say this about the truth when it has come to you? Is this magic? But magicians will not succeed."

قال موسى أتقولون للحق لما جاءكم أسحر هذا ولا يفلح السحرون

- 78 They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you."

قالوا أجيئنا لتلفتنا عما وجدنا عليه آباءنا وتكون لكما الكبرياء في الأرض
وما نحن لكما بمؤمنين

- 79 And Fir'awn said, "Bring me every learned magician."

وقال فرعون أتتوني بكل سحر عليم

- 80 So when the magicians came, Musa said to them, "Throw whatever you will throw."

فلما جاء السحرة قال لهم موسى ألقوا ما أنتم ملقون

- 81 And when they had thrown, Musa said, “What you have brought is merely magic. Indeed Allah will expose its worthlessness. Indeed Allah does not amend the work of corrupters.”

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يَصْلِحُ
عَمَلُ الْمُفْسِدِينَ

- 82 “And Allah will establish the truth by His words, even if the criminals dislike it.”

وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

- 83 But none believed Musa except some youths from among his people, for fear of Fir’awn and his establishment that they would persecute them. And indeed Fir’awn was haughty within the land, and indeed he was of the transgressors.

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِيَةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن
يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّ لِمَن مَّسْرِفِينَ

- 84 And Musa said, “O my people, if you have believed in Allah, then rely upon Him, if you are those who submit.”

وَقَالَ مُوسَىٰ يَقُومُونَ إِن كُنتُمْ ءَامِنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ

- 85 So they said, “Upon Allah do we rely. Our Lord, do not make us a trial for the wrongdoing people.”

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

- 86 “And save us by Your mercy from the disbelieving people.”

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

- 87 And We inspired to Musa and his brother, “Settle your people in Egypt in houses and make your houses facing one another and establish prayer and give good tidings to the believers.”

وأوحينا إلى موسى وأخيه أن تبوءا لقومكما بمصر بيوتا وأجعلوا بيوتكم قبلة
وأقيموا الصلوة وبشر المؤمنين

- 88 And Musa said, “Our Lord, indeed You have given Fir’awn and his establishment splendor and wealth in the life of this world, our Lord, that they may lead astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.”

وقال موسى ربنا إنك آتيت فرعون وملائه زينة وأمولا في الحياة الدنيا ربنا
ليضلوا عن سبيلك ربنا أطمس على أموالهم وأشدد على قلوبهم فلا يؤمنوا
حتى يروا العذاب الأليم

- 89 He said, “Your supplication has been answered.” So remain on a right course and do not follow the way of those who do not know.

قال قد أجيبت دعوتكما فاستقيما ولا تتبعان سبيل الذين لا يعلمون

- 90 And We took the Children of Israel across the sea, and Fir’awn and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, “I believe that there is no god except that in whom the Children of Israel believe, and I am of those who submit.”

وجوزنا بنى إسرائيل البحر فأتبعهم فرعون وجنوده بغيا وعدوا حتى إذا
أدرکه الغرق قال ءامنت أنه لا إله إلا الذى ءامنت به بنوا إسرائيل وأنا
من المسلمين

- 91 Now? And you had disobeyed before and were of the corrupters?

ءالن وقد عصيت قبل وكنت من المفسدين

- 92 So today We will save your body that you may be to those after you a sign. And indeed many among the people are heedless of Our signs.

فَأَلْيَوْم نُنَجِّيك بِيَدِنَا لَتَكُون لِمَن خَلَقْنَا ءَايَةً وَإِن كَثِيرًا مِّنَ النَّاسِ عَنِ
ءَايَاتِنَا لَغَفْلُونَ

- 93 And We had certainly settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until knowledge had come to them. Indeed your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صَادِقًا وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى
جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

- 94 So if you are in doubt about that which We have revealed to you, then ask those who have been reading the Book before you. The truth has certainly come to you from your Lord, so never be among the doubters.

فَإِن كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يُقْرَأُونَ الْكُتُبَ مِن قَبْلِكَ
لَقَدْ جَاءَكَ الْحَقُّ مِّن رَّبِّكَ فَلَا تَكُون مِّنَ الْمُمْتَرِينَ

- 95 And never be of those who deny the signs of Allah, for then you would be among the losers.

وَلَا تَكُون مِّنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُون مِّنَ الْخَاسِرِينَ

- 96 Indeed those upon whom the word of your Lord has come into effect will not believe,

إِن الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَاتُ رَبِّكَ لَا يُؤْمِنُونَ

- 97 even if every sign should come to them, until they see the painful punishment.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

- 98 Then has there not been a single city that believed so its faith benefited it except the people of Yunus? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time.

فلولا كانت قرية ءامنت فنفعها إيمانها إلا قوم يونس لما ءامنوا كشفنا عنهم
عذاب ألخزي في ألحياة الدنيا ومتعنهم إلى حين

- 99 And had your Lord willed, those on earth would have believed - all of them entirely. Then would you compel the people in order that they become believers?

ولو شاء ربك لامن من في الأرض كلهم جميعا أفأنت تكره الناس حتى
يكونوا مؤمنين

- 100 And it is not for a soul to believe except by the permission of Allah, and He will place defilement upon those who will not use reason.

وما كان لنفس أن تؤمن إلا بإذن الله ويجعل الرجس على الذين لا
يعقلون

- 101 Say, "Observe what is in the heavens and the earth." But of no avail will be signs or warners to a people who do not believe.

قل أنظروا ماذا في السموت والأرض وما تغني ألآيت والنذر عن قوم لا
يؤمنون

- 102 So do they wait except for the like of the days of those who passed before them? Say, "Then wait; indeed I am with you among those who wait."

فهل ينتظرون إلا مثل أيام الذين خلوا من قبلهم قل فانتظروا إني معكم
من المنتظرين

- 103 Then We will save Our messengers and those who have believed. Thus it is an obligation upon Us that We save the believers.

ثم ننجي رسلنا والذين ءامنوا كذلك حقا علينا ننج المؤمنين

- 104 Say, "O people, if you are in doubt of my religion - then I do not worship those which you worship besides Allah; but I worship Allah who causes your death. And I have been commanded to be of the believers."

قل يا أيها الناس إن كنتم في شك من ديني فلا أعبد الذين تعبدون من دون الله ولكن أعبد الله الذي يتوفكم وأمرت أن أكون من المؤمنين

- 105 "And direct your face toward the religion, inclining to truth, and never be of the polytheists."

وأن أقم وجهك للدين حنيفا ولا تكونن من المشركين

- 106 "And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers."

ولا تدع من دون الله ما لا ينفعك ولا يضرك فإن فعلت فإنك إذا من الظالمين

- 107 And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.

وإن يمسسك الله بضر فلا كاشف له إلا هو وإن يردك بخير فلا راد لفضله يصيب به من يشاء من عباده وهو الغفور الرحيم

- 108 Say, "O mankind, the truth has come to you from your Lord. So whoever is guided is only guided for his own soul, and whoever goes astray only goes astray against it. And I am not over you a guardian."

قل يا أيها الناس قد جاءكم الحق من ربكم فمن اهتدى فإنما يهتدى لنفسه
ومن ضل فإنما يضل عليها وما أنا عليكم بوكيل

- 109 And follow what is revealed to you and be patient until Allah will judge. And He is the best of judges.

وأتبع ما يوحى إليك وأصبر حتى يحكم الله وهو خير الحكمين

هُود

Hud

“Hud”

123 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Alif Lam Ra. A Book whose verses are perfected and then presented in detail from One who is Wise, Aware.

الر كتب أحكمت آياته ثم فصلت من لدن حكيم خبير

- 2 That you worship none but Allah. Indeed I am to you from Him a warner and a bringer of good tidings.

ألا تعبدوا إلا الله إننى لكم نذير وبشير

- 3 And ask forgiveness of your Lord and then repent to Him. He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed I fear for you the punishment of a great Day.

وأن أستغفروا ربكم ثم توبوا إليه يمتعكم متعا حسنا إلى أجل مسمى ويؤت كل ذى فضل فضله وإن تولوا فإنى أخاف عليكم عذاب يوم كبير

- 4 To Allah is your return, and He is capable of all things.

إلى الله مرجعكم وهو على كل شىء قدير

- 5 Unquestionably, they fold up their chests to hide from Him. Unquestionably, even when they cover themselves in their clothing, He knows what they conceal and what they declare. Indeed He is Knowing of what is within the chests.

...
 أَلَا إِنَّهُمْ يَتَّخِذُونَ أَصْدُقَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا
 يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

- 6 And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear record.

...
 وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا
 كُلٌّ فِي كِتَابٍ مُبِينٍ

- 7 And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed. But if you say, "Indeed you are resurrected after death," those who disbelieve will surely say, "This is nothing but obvious magic."

...
 وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
 لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولُنَّ
 الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

- 8 And if We delay the punishment for them for a limited time, they will surely say, "What detains it?" Unquestionably, on the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.

...
 وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلَا يَوْمَ يَأْتِيهِمْ
 لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

- 9 And if We give man a taste of mercy from Us and then We withdraw it from him, indeed he is despairing and ungrateful.

ولئن أذقنا الإنسان منا رحمة ثم نزعناها منه إنه ليوس كفور

- 10 But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed he is exultant and boastful -

ولئن أذقته نعماء بعد ضراء مسته ليقولن ذهب السيأت عني إنه لفرح
نخور

- 11 except those who are patient and do righteous deeds; those will have forgiveness and great reward.

إلا الذين صبروا وعملوا الصلحت أولئك لهم مغفرة وأجر كبير

- 12 Then would you possibly leave some of what is revealed to you, or is your chest constrained by it because they say, "Why has a treasure not been sent down to him or an angel come with him?" You are only a warner. And Allah is Disposer of all things.

فلعلك تارك بعض ما يوحى إليك وضائق به صدرك أن يقولوا لولا أنزل
عليه كنز أو جاء معه ملك إنما أنت نذير والله على كل شيء وكيل

- 13 Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon whoever you can besides Allah, if you are truthful."

أم يقولون آفتره قل فأتوا بعشر سور مثله مفترت وأدعوا من أستطعم
من دون الله إن كنتم صدقين

- 14 And if they do not respond to you - then know that it was revealed with the knowledge of Allah and that there is no god except Him. Then would you be those who submit?

فإلم يستجيبوا لكم فاعلموا أنما أنزل بعلم الله وأن لا إله إلا هو فهل أنتم مسلمون

- 15 Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

من كان يريد الحياة الدنيا وزينتها نوف إليهم أعمالهم فيها وهم فيها لا يبخسون

- 16 Those are the ones for whom there is nothing in the Akhira but the Fire. And lost is what they did therein, and worthless is what they used to do.

أولئك الذين ليس لهم في الآخرة إلا النار وحبط ما صنعوا فيها وبطل ما كانوا يعملون

- 17 So is one who stands on a clear proof from his Lord, and a witness from Him follows him, and before it was the Book of Musa as a guide and a mercy? Those believe in it. But whoever disbelieves in it from the factions - the Fire is his promised destination. So be not in doubt about it. Indeed it is the truth from your Lord, but most of the people do not believe.

أفمن كان على بينة من ربه ويتلوه شاهد منه ومن قبله كتب موسى إماما ورحمة أولئك يؤمنون به ومن يكفر به من الأحزاب فالنار موعده فلا تك في مرية منه إنه ألحق من ربك ولكن أكثر الناس لا يؤمنون

- 18 And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers,

ومن أظلم ممن أقترى على الله كذباً أولئك يعرضون على ربهم ويقول
الأشهد هؤلاء الذين كذبوا على ربهم ألا لعنة الله على الظالمين

- 19 who turn away from the way of Allah and seek to make it deviant while they, concerning the Akhira, are disbelievers.

الذين يصدون عن سبيل الله ويغونها عوجاً وهم بالآخرة هم كفرون

- 20 Those were not causing failure on earth, nor did they have besides Allah any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see.

أولئك لم يكونوا معجزين في الأرض وما كان لهم من دون الله من أولياء
يضعف لهم العذاب ما كانوا يستطيعون السمع وما كانوا يبصرون

- 21 Those are the ones who have lost themselves, and lost from them is what they used to invent.

أولئك الذين خسروا أنفسهم وضل عنهم ما كانوا يفترون

- 22 Assuredly, it is they who in the Akhira will be the greatest losers.

لا جرم أنهم في الآخرة هم الأخسرون

- 23 Indeed those who believe and do righteous deeds and humble themselves to their Lord - those are the companions of Jannah; they will abide therein eternally.

إن الذين آمنوا وعملوا الصلحت وأخبتوا إلى ربهم أولئك أصحاب الجنة
هم فيها خالدون

- 24 The example of the two parties is like the blind and deaf and the seeing and hearing. Are they equal in comparison? Then will you not remember?

مثل الفريقين كالأعمى والأصم والبصير والسميع هل يستويان مثلاً أفلا
تذكرون

- 25 And We had certainly sent Nuh to his people, saying, "Indeed I am to you a clear warner."

ولقد أرسلنا نوحاً إلى قومه إنى لكم نذير مبين

- 26 "That you worship none but Allah. Indeed I fear for you the punishment of a painful Day."

أن لا تعبدوا إلا الله إنى أخاف عليكم عذاب يوم أليم

- 27 So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us in superficial opinion. And we do not see in you over us any favor; rather, we think you are liars."

فقال ألمألاً الذين كفروا من قومه ما نرىك إلا بشراً مثلنا وما نرىك أتبعك
إلا الذين هم أراذلنا بادي الرأي وما نرى لكم علينا من فضل بل نظنكم
كذابين

- 28 He said, "O my people, have you considered: if I should be upon a clear proof from my Lord while He has given me mercy from Himself but it has been made obscure to you, should we force it upon you while you are averse to it?"

قال يقوم أرىتم إن كنت على بينة من ربى وءاتنى رحمة من عنده
فعميت عليكم أنلزمكموها وأنتم لها كرهون

- 29 “And O my people, I ask not of you for it any wealth. My reward is only from Allah. And I am not one to drive away those who have believed. Indeed they will meet their Lord, but I see that you are a people behaving ignorantly.”

ويقوم لا أسلكم عليه مالا إن أجرى إلا على الله وما أنا بطارد الذين
ءامنوا إنهم ملقوا ربهم ولكنى أرىكم قوما تجهلون

- 30 “And O my people, who would help me against Allah if I drove them away? Then will you not be reminded?”

ويقوم من ينصرنى من الله إن طردتهم أفلا تذكرون

- 31 “And I do not tell you that I have the treasuries of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed I would then be among the wrongdoers.”

ولا أقول لكم عندى خزائن الله ولا أعلم الغيب ولا أقول إنى ملك ولا
أقول للذين تزدرى أعينكم لن يؤتيهم الله خيرا الله أعلم بما فى أنفسهم إنى
إذا لمن الظالمين

- 32 They said, “O Nuh, you have disputed with us and been excessive in dispute with us. So bring us what you threaten us, if you are of the truthful.”

قالوا يوح قد جدلتنا فأكثر جدلنا فأتنا بما تعدنا إن كنت من الصادقين

- 33 He said, “Allah will only bring it to you if He wills, and you will not escape.”

قال إنما يأتيكم به الله إن شاء وما أنتم بمعجزين

- 34 “And my advice will not benefit you - even if I wished to advise you - if Allah should intend to put you in error. He is your Lord, and to Him you will be returned.”

ولا ينفعكم نصحي إن أردت أن أنصح لكم إن كان الله يريد أن يغويكم هو
ربكم وإليه ترجعون

- 35 Or do they say, “He invented it”? Say, “If I have invented it, then upon me is my crime, but I am innocent of what crimes you commit.”

أم يقولون آفتره قل إن آفترته فعلى إجرامى وأنا برىء مما تجرمون

- 36 And it was revealed to Nuh that, “No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.”

وأوحى إلى نوح أنه لن يؤمن من قومك إلا من قد ءامن فلا تبتئس بما
كانوا يفعلون

- 37 “And construct the ship under Our eyes and Our inspiration and do not address Me concerning those who have wronged; indeed they are to be drowned.”

وأصنع الفلك بأعيننا ووحينا ولا تخطنى فى الذين ظلموا إنهم مغرقون

- 38 And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, “If you ridicule us, then we will ridicule you just as you ridicule.”

ويصنع الفلك وكلما مر عليه ملاً من قومه سخروا منه قال إن تسخروا منا
فإننا نسخر منكم كما تسخرون

- 39 “And you are going to know who will get a punishment that will disgrace him and upon whom will descend an enduring punishment.”

فسوف تعلمون من يأتیه عذاب يخزيه ويحل عليه عذاب مقيم

- 40 Until when Our command came and the oven overflowed, We said, "Load upon it of each pair two and your family - except those about whom the word has preceded - and whoever has believed." But none had believed with him except a few.

حتى إذا جاء أمرنا وفار التنور قلنا أحمل فيها من كل زوجين اثنين
وأهلك إلا من سبق عليه القول ومن آمن وما آمن معه إلا قليل

- 41 And he said, "Embark upon it; in the name of Allah is its course and its anchorage. Indeed my Lord is Forgiving, Merciful."

وقال أركبوا فيها بسم الله مجربها ومرسها إن ربي لغفور رحيم

- 42 And it sailed with them through waves like mountains, and Nuh called to his son who was apart, "O my son, come aboard with us and be not with the disbelievers."

وهي تجري بهم في موج كالجبال ونادى نوح ابنه وكان في معزل يبنى
أركب معنا ولا تكن مع الكافرين

- 43 He said, "I will take refuge on a mountain to protect me from the water." He said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned.

قال ساوى إلى جبل يعصمني من الماء قال لا عاصم اليوم من أمر الله
إلا من رحم وحال بينهما الموج فكان من المغرقين

- 44 And it was said, "O earth, swallow your water, and O sky, withhold." And the water subsided, and the matter was accomplished, and it settled on the Judi. And it was said, "Away with the wrongdoing people."

وقيل يارض أبعلى ماءك ويسماء أقلعى وغيض الماء وقضى الأمر
وأسوت على الجودي وقيل بعدا للقوم الظالمين

- 45 And Nuh called to his Lord and said, “My Lord, indeed my son is of my family; and indeed Your promise is true; and You are the most just of judges.”

ونادى نوح ربه فقال رب إن أبني من أهلي وإن وعدك الحق وأنت أحكم
الحكمين

- 46 He said, “O Nuh, indeed he is not of your family; indeed he is one whose work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed I advise you lest you be among the ignorant.”

قال ينوح إنه ليس من أهلك إنه عمل غير صالح فلا تسألن ما ليس لك
به علم إني أعظك أن تكون من الجاهلين

- 47 He said, “My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.”

قال رب إني أعوذ بك أن أسلك ما ليس لي به علم وإلا تغفر لي
وترحمني أكن من الخاسرين

- 48 It was said, “O Nuh, disembark in peace from Us and blessings upon you and upon communities from those with you. But other communities - We will grant them enjoyment; then there will touch them from Us a painful punishment.”

قيل ينوح أهبط بسلم منا وبركت عليك وعلى أمم ممن معك وأمم
سنمتعهم ثم يمسهم منا عذاب أليم

- 49 That is from the news of the unseen which We reveal to you. You did not know it, neither you nor your people, before this. So be patient; indeed the end is for those who have Taqwa.

تلك من أنباء الغيب نوحياً إليك ما كنت تعلمها أنت ولا قومك من
قبل هذا فأصبر إن العقبه للمتقين

- 50 And to the Aad We sent their brother Hud. He said, "O my people, worship Allah; you have no god other than Him. You are only inventors of falsehood."

وإلى عاد أخاهم هودا قال يقوم أعبدوا الله ما لكم من إله غيره إن أنتم
إلا مفترون

- 51 "O my people, I do not ask you for it any reward. My reward is only from the One who created me. Then will you not reason?"

يقوم لا أسلّم عليه أجرا إن أجرى إلا على الذى فطرنى أفلا تعقلون

- 52 "And O my people, ask forgiveness of your Lord and then repent to Him. He will send rain from the sky upon you in showers and increase you in strength added to your strength. And do not turn away as criminals."

ويقوم استغفروا ربكم ثم توبوا إليه يرسل السماء عليكم مدرارا ويزدكم قوة
إلى قوتكم ولا تتولوا مجرمين

- 53 They said, "O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you."

قالوا يهود ما جئتنا ببينة وما نحن بتاركىء اهتنا عن قولك وما نحن لك
بمؤمنين

- 54 “We only say that some of our gods have struck you with evil.” He said, “Indeed I call Allah to witness, and witness yourselves that I am free from whatever you associate with Allah.”

إن نقول إلا أعتريك بعض ءالھتنا بسوء قال إني أشھد الله وأشهدوا أني
بريء مما تشرکون

- 55 “Other than Him. So plot against me all together; then do not give me respite.”

من دونه فکیدونی جميعا ثم لا تنظرون

- 56 “Indeed I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed my Lord is on a path that is straight.”

إني توكلت على الله ربي وربكم ما من دابة إلا هو ءاخذ بناصيتها إني ربي
على صراط مستقيم

- 57 “But if you turn away - then I have already conveyed that with which I was sent to you. And my Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is Guardian over all things.”

فإن تولوا فقد أبلغتكم ما أرسلت به إليكم ويستخلف ربي قوما غيركم ولا
تضرونه شيا إني ربي على كل شيء حفيظ

- 58 And when Our command came, We saved Hud and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

ولما جاء أمرنا نجينا هودا والذين ءامنوا معه برحمة منا ونجينهم من عذاب
غليظ

- 59 And that was Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the command of every obstinate tyrant.

وتلك عاد بجدوا بايت ربهم وعصوا رسله وأتبعوا أمر كل جبار عنيد

- 60 And they were followed in this world with a curse and on the Day of Resurrection. Unquestionably, Aad denied their Lord. Then away with Aad, the people of Hud.

وأتبعوا في هذه الدنيا لعنة ويوم القيمة ألا إن عادا كفروا ربهم ألا بعدا لعاد قوم هود

- 61 And to the Thamud We sent their brother Salih. He said, "O my people, worship Allah; you have no god other than Him. He produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed my Lord is near, responsive."

وإلى ثمود أخاهم صلحا قال يقوم أعبدوا الله ما لكم من إله غيره هو أنشأكم من الأرض وأستعمركم فيها فاستغفروه ثم توبوا إليه إن ربي قريب مجيب

- 62 They said, "O Salih, you were among us a man of hope before this. Do you forbid us from worshipping what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

قالوا يصلح قد كنت فينا مرجوا قبل هذا أتنهنا أن نعبد ما يعبد آباؤنا وإننا لفي شك مما تدعونا إليه مريب

- 63 He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss."

قال يقوم أريتم إن كنت على بينة من ربي وءاتني منه رحمة فمن ينصرني
من الله إن عصيته فما تزيدونني غير تخسير

- 64 "And O my people, this is the she-camel of Allah as a sign for you. So let her feed upon the land of Allah and do not touch her with harm, or you will be taken by an approaching punishment."

ويقوم هذه ناقة الله لكم آية فذروها تأكل في أرض الله ولا تمسوها بسوء
فيأخذكم عذاب قريب

- 65 But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied."

ففقروها فقال تمتعوا في داركم ثلاثة أيام ذلك وعد غير مكذوب

- 66 So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and from the disgrace of that day. Indeed your Lord is the Powerful, the Mighty.

فلما جاء أمرنا نجينا صالحا والذين آمنوا معه برحمة منا ومن خزي يومئذ
إن ربك هو القوي العزيز

- 67 And the shriek seized those who had wronged, and they became within their homes motionless bodies,

وأخذ الذين ظلموا الصيحة فأصبحوا في ديارهم جثمين

- 68 as if they had never prospered therein. Unquestionably, Thamud denied their Lord. Then away with Thamud.

كأن لم يغنوا فيها ألا إن ثمودا كفروا ربهم ألا بعدا لثمود

- 69 And certainly Our messengers came to Ibrahim with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing a roasted calf.

ولقد جاءت رسلنا إبراهيم بالبشرى قالوا سلماً قال سلم فما لبث أن جاء
بعجل حنيد

- 70 But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lut."

فلما رءآ أيديهم لا تصل إليه نكرهم وأوجس منهم خيفة قالوا لا تخف
إننا أرسلنا إلى قوم لوط

- 71 And his wife was standing, and she smiled. Then We gave her good tidings of Ishaq and after Ishaq, Yaqub.

وأمرأته قائمة فضحكت فبشرنا بإسحق ومن وراء إسحق يعقوب

- 72 She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed this is an amazing thing."

قالت يويلتى ءألد وأنا عجوز وهذا بعلى شيخا إن هذا لشيء عجيب

- 73 They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed He is Praiseworthy, Glorious."

قالوا أتعجبين من أمر الله رحمت الله وبركته عليكم أهل البيت إنه حميد
مجيد

- 74 And when the fright had left Ibrahim and the good tidings had reached him, he began to argue with Us concerning the people of Lut.

فلما ذهب عن إبراهيم الروع وجاءته البشرى يجادلنا في قوم لوط

- 75 Indeed Ibrahim was forbearing, grieving, and turning back to Allah.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أُوهُ مُنِيبٌ

- 76 “O Ibrahim, give up this. Indeed the command of your Lord has come, and indeed there will reach them a punishment that cannot be repelled.”

يَا إِبْرَاهِيمَ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرٌ رِبِكُ وَإِنَّهُمْ لَأَتِيهِمْ عَذَابٌ غَيْرُ مُرْدُودٍ

- 77 And when Our messengers came to Lut, he was distressed for them and felt for them great discomfort. He said, “This is a difficult day.”

وَلَمَّا جَاءَتْ رُسُلَنَا لُوطًا سَاءَ بِهِمْ مُضَاقٌ بِهِمْ ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ

- 78 And his people came rushing toward him, and before this they had been doing evil deeds. He said, “O my people, these are my daughters; they are purer for you. So have Taqwa of Allah and do not disgrace me concerning my guests. Is there not among you a man of right mind?”

وَجَاءَهُ قَوْمُهُ يهرعون إليه ومن قبل كانوا يعملون السيئات قال يقوم هؤلاء بناتي هن أطهر لكم فاتقوا الله ولا تخزون في ضيفي أليس منكم رجل رشيد

- 79 They said, “You have already known that we have not in your daughters any right, and indeed you know what we want.”

قالوا لقد علمت ما لنا في بناتك من حق وإنك لتعلم ما نريد

- 80 He said, “If only I had against you some power or could take refuge in a strong support.”

قال لو أن لي بكم قوة أو آوى إلى ركن شديد

- 81 They said, "O Lut, indeed we are messengers of your Lord; they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife. Indeed she will be struck by that which strikes them. Indeed their appointment is the morning. Is not the morning near?"

قالوا يلوط إنا رسل ربك لن يصلوا إليك فأسر بأهلك بقطع من الليل ولا يلتفت منكم أحد إلا أمراتك إنه مصيها ما أصابهم إن موعدهم الصبح
أليس الصبح بقريب

- 82 So when Our command came, We made the highest part of it its lowest and rained upon them stones of layered hard clay,

فلما جاء أمرنا جعلنا عليها سافلها وأمطرنا عليها حجارة من سجيل منضود

- 83 marked from your Lord. And it is not from the wrongdoers very far.

مسومة عند ربك وما هي من الظالمين ببعيد

- 84 And to Madyan We sent their brother Shu'ayb. He said, "O my people, worship Allah; you have no god other than Him. And do not decrease the measure and the scale. Indeed I see you in prosperity, but indeed I fear for you the punishment of an all-encompassing Day."

وإلى مدين أخاهم شعيبا قال يقوم أعبدوا الله ما لكم من إله غيره ولا تنقصوا المكيال والميزان إني أرىكم بخير وإني أخاف عليكم عذاب يوم
محيط

- 85 "And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption."

ويقوم أوفوا المكيال والميزان بالقسط ولا تبخسوا الناس أشياءهم ولا تعثوا في الأرض مفسدين

- 86 “What remains from Allah is better for you, if you are believers. But I am not a guardian over you.”

بقيت الله خير لكم إن كنتم مؤمنين وما أنا عليكم بحفيظ

- 87 They said, “O Shu’ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed you are the forbearing, the right-minded.”

قالوا يشعيب أصلوتك تأمرك أن تترك ما يعبد آباءؤنا أو أن نفعل في أموالنا ما نشؤا إنك لأنت أرحم الراشدين

- 88 He said, “O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him? And I do not intend to differ from you in what I have forbidden you; I only intend reform as much as I am able. And my success is only through Allah. Upon Him I have relied, and to Him I turn.”

قال يقوم أرىتم إن كنت على بينة من ربي ورزقني منه رزقا حسنا وما أريد أن أخالفكم إلى ما أنهكم عنه إن أريد إلا الإصلاح ما استطعت وما توفيقي إلا بالله عليه توكلت وإليه أنيب

- 89 “And O my people, let not your dissension from me cause you to be struck by the like of what struck the people of Nuh or the people of Hud or the people of Salih. And the people of Lut are not from you far away.”

ويقوم لا يجرمكم شقاي أن يصيبكم مثل ما أصاب قوم نوح أو قوم هود أو قوم صالح وما قوم لوط منكم ببعيد

- 90 “And ask forgiveness of your Lord and then repent to Him. Indeed my Lord is Merciful, Affectionate.”

وأستغفروا ربكم ثم توبوا إليه إن ربي رحيم ودود

- 91 They said, "O Shu'ayb, we do not understand much of what you say, and indeed we see you among us as weak. And if not for your family, we would have stoned you, and you are not to us one respected."

قالوا يشعيب ما نفقه كثيرا مما تقول وإنا لنراك فينا ضعيفا ولولا رهطك
لرجمناك وما أنت علينا بعزیز

- 92 He said, "O my people, is my family more respected to you than Allah? And you have taken Him behind your backs. Indeed my Lord encompasses what you do."

قال يقوم أرهطى أعز عليكم من الله وأتخذتموه وراءكم ظهريا إن ربى بما
تعملون محيط

- 93 "And O my people, work according to your position; indeed I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed I am with you a watcher."

ويقوم أعملوا على مكاتكم إني عمل سوف تعلمون من يأتيه عذاب يخزيه
ومن هو كذب وأرتقبوا إني معكم رقيب

- 94 And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes motionless bodies,

ولما جاء أمرنا نجينا شعيبا والذين آمنوا معه برحمة منا وأخذت الذين
ظلموا الصيحة فأصبحوا في ديارهم جثمين

- 95 as if they had never prospered therein. Then away with Madyan as Thamud was taken away.

كان لم يغنوا فيها ألا بعدا للمدين كما بعدت ثمود

96 And We did certainly send Musa with Our signs and a clear authority

ولقد أرسلنا موسى بآيتنا وسلطان مبين

97 to Fir'awn and his establishment, but they followed the command of Fir'awn, and the command of Fir'awn was not rightly guided.

إلى فرعون وملايئه فاتبعوا أمر فرعون وما أمر فرعون برشيد

98 He will precede his people on the Day of Resurrection and lead them into the Fire, and wretched is the place to which they are led.

يقدم قومه يوم القيمة فأوردتهم النار وبئس الورد المورود

99 And they were followed in this world with a curse and on the Day of Resurrection. Wretched is the gift which is given.

وأتبعوا في هذه لعنة ويوم القيمة بئس ألفرد المرفود

100 That is from the news of the cities which We relate to you; of them, some are still standing and some are a harvest reaped.

ذلك من أنباء القرى نقصه عليك منها قائم وحصيد

101 And We did not wrong them, but they wronged themselves. And their gods which they invoked other than Allah did not avail them at all when the command of your Lord came. And they did not increase them in anything but ruin.

وما ظلمنهم ولكن ظلموا أنفسهم فما أغنت عنهم آلهتهم التي يدعون من دون الله من شيء لما جاء أمر ربك وما زادوهم غير تتبيب

102 And thus is the seizure of your Lord when He seizes the cities while they are wrongdoing. Indeed His seizure is painful, severe.

وكذلك أخذ ربك إذا أخذ القرى وهي ظلمة إن أخذه أليم شديد

- 103 Indeed in that is a sign for those who fear the punishment of the Akhira. That is a Day for which the people will be collected, and that is a Day that will be witnessed.

إن في ذلك لآية لمن خاف عذاب الآخرة ذلك يوم مجموع له الناس
وذلك يوم مشهود

- 104 And We do not delay it except for a limited term.

وما تؤخره إلا لأجل محدود

- 105 The Day it comes, no soul will speak except by His permission. And among them will be the wretched and the prosperous.

يوم يأت لا تكلم نفس إلا بإذنه فمنهم شقى وسعيد

- 106 As for those who were wretched - they will be in the Fire. For them therein is violent exhaling and inhaling.

فأما الذين شقوا ففي النار لهم فيها زفير وشهيق

- 107 Abiding therein as long as the heavens and the earth endure, except as your Lord wills. Indeed your Lord is an effecter of what He intends.

خلدين فيها ما دامت السموت والأرض إلا ما شاء ربك إن ربك فعال
لما يريد

- 108 And as for those who were made prosperous - they will be in Jannah, abiding therein as long as the heavens and the earth endure, except as your Lord wills - a gift uninterrupted.

وأما الذين سعدوا ففي الجنة خلدين فيها ما دامت السموت والأرض إلا
ما شاء ربك عطاء غير مجذوذ

- 109 So do not be in doubt about what these people worship. They worship not except as their fathers worshipped before. And indeed We will give them their share undiminished.

فلا تك في مربة مما يعبد هؤلاء ما يعبدون إلا كما يعبد آباؤهم من قبل
وإننا لموفوهم نصيبهم غير منقوص

- 110 And We had certainly given Musa the Book, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them. And indeed they are, concerning it, in disquieting doubt.

ولقد آتينا موسى الكتاب فأختلف فيه ولولا كلمة سبقت من ربك
لقضى بينهم وإنهم لفي شك منه مريب

- 111 And indeed each of them - your Lord will fully compensate them for their deeds. Indeed He is Aware of what they do.

وإن كلا لما ليوفيهم ربك أعمالهم إنه بما يعملون خبير

- 112 So remain on the right course as you have been commanded, you and those who have turned back with you, and do not transgress. Indeed He is Seeing of what you do.

فأستقم كما أمرت ومن تاب معك ولا تطغوا إنه بما تعملون بصير

- 113 And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.

ولا تركنوا إلى الذين ظلموا فتمسكم النار وما لكم من دون الله من أولياء
ثم لا تنصرون

- 114 And establish prayer at the two ends of the day and at the approach of the night. Indeed good deeds drive away misdeeds. That is a reminder for those who remember.

وأقم الصلوة طرفى النهار وزلفا من آيل إن أحسنت يذهبن السيأت
ذلك ذكرى للذكرين

- 115 And be patient, for indeed Allah does not allow the reward of those who do good to be lost.

وأصبر فإن الله لا يضيع أجر المحسنين

- 116 So why were there not among the generations before you people of lasting righteousness - except a few of those We saved among them? And those who wronged pursued what luxury they were given therein, and they were criminals.

فلولا كان من القرون من قبلكم أولوا بقية ينهون عن الفساد فى الأرض
إلا قليلا ممن أنجينا منهم وأتبع الذين ظلموا ما أترفوا فيه وكانوا مجرمين

- 117 And your Lord would not have destroyed the cities unjustly while their people were reformers.

وما كان ربك ليهلك أقرى بظلم وأهلها مصلحون

- 118 And if your Lord had willed, He could have made mankind one community; but they will not cease to differ,

ولو شاء ربك لجعل الناس أمة وحدة ولا يزالون مختلفين

- 119 except whom your Lord has given mercy, and for that He created them. And the word of your Lord has been fulfilled: "I will surely fill Jahannam with Jinn and people all together."

إلا من رحم ربك ولذلك خلقهم وتمت كلمة ربك لأملأن جهنم من
الجنة والناس أجمعين

- 120 And each of the stories of the messengers which We relate to you is that by which We make firm your heart. And there has come to you in this the truth and an instruction and a reminder for the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَحْنُ بِمُتَّبِعِيهِ فَذَكَرْنَا لَكَ فِي هَذِهِ الْحَقَّ وَمَوْعِظَةً وَذِكْرَى لِلْمُؤْمِنِينَ

- 121 And say to those who do not believe, "Work according to your position; indeed we are working."

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمَلُونَ

- 122 "And wait; indeed we are waiting."

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ

- 123 And to Allah belongs the unseen of the heavens and the earth, and to Him the whole matter will be returned. So worship Him and rely upon Him. And your Lord is not unaware of what you do.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ
وَمَا رَبُّكَ بِغَفْلٍ عَمَّا تَعْمَلُونَ

يوسف

Yusuf

“Joseph”

111 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Alif Lam Ra. These are the verses of the clear Book.

الر تلك آيات الكتب المبين

2 Indeed We have sent it down as an Arabic Quran so that you might reason.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

3 We relate to you the best of stories in what We have revealed to you of this Quran, although you were, before it, among the unaware.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَفْلِينَ

4 When Yusuf said to his father, “O my father, indeed I have seen eleven stars and the sun and the moon; I saw them prostrating to me.”

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

- 5 He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Shaytan is to man a clear enemy."

قال بينى لا تقصص رءياك على إخوتك فيكيدوا لك كيدا إن الشيطان
للإنسن عدو مبين

- 6 "And thus will your Lord choose you and teach you the interpretation of events and complete His favor upon you and upon the family of Yaqub, as He completed it upon your fathers before, Ibrahim and Ishaq. Indeed your Lord is Knowing, Wise."

وكذلك يجتبيك ربك ويعلمك من تأويل الأحاديث ويتم نعمته عليك وعلى
ءال يعقوب كما آتمها على أبويك من قبل إبراهيم وإسحق إن ربك عليم
حكيم

- 7 Certainly in Yusuf and his brothers are signs for those who ask.

لقد كان فى يوسف وإخوته آيات للسائلين

- 8 When they said, "Yusuf and his brother are more beloved to our father than we, while we are a group. Indeed our father is in clear error."

إذ قالوا لىوسف وأخوه أحب إلى أبينا منا ونحن عصبة إن أبانا لفى ضلل
مبين

- 9 "Kill Yusuf or cast him out to some land; the face of your father will be only for you, and you will be after that a righteous people."

أقتلوا يوسف أو أطرحوه أرضا يخل لكم وجه أىكم وتكونوا من بعده قوما
صلحين

- 10 A speaker among them said, “Do not kill Yusuf but throw him into the bottom of the well; some travelers will pick him up - if you must do something.”

قال قائل منهم لا تقتلوا يوسف وألقوه في غيبت أجب يلتقطه بعض
السيارة إن كنتم فعلين

- 11 They said, “O our father, why do you not entrust us with Yusuf while indeed we are to him sincere advisors?”

قالوا يا أبانا ما لك لا تأمنا على يوسف وإنا له لنصحون

- 12 “Send him with us tomorrow that he may eat freely and play. And indeed we will be his guardians.”

أرسله معنا غدا يرتع ويلعب وإنا له لحفظون

- 13 He said, “Indeed it saddens me that you should take him, and I fear that a wolf would eat him while you are unaware of him.”

قال إني ليحزنني أن تذهبوا به وأخاف أن يأكله الذئب وأنتم عنه غفلون

- 14 They said, “If a wolf should eat him while we are a strong group, indeed we would then be losers.”

قالوا لئن أكله الذئب ونحن عصبة إنا إذا لخسرون

- 15 So when they took him and agreed to put him into the bottom of the well - and We inspired to him, “You will surely inform them of this affair of theirs while they do not perceive.”

فلما ذهبوا به وأجمعوا أن يجعلوه في غيبت أجب وأوحينا إليه لتنبئهم
بأمرهم هذا وهم لا يشعرون

- 16 And they came to their father at night, weeping.

وجاءوا أباهم عشاء يبكون

- 17 They said, "O our father, indeed we went racing each other and left Yusuf with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

قالوا يا أبا نآ إنا ذهبنا نستبق وتركنا يوسف عند متعنا فأكله الذئب وما
أنت بمؤمن لنا ولو كنا صدقين

- 18 And they brought upon his shirt false blood. He said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe."

وجآءو على قميصه بدم كذب قال بل سولت لكم أنفسكم أمرا فصبر
جميل وآللہ المستعان على ما تصفون

- 19 And there came a caravan of travelers, and they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him as merchandise, and Allah was knowing of what they did.

وجآءت سيارة فأرسلوا واردهم فأدلى دلوه قال يبشري هذا غلم
وأسروه بضعة وآللہ عليم بما يعملون

- 20 And they sold him for a reduced price - a few coins - and they were, concerning him, of those content with little.

وشروه بثمن بخس درهم معدودة وكانوا فيه من الزهدين

- 21 And the one from Egypt who bought him said to his wife, "Make his stay comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus We established Yusuf in the land that We might teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know.

وقال الذى اشتريه من مصر لامرأته أكرمي مثوه عسى أن ينفعنا أو نتخذه
ولدا وكذلك مكنا ليوسف فى الأرض ولنعله من تأويل الأحاديث
والله غالب على أمره ولكن أكثر الناس لا يعلمون

- 22 And when he reached his maturity, We gave him judgment and knowledge. And thus We reward those who do good.

ولما بلغ أشده ءاتينه حكما وعلمها وكذلك نجزي المحسنين

- 23 And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come to me." He said, "I seek refuge in Allah. Indeed He is my master who has made good my residence. Indeed wrongdoers will not succeed."

ورودته التى هو فى بيتها عن نفسه وغلقت الأبواب وقالت هيت لك قال
معاذ الله إنه ربي أحسن مثواى إنه لا يفلح الظلمون

- 24 And she certainly determined to have him, and he would have determined to have her had he not seen the proof of his Lord. And thus it was that We should avert from him evil and immorality. Indeed he was of Our chosen servants.

ولقد همت به وهم بها لولا أن رءا برهن ربه كذلك لنصرف عنه السوء
والفحشاء إنه من عبادنا المخلصين

- 25 And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

وَأَسْتَبِقَا أَلْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفِيَا سَيِّدَهَا لَدَا أَلْبَابٍ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

- 26 He said, "It was she who sought to seduce me." And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth, and he is of the liars."

قَالَ هِيَ رُوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قَدْ مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

- 27 "But if his shirt is torn from the back, then she has lied, and he is of the truthful."

وَإِنْ كَانَ قَمِيصُهُ قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

- 28 So when he saw his shirt torn from the back, he said, "Indeed it is of your women's plan. Indeed your plan is great."

فَلَمَّا رَأَى قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِ كُنَّ إِنْ كَيْدِ كُنَّ عَظِيمٌ

- 29 "Yusuf, ignore this. And you - ask forgiveness for your sin. Indeed you were of the sinful."

يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفَرَ لِذَنْبِكَ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ

- 30 And women in the city said, "The wife of the chief is seeking to seduce her slave boy; he has impassioned her with love. Indeed we see her in clear error."

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا
إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ

- 31 So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each of them a knife and said to him, "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfection belongs to Allah! This is not a man; this is none but a noble angel."

فلما سمعت بمكرهن أرسلت إليهن وأعدت لهن متكاً وءاتت كل وحدة
منهن سكيناً وقالت أخرج عليهن فلما رأينه أكبرنه وقطعن أيديهن وقلن
حش لله ما هذا بشراً إن هذا إلا ملك كريم

- 32 She said, "That is the one you blamed me for. And I certainly sought to seduce him, but he firmly refused. And if he will not do what I order him, he will surely be imprisoned and will be of those debased."

قالت فذلكن الذي لمتني فيه ولقد رودته عن نفسه فأستعصم ولئن لم
يفعل ما أمره ليسجنن وليكونا من الصغرين

- 33 He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and be of the ignorant."

قال رب السجن أحب إلي مما يدعونني إليه وإلا تصرف عني كيدهن
أصب إليهن وأكن من الجاهلين

- 34 So his Lord responded to him and averted from him their plan. Indeed He is the Hearing, the Knowing.

فأستجاب له ربه فصرف عنه كيدهن إنه هو السميع العليم

- 35 Then it appeared to them after they had seen the signs that he should be imprisoned for a time.

ثم بدا لهم من بعد ما رأوا الآيات ليسجننه حتى حين

- 36 And there entered the prison with him two young men. One of them said, "Indeed I saw myself pressing wine." The other said, "Indeed I saw myself carrying upon my head bread from which the birds were eating. Inform us of its interpretation. Indeed we see you to be of those who do good."

ودخل معه السجن فتيان قال أحدهما إني أرني أعصر خمرا وقال الآخر إني أرني أحمل فوق رأسي خبزا تأكل الطير منه نبئنا بتأويله إنا نربك من المحسنين

- 37 He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed I have left the religion of a people who do not believe in Allah, and they, concerning the Akhira, are disbelievers."

قال لا يأتيكما طعام ترزقانه إلا نبأكما بتأويله قبل أن يأتيكما ذلكما علمني ربي إني تركت ملة قوم لا يؤمنون بالله وهم بالآخرة هم كفرون

- 38 "And I have followed the religion of my fathers, Ibrahim and Ishaq and Yaqub. And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the people are not grateful."

وأتبعت ملة آباءى إبراهيم وإسحق ويعقوب ما كان لنا أن نشرك بالله من شىء ذلك من فضل الله علينا وعلى الناس ولكن أكثر الناس لا يشكرون

- 39 "O my two companions of the prison, are separate lords better, or Allah, the One, the Prevailing?"

يصحى السجن ءأرباب متفرقون خير أم الله الواحد القهار

- 40 “You worship not besides Him except mere names you have named, you and your fathers, for which Allah has sent down no authority. The decision is only for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.”

ما تعبدون من دونه إلا أسماء سميتوها أنتم وءآبآؤكم ما أنزل الله بها من سلطان إن الحكم إلا لله أمر ألا تعبدوا إلا إياه ذلك الدين القيم ولكن أكثر الناس لا يعلمون

- 41 “O my two companions of the prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire.”

يصحبي السجن أما أحد كما فيسقى ربه خمرا وأما الآخر فيصلب فتأكل الطير من رأسه قضي الأمر الذي فيه تستفتيان

- 42 And he said to the one he knew would be saved, “Mention me before your master.” But Shaytan made him forget the mention to his master, and he remained in prison several years.

وقال للذي ظن أنه ناج منهما أذكرني عند ربك فأنسه الشيطان ذكر ربه فلبث في السجن بضع سنين

- 43 And the king said, “Indeed I have seen seven fat cows being eaten by seven lean ones, and seven green spikes of grain and others that are dry. O eminent ones, explain to me my vision, if you are able to interpret visions.”

وقال الملك إني أرى سبع بقرت سمان يأكلهن سبع عجاف وسبع سنبلت خضر وأخر يابست يأبها الملاء أفتوني في ربي إن كنتم للرءيا تعبرون

- 44 They said, "It is but a mixture of confused dreams, and we are not learned in the interpretation of dreams."

قالوا أضغث أحلم وما نحن بتأويل الأحلم بعلمين

- 45 But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

وقال الذي نجا منهما وادكر بعد أمة أنا أنبئكم بتأويله فأرسلون

- 46 "Yusuf, O man of truth, explain to us about seven fat cows eaten by seven lean ones, and seven green spikes of grain and others dry - that I may return to the people so they may know."

يوسف أيها الصديق أفئتنا في سبع بقرت سمان يأكلهن سبع عجاف وسبع سنبلت خضر وأخر يابست لعلى أرجع إلى الناس لعلهم يعلمون

- 47 He said, "You will plant for seven years consecutively; and what you harvest, leave in its spikes, except a little from which you will eat."

قال تزرعون سبع سنين دأبا فما حصدتم فذروه في سنبله إلا قليلا مما تأكلون

- 48 "Then will come after that seven difficult years which will consume what you advanced for them, except a little from which you will store."

ثم يأتي من بعد ذلك سبع شداد يأكلن ما قدمتم لهن إلا قليلا مما تحصنون

- 49 "Then will come after that a year in which the people will be given rain and in which they will press."

ثم يأتي من بعد ذلك عام فيه يغاث الناس وفيه يعصرون

- 50 And the king said, "Bring him to me." But when the messenger came to him, he said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed my Lord is knowing of their plan."

وقال أملك أئتوني به فلها جاءه الرسول قال أرجع إلى ربك فسله ما بال النسوة التي قطعن أيديهن إن ربي بكيدهن عليم

- 51 He said to the women, "What was your condition when you sought to seduce Yusuf?" They said, "Perfection belongs to Allah! We know not of any evil from him." The wife of the chief said, "Now the truth has become clear. It was I who sought to seduce him, and indeed he is of the truthful."

قال ما خطبكن إذ رودتن يوسف عن نفسه قلن حش لله ما علمنا عليه من سوء قالت أمرات العزيز ألن حصحص ألحق أنا رودته عن نفسه وإنه لمن الصدقين

- 52 "That is so he may know that I did not betray him in his absence and that Allah does not guide the plan of betrayers."

ذلك ليعلم أنى لم أخنه بألغيب وأن الله لا يهدى كيد ألخائنين

- 53 "And I do not acquit myself. Indeed the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed my Lord is Forgiving, Merciful."

وما أبرئ نفسي إن النفس لأمارة بالسوء إلا ما رحم ربي إن ربي غفور رحيم

- 54 And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed you are today established and trusted."

وقال الملك أتتوني به أستخلصه لنفسي فلما كلمه قال إنك اليوم لدينا
مكين أمين

- 55 He said, "Appoint me over the storehouses of the land. Indeed I am a knowing guardian."

قال أجعلني على خزائن الأرض إني حفيظ عليم

- 56 And thus We established Yusuf in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow the reward of those who do good to be lost.

وكذلك مكنا ليوسف في الأرض يتبوأ منها حيث يشاء نصيب برحمتنا
من نشاء ولا نضيع أجر المحسنين

- 57 And the reward of the Akhira is better for those who believed and used to have Taqwa.

ولأجر الآخرة خير للذين ءامنوا وكانوا يتقون

- 58 And the brothers of Yusuf came and entered upon him, and he recognized them but they did not recognize him.

وجاء إخوة يوسف فدخلوا عليه فعرفهم وهم له منكرون

- 59 And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father. Do you not see that I give full measure and that I am the best of accommodators?"

ولما جهزهم بجهازهم قال أتتوني بأخ لكم من أبيكم ألا ترون أني أوفى
الكيل وأنا خير المنزلين

- 60 “But if you do not bring him to me, no measure will there be for you from me, nor will you approach me.”

فإن لم تأتوني به فلا كيل لكم عندي ولا تقربون

- 61 They said, “We will attempt to dissuade his father from him, and indeed we will do it.”

قالوا سنرود عنه أباه وإنا لفاعلون

- 62 And he said to his servants, “Put their merchandise into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will return.”

وقال لفتينه أجعلوا بضعتهم في رحالهم لعلهم يعرفونها إذا أنقلبوا إلى أهلهم
لعلهم يرجعون

- 63 So when they returned to their father, they said, “O our father, measure has been denied to us, so send with us our brother that we will be given measure. And indeed we will be his guardians.”

فلما رجعوا إلى أبيهم قالوا يَا أَبَانَا مَنْعَ مِنَّا الْكَيْلِ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلُ
وإنا له لافظون

- 64 He said, “Should I entrust you with him except as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful.”

قال هل ءامنكم عليه إلا كما ءامنكم على أخيه من قبل فألله خير حفظا
وهو أرحم الرحمين

- 65 And when they opened their baggage, they found their merchandise returned to them. They said, “O our father, what more could we desire? This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel’s load. That is an easy measure.”

ولما فتحوا متعهم وجدوا بضعتهم ردت إليهم قالوا يا أبانا ما نبغى هذه
بضعتنا ردت إلينا ونمير أهلنا ونحفظ أخانا ونزداد كيل بعير ذلك كيل

يسير

- 66 He said, “Never will I send him with you until you give me a promise by Allah that you will bring him back to me, unless you are surrounded.” And when they had given him their promise, he said, “Allah is Guardian over what we say.”

قال لن أرسله معكم حتى تؤتون موثقا من الله لتأتني به إلا أن يحاط بكم
فلهاء اتوه موثقهم قال الله على ما نقول وكيل

- 67 And he said, “O my sons, do not enter from one gate but enter from different gates. And I cannot avail you against Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who rely put their reliance.”

وقال يبنى لا تدخلوا من باب واحد وأدخلوا من أبواب متفرقة وما أغنى
عنكم من الله من شيء إن الحكم إلا لله عليه توكلت وعليه فليتوكل
المتوكلون

- 68 And when they entered from where their father had ordered them, it did not avail them against Allah at all except as a need within the soul of Yaqub which he satisfied. And indeed he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

ولما دخلوا من حيث أمرهم أبوهم ما كان يغني عنهم من الله من شيء
إلا حاجة في نفس يعقوب قضاها وإنه لذو علم لما علمنه ولكن أكثر
الناس لا يعلمون

- 69 And when they entered upon Yusuf, he took his brother to himself. He said, "Indeed I am your brother, so do not despair over what they used to do."

ولما دخلوا على يوسف ءاوى إليه أخاه قال إني أنا أخوك فلا تبتئس بما
كانوا يعملون

- 70 So when he had furnished them with their supplies, he put the drinking cup into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."

فلما جهزهم بجهازهم جعل السقاية في رحل أخيه ثم أذن مؤذن أيتها العير
إنكم لسارقون

- 71 They said while they approached them, "What is it you are missing?"

قالوا وأقبلوا عليهم ماذا تفقدون

- 72 They said, "We are missing the measure of the king. And for he who produces it is the load of a camel, and I am responsible for it."

قالوا نفقد صواع الملك ولمن جاء به حمل بعير وأنا به زعيم

- 73 They said, "By Allah, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."

قالوا تالله لقد علمتم ما جئنا لنفسد في الأرض وما كنا سارقين

- 74 They said, "Then what would be its recompense if you are liars?"

قالوا فما جزؤه إن كنتم كذابين

- 75 They said, "Its recompense is that he in whose bag it is found - he himself will be its recompense. Thus do we recompense the wrongdoers."

قالوا جزؤه من وجد في رحله فهو جزؤه كذلك نجزي الظالمين

- 76 So he began with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Yusuf. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is One more knowing.

فبدأ بأوعيتهم قبل وعاء أخيه ثم استخرجها من وعاء أخيه كذلك كدنا ليوسف ما كان لياخذ أخاه في دين الملك إلا أن يشاء الله نرفع درجات من نشاء وفوق كل ذي علم عليم

- 77 They said, "If he steals - a brother of his has stolen before." But Yusuf kept it within himself and did not reveal it to them. He said, "You are worse in position, and Allah is most knowing of what you describe."

قالوا إن يسرق فقد سرق أخ له من قبل فأسرها يوسف في نفسه ولم يبدها لهم قال أنتم شر مكانا والله أعلم بما تصفون

- 78 They said, "O chief, indeed he has a father who is an old man, so take one of us in place of him. Indeed we see you as a doer of good."

قالوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا نَخَذُ أَحَدَنَا مَكَانَهُ إِنْ أَنْزَلْنَاكَ مِنْ
الْمَحْسَنِينَ

- 79 He said, "I seek refuge in Allah that we take except him with whom we found our possession. Indeed we would then be wrongdoers."

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعًا عِنْدَهُ إِنْ أَنْزَلْنَا إِذَا لَظْمُونَ

- 80 So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah and before that you failed in your duty with Yusuf? So I will never leave this land until my father permits me or Allah decides for me, and He is the best of deciders."

فَلَمَّا أَسْتَيْسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ
عَلَيْكُمْ مَوْثِقًا مِنْ اللَّهِ وَمَنْ قَبْلَ مَا فَرَطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى
يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ

- 81 "Return to your father and say, 'O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not guardians of the unseen.'"

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا
كُنَّا لِلْغَيْبِ حَافِظِينَ

- 82 "And ask the city in which we were and the caravan in which we came - and indeed we are truthful."

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ

- 83 He said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed He is the Knowing, the Wise."

قال بل سولت لكم أنفسكم أمرا فصبر جميل عسى الله أن يأتيني بهم جميعا
إنه هو العليم الحكيم

- 84 And he turned away from them and said, "Oh, my grief over Yusuf," and his eyes became white from grief, for he was a suppressor of sorrow.

وتولى عنهم وقال يا أسفى على يوسف وأبيضت عيناه من الحزن فهو كظيم

- 85 They said, "By Allah, you will not cease remembering Yusuf until you become fatally ill or become of those who perish."

قالوا تالله تفتؤا تذكر يوسف حتى تكون حرضا أو تكون من الهلكين

- 86 He said, "I only complain of my suffering and my grief to Allah, and I know from Allah what you do not know."

قال إنما أشكو بثى وحزنى إلى الله وأعلم من الله ما لا تعلمون

- 87 "O my sons, go and find out about Yusuf and his brother and do not despair of the mercy of Allah. Indeed no one despairs of the mercy of Allah except the disbelieving people."

يبنى أذهبوا فتحسسوا من يوسف وأخيه ولا تايسوا من روح الله إنه لا يايس من روح الله إلا القوم الكفرون

- 88 So when they entered upon him, they said, "O chief, adversity has touched us and our family, and we have come with goods of little worth, so give us full measure and be charitable to us. Indeed Allah rewards the charitable."

فلما دخلوا عليه قالوا يا أيها العزيز مسنا وأهلنا الضر وجئنا ببضعة مزججة
فأوف لنا الكيل وتصدق علينا إن الله يجزي المتصدقين

- 89 He said, "Do you know what you did with Yusuf and his brother when you were ignorant?"

قال هل علمتم ما فعلتم بيوسف وأخيه إذ أنتم جاهلون

- 90 They said, "Are you indeed Yusuf?" He said, "I am Yusuf, and this is my brother. Allah has certainly been gracious to us. Indeed whoever has Taqwa and is patient - then indeed Allah does not allow the reward of those who do good to be lost."

قالوا أأنك لأنت يوسف قال أنا يوسف وهذا أخى قد من الله علينا إنه
من يتق ويصبر فإن الله لا يضيع أجر المحسنين

- 91 They said, "By Allah, certainly Allah has preferred you over us, and indeed we have been sinners."

قالوا تالله لقد ءاثرك الله علينا وإن كنا لخطئين

- 92 He said, "No blame will there be upon you today. Allah will forgive you, and He is the most merciful of the merciful."

قال لا تثريب عليكم اليوم يغفر الله لكم وهو أرحم الرحمين

- 93 "Take this shirt of mine and cast it over the face of my father; he will become seeing. And bring me your family, all together."

أذهبوا بقميصي هذا فألقوه على وجه أبى يأت بصيرا وأتوني بأهلكم أجمعين

- 94 And when the caravan departed, their father said, “Indeed I find the smell of Yusuf, if only you would not think me weakened in mind.”

ولما فصلت العير قال أبوهم إني لأجد ريح يوسف لولا أن تفندون

- 95 They said, “By Allah, indeed you are in your old error.”

قالوا تالله إنك لفي ضللك القديم

- 96 And when the bearer of good tidings arrived, he cast it over his face, and he returned seeing. He said, “Did I not tell you that I know from Allah what you do not know?”

فلها أن جاء البشير ألقه على وجهه فارتد بصيرا قال ألم أقل لكم إني أعلم من الله ما لا تعلمون

- 97 They said, “O our father, ask for us forgiveness of our sins. Indeed we have been sinners.”

قالوا ياأبانا أستغفر لنا ذنوبنا إنا كنا خطين

- 98 He said, “I will ask forgiveness for you from my Lord. Indeed He is the Forgiving, the Merciful.”

قال سوف أستغفر لكم ربى إنه هو الغفور الرحيم

- 99 And when they entered upon Yusuf, he took his parents to himself and said, “Enter Egypt, Allah willing, safe and secure.”

فلها دخلوا على يوسف ءاوى إليه أبويه وقال ادخلوا مصر إن شاء الله ءامنين

- 100 And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you from the wilderness after Shaytan had induced estrangement between me and my brothers. Indeed my Lord is Subtle in what He wills. Indeed He is the Knowing, the Wise."

ورفع أبويه على العرش وخروا له سجدا وقال يأبت هذا تأويل ربي من قبل قد جعلها ربي حقا وقد أحسن بي إذ أخرجني من السجن وجاء بكم من البدو من بعد أن نزغ الشيطان بيني وبين إخوتي إن ربي لطيف لما يشاء إنه هو العليم الحكيم

- 101 "My Lord, You have given me of sovereignty and taught me of the interpretation of events. Originator of the heavens and the earth, You are my Protector in this world and in the Akhira. Cause me to die in submission and join me with the righteous."

رب قد آتيتني من الملك وعلمتني من تأويل الأحاديث فاطر السموات والأرض أنت ولي في الدنيا والآخرة توفني مسلما وألحقني بالصلحين

- 102 That is from the news of the unseen which We reveal to you. And you were not with them when they put together their plan while they conspired.

ذلك من أنباء الغيب نوحيه إليك وما كنت لديهم إذ أجمعوا أمرهم وهم يمكرون

- 103 And most of the people, although you strive eagerly, are not believers.

وما أكثر الناس ولو حرصت بمؤمنين

- 104 And you do not ask of them for it any payment. It is not except a reminder to the worlds.

وما تسألهم عليه من أجر إن هو إلا ذكر للعلمين

- 105 And how many a sign within the heavens and the earth do they pass over while they, therefrom, are turning away.

وكأين من آية في السموات والأرض يمرون عليها وهم عنها معرضون

- 106 And most of them believe not in Allah without associating others with Him.

وما يؤمن أكثرهم بالله إلا وهم مشركون

- 107 Then do they feel secure that there will not come to them an overwhelming aspect of the punishment of Allah or that the Hour will not come upon them suddenly while they do not perceive?

أفأمنوا أن تأتيهم غشية من عذاب الله أو تأتيهم الساعة بغتة وهم لا يشعرون

- 108 Say, "This is my way; I invite to Allah with insight - I and those who follow me. And exalted is Allah, and I am not of the polytheists."

قل هذه سبيلي أدعوا إلى الله على بصيرة أنا ومن اتبعني وسبحن الله وما أنا من المشركين

- 109 And We sent not before you except men to whom We revealed from among the people of the cities. So have they not traveled through the earth and observed how was the end of those before them? And the home of the Akhira is best for those who have Taqwa. Then will you not reason?

وما أرسلنا من قبلك إلا رجالا نوحى إليهم من أهل القرى أفلم يسيروا
في الأرض فينظروا كيف كان عقبة الذين من قبلهم ولدار الآخرة خير
للذين اتقوا أفلا تعقلون

- 110 Until when the messengers despaired and were certain that they had been denied, there came to them Our help, and whoever We willed was saved. And Our punishment is not repelled from the criminal people.

حتى إذا استيسر الرسل وظنوا أنهم قد كذبوا جاءهم نصرنا فنجى من
نشأ ولا يرد بأسنا عن القوم المجرمين

- 111 There was certainly in their stories a lesson for those of understanding. It is not an invented narration but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

لقد كان في قصصهم عبرة لأولى الألباب ما كان حديثا يفترى ولكن
تصديق الذي بين يديه وتفصيل كل شيء وهدى ورحمة لقوم يؤمنون

الرعد

Ar-Ra'd

“The Thunder”

43 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Alif Lam Mim Ra. These are the verses of the Book. And what has been revealed to you from your Lord is the truth, but most of the people do not believe.

المر تلك آيات الكتب والذي أنزل إليك من ربك الحق ولكن أكثر
الناس لا يؤمنون

- 2 It is Allah who erected the heavens without pillars that you can see; then He established Himself above the Throne and made subject the sun and the moon, each running for a specified term. He arranges the matter; He details the signs that you may, of the meeting with your Lord, be certain.

الله الذي رفع السموات بغير عمد ترونها ثم استوى على العرش وسخر
الشمس والقمر كل يجري لأجل مسمى يدبر الأمر يفصل الآيات لعلمكم
بلقاء ربكم توقنون

- 3 And it is He who spread the earth and placed therein firmly set mountains and rivers. And from all of the fruits He made therein two mates. He causes the night to cover the day. Indeed in that are signs for a people who reflect.

وهو الذى مد الأرض وجعل فيها روسى وأنهرها ومن كل الثمرات جعل
فيها زوجين اثنين يغشى الليل النهار إن فى ذلك لآيات لقوم يتفكرون

- 4 And within the land are neighboring plots and gardens of grapevines and crops and palm trees, growing from one root or otherwise, watered with one water; but We make some of them exceed others in fruit. Indeed in that are signs for a people who reason.

وفى الأرض قطع متجورت وجنت من أعنب وزرع ونخيل صنوان وغير
صنوان يسقى بماء وحد ونفضل بعضها على بعض فى الأكل إن فى ذلك
آيات لقوم يعقلون

- 5 And if you are astonished - then astonishing is their saying, "When we are dust, will we indeed be in a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally.

وإن تعجب فعجب قولهم أءذا كنا ترابا أءنا لفى خلق جديد أولئك الذين
كفروا برهم وأولئك الأغل فى أعناقهم وأولئك أصحاب النار هم فيها
خلدون

- 6 They urge you to hasten the bad before the good, while there has already occurred before them similar punishments. And indeed your Lord is full of forgiveness for the people despite their wrongdoing, and indeed your Lord is severe in punishment.

ويستعجلونك بالسيئة قبل الحسنة وقد خلت من قبلهم المثلث وإن ربك
لذو مغفرة للناس على ظلمهم وإن ربك لشديد العقاب

- 7 And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.

ويقول الذين كفروا لولا أنزل عليه آية من ربه إنما أنت منذر ولكل
قوم هاد

- 8 Allah knows what every female carries and what the wombs lose or exceed. And everything with Him is by due measure.

الله يعلم ما تحمل كل أنثى وما تغيض الأرحام وما تزداد وكل شيء
عنده بمقدار

- 9 Knower of the unseen and the witnessed, the Grand, the Exalted.

علم الغيب والشهادة الكبير المتعال

- 10 It is the same whether any of you conceals his speech or publicizes it and whether one hides by night or goes forth by day.

سواء منكم من أسر القول ومن جهر به ومن هو مستخف بالليل وسارب
بالنهار

- 11 For him are successive angels before and behind him who protect him by the decree of Allah. Indeed Allah will not change the condition of a people until they change what is within themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

له معقبت من بين يديه ومن خلفه يحفظونه من أمر الله إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم وإذا أراد الله بقوم سوءا فلا مرد له وما لهم من دونه من وال

- 12 It is He who shows you lightning, causing fear and aspiration, and generates the heavy clouds.

هو الذي يرئكم البرق خوفا وطمعا وينشئ السحاب الثقال

- 13 And the thunder exalts Him with praise, and the angels from fear of Him. And He sends the thunderbolts and strikes with them whom He wills while they dispute about Allah; and He is severe in assault.

ويسبح الرعد بحمده والملائكة من خيفته ويرسل الصواعق فيصيب بها من يشاء وهم يجادلون في الله وهو شديد المحال

- 14 To Him is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water to reach his mouth, but it will not reach it. And the supplication of the disbelievers is not but in error.

له دعوة الحق والذين يدعون من دونه لا يستجيبون لهم بشيء إلا كبسط كفيه إلى الماء ليبلغ فاه وما هو ببلغه وما دعاء الكافرين إلا في ضلل

- 15 And to Allah prostrates whoever is within the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and the afternoons.

والله يسجد من في السموت والأرض طوعا وكرها وظللهم بالغدو
والأصال

- 16 Say, "Who is Lord of the heavens and the earth?" Say, "Allah." Say, "Have you then taken besides Him allies who possess for themselves no benefit or harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing."

قل من رب السموت والأرض قل الله قل أفأخذتم من دونه أولياء لا
يملكون لأنفسهم نفعا ولا ضرا قل هل يستوى الأعمى والبصير أم هل
تستوى الظلمت والنور أم جعلوا لله شركاء خلقوا كخلقه فتشبهه الخلق
عليهم قل الله خلق كل شيء وهو الواحد القهر

- 17 He sends down from the sky rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that which they heat in the fire, desiring adornments or utensils, is a foam like it. Thus Allah presents truth and falsehood. As for the foam, it vanishes, being cast off; but as for that which benefits the people, it remains on the earth. Thus Allah presents examples.

أنزل من السماء ماء فسالت أودية بقدرها فاحتمل السيل زبدا رابيا ومما
يوقدون عليه في النار ابتغاء حلية أو متع زبد مثله كذلك يضرب الله
الحق والباطل فأما الزبد فيذهب جفاء وأما ما ينفع الناس فيمكث في
الأرض كذلك يضرب الله الأمثال

- 18 For those who have responded to their Lord is the best reward. But those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would attempt to ransom themselves thereby. Those will have the worst account, and their refuge is Jahannam, and wretched is the resting place.

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْاِحْسَنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ اَنَّ لَهُمْ مَا فِى
الْاَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ اُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَا وُجِهُهُمُ
جَهَنَّمَ وَبِئْسَ الْمِهَادُ

- 19 Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? Only those of understanding will be reminded.

اَفَمَنْ يَعْلَمُ اَنَّ مَا اُنزِلَ اِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمَى اِنَّمَا يَتَذَكَّرُ اُولُو
الْاَلْبَابِ

- 20 Those who fulfill the covenant of Allah and do not break the contract.

الَّذِينَ يُوْفُونَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ

- 21 And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of their account.

وَالَّذِينَ يَصِلُونَ مَا اَمَرَ اللّٰهُ بِهِ اَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ
الْحِسَابِ

- 22 And those who are patient, seeking the face of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and ward off evil with good - those will have the ultimate home.

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًا
وَعَلٰنِيَةً وَيُدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ اُولَئِكَ لَهُمْ عَقِبٰى الدّٰرِ

- 23 Gardens of perpetual residence; they will enter them with whoever was righteous among their fathers and their spouses and their descendants. And the angels will enter upon them from every gate,

جنت عدن يدخلونها ومن صلح من آباؤهم وأزواجهم وذرياتهم والملائكة يدخلون عليهم من كل باب

- 24 saying, "Peace be upon you for what you patiently endured. And excellent is the final home."

سلم عليكم بما صبرتم فنعم عقبى الدار

- 25 But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for those is the curse, and they will have the worst home.

والذين ينقضون عهد الله من بعد ميثقه يقطعون ما أمر الله به أن يوصل ويفسدون في الأرض أولئك لهم اللعنة ولهم سوء الدار

- 26 Allah extends provision for whom He wills and restricts it. And they rejoice in the life of this world, while the life of this world is not, compared to the Akhira, except brief enjoyment.

الله يبسط الرزق لمن يشاء ويقدر وفرحوا بالحياة الدنيا وما الحياة الدنيا في الآخرة إلا متع

- 27 And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed Allah sends astray whom He wills and guides to Himself whoever turns back to Him."

ويقول الذين كفروا لولا أنزل عليه آية من ربه قل إن الله يضل من يشاء ويهدي إليه من أناب

- 28 Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

- 29 Those who have believed and done righteous deeds - a good state is theirs and a good return.

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسَنَ مَا بِهِم مَّوَدَّعُوا

- 30 Thus have We sent you to a community before which communities have passed, that you might recite to them that which We revealed to you, while they disbelieve in the Most Compassionate. Say, "He is my Lord; there is no god except Him. Upon Him I rely, and to Him is my return."

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَّتَتَوَكَّلَ عَلَيْهِمُ آلُ مَعْشَرٍ مِنْ عِبَادِكُمْ الَّيْسَ بِكَرِيمٍ
إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
مَتَابٌ

- 31 And if there was any Quran by which the mountains would be moved or the earth would be broken apart or the dead would be made to speak - but to Allah belongs the affair entirely. Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until the promise of Allah comes. Indeed Allah does not fail in His promise.

وَلَوْ أَنَّ قُرْءَانَآ سِيرَتْ بِهِ الْجِبَالُ أَوْ قَطَعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَىٰ بَل لَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْسِ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا يَخْلِفُ الْمِيعَادَ

- 32 And already were messengers ridiculed before you, and I gave respite to those who disbelieved; then I seized them, and how terrible was My punishment.

ولقد استهزئ برسلك من قبلك فأملت للذين كفروا ثم أخذتهم فكيف
كان عقاب

- 33 Then is He who is a maintainer of every soul, knowing what it has earned, like one who is not? Yet they have attributed to Allah partners. Say, "Name them. Or do you inform Him of that which He does not know upon the earth, or of what is apparent of speech?" Rather, their plan has been made attractive to those who disbelieve, and they have been turned away from the way. And whoever Allah sends astray - there is for him no guide.

أفمن هو قائم على كل نفس بما كسبت وجعلوا لله شركاء قل سموهم
أم تنبونه بما لا يعلم في الأرض أم بظهر من القول بل زين للذين كفروا
مكرهم وصدوا عن السبيل ومن يضل الله فما له من هاد

- 34 For them is punishment in the life of this world, and the punishment of the Akhira is more severe. And they will not have from Allah any protector.

لهم عذاب في الحياة الدنيا ولعذاب الآخرة أشق وما لهم من الله من
واق

- 35 The description of Jannah which those who have Taqwa have been promised: beneath it rivers flow. Its fruit is lasting and its shade. That is the consequence for those who have Taqwa, and the consequence for the disbelievers is the Fire.

مثل الجنة التي وعد المتقون تجري من تحتها الأنهر أكلها دائم وظلها
تلك عقبي الذين اتقوا وعقبي الكافرين النار

- 36 And those to whom We have given the Book rejoice at what has been revealed to you, but among the factions are those who deny a part of it. Say, "I have only been commanded to worship Allah and not associate anything with Him. To Him I invite, and to Him is my return."

وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يَنْكَرُ
بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَابِ

- 37 And thus We have revealed it as an Arabic authority. And if you should follow their desires after what has come to you of knowledge, you would not have against Allah any ally or any protector.

وَكَذَلِكَ أَنْزَلْنَاهُ حَكَمًا عَرَبِيًّا وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ
مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

- 38 And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by the permission of Allah. For every term is a decree.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ
يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

- 39 Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ

- 40 And whether We show you part of what We promise them or We take you in death, upon you is only the conveyance, and upon Us is the account.

وَإِنْ مَا نَرِيكَ بِعِضِ الَّذِي نَعْدُهُمْ أَوْ نَتُوفِينَاكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا
الْحِسَابُ

- 41 Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account.

أولم يروا أنا نأتى الأرض ننقصها من أطرافها والله يحكم لا معقب لحكمه
وهو سريع الحساب

- 42 And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.

وقد مكر الذين من قبلهم فله المكر جميعا يعلم ما تكسب كل نفس
وسيعلم الكفر لمن عقبي الدار

- 43 And those who disbelieved say, "You are not a messenger." Say, "Sufficient is Allah as Witness between me and you, and whoever has knowledge of the Book."

ويقول الذين كفروا لست مرسلا قل كفى بالله شهيدا بيني وبينكم ومن
عنده علم الكتب

إبراهيم

Ibrahim

“Abraham”

52 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Alif Lam Ra. A Book which We have revealed to you that you might bring mankind out of the darkneses into the light by the permission of their Lord - to the path of the Mighty, the Praiseworthy.

الر كتب أنزلنه إليك لتخرج الناس من الظلمت إلى النور بإذن ربهم إلى
صرط العزيز الحميد

- 2 Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment.

الله الذى له ما فى السموت وما فى الأرض وويل للكافرين من عذاب
شديد

- 3 Those who prefer the life of this world over the Akhirah and turn away from the way of Allah, seeking to make it deviant - those are in extreme error.

الذين يستحبون الحياة الدنيا على الآخرة ويصدون عن سبيل الله ويغونها
عوجا أولئك فى ضلل بعيد

- 4 And We did not send any messenger except in the language of his people to make things clear for them. And Allah sends astray whom He wills and guides whom He wills. And He is the Mighty, the Wise.

وما أرسلنا من رسول إلا بلسان قومه ليبين لهم فيضل الله من يشاء
ويهدى من يشاء وهو العزيز الحكيم

- 5 And We certainly sent Musa with Our signs, saying, "Bring out your people from the darknesses into the light and remind them of the days of Allah." Indeed in that are signs for everyone patient and grateful.

ولقد أرسلنا موسى بآياتنا أن أخرج قومك من الظلمت إلى النور وذكركم
بأيام الله إن في ذلك لآيت لكل صبار شكور

- 6 And when Musa said to his people, "Remember the favor of Allah upon you when He saved you from the people of Fir'awn, who were afflicting you with the worst torment and were slaughtering your sons and keeping your females alive. And in that was a great trial from your Lord."

وإذ قال موسى لقومه أذكروا نعمة الله عليكم إذ أنجكم من آل فرعون
يسومونكم سوء العذاب ويذبجون أبناءكم ويستحيون نساءكم وفي ذلكم بلاء
من ربكم عظيم

- 7 And when your Lord proclaimed, "If you are grateful, I will surely increase you; but if you deny, indeed My punishment is severe."

وإذ تأذن ربكم لئن شكرتم لأزيدنكم ولئن كفرتم إن عذابي لشديد

- 8 And Musa said, "If you should disbelieve, you and whoever is on the earth entirely - indeed Allah is Free of need, Praiseworthy."

وقال موسى إن تكفروا أنتم ومن في الأرض جميعا فإن الله لغني حميد

- 9 Has there not reached you the news of those before you - the people of Nuh and Aad and Thamud and those after them? No one knows them but Allah. Their messengers came to them with clear proofs, but they returned their hands to their mouths and said, "Indeed we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."

ألم يأتكم نبؤا الذين من قبلكم قوم نوح وعاد وثمود والذين من بعدهم لا يعلمهم إلا الله جاءتهم رسلهم بالبينت فردوا أيديهم في أفوههم وقالوا إنا كفرنا بما أرسلتم به وإنا لنفى شك مما تدعوننا إليه مريب

- 10 Their messengers said, "Can there be doubt about Allah, Originator of the heavens and the earth? He invites you that He may forgive you of your sins, and He gives you respite for a specified term." They said, "You are not but men like us who wish to turn us away from what our fathers were worshipping. So bring us a clear authority."

قالت رسلهم أفى الله شك فاطر السموت والأرض يدعوكم ليغفر لكم من ذنوبكم ويؤخركم إلى أجل مسمى قالوا إن أنتم إلا بشر مثلنا تريدون أن تصدوننا عما كان يعبد آباؤنا فأتونا بسلطن مبین

- 11 Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants. And it has never been for us to bring you an authority except by the permission of Allah. And upon Allah let the believers rely."

قالت لهم رسلهم إن نحن إلا بشر مثلكم ولكن الله يمن على من يشاء من عباده وما كان لنا أن نأتیکم بسلطن إلا بإذن الله وعلى الله فليتوكل المؤمنون

- 12 “And why should we not rely upon Allah while He has guided us to our ways? And we will surely be patient against whatever harm you cause us. And upon Allah let those who rely put their reliance.”

وما لنا ألا نتوكل على الله وقد هدانا سبلنا ولنصبرن على ما ءاذيتمونا
وعلى الله فليتوكل المتوكلون

- 13 And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.” So their Lord inspired to them, “We will surely destroy the wrongdoers.”

وقال الذين كفروا لرسولهم لنخرجنكم من أرضنا أو لتعودن في ملتنا
فأوحى إليهم ربهم لنهلكن الظالمين

- 14 “And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat.”

ولنسكننكم الأرض من بعدهم ذلك لمن خاف مقامي وخاف وعيد

- 15 And they requested decision, and every obstinate tyrant was disappointed.

وأستفتحوا وخاب كل جبار عنيد

- 16 Before him is Jahannam, and he will be given a drink of pus water.

من ورآئه جهنم ويسقى من ماء صديد

- 17 He will gulp it but will hardly swallow it. And death will come to him from everywhere, but he is not to die. And before him is a harsh punishment.

يتجرعه ولا يكاد يسيغه ويأتيه الموت من كل مكان وما هو بميت ومن
ورآئه عذاب غليظ

- 18 The example of those who disbelieve in their Lord: their deeds are like ashes which the wind blows forcefully on a stormy day. They are unable to keep anything of what they earned. That is the extreme error.

مثل الذين كفروا برهيم أعمالهم كرماد أشدت به الريح في يوم عاصف
لا يقدرّون مما كسبوا على شيء ذلك هو الضللّ البعيد

- 19 Have you not seen that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation.

ألم تر أن الله خلق السموت والأرض بالحق إن يشأ يذهبكم ويأت بخلق
جديد

- 20 And that is not difficult for Allah.

وما ذلك على الله بعزير

- 21 And they will come out before Allah all together, and the weak will say to those who were arrogant, "Indeed we were your followers, so can you avail us anything against the punishment of Allah?" They will say, "If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient; there is no place of escape for us."

وبرزوا لله جميعا فقال الضعفوا للذين استكبروا إنا كنا لكم تبعاً فهل أنتم
مغنون عنا من عذاب الله من شيء قالوا لو هدىنا الله لهديناكم سواء علينا
أجزعنا أم صبرنا ما لنا من محيص

- 22 And Shaytan will say when the matter has been concluded, “Indeed Allah had promised you the promise of truth. And I promised you, but I betrayed you. And I had no authority over you except that I invited you, and you responded to me. So do not blame me; blame yourselves. I cannot save you, nor can you save me. Indeed I deny your association of me before. Indeed for the wrongdoers is a painful punishment.”

وقال الشيطان لما قضى الأمر إن الله وعدكم وعد الحق ووعدتكم فأخلفتكم
وما كان لى عليكم من سلطان إلا أن دعوتكم فاستجبتم لى فلا تلومونى
ولوموا أنفسكم ما أنا بمصرخكم وما أنتم بمصرخى إنى كفرت بما
أشركتمون من قبل إن الظالمين لهم عذاب أليم

- 23 And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, to abide therein eternally, by the permission of their Lord, and their greeting therein will be, “Peace.”

وأدخل الذين ءامنوا وعملوا الصلحت جنت تجرى من تحتها الأنهر خلدین
فیها یأذن ربهم تحیتهم فیها سلم

- 24 Have you not considered how Allah presents a parable? A good word is like a good tree, whose root is firmly fixed and whose branches reach the sky,

ألم تر کیف ضرب الله مثلا كلمة طيبة كشجرة طيبة أصلها ثابت وفرعها
فی السماء

- 25 producing its fruit at all times, by the permission of its Lord. And Allah presents parables for the people that perhaps they will be reminded.

تؤتی أكلها كل حین بإذن ربها ویضرب الله الأمثال للناس لعلهم
یتذکرون

- 26 And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.

ومثل كلمة خبيثة كشجرة خبيثة أجتث من فوق الأرض ما لها من
قرار

- 27 Allah keeps firm those who believe with the firm word in the life of this world and in the Akhira. And Allah sends astray the wrongdoers. And Allah does what He wills.

يثبت الله الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ
اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

- 28 Have you not considered those who exchanged the favor of Allah for disbelief and settled their people in the home of ruin?

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

- 29 Jahannam, which they will enter to burn, and wretched is the settlement.

جَهَنَّمَ يَصِلُونَهَا وَيُسَّ الْقَرَارِ

- 30 And they have attributed to Allah equals to mislead from His way. Say, "Enjoy yourselves, for indeed your destination is the Fire."

وَجْعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِن مَصِيرَكُمْ إِلَى النَّارِ

- 31 Say to My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships.

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يَقِيمُوا الصَّلَاةَ وَيَنفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ
قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا خُللٌ

- 32 It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby fruits as provision for you and made subject for you the ships to sail through the sea by His command and made subject for you the rivers.

الله الذي خلق السموات والأرض وأنزل من السماء ماء فأخرج به من الثمرات رزقا لكم وسخر لكم الفلك لتجري في البحر بأمره وسخر لكم الأنهار

- 33 And He made subject for you the sun and the moon, continuous in their courses, and made subject for you the night and the day.

وسخر لكم الشمس والقمر دائبين وسخر لكم الليل والنهار

- 34 And He gave you from all that you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed mankind is most unjust and ungrateful.

وإنا أنزلنا القرآن من السماء بالقرآن وهو الحكيم الخبير وإن اتاكم من كل ما سألتموه وإن تعدوا نعمت الله لا تحصوها إن الإنسان لظلوم كفار

- 35 And when Ibrahim said, "My Lord, make this city secure and keep me and my sons away from worshipping idols."

وإذ قال إبراهيم رب اجعل هذا البلداً آمناً واجنبني وبنى أن نعبد الأصنام

- 36 "My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed You are Forgiving, Merciful."

رب إنهم أضلّلن كثيراً من الناس فمن تبعني فإنه مني ومن عصاني فإنك غفور رحيم

- 37 “Our Lord, I have settled some of my descendants in an uncultivated valley near Your Sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.”

ربنآ إني أسكنت من ذريتي بواد غير ذي زرع عند بيتك المحرم ربنا
ليقيموا الصلوة فأجعل أفدة من الناس تهوى إليهم وأرزقهم من الثمرت
لعلهم يشكرون

- 38 “Our Lord, indeed You know what we conceal and what we declare. And nothing is hidden from Allah on the earth or in the heaven.”

ربنآ إنك تعلم ما نخفي وما نعلن وما يخفى على الله من شيء في الأرض
ولا في السماء

- 39 “Praise be to Allah who has granted to me in old age Ismail and Ishaq. Indeed my Lord is the Hearer of supplication.”

الحمد لله الذي وهب لي على الكبر إسماعيل وإسحق إن ربي لسميع الدعاء

- 40 “My Lord, make me an establisher of prayer, and from my descendants. Our Lord, and accept my supplication.”

رب أجعلني مقيم الصلوة ومن ذريتي ربنا وتقبل دعاء

- 41 “Our Lord, forgive me and my parents and the believers the Day the account is established.”

ربنا اغفر لي ولوالدي وللمؤمنين يوم يقوم الحساب

- 42 And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare in horror.

ولا تحسبن الله غفلا عما يعمل الظالمون إنما يؤخرهم ليوم تشخص فيه
الآبصر

- 43 Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.

مهطعين مقنعى رءوسهم لا يرتد إليهم طرفهم وأفدتهم هواء

- 44 And warn the people of the Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." Had you not sworn before that there would be for you no end?

وأنذر الناس يوم يأتيهم العذاب فيقول الذين ظلّموا ربنا أخرجنا إلى أجل قريب نجب دعوتك وتتبع الرسل أولم تكونوا أقسمتم من قبل ما لكم من زوال

- 45 And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you many examples.

وسكنتم في مسكن الذين ظلّموا أنفسهم وتبين لكم كيف فعلنا بهم وضربنا لكم الأمثال

- 46 And they had planned their plan, but with Allah is their plan, even if their plan was to move the mountains.

وقد مكروا مكروهم وعند الله مكروهم وإن كان مكروهم لتزول منه الجبال

- 47 So never think that Allah will fail in His promise to His messengers. Indeed Allah is Mighty, Owner of retribution.

فلا تحسبن الله مخلف وعده رسله إن الله عزيز ذو انتقام

- 48 On the Day the earth will be replaced by another earth, and the heavens as well, and they will come out before Allah, the One, the Prevailing.

يوم تبدل الأرض غير الأرض والسّموت وبرزوا لله ألوحد ألقهار

49 And you will see the criminals that Day bound together in shackles,

وترى المجرمين يومئذ مقرنين في الأصفاد

50 their garments of liquid tar and their faces covered by the Fire,

سراويلهم من قطران وتغشى وجوههم النار

51 so that Allah will recompense every soul for what it earned. Indeed Allah is swift in account.

ليجزى الله كل نفس ما كسبت إن الله سريع الحساب

52 This is a communication for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.

هذا بلغ للناس ولينذروا به وليعلموا إنما هو إله واحد وليذكر أولوا الألباب

الحجر

Al-Hijr

“The Rocky Tract”

99 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Alif Lam Ra. These are the verses of the Book and a clear Quran.

الر تلك آيات الكتب وقرآن مبين

- 2 Perhaps those who disbelieved will wish that they had been Muslims.

ربما يود الذين كفروا لو كانوا مسلمين

- 3 Let them eat and enjoy themselves and let hope distract them, for they will come to know.

ذرهم يأكلوا ويتمتعوا ويلههم الأمل فسوف يعلمون

- 4 And We did not destroy any city except that it had a known decree.

وما أهلكتنا من قرية إلا ولها كتاب معلوم

- 5 No nation can advance its term, nor can they delay it.

ما تسبق من أمة أجلها وما يستخرون

- 6 And they said, O you upon whom the Reminder has been sent down, indeed you are mad.

وقالوا يأيها الذى نزل عليه الذكر إنك لمجنون

- 7 Why do you not bring us the angels, if you are of the truthful?

لو ما تأتينا بالملئكة إن كنت من الصادقين

- 8 We do not send down the angels except with truth, and then they would not be given respite.

ما نزل الملائكة إلا بالحق وما كانوا إذا منظرين

- 9 Indeed, it is We who sent down the Reminder, and indeed, We are its guardian.

إنا نحن نزلنا الذكر وإنا له لحفظون

- 10 And We had certainly sent before you among the factions of the former peoples.

ولقد أرسلنا من قبلك فى شيع الأولين

- 11 And no messenger came to them except that they used to mock him.

وما يأتهم من رسول إلا كانوا به يستهزءون

- 12 Thus do We insert it into the hearts of the criminals.

كذلك نسلكه فى قلوب المجرمين

- 13 They do not believe in it, and the precedent of the former peoples has already passed.

لا يؤمنون به وقد خلت سنة الأولين

- 14 And even if We opened upon them a gate from the sky and they continued therein to ascend,

ولو فتحنا عليهم بابا من السماء فظلوا فيه يعرجون

- 15 they would say, our eyes have only been dazzled. Rather, we are a people bewitched.

لقالوا إنما سكرت أبصرنا بل نحن قوم مسحورون

- 16 And We have placed in the sky great constellations and beautified it for the observers.

ولقد جعلنا في السماء بروجا وزيناها للنظرين

- 17 And We have guarded it from every expelled Shaytan,

وحفظناها من كل شيطان رجيم

- 18 except one who steals a hearing, and he is pursued by a clear burning flame.

إلا من أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ

- 19 And the earth We have spread out and cast therein firmly set mountains and caused to grow therein of every well-balanced thing.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رُوسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

- 20 And We have made for you therein means of living and for those for whom you are not providers.

وجعلنا لكم فيها معيش ومن لستم له برزقين

- 21 And there is not a thing but that with Us are its treasures, and We do not send it down except in a known measure.

وإن من شيء إلا عندنا خزائنه وما ننزله إلا بقدر معلوم

- 22 And We have sent the fertilizing winds, and sent down water from the sky and given you drink from it, and you are not its retainers.

وَأرسلنا الريحَ لوفحٍ فأنزلنا من السماء ماءً فأسقينكموه وما أنتم له بخزنين

- 23 And indeed, it is We who give life and cause death, and We are the Inheritor.

وإنا لنحن نحي ونميت ونحن الورثون

- 24 And We have already known those who advance among you and those who lag behind.

ولقد علمنا المستقدمين منكم ولقد علمنا المستخرين

- 25 And indeed, your Lord will gather them. Indeed He is Wise, Knowing.

وإن ربك هو يحشرهم إنه حكيم عليم

- 26 And We certainly created man from dried clay of altered dark mud.

ولقد خلقنا الإنسان من صلصل من حمأ مسنون

- 27 And the Jinn We created before from scorching fire.

وألجان خلقناه من قبل من نار السموم

- 28 And when your Lord said to the angels, I am going to create a human from dried clay of altered dark mud.

وإذ قال ربك للملائكة إني خلق بشرا من صلصل من حمأ مسنون

- 29 So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration.

فإذا سويته ونفخت فيه من روحي فقعوا له سجدين

30 So the angels prostrated, all of them together,

فسجد الملائكة كلهم أجمعون

31 except Iblis. He refused to be among those who prostrated.

إلا إبليس أبى أن يكون مع الساجدين

32 He said, O Iblis, what is with you that you are not among those who prostrated?

قال يا إبليس ما لك ألا تكون مع الساجدين

33 He said, I am not one to prostrate to a human whom You created from dried clay of altered dark mud.

قال لم أكن لأسجد لبشر خلقته من صلصل من حمأ مسنون

34 He said, Then get out of here, for indeed you are expelled.

قال فأخرج منها فإنك رجيم

35 And indeed, upon you is the curse until the Day of Judgment.

وإن عليك اللعنة إلى يوم الدين

36 He said, My Lord, then give me respite until the Day they are resurrected.

قال رب فأنظرنى إلى يوم يعثون

37 He said, Then indeed you are of those given respite,

قال فإنك من المنظرين

38 until the Day of the known time.

إلى يوم الوقت المعلوم

- 39 He said, My Lord, because You have put me in error, I will surely make disobedience attractive to them on earth, and I will mislead them all,

قال رب بما أغويتني لأزينن لهم في الأرض ولأغوينهم أجمعين

- 40 except Your chosen servants among them.

إلا عبادك منهم المخلصين

- 41 He said, This is a straight path upon Me.

قال هذا صراط على مستقيم

- 42 Indeed, over My servants you have no authority, except those who follow you of the deviators.

إن عبادي ليس لك عليهم سلطان إلا من أتبعك من الغاوين

- 43 And indeed, Hell is the promised place for them all.

وإن جهنم لموعدهم أجمعين

- 44 It has seven gates; for every gate is of them a portion designated.

لها سبعة أبواب لكل باب منهم جزء مقسوم

- 45 Indeed, the righteous will be within gardens and springs.

إن المتقين في جنت وعيون

- 46 Enter them in peace, secure.

أدخلوها بسلم ءامين

- 47 And We will remove whatever is in their hearts of resentment, so they will be brothers on thrones facing each other.

ونزعنا ما في صدورهم من غل إخوانا على سرر متقابلين

- 48 No fatigue will touch them therein, and they will not be removed from it.

لا يمسهم فيها نصب وما هم منها بمخرجين

- 49 Inform My servants that I am the Forgiving, the Merciful,

نبيّ عبادى أنى أنا الغفور الرحيم

- 50 and that My punishment is the painful punishment.

وأن عذابى هو العذاب الأليم

- 51 And inform them about the guests of Ibrahim,

ونبيّهم عن ضيف إبراهيم

- 52 when they entered upon him and said, Peace. He said, Indeed, we are fearful of you.

إذ دخلوا عليه فقالوا سلما قال إنا منكم وجلون

- 53 They said, Fear not. Indeed, we give you glad tidings of a learned boy.

قالوا لا توجل إنا نبشرك بغلم عليم

- 54 He said, Do you give me glad tidings although old age has come upon me? Then of what do you give glad tidings?

قال أبشرونى على أن مسنى الكبر فبم تبشرون

- 55 They said, We give you glad tidings in truth, so do not be of the despairing.

قالوا بشرنك بالحق فلا تكن من القنطين

- 56 He said, And who despairs of the mercy of his Lord except those astray?

قال ومن يقنط من رحمة ربه إلا الضالون

- 57 He said, Then what is your affair, O messengers?

قال فما خطبكم أيها المرسلون

- 58 They said, Indeed, we have been sent to a people of criminals,

قالوا إنا أرسلنا إلى قوم مجرمين

- 59 except the family of Lut. Indeed, we will save them all,

إلا آل لوط إنا لمنجوهم أجمعين

- 60 except his wife. We have decreed that she is of those who remain behind.

إلا امرأته قدرنا إنها لمن الغابرين

- 61 And when the messengers came to the family of Lut,

فلها جاء آل لوط المرسلون

- 62 he said, Indeed, you are people unknown.

قال إنكم قوم منكرون

- 63 They said, But we have come to you with that about which they were disputing,

قالوا بل جئناك بما كانوا فيه يمترون

- 64 and we have come to you with the truth, and indeed, we are truthful.

وأنتيناك بالحق وإنا لصدقون

- 65 So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded.

فَأَسْرَبَ أَهْلَهُ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبَعَ أَدْبُرَهُمْ وَلَا يَلْتَفَتْ مِنْكُمْ أَحَدٌ وَأَمْضُوا
حَيْثُ تَوَمَّرُونَ

- 66 And We conveyed to him the decree of that matter: that those people would be cut off by early morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ

- 67 And the people of the city came rejoicing.

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ

- 68 He said, Indeed, these are my guests, so do not shame me.

قَالَ إِنْ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ

- 69 And fear Allah and do not disgrace me.

وَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ

- 70 They said, Did we not forbid you from the people?

قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ

- 71 He said, These are my daughters, if you would be doers.

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ

- 72 By your life, indeed they were in their intoxication, wandering blindly.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

- 73 So the shriek seized them at sunrise.

فَأَخَذَتْهُمُ الصُّبْحَةُ مُشْرِقِينَ

- 74 And We made the highest part of it its lowest and rained upon them stones of baked clay.

فجعلنا عليها سافلها وأمطرنا عليهم حجارة من سجيل

- 75 Indeed in that are signs for those who discern.

إن في ذلك لآيات للمتوسمين

- 76 And indeed, it is by an established road.

وإنها لبسبيل مقيم

- 77 Indeed in that is a sign for the believers.

إن في ذلك لآية للمؤمنين

- 78 And the companions of the Thicket were wrongdoers.

وإن كان أصحاب الأيكة لظالمين

- 79 So We took retribution from them, and indeed both are on a clear highway.

فأنتقمنا منهم وإنهما لبإمام مبين

- 80 And certainly the companions of Al-Hijr denied the messengers.

ولقد كذب أصحاب الحجر المرسلين

- 81 And We gave them Our signs, but from them they were turning away.

وءاتينهم ءايتنا فكانوا عنها معرضين

- 82 And they used to carve from the mountains, houses, feeling secure.

وكانوا ينحتون من الجبال بيوتا ءامينين

- 83 But the shriek seized them in the early morning.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ

- 84 So nothing availed them of what they used to earn.

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

- 85 And We did not create the heavens and earth and what is between them except in truth. And indeed, the Hour is coming, so forgive with gracious forgiveness.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ
فَأَصْفَحْ الصَّفْحَ الْجَمِيلَ

- 86 Indeed, your Lord is the Knowing Creator.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ

- 87 And We have certainly given you seven of the often repeated and the Great Quran.

وَلَقَدْ آتَيْنَكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

- 88 Do not extend your eyes toward what We have bestowed on some categories of them, and do not grieve over them, and lower your wing to the believers.

لَا تَمْدَنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ
جَنَاحَكَ لِلْمُؤْمِنِينَ

- 89 And say, Indeed I am the clear warner.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

- 90 Just as We sent down upon the dividers,

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ

91 those who have made the Quran into portions.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

92 So by your Lord, We will surely question them all,

فَوْرَبِّكَ لَنَسْأَلُهُمْ أَجْمَعِينَ

93 about what they used to do.

عَمَّا كَانُوا يَعْمَلُونَ

94 So declare what you are commanded and turn away from the polytheists.

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

95 Indeed, We are sufficient for you against the mockers,

إِنَّا كَفِينُكَ الْمُسْتَهْزِئِينَ

96 who make with Allah another god. They will come to know.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ

97 And We already know that your heart is constrained by what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

98 So glorify with praise of your Lord and be of those who prostrate,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

99 and worship your Lord until the certainty comes to you.

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

النحل

An-Nahl

“The Bee”

128 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 The command of Allah is coming, so do not be impatient for it. Glorified and exalted is He above what they associate.

أتى أمر الله فلا تستعجلوه سبحانه وتعالى عما يشركون

- 2 He sends down the angels with the spirit of His command upon whom He wills of His servants, saying warn that there is no deity except Me, so fear Me.

ينزل الملائكة بالروح من أمره على من يشاء من عباده أن أذروا أنه لا إله إلا أنا فاتقون

- 3 He created the heavens and the earth in truth. Exalted is He above what they associate.

خلق السماوات والأرض بالحق تعالى عما يشركون

- 4 He created man from a sperm-drop, and then he is a clear adversary.

خلق الإنسان من نطفة فإذا هو خصيم مبين

- 5 And the livestock He created for you; in them is warmth and benefits, and from them you eat.

والأنعام خلقها لكم فيها دفء ومنافع ومنها تأكلون

- 6 And for you in them is beauty when you bring them in and when you send them out.

ولكم فيها جمال حين تريحون وحين تسرحون

- 7 And they carry your loads to a land you could not have reached except with great difficulty. Indeed your Lord is Kind, Merciful.

وتحمل أثقالكم إلى بلد لم تكونوا بالغيه إلا بشق الأنفس إن ربكم لرءوف رحيم

- 8 And horses and mules and donkeys for you to ride and as adornment. And He creates what you do not know.

والخيل والبغال والحمير لتركبوها وزينة ويخلق ما لا تعلمون

- 9 And upon Allah is the direction of the path, and among them are those that deviate. And if He willed, He could have guided you all.

وعلى الله قصد السبيل ومنها جائر ولو شاء لهداكم أجمعين

- 10 It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture.

هو الذي أنزل من السماء ماء لكم منه شراب ومنه شجر فيه تسيمون

- 11 He causes to grow for you thereby crops and olives and palm trees and grapevines and of all the fruits. Indeed in that is a sign for a people who reflect.

ينبت لكم به الزرع والزيتون والنخيل والأعناب ومن كل الثمرات إن في ذلك لآية لقوم يتفكرون

- 12 And He has subjected for you the night and the day and the sun and the moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

وسخر لكم الليل والنهار والشمس والقمر والنجوم مسخرات بأمره إن في ذلك لآيات لقوم يعقلون

- 13 And whatever He has created for you in the earth of varying colors. Indeed in that is a sign for a people who remember.

وما ذرأ لكم في الأرض مختلفا ألوانه إن في ذلك لآية لقوم يذكرون

- 14 And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and that you may seek of His bounty, and that you may be grateful.

وهو الذي سخر البحر لتأكلوا منه لحما طريا وتستخرجوا منه حلية تلبسونها وترى الفلك مواخر فيه ولتبتغوا من فضله ولعلكم تشكرون

- 15 And He has cast into the earth firmly set mountains, lest it shift with you, and rivers and roads that you may be guided,

وألقى في الأرض رواسي أن تمتد بكم وأنهارا وسبلا لعلكم تهتدون

- 16 and landmarks. And by the stars they are guided.

وعلامات وبالنجم هم يهتدون

- 17 Then is He who creates like one who does not create? Will you not then be reminded?

أفمن يخلق كمن لا يخلق أفلا تذكرون

- 18 And if you should count the favors of Allah, you could not enumerate them. Indeed Allah is Forgiving, Merciful.

وإن تعدوا نعمة الله لا تحصوها إن الله لغفور رحيم

- 19 And Allah knows what you conceal and what you declare.

والله يعلم ما تسرون وما تعلنون

- 20 And those they invoke other than Allah create nothing, and they themselves are created.

والذين يدعون من دون الله لا يخلقون شيئا وهم يخلقون

- 21 They are dead, not alive, and they do not perceive when they will be resurrected.

أموات غير أحياء وما يشعرون أيان يبعثون

- 22 Your god is one God. But those who do not believe in the Hereafter, their hearts are disapproving, and they are arrogant.

إلهكم إله واحد فالذين لا يؤمنون بالآخرة قلوبهم منكرة وهم مستكبرون

- 23 Without doubt, Allah knows what they conceal and what they declare. Indeed, He does not love the arrogant.

لا جرم أن الله يعلم ما يسرون وما يعلنون إنه لا يحب المستكبرين

- 24 And when it is said to them, what has your Lord sent down? They say, legends of the former peoples.

وإذا قيل لهم ماذا أنزل ربكم قالوا أساطير الأولين

- 25 That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.

ليحملوا أوزارهم كاملة يوم القيامة ومن أوزار الذين يضلونهم بغير علم
ألا ساء ما يزرعون

- 26 Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above, and the punishment came to them from where they did not perceive.

قد مكر الذين من قبلهم فأتى الله بنيانهم من القواعد فخر عليهم السقف
من فوقهم وأتاهم العذاب من حيث لا يشعرون

- 27 Then on the Day of Resurrection He will disgrace them and say, where are My partners for which you used to oppose? Those who were given knowledge will say, indeed disgrace this Day and evil are upon the disbelievers,

ثم يوم القيامة يخزيهم ويقول أين شركائي الذين كنتم تشاقون فيهم قال
الذين أوتوا العلم إن الخزي اليوم والسوء على الكافرين

- 28 those whom the angels take in death while they are wronging themselves, and they will offer submission saying we were not doing any evil. But yes, indeed Allah is Knowing of what you used to do.

الذين تتوفاهم الملائكة ظالمي أنفسهم فألقوا السلم ما كنا نعمل من سوء
بلى إن الله عليم بما كنتم تعملون

- 29 So enter the gates of Hell to abide therein forever, and wretched indeed is the abode of the arrogant.

فادخلوا أبواب جهنم خالدين فيها فلبئس مثوى المتكبرين

- 30 And it is said to those who feared Allah, what has your Lord sent down? They say, good. For those who do good in this world is good, and the home of the Hereafter is better. And excellent indeed is the home of the righteous,

وقيل للذين اتقوا ماذا أنزل ربكم قالوا خيرا للذين أحسنوا في هذه الدنيا
حسنة ودار الآخرة خير ولنعم دار المتقين

- 31 gardens of perpetual residence which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous,

جنات عدن يدخلونها تجري من تحتها الأنهار لهم فيها ما يشاءون كذلك
يجزي الله المتقين

- 32 those whom the angels take in death being good, saying peace be upon you. Enter Paradise for what you used to do.

الذين تتوفاهم الملائكة طيبين يقولون سلام عليكم ادخلوا الجنة بما كنتم
تعملون

- 33 Do they await except that the angels should come to them or the command of your Lord should come? Thus did those before them. And Allah did not wrong them, but they used to wrong themselves.

هل ينظرون إلا أن تأتيهم الملائكة أو يأتي أمر ربك كذلك فعل الذين
من قبلهم وما ظلمهم الله ولكن كانوا أنفُسهم يظلمون

- 34 So the evil of what they did struck them, and they were enveloped by what they used to mock.

فأصابهم سيئات ما عملوا وحق بهم ما كانوا به يستهزئون

- 35 And those who associate others with Allah say, if Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything without His command. Thus did those before them. Then is there upon the messengers except clear notification?

وقال الذين أشركوا لو شاء الله ما عبدنا من دونه من شيء نحن ولا آباؤنا
ولا حرمانا من دونه من شيء كذلك فعل الذين من قبلهم فهل على
الرسول إلا البلاغ المبين

- 36 And We certainly sent into every nation a messenger, saying worship Allah and avoid false gods. And among them were those whom Allah guided, and among them were those upon whom error was deservedly decreed. So travel through the earth and observe how was the end of the deniers.

ولقد بعثنا في كل أمة رسولا أن اعبدوا الله واجتنبوا الطاغوت فمنهم من
هدى الله ومنهم من حقت عليه الضلالة فسيروا في الأرض فانظروا
كيف كان عاقبة المكذبين

- 37 Even if you are eager for their guidance, then indeed Allah does not guide one whom He sends astray, and they will have no helpers.

إن تحرص على هداهم فإن الله لا يهدي من يضل وما لهم من ناصرين

- 38 And they swear by Allah their most solemn oaths that Allah will not resurrect one who dies. But yes, it is a true promise upon Him, but most of the people do not know.

وأقسموا بالله جهد أيمانهم لا يبعث الله من يموت بلى وعدا عليه حقا
ولكن أكثر الناس لا يعلمون

- 39 So that He may make clear to them that over which they differ and so those who disbelieved may know that they were liars.

ليبين لهم الذي يختلفون فيه وليعلم الذين كفروا أنهم كانوا كاذبين

- 40 Indeed Our word to a thing when We intend it is only that We say to it Be, and it is.

إنما قولنا لشيء إذا أردناه أن نقول له كن فيكون

- 41 And those who emigrated for Allah after they had been wronged, We will surely settle them in this world in a good place, but the reward of the Hereafter is greater, if only they could know,

والذين هاجروا في الله من بعد ما ظلموا لنبوتهم في الدنيا حسنة ولأجر الآخرة أكبر لو كانوا يعلمون

- 42 those who were patient and upon their Lord they rely.

الذين صبروا وعلى ربهم يتوكلون

- 43 And We sent not before you except men to whom We revealed, so ask the people of knowledge if you do not know,

وما أرسلنا من قبلك إلا رجالا نوحى إليهم فاسألوا أهل الذكر إن كنتم لا تعلمون

- 44 with clear proofs and the scriptures. And We sent down to you the Reminder that you may make clear to the people what was sent down to them and that they might reflect.

بالبينات والزبر وأنزلنا إليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون

- 45 Then, do those who plan evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come to them from where they do not perceive?

أفأمن الذين مكروا السيئات أن يخسف الله بهم الأرض أو يأتيهم العذاب من حيث لا يشعرون

- 46 Or that He would not seize them in their going about so they could not cause failure?

أو يأخذهم في تقلبهم فما هم بمعجزين

- 47 Or that He would not seize them with a gradual wasting? But indeed, your Lord is Kind, Merciful.

أو يأخذهم على تخوف فإن ربكم لرءوف رحيم

- 48 Have they not observed what Allah has created? Their shadows incline to the right and to the left, prostrating to Allah while they are humble.

أولم يروا إلى ما خلق الله من شيء يتفياً ظلالة عن اليمين والشمال سجدا لله وهم داخرون

- 49 And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels, and they are not arrogant.

ولله يسجد ما في السماوات وما في الأرض من دابة والملائكة وهم لا يستكبرون

- 50 They fear their Lord above them, and they do what they are commanded.

يخافون ربهم من فوقهم ويفعلون ما يؤمرون

- 51 And Allah has said, do not take two gods. He is only one God, so fear only Me.

وقال الله لا تتخذوا إلهين إنما هو إله واحد فإياي فارهبون

- 52 And to Him belongs whatever is in the heavens and the earth, and to Him is the religion always. Then is it other than Allah that you fear?

وله ما في السماوات والأرض وله الدين واصبا أفغير الله تتقون

- 53 And whatever you have of favor, it is from Allah. Then when adversity touches you, to Him you cry for help.

وما بكم من نعمة فمن الله ثم إذا مسكم الضر فإليه تجأرون

- 54 Then when He removes the adversity from you, behold, a party of you associates others with their Lord,

ثم إذا كشف الضر عنكم إذا فريق منكم برههم يشركون

- 55 so that they may deny what We have given them. Then enjoy yourselves, for you will come to know.

ليكفروا بما آتيناهم فتمتعوا فسوف تعلمون

- 56 And they assign to what they do not know a portion of that which We have provided them. By Allah, you will surely be questioned about what you used to invent.

ويجعلون لما لا يعلمون نصيبا مما رزقناهم تالله لتسألن عما كنتم تفترون

- 57 And they attribute to Allah daughters - glorified is He - and for them is what they desire.

ويجعلون لله البنات سبحانه ولهم ما يشتهون

- 58 And when one of them is informed of a female, his face becomes dark, and he suppresses grief.

وإذا بشر أحدهم بالأنثى ظل وجهه مسوداً وهو كظيم

- 59 He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

يتوارى من القوم من سوء ما بشر به أيمسكه على هون أم يدسه في التراب ألا ساء ما يحكمون

- 60 For those who do not believe in the Hereafter is the description of evil, and for Allah is the highest description. And He is the Almighty, the Wise.

للذين لا يؤمنون بالآخرة مثل السوء ولله المثل الأعلى وهو العزيز الحكيم

- 61 And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon it any creature, but He defers them for a specified term. And when their term comes, they will not remain behind an hour, nor will they precede it.

ولو يؤاخذ الله الناس بظلمهم ما ترك عليها من دابة ولكن يؤخرهم إلى أجل مسمى فإذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون

- 62 And they attribute to Allah what they dislike, and their tongues assert the lie that they will have the best. Without doubt, for them is the Fire, and they will be abandoned.

ويجعلون لله ما يكرهون وتصف ألسنتهم الكذب أن لهم الحسنى لا جرم أن لهم النار وأنهم مفرطون

- 63 By Allah, We did certainly send to nations before you, but Shaytan made their deeds attractive to them. And he is their ally today, and they will have a painful punishment.

تالله لقد أرسلنا إلى أمم من قبلك فزين لهم الشيطان أعمالهم فهو وليهم
اليوم ولهم عذاب أليم

- 64 And We have not sent down to you the Book except for you to make clear to them that over which they differed, and as guidance and mercy for a people who believe.

وما أنزلنا عليك الكتاب إلا لتبين لهم الذي اختلفوا فيه وهدى ورحمة
لقوم يؤمنون

- 65 And Allah has sent down rain from the sky and given life thereby to the earth after its death. Indeed in that is a sign for a people who listen.

والله أنزل من السماء ماء فأحيا به الأرض بعد موتها إن في ذلك لآية
لقوم يسمعون

- 66 And indeed, for you in livestock is a lesson. We give you drink from what is in their bellies, between digested food and blood, pure milk, palatable to drinkers.

وإن لكم في الأنعام لعبرة نسقيكم مما في بطونه من بين فرث ودم لبنا
خالصا سائغا للشاربين

- 67 And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

ومن ثمرات النخيل والأعناب تتخذون منه سكرا ورزقا حسنا إن في
ذلك لآية لقوم يعقلون

- 68 And your Lord inspired to the bee, take for yourself among the mountains, houses, and among the trees and in that which they construct.

وأوحى ربك إلى النحل أن اتخذني من الجبال بيوتا ومن الشجر ومما
يعرشون

- 69 Then eat from all the fruits and follow the ways of your Lord laid down for you. There emerges from their bellies a drink varying in colors, in which there is healing for people. Indeed in that is a sign for a people who reflect.

ثم كلي من كل الثمرات فاسلكي سبل ربك ذللا يخرج من بطونها
شراب مختلف ألوانه فيه شفاء للناس إن في ذلك لآية لقوم يتفكرون

- 70 And Allah created you, then He will take you in death. And among you is he who is returned to the most decrepit age so that he will not know, after having had knowledge, a thing. Indeed Allah is Knowing, Capable.

والله خلقكم ثم يتوفاكم ومنكم من يرد إلى أرذل العمر لكي لا يعلم بعد علم
شيئا إن الله عليم قدير

- 71 And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?

والله فضل بعضهم على بعض في الرزق فما الذين فضلوا برادي رزقهم على
ما ملكت أيماهم فهم فيه سواء أفبنعمة الله يجحدون

- 72 And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?

والله جعل لكم من أنفسكم أزواجا وجعل لكم من أزواجكم بنين وحفدة
ورزقكم من الطيبات أفبالباطل يؤمنون وبنعمت الله هم يكفرون

- 73 And they worship besides Allah that which does not possess for them any provision from the heavens and the earth, nor are they able.

ويعبدون من دون الله ما لا يملك لهم رزقا من السماوات والأرض شيئا
ولا يستطيعون

- 74 So do not assert similarities to Allah. Indeed Allah knows and you do not know.

فلا تضربوا لله الأمثال إن الله يعلم وأنتم لا تعلمون

- 75 Allah presents a parable: a slave owned, having no power over anything, and one to whom We have provided from Us good provision, so he spends from it secretly and publicly. Are they equal? Praise be to Allah, but most of them do not know.

ضرب الله مثلا عبدا مملوكا لا يقدر على شيء ومن رزقناه منا رزقا حسنا
فهو ينفق منه سرا وجهرا هل يستون الحمد لله بل أكثرهم لا يعلمون

- 76 And Allah presents a parable of two men, one of them dumb, having no power over anything, and he is a burden on his master. Wherever he directs him, he brings no good. Is he equal to one who commands justice while he is on a straight path?

وضرب الله مثلا رجلين أحدهما أبكم لا يقدر على شيء وهو كل على مولاه أينما يوجهه لا يأت بخير هل يستوي هو ومن يأمر بالعدل وهو على صراط مستقيم

- 77 And to Allah belongs the unseen of the heavens and the earth. And the command of the Hour is not but as a glance of the eye or even nearer. Indeed Allah is over all things capable.

ولله غيب السماوات والأرض وما أمر الساعة إلا كلمح البصر أو هو أقرب إن الله على كل شيء قدير

- 78 And Allah has brought you out from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts that you might be grateful.

والله أخرجكم من بطون أمهاتكم لا تعلمون شيئا وجعل لكم السمع والأبصار والأفئدة لعلكم تشكرون

- 79 Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe.

ألم يروا إلى الطير مسخرات في جو السماء ما يمسكهن إلا الله إن في ذلك لآيات لقوم يؤمنون

- 80 And Allah has made for you from your homes a place of rest and made for you from the hides of livestock tents which you find light on the day of your travel and the day of your encampment; and from their wool, fur and hair is furnishing and enjoyment for a time.

والله جعل لكم من بيوتكم سكنا وجعل لكم من جلود الأنعام بيوتا
تستخفونها يوم ظعنكم ويوم إقامتكم ومن أصوافها وأوبارها وأشعارها أثاثا
ومتاعا إلى حين

- 81 And Allah has made for you from what He has created, shade, and has made for you from the mountains, shelters, and has made for you garments which protect you from the heat and garments which protect you in battle. Thus does He complete His favor upon you that you might submit.

والله جعل لكم مما خلق ظلالا وجعل لكم من الجبال أكنانا وجعل لكم
سراويل تقيكم الحر وسراويل تقيكم بأسكم كذلك يتم نعمته عليكم لعلكم
تسلمون

- 82 But if they turn away, then upon you is only the clear notification.

فإن تولوا فإنما عليك البلاغ المبين

- 83 They recognize the favor of Allah then they deny it. And most of them are disbelievers.

يعرفون نعمت الله ثم ينكرونها وأكثرهم الكافرون

- 84 And on the Day when We will resurrect from every nation a witness, then it will not be permitted for those who disbelieved, nor will they be asked to make amends.

ويوم نبعث من كل أمة شهيدا ثم لا يؤذن للذين كفروا ولا هم يستعتبون

- 85 And when those who wronged see the punishment, it will not be lightened for them, nor will they be given respite.

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يَخْفَفُ عَنْهُمْ وَلَا هُمْ يَنْظُرُونَ

- 86 And when those who associated others with Allah see their partners, they will say, Our Lord, these are our partners whom we used to invoke besides You. But they will throw back at them the statement, indeed you are liars.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

- 87 And they will offer to Allah that Day submission, and lost from them is what they used to invent.

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلْمَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

- 88 Those who disbelieved and averted from the way of Allah, We will increase them in punishment over punishment for what corruption they were causing.

الَّذِينَ كَفَرُوا وَصَدُوا عَنْ سَبِيلِ اللَّهِ زَدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ

- 89 And on the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you as witness over these. And We have sent down to you the Book as clarification for all things and as guidance and mercy and glad tidings for the Muslims.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَيَّ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ

- 90 Indeed Allah commands justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that you may be reminded.

إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء
والمنكر والبغى يعظكم لعلكم تذكرون

- 91 And fulfill the covenant of Allah when you have taken it and do not break oaths after their confirmation while you have made Allah over you a witness. Indeed Allah knows what you do.

وأوفوا بعهد الله إذا عاهدتم ولا تنقضوا الأيمان بعد توكيدها وقد جعلتم
الله عليكم كفيلاً إن الله يعلم ما تفعلون

- 92 And do not be like she who untwisted her spun thread after it was strong, by taking your oaths as deceit between you because one community is more plentiful than another. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.

ولا تكونوا كالتي نقضت غزلها من بعد قوة أنكاثا تتخذون أيمانكم دخلاً
بينكم أن تكون أمة هي أربى من أمة إنما يبلوكم الله به وليبين لكم يوم
القيامة ما كنتم فيه تختلفون

- 93 And if Allah had willed, He could have made you one nation, but He leads astray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.

ولو شاء الله لجعلكم أمة واحدة ولكن يضل من يشاء ويهدي من يشاء
ولتسألن عما كنتم تعملون

- 94 And do not take your oaths as deceit between you, lest a foot slip after it was firm, and you would taste evil because you averted from the way of Allah, and you would have a great punishment.

ولا تتخذوا أيمانكم دخلاً بينكم فتزل قدم بعد ثبوتها وتذوقوا سوء بما صدقتم عن سبيل الله ولكم عذاب عظيم

- 95 And do not exchange the covenant of Allah for a small price. Indeed what is with Allah is best for you, if only you could know.

ولا تشتروا بعهد الله ثمناً قليلاً إنما عند الله هو خير لكم إن كنتم تعلمون

- 96 What is with you will end, but what is with Allah is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.

ما عندكم ينفد وما عند الله باق ولنجزين الذين صبروا أجرهم بأحسن ما كانوا يعملون

- 97 Whoever does righteousness, whether male or female, while being a believer, We will surely cause them to live a good life, and We will surely give them their reward according to the best of what they used to do.

من عمل صالحاً من ذكر أو أنثى وهو مؤمن فلنجزيه حياة طيبة ولنجزينهم أجرهم بأحسن ما كانوا يعملون

- 98 So when you recite the Quran, seek refuge in Allah from Shaytan, the expelled.

فإذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم

- 99 Indeed, he does not have authority over those who believe and rely upon their Lord.

إنه ليس له سلطان على الذين آمنوا وعلى ربهم يتوكلون

- 100 His authority is only over those who take him as ally and those who through him associate others with Allah.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

- 101 And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, you are but an inventor. But most of them do not know.

وَإِذَا بَدَلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يَنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

- 102 Say, the Holy Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and glad tidings for the Muslims.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

- 103 And We certainly know that they say, it is only a human being who teaches him. The tongue of the one they refer to is foreign, and this is a clear Arabic tongue.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

- 104 Indeed, those who do not believe in the signs of Allah, Allah will not guide them, and for them is a painful punishment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ

- 105 They only invent falsehood who do not believe in the signs of Allah, and those are the liars.

إِنَّمَا يَفْتَرِي الْكُذِّبُ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

- 106 Whoever disbelieves in Allah after his belief, except one who is forced while his heart is secure in faith, but those who open their hearts to disbelief, upon them is wrath from Allah, and for them is a great punishment,

من كفر بالله من بعد إيمانه إلا من أكره وقلبه مطمئن بالإيمان ولكن من شرح بالكفر صدرا فعليهم غضب من الله ولهم عذاب عظيم

- 107 that is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.

ذلك بأنهم استحبوا الحياة الدنيا على الآخرة وأن الله لا يهدي القوم الكافرين

- 108 Those are the ones over whose hearts and hearing and vision Allah has sealed, and those are the heedless.

أولئك الذين طبع الله على قلوبهم وسمعهم وأبصارهم وأولئك هم الغافلون

- 109 Without doubt, in the Hereafter they will be the losers.

لا جرم أنهم في الآخرة هم الخاسرون

- 110 Then indeed your Lord, to those who emigrated after they had been put to trial then strove and were patient, indeed your Lord after that is Forgiving, Merciful.

ثم إن ربك للذين هاجروا من بعد ما فتنوا ثم جاهدوا وصبروا إن ربك من بعدها لغفور رحيم

- 111 On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

يوم تأتي كل نفس تجادل عن نفسها وتوفى كل نفس ما عملت وهم لا يظلمون

- 112 And Allah presents a parable: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.

وضرب الله مثلا قرية كانت آمنة مطمئنة يأتيها رزقها رغدا من كل مكان فكفرت بأنعم الله فأذاقها الله لباس الجوع والخوف بما كانوا يصنعون

- 113 And there had certainly come to them a messenger from among themselves, but they denied him, so the punishment overtook them while they were wrongdoers.

ولقد جاءهم رسول منهم فكذبوه فأخذهم العذاب وهم ظالمون

- 114 So eat of what Allah has provided for you, lawful and good, and be grateful for the favor of Allah, if it is Him you worship.

فكلوا مما رزقكم الله حلالا طيبا واشكروا نعمت الله إن كنتم إياه تعبدون

- 115 He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced by necessity, neither desiring nor transgressing, then indeed Allah is Forgiving, Merciful.

إنما حرم عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به فمن اضطر غير باغ ولا عاد فإن الله غفور رحيم

- 116 And do not say about what your tongues assert of lies, this is lawful and this is unlawful, to invent falsehood about Allah. Indeed those who invent falsehood about Allah will not succeed.

ولا تقولوا لما تصف ألسنتكم الكذب هذا حلال وهذا حرام لتفتروا على الله الكذب إن الذين يفترون على الله الكذب لا يفلحون

- 117 A brief enjoyment, and they will have a painful punishment.

متاع قليل ولهم عذاب أليم

- 118 And to those who are Jews We prohibited what We have related to you before. And We did not wrong them, but they used to wrong themselves.

وعلى الذين هادوا حرمنا ما قصصنا عليك من قبل وما ظلمناهم ولكن كانوا أنفسهم يظلمون

- 119 Then indeed your Lord, to those who did evil in ignorance and then repented after that and corrected themselves, indeed your Lord after that is Forgiving, Merciful.

ثم إن ربك للذين عملوا السوء بجهالة ثم تابوا من بعد ذلك وأصلحوا إن ربك من بعدها لغفور رحيم

- 120 Indeed Ibrahim was a nation, devoutly obedient to Allah, inclining toward truth, and he was not of the polytheists.

إن إبراهيم كان أمة قانتا لله حنيفا ولم يك من المشركين

- 121 Grateful for His blessings. He chose him and guided him to a straight path.

شاكرا لأنعمه اجتباه وهداه إلى صراط مستقيم

- 122 And We gave him good in this world, and indeed in the Hereafter he will be among the righteous.

وآتينا في الدنيا حسنة وإنه في الآخرة لمن الصالحين

- 123 Then We revealed to you to follow the religion of Ibrahim, inclining toward truth, and he was not of the polytheists.

ثم أوحينا إليك أن اتبع ملة إبراهيم حنيفا وما كان من المشركين

- 124 The Sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

إنما جعل السبت على الذين اختلفوا فيه وإن ربك ليحكم بينهم يوم القيامة فيما كانوا فيه يختلفون

- 125 Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided.

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن إن ربك هو أعلم بمن ضل عن سبيله وهو أعلم بالمهتدين

- 126 M And if you punish, then punish with an equivalent of that with which you were harmed. But if you are patient, it is better for the patient.

وإن عاقبتم فعاقبوا بمثل ما عوقبتم به ولئن صبرتم لهو خير للصابرين

- 127 M And be patient, and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire.

واصبر وما صبرك إلا بالله ولا تحزن عليهم ولا تك في ضيق مما يمكرون

- 128 M Indeed Allah is with those who have taqwa and those who are doers of good.

...
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

الإسراء

Al-Isra

“The Night Journey”

111 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Glorified is He who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him of Our signs. Indeed He is the Hearing, the Seeing.

سبحان الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله لنريه من آياتنا إنه هو السميع البصير

- 2 And We gave Musa the Scripture and made it a guidance for the Children of Israel, saying take no protector other than Me,

وآتينا موسى الكتاب وجعلناه هدى لبني إسرائيل ألا تتخذوا من دوني وكيلا

- 3 O descendants of those We carried with Nuh. Indeed, he was a grateful servant.

ذرية من حملنا مع نوح إنه كان عبدا شكورا

- 4 And We decreed for the Children of Israel in the Scripture that you will surely cause corruption on the earth twice, and you will surely reach great haughtiness.

وقضينا إلى بني إسرائيل في الكتاب لتفسدن في الأرض مرتين ولتعلن
علوا كبيرا

- 5 So when the first of the two promises came, We sent against you servants of Ours of great military might, and they probed through the homes, and it was a promise fulfilled.

فإذا جاء وعد أولاهما بعثنا عليكم عبادا لنا أولي بأس شديد فجاسوا خلال
الديار وكان وعدا مفعولا

- 6 Then We gave back to you a return against them, and We reinforced you with wealth and sons and made you more numerous in manpower.

ثم رددنا لكم الكرة عليهم وأمددناكم بأموال وبنين وجعلناكم أكثر نفيرا

- 7 If you do good, you do good for yourselves; and if you do evil, it is for them. So when the second promise came, to sadden your faces and to enter the mosque as they entered it the first time, and to destroy what they had taken with total destruction.

إن أحسنتم أحسنتم لأنفسكم وإن أسأتم فلها فإذا جاء وعد الآخرة
ليسوءوا وجوهكم وليدخلوا المسجد كما دخلوه أول مرة وليتبروا ما علوا
تتبيرا

- 8 Perhaps your Lord will have mercy upon you. But if you return, We will return. And We have made Hell for the disbelievers a prison.

عسى ربكم أن يرحمكم وإن عدتم عدنا وجعلنا جهنم للكافرين حصيرا

- 9 Indeed, this Quran guides to that which is most upright and gives glad tidings to the believers who do righteous deeds that they will have a great reward,

إن هذا القرآن يهدي للتي هي أقوم ويبشر المؤمنين الذين يعملون الصالحات
أن لهم أجرا كبيرا

- 10 and that those who do not believe in the Hereafter, We have prepared for them a painful punishment.

وأن الذين لا يؤمنون بالآخرة أعتدنا لهم عذابا أليما

- 11 And man supplicates for evil as he supplicates for good, and man is ever hasty.

ويدع الإنسان بالشئ الدناءة وبالخير وكان الإنسان عجولا

- 12 And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account. And everything We have set out in detail.

وجعلنا الليل والنهار آيتين فمحونا آية الليل وجعلنا آية النهار مبصرة لتبتغوا
فضلا من ربكم ولتعلموا عدد السنين والحساب وكل شيء فصلناه تفصيلا

- 13 And every person's fate We have attached to his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

وكل إنسان ألقناه في عنقه ونخرج له يوم القيامة كتابا يلقاه
منشورا

- 14 Read your record. Sufficient is yourself against you this Day as accountant.

اقرأ كتابك كفى بنفسك اليوم عليك حسيبا

- 15 Whoever is guided is only guided for his own soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

من اهتدى فإنما يهتدي لنفسه ومن ضل فإنما يضل عليها ولا تزر وازرة
وزر أخرى وما كنا معذبين حتى نبعث رسولا

- 16 And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with total destruction.

وإذا أردنا أن نهلك قرية أمرنا مترفيها ففسقوا فيها فحق عليها القول
فدمرناها تدميرا

- 17 And how many have We destroyed of the generations after Nuh. And sufficient is your Lord concerning the sins of His servants, as Acquainted and Seeing.

وكم أهلكنا من القرون من بعد نوح وكفى بربك بذنوب عباده خبيرا
بصيرا

- 18 Whoever desires the immediate, We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will enter dispraised and banished.

من كان يريد العاجلة عجلنا له فيها ما نشاء لمن نريد ثم جعلنا له جهنم
يصلها مذموما مدحورا

- 19 And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer, those are the ones whose effort is appreciated.

ومن أراد الآخرة وسعى لها سعيها وهو مؤمن فأولئك كان سعيهم
مشكورا

- 20 To each We extend, to these and to those, from the gift of your Lord. And never has the gift of your Lord been restricted.

كلا نمد هؤلاء وهؤلاء من عطاء ربك وما كان عطاء ربك محظورا

- 21 Look how We have favored some of them over others. But the Hereafter is greater in degrees and greater in distinction.

انظر كيف فضلنا بعضهم على بعض وللآخرة اكبر درجات واكبر تفضيلا

- 22 Do not make with Allah another deity, or you will sit blamed and forsaken.

لا تجعل مع الله إلها آخر فتتعد مذموما مخذولا

- 23 And your Lord has decreed that you worship none but Him and that you be good to parents. Whether one or both of them reach old age with you, do not say to them uff and do not repel them, but speak to them a noble word.

وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحسانا إما يبلغن عندك الكبر أحدهما أو كلاهما فلا تقل لهما أف ولا تنهرهما وقل لهما قولا كريما

- 24 And lower to them the wing of humility out of mercy and say, my Lord, have mercy upon them as they brought me up when I was small.

واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني صغيرا

- 25 Your Lord is most knowing of what is within yourselves. If you should be righteous, then indeed He is ever, to those who often return to Him, Forgiving.

ربكم أعلم بما في نفوسكم إن تكونوا صالحين فإنه كان للأوابين غفورا

- 26 And give the relative his right, and the needy, and the traveler, and do not spend wastefully.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا

- 27 Indeed the wasteful are brothers of the devils, and ever has Shaytan been to his Lord ungrateful.

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

- 28 And if you must turn away from them seeking mercy from your Lord which you expect, then speak to them a gentle word.

وَإِنَّمَا تَعْرَضُونَ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

- 29 And do not make your hand chained to your neck or extend it completely, lest you sit blamed and insolvent.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا

مُحْسَرًا

- 30 Indeed your Lord extends provision for whom He wills and restricts it. Indeed He is ever, concerning His servants, Acquainted and Seeing.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

- 31 And do not kill your children for fear of poverty. We provide for them and for you. Indeed their killing is a great sin.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِن قَتَلْتُمْ لَهُمْ

خَطِيئَةً كَبِيرًا

- 32 And do not approach unlawful sexual intercourse. Indeed, it is an immorality and an evil way.

وَلَا تَقْرَبُوا الزَّوْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

- 33 And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly, We have given his heir authority, but let him not exceed limits in killing. Indeed he has been supported.

ولا تقتلوا النفس التي حرم الله إلا بالحق ومن قتل مظلوما فقد جعلنا لوليه سلطانا فلا يسرف في القتل إنه كان منصورا

- 34 And do not approach the property of the orphan except in the way that is best until he reaches maturity. And fulfill the covenant; indeed the covenant will be questioned about.

ولا تقربوا مال اليتيم إلا بالتي هي أحسن حتى يبلغ أشده وأوفوا بالعهد إن العهد كان مسئولا

- 35 And give full measure when you measure, and weigh with an even balance. That is the best and best in outcome.

وأوفوا الكيل إذا كتم وزنوا بالقسطاس المستقيم ذلك خير وأحسن تأويلا

- 36 And do not pursue that of which you have no knowledge. Indeed the hearing, the sight, and the heart - about all those one will be questioned.

ولا تقف ما ليس لك به علم إن السمع والبصر والفؤاد كل أولئك كان عنه مسئولا

- 37 And do not walk upon the earth arrogantly. Indeed you will never tear the earth apart, and you will never reach the mountains in height.

ولا تمش في الأرض مرحا إنك لن تحرق الأرض ولن تبلغ الجبال طولا

- 38 All that, the evil of it is with your Lord hateful.

كل ذلك كان سيئه عند ربك مكروها

- 39 That is from what your Lord has revealed to you of wisdom. And do not make with Allah another deity, lest you be thrown into Hell blamed and banished.

ذلك مما أوحى إليك ربك من الحكمة ولا تجعل مع الله إلها آخر فتلقى في
جهنم ملوما مدحورا

- 40 Then has your Lord chosen you for sons and taken from the angels daughters? Indeed, you say a grave saying.

أفأصفاكم ربكم بالبنين واتخذ من الملائكة إناثا إنكم لتقولون قولا عظيما

- 41 And We have certainly diversified in this Quran that they may be reminded, but it does not increase them except in aversion.

ولقد صرفنا في هذا القرآن ليدكروا وما يزيدهم إلا نفورا

- 42 Say, if there had been with Him other gods as they say, then they would have sought to the Owner of the Throne a way.

قل لو كان معه آلهة كما يقولون إذا لابتغوا إلى ذي العرش سبيلا

- 43 Glorified is He and exalted above what they say by great exaltation.

سبحانه وتعالى عما يقولون علوا كبيرا

- 44 The seven heavens and the earth and whatever is in them glorify Him. And there is not a thing except that it glorifies His praise, but you do not understand their glorification. Indeed He is ever Forbearing, Forgiving.

تسبح له السماوات السبع والأرض ومن فيهن وإن من شيء إلا يسبح
بحمده ولكن لا تفقهون تسبيحهم إنه كان حليما غفورا

- 45 And when you recite the Quran, We put between you and those who do not believe in the Hereafter a hidden barrier.

وإذا قرأت القرآن جعلنا بينك وبين الذين لا يؤمنون بالآخرة حجابا مستورا

- 46 And We have placed over their hearts coverings, lest they understand it, and in their ears heaviness. And when you mention your Lord alone in the Quran, they turn back in aversion.

وجعلنا على قلوبهم أكنة أن يفقهوه وفي آذانهم وقرا وإذا ذكرت ربك في القرآن وحده ولوا على أدبارهم نفورا

- 47 We are most knowing of how they listen to it when they listen to you and when they are in private conversation, when the wrongdoers say, you follow not but a man affected by magic.

نحن أعلم بما يستمعون به إذ يستمعون إليك وإذ هم نجوى إذ يقول الظالمون إن تتبعون إلا رجلا مسحورا

- 48 Look how they strike for you comparisons, but they have strayed, so they cannot find a way.

انظر كيف ضربوا لك الأمثال فضلوا فلا يستطيعون سبيلا

- 49 And they say, when we are bones and crumbled particles, will we really be resurrected as a new creation?

وقالوا إذا كنا عظاما ورفاتا إنا لمبعوثون خلقا جديدا

- 50 Say, be you stones or iron,

قل كونوا حجارة أو حديدا

- 51 or a creation of that which is great within your breasts. And they will say, who will bring us back? Say, He who created you the first time. Then they will nod their heads toward you and say, when is that? Say, perhaps it will be soon.

أو خلقا مما يكبر في صدوركم فسيقولون من يعيدنا قل الذي فطركم أول مرة فسينغضون إليك رؤوسهم ويقولون متى هو قل عسى أن يكون قريبا

- 52 On the Day He will call you and you will respond with His praise, and you will think that you remained but a little.

يوم يدعوكم فتستجيبون بحمده وتظنون إن لبثتم إلا قليلا

- 53 And tell My servants to say that which is best. Indeed Shaytan induces dissension among them. Indeed Shaytan is to mankind a clear enemy.

وقل لعبادي يقولوا التي هي أحسن إن الشيطان ينزغ بينهم إن الشيطان كان للإنسان عدوا مبينا

- 54 Your Lord is most knowing of you. If He wills, He will have mercy upon you, or if He wills, He will punish you. And We have not sent you as a guardian over them.

ربكم أعلم بكم إن يشأ يرحمكم أو إن يشأ يعذبكم وما أرسلناك عليهم وكيلًا

- 55 And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others, and to Dawud We gave the Zabur.

وربك أعلم بمن في السماوات والأرض ولقد فضلنا بعض النبيين على بعض وآتينا داوود زبورًا

- 56 Say, invoke those you have claimed besides Him, for they do not possess the ability to remove adversity from you or to transfer it.

قل ادعوا الذين زعمتم من دونه فلا يملكون كشف الضر عنكم ولا تحويلا

- 57 Those whom they invoke seek means of access to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed the punishment of your Lord is ever feared.

أولئك الذين يدعون يبتغون إلى ربهم الوسيلة أيهم أقرب ويرجون رحمته
ويخافون عذابه إن عذاب ربك كان محذورا

- 58 And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That is inscribed in the Book.

وإن من قرية إلا نحن مهلكوها قبل يوم القيامة أو معذبوها عذابا شديدا
كان ذلك في الكتاب مسطورا

- 59 And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

وما منعنا أن نرسل بالآيات إلا أن كذب بها الأولون وآتينا ثمود الناقة
مبصرة فظلموا بها وما نرسل بالآيات إلا تخويفا

- 60 And when We told you, indeed your Lord has encompassed the people. And We did not make the vision which We showed you except as a trial for the people, as was the accursed tree in the Quran. And We threaten them, but it increases them not except in great transgression.

وإذ قلنا لك إن ربك أحاط بالناس وما جعلنا الرؤيا التي أريناك إلا فتنة
للناس والشجرة الملعونة في القرآن ونخوفهم فما يزيدهم إلا طغيانا كبيرا

- 61 And when We said to the angels, prostrate to Adam, and they prostrated except for Iblis. He said, should I prostrate to one You created from clay?

وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس قال أأُتجد لمن خلقت طينا

- 62 He said, do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.

قال أرأيتك هذا الذي كرمت علي لئن أخرتن إلى يوم القيامة لأحتنكن ذريته إلا قليلا

- 63 He said, go, and whoever of them follows you, indeed Hell will be the recompense of you, an ample recompense.

قال اذهب فمن تبعك منهم فإن جهنم جزاؤكم جزاء موفورا

- 64 And incite whoever you can among them with your voice, and assault them with your horses and foot soldiers, and become a partner in their wealth and their children, and promise them. But Shaytan does not promise them except delusion.

واستفزز من استطعت منهم بصوتك وأجلب عليهم بخيلك ورجلك وشاركهم في الأموال والأولاد وعدهم وما يعدهم الشيطان إلا غرورا

- 65 Indeed, over My servants you have no authority. And sufficient is your Lord as guardian.

إن عبادي ليس لك عليهم سلطان وكفى بربك وكيفا

- 66 It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed He is to you ever Merciful.

ربكم الذي يزجي لكم الفلك في البحر لتبتغوا من فضله إنه كان بكم رحيفا

- 67 And when adversity touches you at sea, lost are all those you invoke except for Him. But when He delivers you to the land, you turn away. And ever is man ungrateful.

وإذا مسكم الضر في البحر ضل من تدعون إلا إياه فلما نجاكم إلى البر
أعرضتم وكان الإنسان كفوراً

- 68 Then do you feel secure that He will not cause a portion of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves a protector.

أفأمنتم أن يخسف بكم جانب البر أو يرسل عليكم حاصباً ثم لا تجدوا لكم
وكيلاً

- 69 Or do you feel secure that He will not send you back into it another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us a pursuer.

أم أمنتم أن يعيدكم فيه تارة أخرى فيرسل عليكم قاصفاً من الريح فيغرقكم
بما كفرتم ثم لا تجدوا لكم علينا به تبيعا

- 70 And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created with definite preference.

ولقد كرّمنا بني آدم وحملناهم في البر والبحر ورزقناهم من الطيبات
وفضّلناهم على كثير ممن خلقنا تفضيلاً

- 71 On the Day when We will call every people with their record. Then whoever is given his record in his right hand, those will read their records, and they will not be wronged even by a thread.

يوم ندعو كل أناس بإمامهم فمن أوتي كتابه بيمينه فأولئك يقرءون
كتابهم ولا يظلمون فتيلا

- 72 And whoever is blind in this life will be blind in the Hereafter and more astray in way.

ومن كان في هذه أعمى فهو في الآخرة أعمى وأضل سبيلا

- 73 And indeed, they were about to tempt you away from that which We revealed to you in order to make you invent about Us something else, and then they would have taken you as a friend.

وإن كادوا ليفتنونك عن الذي أوحينا إليك لتفتري علينا غيره وإذا
لا تأخذوك خليلا

- 74 And if We had not strengthened you, you would have almost inclined to them a little.

ولولا أن ثبتناك لقد كدت تركن إليهم شيئا قليلا

- 75 Then We would have made you taste double in life and double after death. Then you would not find for yourself against Us a helper.

إذا لأذقناك ضعف الحياة وضعف الممات ثم لا تجد لك علينا نصيرا

- 76 And indeed, they were about to drive you from the land to evict you therefrom. And then they would not have remained after you except for a little.

وإن كادوا ليستفزونك من الأرض ليخرجوك منها وإذا لا يلبثون خلافك
إلا قليلا

- 77 That is Our established way with those We had sent before you of Our messengers, and you will not find in Our way any alteration.

سنة من قد أرسلنا قبلك من رسلنا ولا تجد لسننتنا تحويلا

- 78 Establish prayer at the decline of the sun until the darkness of the night and the Quran at dawn. Indeed the Quran at dawn is ever witnessed.

أقم الصلاة لدلوك الشمس إلى غسق الليل وقرآن الفجر إن قرآن الفجر كان مشهودا

- 79 And from the night, pray with it as additional worship for you; it is expected that your Lord will resurrect you to a praised station.

ومن الليل فتعبد به نافلة لك عسى أن يبعثك ربك مقاما محمودا

- 80 And say, my Lord, cause me to enter a sound entrance and to exit a sound exit, and grant me from Yourself a supporting authority.

وقل رب أدخلني مدخل صدق وأخرجني مخرج صدق واجعل لي من لدنك سلطانا نصيرا

- 81 And say, truth has come and falsehood has vanished. Indeed falsehood is bound to vanish.

وقل جاء الحق وزهق الباطل إن الباطل كان زهوقا

- 82 And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

وننزل من القرآن ما هو شفاء ورحمة للمؤمنين ولا يزيد الظالمين إلا خسارا

- 83 And when We bestow favor upon man, he turns away and distances himself. And when evil touches him, he is in despair.

وإذا أنعمنا على الإنسان أعرض ونأى بجانبه وإذا مسه الشر كان يئوسا

- 84 Say, each works according to his manner, but your Lord is most knowing of who is best guided in way.

قل كل يعمل على شاكلته فربكم أعلم بمن هو أهدى سبيلا

- 85 And they ask you about the soul. Say, the soul is of the affair of my Lord. And you have not been given of knowledge except a little.

ويسألونك عن الروح قل الروح من أمر ربي وما أوتيتم من العلم إلا قليلا

- 86 And if We willed, We could surely take away what We revealed to you. Then you would not find for yourself concerning it an advocate against Us,

ولئن شئنا لنذهبن بالذي أوحينا إليك ثم لا تجد لك به علينا وكيلا

- 87 except mercy from your Lord. Indeed His favor upon you is great.

إلا رحمة من ربك إن فضله كان عليك كبيرا

- 88 Say, if mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they were to each other assistants.

قل لئن اجتمعت الإنس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيراً

- 89 And We have certainly diversified for the people in this Quran from every kind of example, but most of the people refused except disbelief.

ولقد صرفنا للناس في هذا القرآن من كل مثل فأبى أكثر الناس إلا كفورا

- 90 And they say, we will not believe you until you break open for us from the ground a spring,

وقالوا لن نؤمن لك حتى تفجر لنا من الأرض ينبوعا

- 91 or you have a garden of palm trees and grapes and make rivers gush forth within them abundantly,

أو تكون لك جنة من نخيل وعنب فتفجر الأنهار خلالها تَفجيرا

- 92 or you make the sky fall upon us in fragments as you have claimed, or you bring Allah and the angels before us,

أو تسقط السماء كما زعمت علينا كسفا أو تأتي بالله والملائكة قبيلا

- 93 or you have a house of gold, or you ascend into the sky. And we will not believe in your ascension until you bring down to us a book we can read. Say, glorified is my Lord! Am I anything but a human messenger?

أو يكون لك بيت من زخرف أو ترقى في السماء ولن نؤمن لرقيك حتى تنزل علينا كتابا نقرؤه قل سبحان ربي هل كنت إلا بشرا رسولا

- 94 And what prevented the people from believing when guidance came to them except that they said, has Allah sent a human messenger?

وما منع الناس أن يؤمنوا إذ جاءهم الهدى إلا أن قالوا أبعث الله بشرا رسولا

- 95 Say, if there were upon the earth angels walking securely, We would have sent down to them from the sky an angel as a messenger.

قل لو كان في الأرض ملائكة يمشون مطمئنين لنزلنا عليهم من السماء ملكا رسولا

- 96 Say, sufficient is Allah as witness between me and you. Indeed He is ever, concerning His servants, Acquainted and Seeing.

قل كفى بالله شهيدا بيني وبينكم إنه كان بعباده خبيرا بصيرا

- 97 And whoever Allah guides, he is the rightly guided; and whoever He sends astray, you will never find for them protectors besides Him. And We will gather them on the Day of Resurrection on their faces, blind and dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire.

ومن يهد الله فهو المهتد ومن يضلل فلن تجد لهم أولياء من دونه
ونحشرهم يوم القيامة على وجوههم عميا وبكما وصما مأواهم جهنم كلما
خبت زنادهم سعيرا

- 98 That is their recompense because they disbelieved in Our signs and said, when we are bones and crumbled particles, will we really be resurrected as a new creation?

ذلك جزاؤهم بأنهم كفروا بآياتنا وقالوا إذا كنا عظاما ورفاتا إنا لمبعوثون
خلقا جديدا

- 99 Do they not see that Allah, who created the heavens and earth, is able to create the likes of them? And He has made for them an appointed term about which there is no doubt. But the wrongdoers refuse except disbelief.

أولم يروا أن الله الذي خلق السماوات والأرض قادر على أن يخلق مثلهم
وجعل لهم أجلا لا ريب فيه فأبى الظالمون إلا كفورا

- 100 Say, if you possessed the treasures of the mercy of my Lord, then you would withhold out of fear of spending. And ever has man been stingy.

قل لو أتم تملكون خزائن رحمة ربي إذا لأمسكنم خشية الإنفاق وكان
الإنسان قتورا

- 101 And We had certainly given Musa nine evident signs, so ask the Children of Israel when he came to them and Pharaoh said to him, indeed I think you, O Musa, are affected by magic.

ولقد آتينا موسى تسع آيات بينات فاسأل بني إسرائيل إذ جاءهم فقال له
فرعون إني لأظنك يا موسى مسحورا

- 102 He said, you have already known that none has sent down these except the Lord of the heavens and the earth as evidence, and indeed I think you, O Pharaoh, are destroyed.

قال لقد علمت ما أنزل هؤلاء إلا رب السماوات والأرض بصائر وإني
لأظنك يا فرعون مثبورا

- 103 So he intended to drive them from the land, but We drowned him and those with him all together.

فأراد أن يستفزه من الأرض فأغرقناه ومن معه جميعا

- 104 And We said after him to the Children of Israel, dwell in the land, and when there comes the promise of the Hereafter, We will bring you forth in a mixed multitude.

وقلنا من بعده لبني إسرائيل اسكنوا الأرض فإذا جاء وعد الآخرة جئنا
بكم لفيها

- 105 And with the truth We have sent it down, and with the truth it has descended. And We have not sent you except as a bringer of good tidings and a warner.

وبالحق أنزلناه وبالحق نزل وما أرسلناك إلا مبشرا ونذيرا

- 106 And a Quran which We have separated into portions in order for you to recite it to the people over a prolonged period. And We have sent it down progressively.

وقرآنا فرقناه لتقرأه على الناس على مكث ونزلناه تنزيلا

- 107 Say, believe in it or do not believe. Indeed those who were given knowledge before it, when it is recited to them, they fall upon their faces in prostration.

قل آمنوا به أو لا تؤمنوا إن الذين أوتوا العلم من قبله إذا يتلى عليهم
يجرون للأذقان سجدا

- 108 And they say, glorified is our Lord. Indeed the promise of our Lord has been fulfilled.

ويقولون سبحان ربنا إن كان وعد ربنا لمفعولا

- 109 And they fall upon their faces weeping, and it increases them in humility.

ويجرون للأذقان يبكون ويزيدهم خشوعا

- 110 Say, call upon Allah or call upon the Most Merciful. Whichever you call, to Him belong the best names. And do not recite your prayer too loudly or too quietly but seek between that a way.

قل ادعوا الله أو ادعوا الرحمن أيا ما تدعوا فله الأسماء الحسنى ولا تجهر
بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلا

- 111 And say, praise be to Allah who has not taken a son and has had no partner in dominion and has no need for a protector out of weakness. And glorify Him with great glorification.

وقل الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في الملك ولم يكن له
ولي من الذل وكبره تكبيرا

الكهف

Al-Kahf
"The Cave"

110 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Praise be to Allah who has sent down upon His servant the Book and has not made therein any crookedness,

الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجا

- 2 upright, to warn of severe punishment from Him and to give glad tidings to the believers who do righteous deeds that they will have a good reward,

قيما لينذر بأسا شديدا من لدنه ويبشر المؤمنين الذين يعملون الصالحات أن لهم أجرا حسنا

- 3 in which they will remain forever,

ماكثين فيه أبدا

- 4 and to warn those who say Allah has taken a son.

وينذر الذين قالوا اتخذ الله ولدا

- 5 They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

ما لهم به من علم ولا لآبائهم كبرت كلمة تخرج من أفواههم إن يقولون
إلا كذبا

- 6 Then perhaps you would kill yourself through grief over them if they do not believe in this narration, out of sorrow.

فلعلك باخع نفسك على آثارهم إن لم يؤمنوا بهذا الحديث أسفا

- 7 Indeed We have made what is on the earth adornment for it that We may test them as to which of them is best in deed.

إنا جعلنا ما على الأرض زينة لها لنبلوهم أيهم أحسن عملا

- 8 And indeed We will make what is on it barren ground.

وإنا لجاعلون ما عليها صعيدا جرزا

- 9 Or have you thought that the companions of the Cave and the Inscription were a wonder among Our signs?

أم حسبت أن أصحاب الكهف والرقيم كانوا من آياتنا عجبا

- 10 When the youths retreated to the cave and said, our Lord, grant us from Yourself mercy and provide for us from our affair right guidance.

إذ أوى الفتية إلى الكهف فقالوا ربنا آتنا من لدنك رحمة وهبنا لنا من
أمرنا رشدا

- 11 So We cast upon their ears in the cave for a number of years.

فضربنا على آذانهم في الكهف سنين عددا

- 12 Then We awakened them that We might show which of the two factions was most precise in calculating what extent they had remained in time.

ثم بعثناهم لنعلم أي الحزبين أحصى لما لبثوا أمدا

- 13 We relate to you their story in truth. Indeed they were youths who believed in their Lord, and We increased them in guidance.

نحن نقص عليك نبأهم بالحق إنهم فتية آمنوا بربهم وزدناهم هدى

- 14 And We bound upon their hearts when they stood up and said, our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken then an excessive transgression.

وربطنا على قلوبهم إذ قاموا فقالوا ربنا رب السماوات والأرض لن ندعو من دونه إلها لقد قلنا إذا شططا

- 15 These, our people, have taken besides Him deities. Why do they not bring for them a clear authority? And who is more unjust than one who invents a lie about Allah?

هؤلاء قومنا اتخذوا من دونه آلهة لولا يأتون عليهم بسلطان بين فمن أظلم ممن افترى على الله كذبا

- 16 And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility.

وإذ اعتزلتموهم وما يعبدون إلا الله فأووا إلى الكهف ينشر لكم ربكم من رحمته ويهيئ لكم من أمركم مرفقا

- 17 And you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were in an open space thereof. That is from the signs of Allah. He whom Allah guides is the rightly guided, but he whom He sends astray, never will you find for him a protecting guide.

وترى الشمس إذا طلعت تزاور عن كهفهم ذات اليمين وإذا غربت تقرضهم ذات الشمال وهم في فجوة منه ذلك من آيات الله من يهد الله فهو المهتد ومن يضلل فلن تجد له وليا مرشدا

- 18 And you would think them awake while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.

وتحسبهم أيقاظا وهم رقود ونقلبهم ذات اليمين وذات الشمال وكلبهم باسط ذراعيه بالوصيد لو اطلعت عليهم لوليت منهم فرارا ولملئت منهم رعبا

- 19 And similarly, We awakened them that they might question one another. A speaker among them said, how long have you remained? They said, we have remained a day or part of a day. They said, your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which food is purest and bring you provision from it, and let him be cautious. And let no one be aware of you.

وكذلك بعثناهم ليتساءلوا بينهم قال قائل منهم كم لبثتم قالوا لبثنا يوما أو بعض يوم قالوا ربكم أعلم بما لبثتم فابعثوا أحداكم بورقكم هذه إلى المدينة فلينظر أيها أزكى طعاما فليأتكم برزق منه وليتلطف ولا يشعرن بكم أحدا

- 20 Indeed if they come to know of you, they will stone you or return you to their religion, and never would you succeed then, ever.

إنهم إن يظهروا عليكم يرجوكم أو يعيدوكم في ملتهم ولن تفلحوا إذا أبدا

- 21 And similarly We made their affair known to the people that they might know that the promise of Allah is truth and that the Hour, there is no doubt about it. When they disputed among themselves about their affair and said, construct over them a structure. Their Lord is most knowing about them. Those who prevailed in their affair said, we will surely take over them a place of worship.

وكذلك أعرنا عليهم ليعلموا أن وعد الله حق وأن الساعة لا ريب فيها إذ يتنازعون بينهم أمرهم فقالوا ابنوا عليهم بنيانا ربهم أعلم بهم قال الذين غلبوا على أمرهم لنتخذن عليهم مسجدا

- 22 They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog, guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, my Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among them from anyone.

سيقولون ثلاثة رابعهم كلبهم ويقولون خمسة سادسهم كلبهم رجما بالغيب ويقولون سبعة وثامنهم كلبهم قل ربي أعلم بعدتهم ما يعلمهم إلا قليل فلا تمار فيهم إلا مرآة ظاهرا ولا تستفت فيهم منهم أحدا

- 23 And never say of anything, indeed I will do that tomorrow,

ولا تقولن لشيء إني فاعل ذلك غدا

- 24 except by adding, if Allah wills. And remember your Lord when you forget and say, perhaps my Lord will guide me to what is nearer than this to right conduct.

إلا أن يشاء الله واذكر ربك إذا نسيت وقل عسى أن يهدين ربي لأقرب
من هذا رشداً

- 25 And they remained in their cave for three hundred years and exceeded by nine.

ولبثوا في كهفهم ثلاث مائة سنين وازدادوا تسعا

- 26 Say, Allah is most knowing of how long they remained. To Him belongs the unseen of the heavens and the earth. How perfectly He sees and hears! They have no protector besides Him, and He shares not His legislation with anyone.

قل الله أعلم بما لبثوا له غيب السماوات والأرض أبصر به وأسمع ما لهم
من دونه من ولي ولا يشرك في حكمه أحداً

- 27 And recite what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find besides Him a refuge.

واتل ما أوحى إليك من كتاب ربك لا مبدل لكلماته ولن تجد من دونه
ملتجداً

- 28 And keep yourself patient with those who call upon their Lord in the morning and the evening, seeking His face. And let not your eyes pass beyond them, desiring the adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever neglected.

واصبر نفسك مع الذين يدعون ربهم بالغداة والعشي يريدون وجهه ولا تعد عيناك عنهم تريد زينة الحياة الدنيا ولا تطع من أغفلنا قلبه عن ذكرنا واتبع هواه وكان أمره فرطا

- 29 And say, the truth is from your Lord, so whoever wills, let him believe, and whoever wills, let him disbelieve. Indeed We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil which scalds the faces. Wretched is the drink, and evil is the resting place.

وقل الحق من ربكم فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا للظالمين نارا أحاط بهم سرادقها وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب وساءت مرتفقا

- 30 Indeed those who believe and do righteous deeds, indeed We will not allow to be lost the reward of any who did well in deeds.

إن الذين آمنوا وعملوا الصالحات إنا لا نضيع أجر من أحسن عملا

- 31 Those will have gardens of perpetual residence beneath which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

أولئك لهم جنات عدن تجري من تحتهم الأنهار يحلون فيها من أساور من ذهب ويلبسون ثيابا خضرا من سندس وإستبرق متكئين فيها على الأرائك نعم الثواب وحسنت مرتفقا

- 32 And present to them a parable of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them fields of crops.

واضرب لهم مثلا رجلين جعلنا لأحدهما جنتين من أعناب وحففناهما
بنخل وجعلنا بينهما زراعا

- 33 Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.

كلتا الجنتين آتت أكلها ولم تظلم منه شيئا وفجرنا خلالهما نهرا

- 34 And he had fruit, so he said to his companion while conversing with him, I am greater than you in wealth and mightier in manpower.

وكان له ثمر فقال لصاحبه وهو يحاوره أنا أكثر منك مالا وأعز نفرا

- 35 And he entered his garden while he was unjust to himself. He said, I do not think that this will ever perish,

ودخل جنته وهو ظالم لنفسه قال ما أظن أن تبيد هذه أبدا

- 36 and I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return.

وما أظن الساعة قائمة ولئن رددت إلى ربي لأجدن خيرا منها منقلبا

- 37 His companion said to him while conversing with him, have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you as a man?

قال له صاحبه وهو يحاوره أكفرت بالذي خلقك من تراب ثم من نطفة
ثم سواك رجلا

- 38 But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.

لكننا هو الله ربي ولا أشرك بربي أحدا

- 39 And why did you, when you entered your garden, not say what Allah willed, there is no power except through Allah? If you see me less than you in wealth and children,

ولولا إذ دخلت جنتك قلت ما شاء الله لا قوة إلا بالله إن ترن أنا أقل منك مالا وولدا

- 40 then perhaps my Lord will give me better than your garden and will send upon it a calamity from the sky, and it will become a smooth dusty ground,

فعسى ربي أن يؤتيني خيرا من جنتك ويرسل عليها حسبانا من السماء فتصبح صعيدا زلقا

- 41 or its water will become sunken, and you will never be able to seek it.

أو يصبح ماؤها غورا فلن تستطيع له طلبا

- 42 And his fruits were encompassed by ruin, so he began turning his hands about over what he had spent on it while it had collapsed upon its trellises, and he said, Oh I wish I had not associated with my Lord anyone.

وأحيط بثمره فأصبح يقلب كفيه على ما أنفق فيها وهي خاوية على عروشها ويقول يا ليتني لم أشرك بربي أحدا

- 43 And there was for him no company to aid him other than Allah, nor could he defend himself.

ولم تكن له فئة ينصرونه من دون الله وما كان منتصرا

- 44 There the authority belongs to Allah, the True. He is best in reward and best in outcome.

هنالك الولاية لله الحق هو خير ثوابا وخير عقبا

- 45 And present to them the parable of the worldly life: it is like rain which We send down from the sky, and the vegetation of the earth mingles with it and then becomes dry remnants scattered by the winds. And Allah is capable over all things.

واضرب لهم مثل الحياة الدنيا كماء أنزلناه من السماء فاختلط به نبات الأرض فأصبح هشيما تذروه الرياح وكان الله على كل شيء مقدرًا

- 46 Wealth and children are the adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for hope.

المال والبنون زينة الحياة الدنيا والباقيات الصالحات خير عند ربك ثوابا وخير أملا

- 47 And on the Day We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone.

ويوم نسير الجبال وترى الأرض بارزة وحشرناهم فلم نغادر منهم أحدا

- 48 And they will be presented before your Lord in rows, and He will say, you have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment.

وعرضوا على ربك صفا لقد جئتمونا كما خلقناكم أول مرة بل زعمتم أن نجعل لكم موعدا

- 49 And the record will be placed, and you will see the criminals fearful of what is therein, and they will say, woe to us! What is this book that leaves nothing small or great except that it has counted it? And they will find what they did present before them. And your Lord does injustice to no one.

ووضع الكتاب فترى المجرمين مشفقين مما فيه ويقولون يا ويلتنا مال هذا الكتاب لا يغادر صغيرة ولا كبيرة إلا أحصاها ووجدوا ما عملوا حاضرا ولا يظلم ربك أحدا

- 50 And when We said to the angels, prostrate to Adam, and they prostrated except for Iblis. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس كان من الجن ففسق عن أمر ربه أفتتخذونه وذريته أولياء من دوني وهم لكم عدو بئس للظالمين بدلا

- 51 I did not make them witness the creation of the heavens and the earth or the creation of themselves, and I would not have taken the misguiders as assistants.

ما أشهدتهم خلق السماوات والأرض ولا خلق أنفسهم وما كنت متخذ المضلين عضدا

- 52 And on the Day He will say, call My partners whom you claimed, and they will invoke them, but they will not respond to them. And We will put between them a barrier of destruction.

ويوم يقول نادوا شركائي الذين زعمتم فدعوهم فلم يستجيبوا لهم وجعلنا بينهم موقفا

- 53 And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere.

ورأى المجرمون النار فظنوا أنهم مواقعوها ولم يجدوا عنها مصرفا

- 54 And We have certainly diversified in this Quran for the people from every kind of example. But man has ever been most of anything, argumentative.

ولقد صرفنا في هذا القرآن للناس من كل مثل وكان الإنسان أكثر شيء جدلا

- 55 And nothing prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there must come to them the precedent of the former peoples or that the punishment should come before them directly.

وما منع الناس أن يؤمنوا إذ جاءهم الهدى ويستغفروا ربهم إلا أن تأتيهم سنة الأولين أو يأتيهم العذاب قبلا

- 56 And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by falsehood to defeat thereby the truth, and they take My signs and that of which they are warned in ridicule.

وما نرسل المرسلين إلا مبشرين ومنذرين ويجادل الذين كفروا بالباطل ليدحضوا به الحق واتخذوا آياتي وما أنذروا هزوا

- 57 And who is more unjust than one who is reminded of the signs of his Lord but turns away from them and forgets what his hands have put forth? Indeed We have placed over their hearts coverings lest they understand it, and in their ears heaviness. And if you invite them to guidance, they will never be guided then ever.

ومن أظلم ممن ذكر بآيات ربه فأعرض عنها ونسي ما قدمت يداه إنا جعلنا على قلوبهم أكنة أن يفقهوه وفي آذانهم وقرا وإن تدعهم إلى الهدى فلن يهتدوا إذا أبدا

- 58 And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. But for them is an appointment from which they will never find an escape.

وربك الغفور ذو الرحمة لو يؤاخذهم بما كسبوا لعجل لهم العذاب بل لهم موعد لن يجدوا من دونه موثلاً

- 59 And those cities, We destroyed them when they wronged, and We made for their destruction an appointed time.

وتلك القرى أهلكناهم لما ظلموا وجعلنا لمهلكهم موعداً

- 60 And when Musa said to his boy, I will not cease until I reach the junction of the two seas or continue for a long period.

وإذ قال موسى لفتاه لا أبرح حتى أبلغ مجمع البحرين أو أمضي حقبا

- 61 But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.

فلما بلغا مجمع بينهما نسيا حوتهما فاتخذ سبيله في البحر سراباً

- 62 So when they had passed beyond it, he said to his boy, bring us our morning meal. We have certainly suffered in this journey of ours fatigue.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

- 63 He said, did you see when we retired to the rock? Indeed I forgot the fish. And none made me forget it except Shaytan, that I should mention it. And it took its course into the sea amazingly.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْفِشَ وَمَا أُنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا

- 64 He said, that is what we were seeking. So they returned, following their footprints.

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا

- 65 And they found a servant from among Our servants to whom We had given mercy from Us and had taught him from Us a knowledge.

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

- 66 Musa said to him, may I follow you on the condition that you teach me from what you have been taught of sound judgment?

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رِشْدًا

- 67 He said, indeed with me you will never be able to have patience.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

- 68 And how can you have patience for what you do not encompass in knowledge?

وَكَيفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خَيْرًا

- 69 He said, you will find me, if Allah wills, patient, and I will not disobey you in any order.

قال ستجدني إن شاء الله صابرا ولا أعصي لك أمرا

- 70 He said, then if you follow me, do not ask me about anything until I mention it to you.

قال فإن اتبعني فلا تسألني عن شيء حتى أحدث لك منه ذكرا

- 71 So they set out, until when they had embarked on the ship, he tore it open. He said, have you torn it open to drown its people? You have certainly done a grave thing.

فانطلقا حتى إذا ركبا في السفينة خرقها قال أخرجتها لتغرق أهلها لقد جئت شيئا إمرا

- 72 He said, did I not say that with me you would never be able to have patience?

قال ألم أقل إنك لن تستطيع معي صبرا

- 73 He said, do not blame me for what I forgot and do not cover me in my affair with difficulty.

قال لا تؤاخذني بما نسيت ولا ترهقني من أمري عسرا

- 74 So they set out, until when they met a boy, he killed him. He said, have you killed a pure soul for other than having killed a soul? You have certainly done a deplorable thing.

فانطلقا حتى إذا لقيا غلاما فقتله قال أقتلت نفسا زكية بغير نفس لقد جئت شيئا نكرا

- 75 He said, did I not tell you that with me you would never be able to have patience?

قال ألم أقل لك إنك لن تستطيع معي صبرا

- 76 He said, if I should ask you about anything after this, then do not keep me as a companion. You have received from me an excuse.

قال إن سألتك عن شيء بعدها فلا تصاحبني قد بلغت من لدني عذرا

- 77 So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he restored it. He said, if you wished, you could have taken for it a payment.

فانطلقا حتى إذا أتيا أهل قرية استطعما أهلها فأبوا أن يضيفوهما فوجدا فيها جدارا يريد أن ينقض فأقامه قال لو شئت لاتخذت عليه أجرا

- 78 He said, this is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.

قال هذا فراق بيني وبينك سأنبئك بتأويل ما لم تستطع عليه صبرا

- 79 As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every ship by force.

أما السفينة فكانت لمساكين يعملون في البحر فأردت أن أعيبها وكان وراءهم ملك يأخذ كل سفينة غصبا

- 80 And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

وأما الغلام فكان أبواه مؤمنين فخشينا أن يرهقهما طغيانا وكفرا

- 81 So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

فأردنا أن يبدلهم ربهما خيرا منه زكاة وأقرب رحما

- 82 And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach their maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.

وأما الجدار فكان لغلامين يتيمين في المدينة وكان تحته كنز لهما وكان أبوهما صالحا فأراد ربك أن يبلغا أشدهما ويستخرجا كنزهما رحمة من ربك وما فعلته عن أمري ذلك تأويل ما لم تسطع عليه صبيرا

- 83 And they ask you about Dhul-Qarnayn. Say, I will recite to you about him a report.

ويسألونك عن ذي القرنين قل سأتلو عليكم منه ذكرا

- 84 Indeed We established him upon the earth, and We gave him to everything a way.

إنا مكنا له في الأرض وآتيناه من كل شيء سببا

- 85 So he followed a way,

فأتبع سببا

- 86 until when he reached the setting of the sun, he found it setting in a murky spring, and he found near it a people. We said, O Dhul-Qarnayn, either you punish or else adopt among them goodness.

حتى إذا بلغ مغرب الشمس وجدها تغرب في عين حمئة ووجد عندها قوما قلنا يا ذا القرنين إما أن تعذب وإما أن تتخذ فيهم حسنا

- 87 He said, as for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.

قال أما من ظلم فسوف نعذبه ثم يرد إلى ربه فيعذبه عذابا نكرا

- 88 But as for one who believes and does righteousness, he will have a reward of the best, and we will speak to him from our command with ease.

وأما من آمن وعمل صالحا فله جزاء الحسنى وسنقول له من أمرنا يسرا

- 89 Then he followed a way,

ثم أتبع سببا

- 90 until when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield.

حتى إذا بلغ مطلع الشمس وجدها تطلع على قوم لم نجعل لهم من دونها سترا

- 91 Thus. And We had encompassed what was with him in knowledge.

كذلك وقد أحطنا بما لديه خبرا

- 92 Then he followed a way,

ثم أتبع سببا

- 93 until when he reached between two mountains, he found beside them a people who could hardly understand speech.

حتى إذا بلغ بين السدين وجد من دونهما قوما لا يكادون يفقهون قولا

- 94 They said, O Dhul-Qarnayn, indeed Yajuj and Majuj are corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?

قالوا يا ذا القرنين إن يأجوج ومأجوج مفسدون في الأرض فهل نجعل لك خرجا على أن تجعل بيننا وبينهم سدا

- 95 He said, what my Lord has established me in is better, but assist me with strength. I will make between you and them a dam.

قال ما مكنتي فيه ربي خيرا فأعينوني بقوة أجعل بينكم وبينهم ردما

- 96 Bring me blocks of iron. Until when he had leveled them between the two mountain walls, he said, blow. Until when he had made it like fire, he said, bring me molten copper to pour over it.

آتوني زبر الحديد حتى إذا ساوى بين الصدفين قال انفخوا حتى إذا جعله نارا قال آتوني أفرغ عليه قطرا

- 97 So they could not scale it, nor could they bore through it.

فما استطاعوا أن يظهروه وما استطاعوا له نقبا

- 98 He said, this is a mercy from my Lord. But when the promise of my Lord comes, He will make it level. And the promise of my Lord is ever true.

قال هذا رحمة من ربي فإذا جاء وعد ربي جعله دكاء وكان وعد ربي حقا

- 99 And We will leave some of them that Day surging over others, and the Horn will be blown, and We will assemble them all together.

وتركنا بعضهم يومئذ يموج في بعض ونفخ في الصور فجمعناهم جمعا

- 100 And We will present Hell that Day to the disbelievers on display,

وعرضنا جهنم يومئذ للكافرين عرضا

- 101 those whose eyes had been within a cover from My remembrance and they were not able to hear.

الذين كانت أعينهم في غطاء عن ذكري وكانوا لا يستطيعون سمعا

- 102 Then do those who disbelieve think that they can take My servants as allies instead of Me? Indeed We have prepared Hell for the disbelievers as a lodging.

أفحسب الذين كفروا أن يتخذوا عبادي من دوني أولياء إنا أعتدنا جهنم
للكافرين نزلا

- 103 Say, shall we inform you of the greatest losers as to their deeds?

قل هل ننبئكم بالأخسرين أعمالا

- 104 Those whose effort is lost in worldly life while they think that they are doing well in work.

الذين ضل سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا

- 105 Those are the ones who disbelieve in the signs of their Lord and in the meeting with Him, so their deeds have become worthless, and We will not assign to them on the Day of Resurrection any weight.

أولئك الذين كفروا بآيات ربهم ولقائه فحبطت أعمالهم فلا نقيم لهم يوم
القيامة وزنا

- 106 That is their recompense, Hell, for what they denied and because they took My signs and My messengers in ridicule.

ذلك جزاؤهم جهنم بما كفروا واتخذوا آياتي ورسلي هزوا

- 107 Indeed those who believe and do righteous deeds, they will have the Gardens of Paradise as a lodging,

إن الذين آمنوا وعملوا الصالحات كانت لهم جنات الفردوس نزلاً

- 108 wherein they abide eternally. They will not desire from it any transfer.

خالدين فيها لا يبغيون عنها حولا

- 109 Say, if the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.

قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل أن تنفذ كلمات ربي
ولو جئنا بمثله مددا

- 110 Say, I am only a man like you, to whom it has been revealed that your god is one God. So whoever hopes for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone.

قل إنما أنا بشر مثلكم يوحى إلي أنما إلهكم إله واحد فمن كان يرجو لقاء ربه
فليعمل عملاً صالحاً ولا يشرك بعبادة ربه أحداً

مريم
Maryam
"Mary"
97 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Kaf Ha Ya Ain Sad.

كهيحص ذكر رحمت ربك عبده زكريا

2 A mention of the mercy of your Lord to His servant Zakariyya,

إذ نادى ربه نداء خفيا

3 when he called to his Lord a private call.

قال رب إني وهن العظم مني واشتعل الرأس شيئا ولم أكن بدعائك رب شقيا

4 He said, my Lord, indeed my bones have weakened and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.

وإني خفت الموالي من ورائي وكانت امرأتي عاقرا فهب لي من لدنك وليا

5 And indeed I fear the successors after me, and my wife has been barren, so give me from Yourself an heir,

يرثني ويرث من آل يعقوب واجعله رب رضيا

- 6 who will inherit me and inherit from the family of Yaqub. And make him, my Lord, pleasing.

يا زكريا إنا نبشرك بغلام اسمه يحيى لم نجعل له من قبل سميا

- 7 O Zakariyya, indeed We give you glad tidings of a boy whose name will be Yahya. We have not assigned to any before him that name.

قال رب أنى يكون لي غلام وكانت امرأتي عاقرا وقد بلغت من الكبر عتيا

- 8 He said, my Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?

قال كذلك قال ربك هو علي هين وقد خلقتك من قبل ولم تك شيئا

- 9 He said, thus it will be; your Lord says, it is easy for Me, for I created you before, while you were nothing.

قال رب اجعل لي آية قال آيتك ألا تكلم الناس ثلاث ليال سويا

- 10 He said, my Lord, make for me a sign. He said, your sign is that you will not speak to the people for three nights, being sound.

نفرج على قومه من المحراب فأوحى إليهم أن سبحوا بكرة وعشيا

- 11 So he came out to his people from the prayer chamber and signaled to them to glorify Allah in the morning and afternoon.

يا يحيى خذ الكتاب بقوة وآتيناه الحكم صبيا

- 12 O Yahya, take the Scripture with determination. And We gave him judgment while yet a boy,

وحنانا من لدنا وزكاة وكان تقيا

- 13 and affection from Us and purity, and he was fearing of Allah,

وبرا بوالديه ولم يكن جبارا عصيا

- 14 and dutiful to his parents, and he was not a disobedient tyrant.

وسلام عليه يوم ولد ويوم يموت ويوم يبعث حيا

- 15 And peace be upon him the day he was born and the day he dies and the day he is raised alive.

واذكر في الكتاب مريم إذ انتبذت من أهلها مكانا شرقيا

- 16 And mention in the Book, Maryam, when she withdrew from her family to a place toward the east.

فاتخذت من دونهم حجابا فأرسلنا إليها روحنا فتمثل لها بشرا سويا

- 17 And she took, in seclusion from them, a screen. Then We sent to her Our spirit, and he represented himself to her as a well-proportioned man.

قالت إني أعوذ بالرحمن منك إن كنت تقيا

- 18 She said, indeed I seek refuge in the Most Merciful from you, if you should be fearing of Allah.

قال إنما أنا رسول ربك لأهب لك غلاما زكيا

- 19 He said, I am only the messenger of your Lord to give you a pure boy.

قالت أنى يكون لي غلام ولم يمسسني بشر ولم أك بغيا

- 20 She said, how can I have a boy while no man has touched me and I have not been unchaste?

قال كذلك قال ربك هو علي هين ولنجعله آية للناس ورحمة منا وكان أمرا مقضيا

- 21 He said, thus it will be; your Lord says, it is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter already decreed.

فحملته فانتبذت به مكانا قصيا

- 22 So she conceived him, and she withdrew with him to a remote place.

فأجاءها المخاض إلى جذع النخلة قالت يا ليتني مت قبل هذا وكنت نسيا منسيا

- 23 And the pains of childbirth drove her to the trunk of a palm tree. She said, Oh I wish I had died before this and was in oblivion, forgotten.

فناداها من تحتها ألا تحزني قد جعل ربك تحتك سريا

- 24 But he called her from below her, do not grieve; your Lord has provided beneath you a stream.

وهزي إليك بجذع النخلة تساقط عليك رطبا جنيا

- 25 And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

فكلي واشربي وقري عينا فإما ترين من البشر أحدا فقولي إني نذرت للرحمن صوما فلن أكلم اليوم إنسيا

- 26 So eat and drink and be contented. And if you see from among humanity anyone, say, indeed I have vowed to the Most Merciful abstention, so I will not speak today to any man.

فأتت به قومها تحمله قالوا يا مریم لقد جئت شيئا فريا

- 27 Then she brought him to her people, carrying him. They said, O Maryam, you have certainly done a thing unprecedented.

يا أخت هارون ما كان أبوك امرأ سوء وما كانت أمك بغيا

- 28 O sister of Harun, your father was not a man of evil, nor was your mother unchaste.

فأشارت إليه قالوا كيف نكلم من كان في المهد صبيا

- 29 So she pointed to him. They said, how can we speak to one who is in the cradle a child?

قال إني عبد الله آتاني الكتاب وجعلني نبيا

- 30 He said, indeed I am the servant of Allah. He has given me the Scripture and made me a prophet.

وجعلني مباركا أين ما كنت وأوصاني بالصلاة والزكاة ما دمت حيا

- 31 And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive,

وبرا بوالدتي ولم يجعلني جبارا شقيا

- 32 and dutiful to my mother, and He has not made me a wretched tyrant.

والسلام علي يوم ولدت ويوم أموت ويوم أبعث حيا

- 33 And peace is upon me the day I was born and the day I will die and the day I am raised alive.

ذلك عيسى ابن مريم قول الحق الذي فيه يمترون

- 34 That is Isa, the son of Maryam, the word of truth about which they are in dispute.

ما كان لله أن يتخذ من ولد سبحانه إذا قضى أمرا فإنما يقول له كن فيكون

- 35 It is not for Allah to take a son; glorified is He! When He decrees an affair, He only says to it Be, and it is.

وإن الله ربي وربكم فاعبدوه هذا صراط مستقيم

- 36 And indeed Allah is my Lord and your Lord, so worship Him. That is a straight path.

فاختلف الأحزاب من بينهم فويل للذين كفروا من مشهد يوم عظيم

- 37 Then the factions differed among themselves, so woe to those who disbelieved from the scene of a tremendous Day.

أسمع بهم وأبصر يوم يأتوننا لكن الظالمون اليوم في ضلال مبين

- 38 How clearly they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.

وأنذرهم يوم الحسرة إذ قضي الأمر وهم في غفلة وهم لا يؤمنون

- 39 And warn them of the Day of Regret, when the matter will be concluded. And they are in heedlessness, and they do not believe.

إنا نحن نرث الأرض ومن عليها وإلينا يرجعون

- 40 Indeed it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

وإذ ذكر في الكتاب إبراهيم إنه كان صديقا نبيا

- 41 And mention in the Book, Ibrahim. Indeed he was a man of truth, a prophet.

إذ قال لأبيه يا أبت لم تعبد ما لا يسمع ولا يبصر ولا يغني عنك شيئا

- 42 When he said to his father, O my father, why do you worship that which does not hear and does not see and will not benefit you at all?

يا أبت إني قد جاءني من العلم ما لم يأتك فاتبعني أهدك صراطا سويا

- 43 O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

يا أبت لا تعبد الشيطان إن الشيطان كان للرحمن عصيا

- 44 O my father, do not worship Shaytan. Indeed Shaytan has ever been to the Most Merciful disobedient.

يا أبت إني أخاف أن يمسك عذاب من الرحمن فتكون للشيطان وليا

- 45 O my father, indeed I fear that there will touch you a punishment from the Most Merciful, so you would be to Shaytan a companion.

قال أراغب أنت عن آلهتي يا إبراهيم لئن لم تنته لأرجمنك واهجرني مليا

- 46 He said, have you no desire for my gods, O Ibrahim? If you do not desist, I will surely stone you, so avoid me a prolonged time.

قال سلام عليك سأستغفر لك ربي إنه كان بي حفيا

- 47 He said, peace be upon you. I will ask forgiveness for you of my Lord. Indeed He is to me ever gracious.

وأعترلكم وما تدعون من دون الله وأدعو ربي عسى ألا أكون بدعاء ربي شقيا

- 48 And I will leave you and those you invoke other than Allah and will invoke my Lord. Perhaps I will not be in invocation to my Lord unhappy.

فلما اعتزلهم وما يعبدون من دون الله وهبنا له إسحاق ويعقوب وكلا جعلنا نبيا

- 49 So when he had left them and those they worshipped other than Allah, We gave him Ishaq and Yaqub, and each We made a prophet.

ووهبنا لهم من رحمتنا وجعلنا لهم لسان صدق عليا

- 50 And We gave them of Our mercy, and We made for them a reputation of high honor.

واذكر في الكتاب موسى إنه كان مخلصا وكان رسولا نبيا

- 51 And mention in the Book, Musa. Indeed he was chosen, and he was a messenger and a prophet.

ونادينه من جانب الطور الأيمن وقربناه نجيا

- 52 And We called him from the right side of the mount, and We brought him near, confiding.

ووهبنا له من رحمتنا أخاه هارون نبيا

- 53 And We gave him out of Our mercy his brother Harun as a prophet.

واذكر في الكتاب إسماعيل إنه كان صادقا الوعد وكان رسولا نبيا

- 54 And mention in the Book, Ismail. Indeed he was true to his promise, and he was a messenger and a prophet.

وكان يأمر أهله بالصلاة والزكاة وكان عند ربه مرضيا

- 55 And he used to enjoin on his people prayer and zakah and was to his Lord pleasing.

واذكر في الكتاب إدريس إنه كان صديقا نبيا

- 56 And mention in the Book, Idris. Indeed he was a man of truth and a prophet.

ورفعناه مكانا عليا

57 And We raised him to a high station.

أولئك الذين أنعم الله عليهم من النبيين من ذرية آدم ومن حملنا مع نوح
ومن ذرية إبراهيم وإسرائيل ومن هدينا واجتبتنا إذا تتلى عليهم آيات
الرحمن خروا سجدا وبكيا

58 Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried with Nuh, and of the descendants of Ibrahim and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

نخلف من بعدهم خلف أضاعوا الصلاة واتبعوا الشهوات فسوف يلقون
غيا

59 But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil,

إلا من تاب وآمن وعمل صالحا فأولئك يَدْخُلُونَ الْجَنَّةَ وَلَا يَظْهَرُونَ فِيهَا شَيْئًا

60 except those who repent, believe, and do righteousness; those will enter Paradise and will not be wronged at all,

جَنَاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا

61 Gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed His promise has ever been fulfilled.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًا

62 They will not hear therein any ill speech, only greetings of peace. And they will have their provision therein morning and evening.

تلك الجنة التي نورث من عبادنا من كان تقيا

- 63 That is Paradise which We give as inheritance to those of Our servants who were fearing of Allah.

وما تنزل إلا بأمر ربك له ما بين أيدينا وما خلفنا وما بين ذلك وما
كان ربك نسيا

- 64 And we descend not except by the command of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful,

رب السماوات والأرض وما بينهما فاعبده واصطبر لعبادته هل تعلم له
سميا

- 65 Lord of the heavens and the earth and whatever is between them, so worship Him and have patience for His worship. Do you know of any similarity to Him?

ويقول الإنسان إذا ما مت لسوف أخرج حيا

- 66 And man says, when I have died, am I going to be brought forth alive?

أولا يذكر الإنسان أنا خلقناه من قبل ولم يك شيئا

- 67 Does man not remember that We created him before while he was nothing?

فوربك لنحشرنهم والشياطين ثم لنحضرنهم حول جهنم جثيا

- 68 So by your Lord, We will surely gather them and the devils, then We will bring them to be present around Hell upon their knees.

ثم لنزغن من كل شعبة أيهم أشد على الرحمن عتيا

- 69 Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

ثم لنحن أعلم بالذين هم أولى بها صليا

70 Then We are most knowing of those most worthy of burning therein.

وإن منكم إلا واردها كان على ربك حتما مقضيا

71 And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

ثم نجى الذين اتقوا ونذر الظالمين فيها جثيا

72 Then We will save those who feared Allah and leave the wrongdoers within it on their knees.

وإذا تتلى عليهم آياتنا بينات قال الذين كفروا للذين آمنوا أي الفريقين خير مقاما وأحسن نديا

73 And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, which of the two groups is better in position and best in assembly?

وكم أهلكنا قبلهم من قرن هم أحسن أثاثا ورثيا

74 And how many a generation have We destroyed before them who were better in possessions and appearance?

قل من كان في الضلالة فليمدد له الرحمن مدا حتى إذا رأوا ما يوعدون إما العذاب وإما الساعة فسيعلمون من هو شر مكانا وأضعف جندا

75 Say, whoever is in misguidance, let the Most Merciful extend for him an extension until, when they see what they were promised, whether it be punishment or the Hour, they will come to know who is worse in position and weaker in soldiers.

ويزيد الله الذين اهتدوا هدى والباقيات الصالحات خير عند ربك ثوابا وخير مردا

- 76 And Allah increases those who were guided in guidance. And the enduring good deeds are better to your Lord for reward and better for recourse.

أفأريت الذي كفر بآياتنا وقال لأوتين مالا وولدا

- 77 Then have you seen he who disbelieved in Our signs and said, I will surely be given wealth and children?

أطلع الغيب أم اتخذ عند الرحمن عهدا

- 78 Has he looked into the unseen, or has he taken from the Most Merciful a promise?

كلا سنكتب ما يقول ونمد له من العذاب مدا

- 79 No! We will record what he says and extend for him from the punishment extensively.

ونرثه ما يقول ويأتينا فردا

- 80 And We will inherit from him what he mentions, and he will come to Us alone.

واتخذوا من دون الله آلهة ليكونوا لهم عزا

- 81 And they have taken besides Allah other gods that they would be for them a source of honor.

كلا سيكفرون بعبادتهم ويكونون عليهم ضدا

- 82 No! They will deny their worship of them and will be against them opponents.

ألم تر أننا أرسلنا الشياطين على الكافرين تؤزهم أزا

- 83 Do you not see that We have sent the devils upon the disbelievers, inciting them to evil with incitement?

فلا تعجل عليهم إنما نعد لهم عدا

- 84 So do not hasten against them. We only count for them a counting.

يوم نحشر المتقين إلى الرحمن وفدا

- 85 On the Day We will gather the righteous to the Most Merciful as a delegation,

ونسوق المجرمين إلى جهنم وردا

- 86 and will drive the criminals to Hell in thirst,

لا يملكون الشفاعة إلا من اتخذ عند الرحمن عهدا

- 87 none will possess intercession except he who had taken from the Most Merciful a covenant.

وقالوا اتخذ الرحمن ولدا

- 88 And they say, the Most Merciful has taken a son.

لقد جئتم شيئا إذا

- 89 You have done an atrocious thing.

تكاد السماوات يتفطرن منه وتتشق الأرض وتخر الجبال هدا

- 90 The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation,

أن دعوا للرحمن ولدا

- 91 that they attribute to the Most Merciful a son.

وما ينبغي للرحمن أن يتخذ ولدا

- 92 And it is not appropriate for the Most Merciful that He should take a son.

...
 إن كل من في السماوات والأرض إلا آتي الرحمن عبدا

- 93 There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

...
 لقد أحصاهم وعدهم عدا

- 94 He has enumerated them and counted them a full counting.

...
 وكلهم آتية يوم القيامة فردا

- 95 And all of them are coming to Him on the Day of Resurrection alone.

...
 إن الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن ودا

- 96 Indeed those who have believed and done righteous deeds, the Most Merciful will appoint for them affection.

...
 فإنما يسرناه بلسانك لتبشر به المتقين وتذر به قوما لدا

- 97 So We have only made it easy in your tongue that you may give glad tidings thereby to the righteous and warn thereby a hostile people.

...
 وكم أهلكنا قبلهم من قرن هل تحس منهم من أحد أو تسمع لهم ركزا

طه

Ta-Ha

“Ta-Ha”

134 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ta Ha.

طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

2 We have not sent down to you the Quran that you be distressed,

إِلَّا تَذَكُّرًا لِمَنْ يَخْشَى

3 but only as a reminder for those who fear,

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى

4 a revelation from He who created the earth and the highest heavens,

الرَّحْمَنِ عَلَى الْعَرْشِ الْمُسْتَوَى

5 the Most Merciful who is above the Throne established.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

6 To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

- 7 And if you speak aloud, then indeed He knows the secret and what is even more hidden.

...
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

- 8 Allah, there is no deity except Him. To Him belong the best names.

...
 وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

- 9 And has the story of Musa reached you?

...
 إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى

- 10 When he saw a fire and said to his family, stay here; indeed I have perceived a fire. Perhaps I can bring you a torch or find at the fire guidance.

...
 فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى

- 11 And when he came to it, he was called, O Musa,

...
 إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

- 12 indeed I am your Lord, so remove your sandals. Indeed you are in the sacred valley of Tuwa.

...
 وَأَنَا آخَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى

- 13 And I have chosen you, so listen to what is revealed.

...
 إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

- 14 Indeed I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

...
 إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتَجْزَى كُلَّ نَفْسٍ بِمَا تَسْعَى

- 15 Indeed the Hour is coming, I almost conceal it, so that every soul may be recompensed according to that for which it strives.

فلا يصدنك عنها من لا يؤمن بها وأتبع هو به فتردى

- 16 So do not let one avert you from it who does not believe in it and follows his desire, for you would perish.

وما تلك بيمينك يموسى

- 17 And what is that in your right hand, O Musa?

قال هى عصاى أتوكؤا عليها وأهش بها على غنمى ولى فيها مارب
أخرى

- 18 He said, it is my staff; I lean upon it, and I bring down leaves for my sheep, and I have therein other uses.

قال ألقها يموسى

- 19 He said, throw it down, O Musa.

فألقها فإذا هى حية تسعى

- 20 So he threw it down, and thereupon it was a snake, moving swiftly.

قال خذها ولا تخف سنعيدها سيرتها الأولى

- 21 He said, seize it and do not fear; We will return it to its former condition.

وأضمم يدك إلى جناحك تخرج بيضاء من غير سوء ءاية أخرى

- 22 And draw in your hand to your side; it will come out white without disease as another sign,

لنريك من ءايتنا الكبرى

23 that We may show you some of Our greater signs.

أذهب إلى فرعون إنه طغى

24 Go to Pharaoh. Indeed he has transgressed.

قال رب أشرح لي صدري

25 He said, my Lord, expand for me my chest,

ويسر لي أمري

26 and ease for me my task,

وأحلل عقدة من لساني

27 and untie the knot from my tongue,

يفقهوا قولي

28 that they may understand my speech.

وأجعل لي وزيرا من أهلي

29 And appoint for me a minister from my family,

هرون أخى

30 Harun, my brother.

أشدد به أزرى

31 Increase through him my strength,

وأشركه في أمري

32 and let him share my task,

كى نسبحك كثيرا

33 that we may glorify You much,

ونذكرك كثيرا

34 and remember You much.

إنك كنت بنا بصيرا

35 Indeed You are of us ever Seeing.

قال قد أوتيت سؤلك يموسى

36 He said, you have been granted your request, O Musa.

ولقد مننا عليك مرة أخرى

37 And We had already conferred favor upon you another time,

إذ أوحينا إلى أمك ما يوحى

38 when We inspired to your mother what was inspired,

أن أقذفه فى التابوت فأقذفه فى أليم فليلقه أليم بالساحل يأخذه عدولى
وعدوله وألقيت عليك محبة منى ولتصنع على عيني

39 saying cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him. And I bestowed upon you love from Me that you would be brought up under My eye.

إذ تمشى أختك فتقول هل أدلكم على من يكفله فرجعناك إلى أمك كى
تقر عينها ولا تحزن وقتلت نفسا فنجينك من الغم وفتنك فتونا فلبثت
سنين فى أهل مدين ثم جئت على قدر يموسى

- 40 When your sister went and said, shall I direct you to someone who will be responsible for him? So We restored you to your mother that she might be content and not grieve. And you killed a soul, but We saved you from distress and tried you with a trial. And you remained some years among the people of Madyan. Then you came at the decreed time, O Musa.

وَأَصْطَنَعْتُكَ لِنَفْسِي

- 41 And I produced you for Myself.

أَذْهَبَ أَنْتَ وَأَخُوكَ بِأَيْتِي وَلَا تَتِيَا فِي ذِكْرِي

- 42 Go, you and your brother, with My signs and do not slacken in My remembrance.

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

- 43 Go, both of you, to Pharaoh. Indeed he has transgressed.

فَقُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

- 44 And speak to him with gentle speech that perhaps he may be reminded or fear.

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ

- 45 They said, our Lord, indeed we are afraid that he will hasten punishment against us or that he will transgress.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ

- 46 He said, fear not. Indeed I am with you both; I hear and I see.

فَأْتِيَاهُ فَقَوْلَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعْذِِبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مِنْ أَتْبَعِ الْهُدَىٰ

- 47 So go to him and say, indeed we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon him who follows the guidance.

إنا قد أوحى إلينا أن العذاب على من كذب وتولى

- 48 Indeed it has been revealed to us that the punishment will be upon whoever denies and turns away.

قال فمن ربكما يموسى

- 49 He said, so who is the Lord of you two, O Musa?

قال ربنا الذى أعطى كل شىء خلقه ثم هدى

- 50 He said, our Lord is He who gave each thing its form and then guided it.

قال فما بال القرون الأولى

- 51 He said, then what is the case of the former generations?

قال عليها عند ربى فى كتب لا يضل ربى ولا ينسى

- 52 He said, the knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets.

الذى جعل لكم الأرض مهذا وسلك لكم فيها سبلا وأنزل من السماء ماء فأخرجنا به أزوجا من نبات شتى

- 53 He who has made for you the earth as a bed and inserted therein for you roadways and sent down from the sky rain and produced thereby categories of various plants.

كلوا وأرعوا أنعمكم إن فى ذلك لآيت لأولى النبى

- 54 Eat and pasture your livestock. Indeed in that are signs for those of reason.

منها خلقنكم وفيها نعيدكم ومنها نخرجكم تارة أخرى

- 55 From it We created you, and into it We will return you, and from it We will extract you another time.

ولقد أريناه آياتنا كلها فكذب وأبى

- 56 And We certainly showed him Our signs, all of them, but he denied and refused.

قال أجيئنا لتخرجنا من أرضنا بسحرك يموسى

- 57 He said, have you come to us to drive us out of our land with your magic, O Musa?

فلنأتينك بسحر مثله فأجعل بيننا وبينك موعدا لا نخلفه نحن ولا أنت
مكانا سوى

- 58 Then we will surely bring you magic like it, so make between us and you an appointment which we will not fail to keep and neither will you, in a place assigned.

قال موعدكم يوم الزينة وأن يحشر الناس ضحى

- 59 He said, your appointment is on the day of the festival when the people assemble at mid-morning.

فتولى فرعون لجمع كيده ثم أتى

- 60 So Pharaoh went away, put together his plan, and then came.

قال لهم موسى ويلكم لا تفتروا على الله كذبا فيسحتكم بعذاب وقد خاب
من أقترى

- 61 Musa said to them, woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment, and he has failed who invents.

فتنزعوا أمرهم بينهم وأسروا النجوى

- 62 So they disputed over their affair among themselves and concealed the private conversation.

قالوا إن هذين لسحرون يريدان أن يخرجاكم من أرضكم بسحرهما ويذهبا بطريقتكم المثلى

- 63 They said, indeed these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way.

فأجمعوا كيدكم ثم أتوا صفا وقد أفلح اليوم من استعلى

- 64 So resolve upon your plan and then come in line. And he has succeeded today who overcomes.

قالوا ي موسى إما أن تلقى وإما أن نكون أول من ألقى

- 65 They said, O Musa, either you throw or we will be the first to throw.

قال بل ألقوا فإذا جبالهم وعصيهم يخيل إليه من سحرهم أنها تسعى

- 66 He said, rather you throw. And suddenly their ropes and staffs seemed to him from their magic that they were moving.

فأوجس في نفسه خيفة موسى

- 67 And he sensed within himself apprehension, did Musa.

قلنا لا تخف إنك أنت الأعلى

68 We said, fear not. Indeed it is you who are superior.

وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدَ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ
حَيْثُ أَتَى

69 And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he goes.

فَأَلْقَى السِّحْرَةَ سَجْدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى

70 So the magicians fell down in prostration. They said, we have believed in the Lord of Harun and Musa.

قَالَ ءَامَنَّا لَهُ قَبْلُ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كَمَا الَّذِي عَلَّمَكُمُ السِّحْرَ فَلْأَقْطَعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَأَصْلَبَنَكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيَّنَا أَشَدُّ
عَذَابًا وَأَبْقَى

71 He said, you believed him before I gave you permission. Indeed he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you on the trunks of palm trees, and you will surely know which of us is more severe in punishment and more enduring.

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيْتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ
قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

72 They said, never will we prefer you over what has come to us of clear proofs and over He who created us. So decree whatever you are to decree. You can only decree for this worldly life.

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ
وَأَبْقَى

- 73 Indeed we have believed in our Lord that He may forgive us our sins and what you compelled us to do of magic. And Allah is better and more enduring.

إنه من يأت ربه مجرماً فإن له جهنم لا يموت فيها ولا يحيى

- 74 Indeed whoever comes to his Lord as a criminal, indeed for him is Hell; he will neither die therein nor live.

ومن يأتته مؤمناً قد عمل الصلحت فأولئك لهم الدرجت العلى

- 75 But whoever comes to Him as a believer having done righteous deeds, for those will be the highest degrees,

جنت عدن تجرى من تحتها الأنهر خلدین فیها وذلك جزاء من تزكى

- 76 gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.

ولقد أوحیناً إلى موسى أن أسر بعبادى فأضرب لهم طريقاً فى البحر یبسا
لا تخف دركاً ولا تخشى

- 77 And We had inspired to Musa, travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken nor be afraid.

فأتبعهم فرعون بجنوده فغشيهم من الیم ما غشيهم

- 78 So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them.

وأضل فرعون قومه وما هدى

79 And Pharaoh led his people astray and did not guide them.

يَبْنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَلْنَا عَلَيْكَ الْمُنَّ وَالسُّلْوَى

80 O Children of Israel, We delivered you from your enemy, and We made an appointment with you at the right side of the mount, and We sent down to you manna and quails.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى

81 Eat from the good things which We have provided you and do not transgress therein lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen.

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

82 But indeed I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

وَمَا آتَاكَ مِنْ شَيْءٍ قَالَ لِأَنْتَ أَعْجَلُ النَّاسِ

83 And what made you hasten from your people, O Musa?

قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى

84 He said, they are close upon my tracks, and I hastened to You, my Lord, that You be pleased.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

- 85 He said, but indeed We have tried your people after you, and the Samiri has led them astray.

فرجع موسى إلى قومه غضبن أسفا قال يقوم ألم يعدكم ربكم وعدا حسنا
أطفال عليكم العهد أم أردتم أن يحل عليكم غضب من ربكم فأخلفتم
موعدي

- 86 So Musa returned to his people, angry and grieved. He said, O my people, did your Lord not make you a good promise? Then was the time of the covenant too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise to me?

قالوا ما أخلفنا موعداك بملكنا ولكننا حملنا أوزارا من زينة القوم فقدفنا
فكذلك ألقى السامري

- 87 They said, we did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people, so we threw them, and thus did the Samiri suggest.

فأخرج لهم عجلا جسدا له خوار فقالوا هذا إلهكم وإله موسى فنسى

- 88 And he produced for them a calf, a body which had a lowing sound. And they said, this is your god and the god of Musa, but he forgot.

أفلا يرون ألا يرجع إليهم قولا ولا يملك لهم ضرا ولا نفعا

- 89 Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?

ولقد قال لهم هرون من قبل يقوم إنما فتنتم به وإن ربكم الرحمن فاتبعوني
وأطيعوا أمري

- 90 And Harun had already told them before, O my people, you are only being tested by it, and indeed your Lord is the Most Merciful, so follow me and obey my order.

قالوا لن نبرح عليه عكفين حتى يرجع إلينا موسى

- 91 They said, we will never cease being devoted to it until Musa returns to us.

قال يهرون ما منعك إذ رأيتهم ضلوا

- 92 He said, O Harun, what prevented you when you saw them going astray,

ألا تتبعن أفعصيت أمري

- 93 from following me? Then have you disobeyed my order?

قال يينؤم لا تأخذ بلحيتي ولا برأسي إني خشيت أن تقول فرقت بين بني إسرائيل ولم ترقب قولي

- 94 He said, O son of my mother, do not seize me by my beard or by my head. Indeed I feared that you would say, you caused division among the Children of Israel and did not observe my word.

قال فما خطبك يسمرى

- 95 He said, and what is your case, O Samiri?

قال بصرت بما لم يبصروا به فقبضت قبضة من أثر الرسول فنبذتها وكذلك سولت لي نفسي

- 96 He said, I saw what they did not see, so I took a handful from the track of the messenger and threw it. And thus did my soul entice me.

قال فأذهب فإن لك في الحياة أن تقول لا مساس وإن لك موعدا لن تخلفه وأنظر إلى إهلك الذي ظلت عليه عاكفا لنحرقنه ثم لنسفننه في أليم نسفا

- 97 He said, then go. And indeed it is for you in this life to say, no contact. And indeed you have an appointment which you will not fail to keep. And look at your god to which you remained devoted. We will surely burn it and blow it into the sea with a scattering.

إنما إلهكم الله الذي لا إله إلا هو وسع كل شيء علما

- 98 Your God is only Allah, except for whom there is no deity. He has encompassed all things in knowledge.

كذلك نقص عليك من أنباء ما قد سبق وقد آتيناك من لدنا ذكرا

- 99 Thus do We relate to you from the news of what has preceded. And We have certainly given you from Us a reminder.

من أعرض عنه فإنه يحمل يوم القيمة وزرا

- 100 Whoever turns away from it, then indeed he will bear on the Day of Resurrection a burden,

خلدين فيه وساء لهم يوم القيمة حملا

- 101 abiding forever therein. And evil it is for them on the Day of Resurrection as a load,

يوم ينفخ في الصور ونحشر المجرمين يومئذ زرقا

- 102 the Day the Horn will be blown. And We will gather the criminals that Day blue-eyed.

يتخفتون بينهم إن لبثتم إلا عشرا

- 103 They will murmur among themselves, you remained not but ten days.

نحن أعلم بما يقولون إذ يقول أمثلهم طريقة إن لبثتم إلا يوما

- 104 We are most knowing of what they say when the best of them in manner will say, you remained not but one day.

ويسلونك عن الجبال فقل ينسفها ربي نسفا

- 105 And they ask you about the mountains, so say, my Lord will blow them away with a blast,

فيذرها قاعا صفصفا

- 106 and He will leave it a level plain;

لا ترى فيها عوجا ولا أمتا

- 107 you will not see therein a depression or an elevation.

يومئذ يتبعون الداعي لا عوج له وخشعت الأصوات للرحمن فلا تسمع إلا همسا

- 108 That Day they will follow the Caller with no deviation therefrom, and all voices will be humbled before the Most Merciful, so you will not hear except a whisper.

يومئذ لا تنفع الشفعة إلا من أذن له الرحمن ورضي له قولا

- 109 That Day no intercession will benefit except that of one to whom the Most Merciful has given permission and has accepted his word.

يعلم ما بين أيديهم وما خلفهم ولا يحيطون به علما

- 110 He knows what is before them and what will be after them, but they do not encompass it in knowledge.

وَعَنْتَ أَلْوَجْوهَ لِلْحَى الْقَيُومِ وَقَدْ خَابَ مِنْ حَمَلِ ظَلْمَا

- 111 And faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظَلْمَا وَلَا هَضْمَا

- 112 But he who does of righteous deeds while he is a believer, he will neither fear injustice nor deprivation.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ
لَهُمْ ذِكْرًا

- 113 And thus We have sent it down as an Arabic Quran and have diversified therein the warnings that perhaps they will have taqwa or it would cause them remembrance.

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ
وَقُلْ رَبِّ زِدْنِي عِلْمًا

- 114 So exalted is Allah, the True Sovereign. And do not hasten with the Quran before its revelation is completed to you, and say, my Lord, increase me in knowledge.

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ نُجِدْ لَهُ عِزْمًا

- 115 And We had already taken a promise from Adam before, but he forgot, and We found not in him determination.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

- 116 And when We said to the angels, prostrate to Adam, and they prostrated except Iblis; he refused.

فقلنا يادام إن هذا عدو لك ولزوجك فلا يخرجنكما من الجنة فتشقى

- 117 So We said, O Adam, indeed this is an enemy to you and to your wife. So let him not remove you from Paradise so you would suffer.

إن لك ألا تجوع فيها ولا تعرى

- 118 Indeed it is for you not to be hungry therein or be unclothed.

وأنك لا تظمؤا فيها ولا تضحى

- 119 And indeed you will not be thirsty therein or be hot from the sun.

فوسوس إليه الشيطان قال يادام هل أدلك على شجرة أنخلد وملك لا يبلى

- 120 Then Shaytan whispered to him; he said, O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?

فأكلا منها فبدت لهما سوءتهما وطفقا يخصفان عليهما من ورق الجنة
وعصى آدم ربه فغوى

- 121 And they both ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.

ثم أجتهه ربه فتاب عليه وهدى

- 122 Then his Lord chose him and turned to him in forgiveness and guided him.

قال أهبطا منها جميعا بعضكم لبعض عدو فإما يأتينكم منى هدى فمن أتبع
هداى فلا يضل ولا يشقى

- 123 He said, descend from it all, some of you enemies to others. And if there should come to you guidance from Me, then whoever follows My guidance will neither go astray nor suffer.

ومن أعرض عن ذكرى فإن له معيشة ضنكا ونحشره يوم القيمة أعمى

- 124 And whoever turns away from My remembrance, indeed he will have a depressed life, and We will gather him on the Day of Resurrection blind.

قال رب لم حشرتني أعمى وقد كنت بصيرا

- 125 He will say, my Lord, why have you raised me blind while I was once seeing?

قال كذلك أتتك ءآيتنا فنسيتها وكذلك اليوم تنسى

- 126 He will say, thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.

وكذلك نجزي من أسرف ولم يؤمن بايت ربه ولعذاب الآخرة أشد وأبقى

- 127 And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.

أفلم يهد لهم كم أهلكنا قبلهم من القرون يمشون في مسكنهم إن في ذلك لآيت لأولى النهى

- 128 Then has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of reason.

ولولا كلمة سبقت من ربك لكان لزاما وأجل مسمى

- 129 And if not for a word that preceded from your Lord, punishment would have been an obligation, and if not for a specified term.

فأصبر على ما يقولون وسبح بحمد ربك قبل طلوع الشمس وقبل غروبها
ومن آتائى آليل فسيح وأطراف النهار لعلك ترضى

- 130 So be patient over what they say and glorify with praise of your Lord before the rising of the sun and before its setting; and during periods of the night glorify and at the ends of the day that you may be satisfied.

ولا تمدن عينيك إلى ما متعنا به أزوجا منهم زهرة الحياة الدنيا لنفتنهم فيه
ورزق ربك خير وأبقى

- 131 And do not extend your eyes toward that by which We have given enjoyment to some categories of them, being the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

وأمر أهلك بالصلوة وأصطر عليها لا نسلك رزقا نحن نرزقك والعقبة
للتقوى

- 132 And enjoin prayer upon your family and be steadfast therein. We ask you not for provision; We provide for you, and the outcome is for those with taqwa.

وقالوا لولا يأتينا بآية من ربه أولم تأتهم بينة ما فى الصحف الأولى

- 133 And they say, why does he not bring us a sign from his Lord? Has there not come to them evidence of what was in the former scriptures?

ولو أنا أهلكنهم بعداب من قبله لقالوا ربنا لولا أرسلت إلينا رسولا فنتبع
آياتك من قبل أن نذل ونخزى

- 134 And if We had destroyed them with a punishment before him, they would have said, our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?

قل كل متربص فتربصوا فستعلمون من أصحاب الصراط السوى ومن
أهتدى

الأنبياء

Al-Anbiya

“The Prophets”

112 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Their account has approached for the people while they are in heedlessness turning away.

اقترب للناس حسابهم وهم في غفلة معرضون

- 2 No mention comes to them anew from their Lord except that they listen to it while they are at play,

ما يأتيهم من ذكر من ربهم محدث إلا استمعوه وهم يلعبون

- 3 with their hearts distracted. And those who do wrong conceal their private conversation, saying is this anything but a human being like you? So would you approach magic while you are aware?

لا هية قلوبهم وأسروا النجوى الذين ظلموا هل هذا إلا بشر مثلكم أفتأتون السحر وأنتم تبصرون

- 4 He said, my Lord knows every utterance in the heaven and earth, and He is the Hearing, the Knowing.

قال ربي يعلم القول في السماء والأرض وهو السميع العليم

- 5 But they say, muddled dreams; rather he invented it; rather he is a poet. So let him bring us a sign just as the previous messengers were sent.

بل قالوا أضغاث أحلام بل افتراه بل هو شاعر فليأتنا بآية كما أرسل
الأولون

- 6 Not a city believed before them of those which We destroyed. So will they believe?

ما آمنت قبلهم من قرية أهلكتها أفهم يؤمنون

- 7 And We sent not before you except men to whom We revealed, so ask the people of knowledge if you do not know.

وما أرسلنا قبلك إلا رجالا نوحى إليهم فاسألوا أهل الذكر إن كنتم لا
تعلمون

- 8 And We did not make them bodies that ate no food, nor were they immortal.

وما جعلناهم جسدا لا يأكلون الطعام وما كانوا خالدين

- 9 Then We fulfilled for them the promise, and We saved them and whom We willed and destroyed the transgressors.

ثم صدقناهم الوعد فأنجيناهم ومن نشاء وأهلكنا المسرفين

- 10 We have certainly sent down to you a Book in which is your mention. Then will you not reason?

لقد أنزلنا إليكم كتابا فيه ذكركم أفلا تعقلون

- 11 And how many a city which was unjust have We shattered and produced after it another people.

وكم قصمنا من قرية كانت ظالمة وأنشأنا بعدها قوما آخرين

- 12 And when they perceived Our punishment, at once they fled from it.

فَلَمَّا أَحْسَسُوا بِأَسْنَانَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ

- 13 Do not flee but return to where you were given luxury and to your homes, perhaps you will be questioned.

لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ

- 14 They said, woe to us! Indeed we were wrongdoers.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

- 15 And that cry of theirs did not cease until We made them as a harvest, extinguished.

فَمَا زَالَت تَّلِكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

- 16 And We did not create the heaven and earth and that between them in play.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

- 17 Had We intended to take a diversion, We could have taken it from what is with Us, if We were to do so.

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ

- 18 Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

- 19 And to Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire.

وله من في السماوات والأرض ومن عنده لا يستكبرون عن عبادته ولا يستحسرون

- 20 They glorify night and day and do not slacken.

يسبحون الليل والنهار لا يفترون

- 21 Or have they taken gods from the earth who resurrect?

أم اتخذوا آلهة من الأرض هم ينشرون

- 22 Had there been within them gods besides Allah, they both would have been ruined. So glorified is Allah, Lord of the Throne, above what they describe.

لو كان فيهما آلهة إلا الله لفسدتا فسبحان الله رب العرش عما يصفون

- 23 He is not questioned about what He does, but they will be questioned.

لا يسأل عما يفعل وهم يسألون

- 24 Or have they taken gods besides Him? Say, produce your proof. This is the message of those with me and the message of those before me. But most of them do not know the truth, so they are turning away.

أم اتخذوا من دونه آلهة قل هاتوا برهانكم هذا ذكر من معي وذكر من قبلي بل أكثرهم لا يعلمون الحق فهم معرضون

- 25 And We sent not before you any messenger except that We revealed to him that there is no deity except Me, so worship Me.

وما أرسلنا من قبلك من رسول إلا نوحي إليه أنه لا إله إلا أنا فاعبدون

- 26 And they say, the Most Merciful has taken a son. Glorified is He! Rather they are honored servants.

وقالوا اتخذ الرحمن ولدا سبحانه بل عباد مكرمون

- 27 They cannot precede Him in word, and they act by His command.

لا يسبقونه بالقول وهم بأمره يعملون

- 28 He knows what is before them and what is behind them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.

يعلم ما بين أيديهم وما خلفهم ولا يشفعون إلا لمن ارتضى وهم من خشيته مشفقون

- 29 And whoever of them should say, indeed I am a god besides Him, that one We would recompense with Hell. Thus do We recompense the wrongdoers.

ومن يقل منهم إني إله من دونه فذلك نجزيه جهنم كذلك نجزي الظالمين

- 30 Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

أولم ير الذين كفروا أن السماوات والأرض كانتا رتقا ففتقناهما وجعلنا من الماء كل شيء حي أفلا يؤمنون

- 31 And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein mountain passes as roads that they might be guided.

وجعلنا في الأرض رواسي أن تמיד بهم وجعلنا فيها فججا سبلا لهم يهتدون

- 32 And We made the sky a protected ceiling, but they from its signs are turning away.

وجعلنا السماء سقفا محفوظا وهم عن آياتها معرضون

- 33 And it is He who created the night and the day and the sun and the moon; all in an orbit are swimming.

وهو الذي خلق الليل والنهار والشمس والقمر كل في فلك يسبحون

- 34 And We did not grant to any man before you eternity; so if you die, would they be eternal?

وما جعلنا لبشر من قبلك الخلد أفإن مت فهم الخالدون

- 35 Every soul will taste death. And We test you with evil and with good as trial. And to Us you will be returned.

كل نفس ذائقة الموت ونبلوكم بالشر والخير فتنة وإلينا ترجعون

- 36 And when those who disbelieve see you, they take you not except in ridicule, saying is this the one who mentions your gods? And they are, at the mention of the Most Merciful, disbelievers.

وإذا رآك الذين كفروا إن يتخذونك إلا هزوا أهذا الذي يذكري آلهتكم وهم بذكري الرحمن هم كافرون

- 37 Man was created of haste. I will show you My signs, so do not impatiently urge Me.

خلق الإنسان من عجل سأريكم آياتي فلا تستعجلون

- 38 And they say, when is this promise, if you should be truthful?

ويقولون متى هذا الوعد إن كنتم صادقين

- 39 If those who disbelieved but knew the time when they will not be able to ward off the fire from their faces or from their backs, and they will not be aided.

لو يعلم الذين كفروا حين لا يكفون عن وجوههم النار ولا عن ظهورهم
ولا هم ينصرون

- 40 Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved.

بل تأتيهم بغتة فتبهم فلا يستطيعون ردها ولا هم ينظرون

- 41 And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule.

ولقد استهزئ برسلكم من قبلك فحاق بالذين سخروا منهم ما كانوا به
يستهزئون

- 42 Say, who can protect you at night or by day from the Most Merciful? But they are, from the remembrance of their Lord, turning away.

قل من يكلؤكم بالليل والنهار من الرحمن بل هم عن ذكر ربهم معرضون

- 43 Or do they have gods to defend them other than Us? They are unable to help themselves, nor can they be protected from Us.

أم لهم آلهة تمنعهم من دوننا لا يستطيعون نصر أنفسهم ولا هم منا
يصحبون

- 44 But We have provided good things for these people and their fathers until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders? So is it they who will overcome?

بل متعنا هؤلاء وآباءهم حتى طال عليهم العمر أفلا يرون أنا نأتي
الأرض ننقصها من أطرافها أفهم الغالبون

- 45 Say, I only warn you by revelation. But the deaf do not hear the call when they are warned.

قل إنما أندرکم بالوحي ولا يسمع الصم الدعاء إذا ما يندرون

- 46 And if a whiff of the punishment of your Lord should touch them, they would surely say, woe to us! Indeed we have been wrongdoers.

ولئن مستهم نفحة من عذاب ربك ليقولن يا ويلنا إنا كنا ظالمين

- 47 And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is even the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.

ونضع الموازين القسط ليوم القيامة فلا تظلم نفس شيئا وإن كان مثقال
حبة من خردل أتينا بها وكفى بنا حاسبين

- 48 And We had already given Musa and Harun the criterion and a light and a reminder for the righteous,

ولقد آتينا موسى وهارون الفرقان وضياء وذكرا للمتقين

- 49 who fear their Lord unseen, while they are of the Hour apprehensive.

الذين يخشون ربهم بالغيب وهم من الساعة مشفقون

- 50 And this is a blessed message which We have sent down. Then are you with it unacquainted?

وهذا ذكر مبارك أنزلناه أفأنتم له منكرون

- 51 And We had certainly given Ibrahim his sound judgment before, and We were of him Knowing,

ولقد آتينا إبراهيم رشده من قبل وكنا به عالمين

- 52 when he said to his father and his people, what are these statues to which you are devoted?

إذ قال لأبيه وقومه ما هذه التماثيل التي أنتم لها عاكفون

- 53 They said, we found our fathers worshipping them.

قالوا وجدنا آباءنا لها عابدين

- 54 He said, you were certainly, you and your fathers, in manifest error.

قال لقد كنتم أنتم وآباؤكم في ضلال مبين

- 55 They said, have you come to us with truth, or are you of those who play?

قالوا أجيئتنا بالحق أم أنت من اللاعبين

- 56 He said, rather your Lord is the Lord of the heavens and the earth who created them, and I am to that of those who testify.

قال بل ربكم رب السماوات والأرض الذي فطرهن وأنا على ذلكم من الشاهدين

- 57 And by Allah, I will surely plan against your idols after you have turned and gone away.

وتالله لأكيدن أصنامكم بعد أن تولوا مدبرين

- 58 So he made them into fragments, except a large one among them, that they might return to it.

فجعلهم جذاذا إلا كبيرا لهم لعلهم إليه يرجعون

- 59 They said, who has done this to our gods? Indeed he is of the wrongdoers.

قالوا من فعل هذا بالهتنا إنه لمن الظالمين

- 60 They said, we heard a young man mention them who is called Ibrahim.

قالوا سمعنا فتى يذكرهم يقال له إبراهيم

- 61 They said, then bring him before the eyes of the people that they may testify.

قالوا فأتوا به على أعين الناس لعلهم يشهدون

- 62 They said, have you done this to our gods, O Ibrahim?

قالوا أنت فعلت هذا بالهتنا يا إبراهيم

- 63 He said, rather this large one did it, so ask them, if they should speak.

قال بل فعله كبيرهم هذا فاسألوهم إن كانوا ينطقون

- 64 So they returned to themselves and said, indeed it is you who are the wrongdoers.

فرجعوا إلى أنفسهم فقالوا إنكم أنتم الظالمون

- 65 Then they reversed themselves, saying you have already known that these do not speak!

ثم نكسوا على رؤوسهم لقد علمت ما هؤلاء ينطقون

- 66 He said, then do you worship instead of Allah that which does not benefit you at all or harm you?

قال أفتعبدون من دون الله ما لا ينفعكم شيئا ولا يضركم

- 67 Uff to you and to what you worship instead of Allah. Then will you not use reason?

أف لكم ولما تعبدون من دون الله أفلا تعقلون

- 68 They said, burn him and support your gods, if you are to act.

قالوا حرقوه وانصروا آلهتكم إن كنتم فاعلين

- 69 We said, O fire, be coolness and safety upon Ibrahim.

قلنا يا نار كوني بردا وسلاما على إبراهيم

- 70 And they intended for him a plan, but We made them the greatest losers.

وأرادوا به كيدا فجعلناهم الأخسرين

- 71 And We saved him and Lut to the land which We had blessed for the worlds.

ونجيناه ولوطا إلى الأرض التي باركنا فيها للعالمين

- 72 And We gave him Ishaq and Yaqub in addition, and all of them We made righteous.

ووهبنا له إسحاق ويعقوب نافلة وكلا جعلنا صالحين

- 73 And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds and the establishment of prayer and the giving of zakah, and they were worshippers of Us.

وجعلناهم أئمة يهدون بأمرنا وأوحينا إليهم فعل الخيرات وإقام الصلاة
وإيتاء الزكاة وكانوا لنا عابدين

- 74 And to Lut We gave judgment and knowledge, and We saved him from the city that was committing wicked deeds. Indeed they were a people of evil, defiantly disobedient.

ولوطا آتيناه حكما وعلما ونجيناه من القرية التي كانت تعمل الخبائث إنهم
كانوا قوم سوء فاسقين

- 75 And We admitted him into Our mercy. Indeed he was of the righteous.

وأدخلناه في رحمتنا إنه من الصالحين

- 76 And Nuh, when he called before, so We responded to him and saved him and his family from the great affliction.

ونوحا إذ نادى من قبل فاستجبنا له فنجيناه وأهله من الكرب العظيم

- 77 And We aided him against the people who denied Our signs. Indeed they were a people of evil, so We drowned them all together.

ونصرناه من القوم الذين كذبوا بآياتنا إنهم كانوا قوم سوء فأغرقناهم
أجمعين

- 78 And Dawud and Sulayman, when they judged concerning the field when the sheep of a people overran it at night, and We were witness to their judgment.

وداوود وسليمان إذ يحكمان في الحرث إذ نفثت فيه غم القوم وكنا
لحكمهم شاهدين

- 79 And We gave understanding of it to Sulayman, and to each We gave judgment and knowledge. And We subjected the mountains to glorify with Dawud, and the birds. And We were the doers.

ففهمناها سليمان وكلا آتينا حكما وعلما وسخرنا مع داوود الجبال يسبحن
والطير وكنا فاعلين

- 80 And We taught him the fashioning of coats of armor for you to protect you from your battle. So will you be grateful?

وعلمناه صنعة لبوس لكم لتحصنكم من بأسكم فهل أنتم شاكرون

- 81 And to Sulayman the wind blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever of all things Knowing.

ولسليمان الريح عاصفة تجري بأمره إلى الأرض التي باركنا فيها وكنا
بكل شيء عالمين

- 82 And of the devils were those who dived for him and did work other than that. And We were of them a guardian.

ومن الشياطين من يغوصون له ويعملون عملا دون ذلك وكنا لهم
حافظين

- 83 And Ayyub, when he called to his Lord, indeed adversity has touched me, and You are the Most Merciful of the merciful.

وأيوب إذ نادى ربه أني مسني الضر وأنت أرحم الراحمين

- 84 So We responded to him and removed what afflicted him of adversity. And We gave him back his family and the like thereof with them as mercy from Us and a reminder for the worshippers.

فاستجبنا له فكشفنا ما به من ضرر وآتيناه أهله ومثلهم معهم رحمة من عندنا وذكري للعابدين

- 85 And Ismail and Idris and Dhul-Kifl, all were of the patient.

وإسماعيل وإدريس وذا الكفل كل من الصابرين

- 86 And We admitted them into Our mercy. Indeed they were of the righteous.

وأدخلناهم في رحمتنا إنهم من الصالحين

- 87 And Dhun-Nun, when he went off in anger and thought that We would not decree anything upon him. And he called out within the darknesses, there is no deity except You; glorified are You. Indeed I have been of the wrongdoers.

وذا النون إذ ذهب مغاضبا فظن أن لن نقدر عليه فنادى في الظلمات أن لا إله إلا أنت سبحانك إني كنت من الظالمين

- 88 So We responded to him and saved him from the distress. And thus do We save the believers.

فاستجبنا له ونجيناه من الغم وكذلك ننجي المؤمنين

- 89 And Zakariyya, when he called to his Lord, my Lord, do not leave me alone, and You are the best of inheritors.

وزكريا إذ نادى ربه رب لا تدركني فردا وأنت خير الوارثين

- 90 So We responded to him, and We gave to him Yahya, and We amended for him his wife. Indeed they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

فاستجبنا له ووهبنا له يحيى وأصلحنا له زوجه إنهم كانوا يسارعون في الخيرات ويدعوننا رغبا ورهبا وكانوا لنا خاشعين

- 91 And the one who guarded her chastity, so We blew into her of Our spirit and made her and her son a sign for the worlds.

والتي أحصنت فرجها فنفخنا فيها من روحنا وجعلناها وابنها آية للعالمين

- 92 Indeed this community of yours is one community, and I am your Lord, so worship Me.

إن هذه أمتكم أمة واحدة وأنا ربكم فاعبدون

- 93 And they divided their affair among themselves. All to Us will return.

وتقطعوا أمرهم بينهم كل إلينا راجعون

- 94 So whoever does of righteous deeds while he is a believer, no denial will there be for his effort, and indeed We are for him recorders.

فمن يعمل من الصالحات وهو مؤمن فلا كفران لسعيه وإنا له كاتبون

- 95 And there is prohibition upon a city which We have destroyed that they will not return,

وحرام على قرية أهلكناها أنهم لا يرجعون

- 96 until when Yajuj and Majuj are let loose and they from every elevation descend.

حتى إذا فتحت يأجوج ومأجوج وهم من كل حدب ينسلون

- 97 And the true promise has approached; then suddenly the eyes of those who disbelieved will be staring, saying woe to us! We had been in heedlessness of this; rather we were wrongdoers.

واقترَب الوعد الحق فإذا هي شاخصة أبصار الذين كفروا يا ويلنا قد كنا
في غفلة من هذا بل كنا ظالمين

- 98 Indeed you and what you worship other than Allah are the firewood of Hell. You will be coming to it.

إنكم وما تعبدون من دون الله حصب جهنم أنتم لها واردون

- 99 Had these been gods, they would not have come to it, but all are eternal therein.

لو كان هؤلاء آلهة ما وردوها وكل فيها خالدون

- 100 For them therein is heavy sighing, and they therein will not hear.

لهم فيها زفير وهم فيها لا يسمعون

- 101 Indeed those for whom the best reward has preceded from Us, they are from it far removed.

إن الذين سبقت لهم منا الحسنی أولئك عنها مبعدون

- 102 They will not hear its sound, while they are in that which their souls desire, abiding eternally.

لا يسمعون حسیسها وهم في ما اشتت أنفسهم خالدون

- 103 The greatest terror will not grieve them, and the angels will meet them, saying this is your Day which you have been promised.

لا يحزنهم الفزع الأكبر وتلقاهم الملائكة هذا يومكم الذي كنتم توعدون

- 104 The Day when We will fold the heaven like the folding of a scroll for records. As We began the first creation, We will repeat it. That is a promise binding upon Us. Indeed We will do it.

يوم نطوي السماء كطي السجل للكتب كما بدأنا أول خلق نعيده وعدا
علينا إنا كنا فاعلين

- 105 And We have already written in the Zabur after the mention that the land is inherited by My righteous servants.

ولقد كتبنا في الزبور من بعد الذكر أن الأرض يرثها عبادي الصالحون

- 106 Indeed in this is notification for a worshipping people.

إن في هذا لبلاغاً لقوم عابدين

- 107 And We have not sent you except as a mercy to the worlds.

وما أرسلناك إلا رحمة للعالمين

- 108 Say, it is only revealed to me that your god is but one God; so will you be Muslims?

قل إنما يوحى إلي أنما ألهمكم إله واحد فهل أنتم مسلمون

- 109 But if they turn away, then say, I have announced to you equally. And I know not whether near or far is that which you are promised.

فإن تولوا فقل أذنتكم على سواء وإن أدري أقريب أم بعيد ما توعدون

- 110 Indeed He knows what is declared of speech, and He knows what you conceal.

إنه يعلم الجهر من القول ويعلم ما تكتمون

- 111 And I know not; perhaps it is a trial for you and enjoyment for a time.

وإن أدري لعله فتنة لكم ومتاع إلى حين

- 112 He said, my Lord, judge in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe.

قال رب احكم بالحق وربنا الرحمن المستعان على ما تصفون

الحج

At-Hajj

“The Pilgrimage”

78 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 O mankind, fear your Lord. Indeed the convulsion of the Hour is a terrible thing.

يا أيها الناس اتقوا ربكم إن زلزلة الساعة شيء عظيم

- 2 On the Day you see it, every nursing mother will be distracted from that which she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people intoxicated while they are not intoxicated; but the punishment of Allah is severe.

يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد

- 3 And of the people is he who disputes about Allah without knowledge and follows every rebellious devil,

ومن الناس من يجادل في الله بغير علم ويتبع كل شيطان مريد

- 4 for whom it has been decreed that whoever turns to him, he will misguide him and will lead him to the punishment of the Blaze.

كتب عليه أنه من تولاه فأنه يضله ويهديه إلى عذاب السعير

- 5 O people, if you are in doubt about the Resurrection, then consider that indeed We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh, formed and unformed, that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then that you may reach your maturity. And among you is he who is taken in death, and among you is he who is returned to the most decrepit age so that he knows, after having known, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows of every beautiful kind.

يا أيها الناس إن كنتم في ريب من البعث فإننا خلقناكم من تراب ثم من نطفة ثم من علقة ثم من مضغة مخلقة وغير مخلقة لنبين لكم ونقر في الأرحام ما نشاء إلى أجل مسمى ثم نخرجكم طفلا ثم لتبلغوا أشدكم ومنكم من يتوفى ومنكم من يرد إلى أرذل العمر لكيلا يعلم من بعد علم شيئا وترى الأرض هامدة فإذا أنزلنا عليها الماء اهتزت وربت وأنبتت من كل زوج بهيج

- 6 That is because Allah is the Truth and because He gives life to the dead and because He is over all things capable,

ذلك بأن الله هو الحق وأنه يحيي الموتى وأنه على كل شيء قدير

- 7 and because the Hour is coming, no doubt about it, and because Allah will resurrect those in the graves.

وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور

- 8 And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book,

ومن الناس من يجادل في الله بغير علم ولا هدى ولا كتاب منير

- 9 twisting his neck to mislead from the way of Allah. For him in the world is disgrace, and We will make him taste on the Day of Resurrection the punishment of the Burning Fire.

ثاني عطفه ليضل عن سبيل الله له في الدنيا خزي ونذيقه يوم القيامة
عذاب الحريق

- 10 That is for what your hands have put forth and because Allah is not ever unjust to His servants.

ذلك بما قدمت يداك وأن الله ليس بظلام للعبيد

- 11 And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost this world and the Hereafter. That is what is the manifest loss.

ومن الناس من يعبد الله على حرف فإن أصابه خير اطمأن به وإن
أصابته فتنة انقلب على وجهه خسر الدنيا والآخرة ذلك هو الخسران
المبين

- 12 He invokes instead of Allah that which neither harms him nor benefits him. That is what is the extreme error.

يدعو من دون الله ما لا يضره وما لا ينفعه ذلك هو الضلال البعيد

- 13 He invokes one whose harm is closer than his benefit. How wretched the protector and how wretched the companion.

يدعو لمن ضره أقرب من نفعه لبئس المولى ولبئس العشير

- 14 Indeed Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed Allah does what He intends.

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

- 15 Whoever should think that Allah will not support him in this world and the Hereafter, let him extend a rope to the ceiling, then cut off, and let him see whether his plan will remove that which enrages.

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى
السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ

- 16 And thus have We sent it down as clear verses, and indeed Allah guides whom He intends.

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ

- 17 Indeed those who have believed and those who were Jews and the Sabians and the Christians and the Magians and those who associated with Allah, Allah will judge between them on the Day of Resurrection. Indeed Allah is over all things a Witness.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ
أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

- 18 Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun and the moon and the stars and the mountains and the trees and the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates, for him there is no bestower of honor. Indeed Allah does what He wills.

ألم تر أن الله يسجد له من في السماوات ومن في الأرض والشمس
والقمر والنجوم والجبال والشجر والدواب وكثير من الناس وكثير حق
عليه العذاب ومن يهن الله فما له من مكرم إن الله يفعل ما يشاء

- 19 M These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water,

هذان خصمان اختصموا في ربهم فالذين كفروا قطعت لهم ثياب من نار
يصب من فوق رؤوسهم الحميم

- 20 M by which is melted what is within their bellies and their skins.

يصهر به ما في بطونهم والجلود

- 21 M And for them are hooked rods of iron.

ولهم مقامع من حديد

- 22 M Every time they want to get out of it from anguish, they will be returned to it, and taste the punishment of the Burning Fire!

كلما أرادوا أن يخرجوا منها من غم أعيدوا فيها وذوقوا عذاب الحريق

- 23 M Indeed Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.

إن الله يدخل الذين آمنوا وعملوا الصالحات جنات تجري من تحتها الأنهار
يخلون فيها من أساور من ذهب ولؤلؤا ولباسهم فيها حرير

- 24 M And they had been guided to good speech, and they were guided to the path of the Praiseworthy.

وهودوا إلى الطيب من القول وهدوا إلى صراط الحميد

- 25 Indeed those who have disbelieved and avert from the way of Allah and from the Sacred Mosque, which We made for the people, equal are the resident therein and one from outside, and whoever intends therein a deviation by wrongdoing, We will make him taste of a painful punishment.

إن الذين كفروا ويصدون عن سبيل الله والمسجد الحرام الذي جعلناه
للناس سواء العاكف فيه والباد ومن يرد فيه بإلحاد بظلم نذقه من عذاب
أليم

- 26 And when We designated for Ibrahim the site of the House, saying do not associate anything with Me and purify My House for those who perform Tawaf and those who stand in prayer and those who bow and prostrate.

وإذ بوأنا لإبراهيم مكان البيت أن لا تشرك بي شيئا وطهر بيتي للطائفين
والقائمين والركع السجود

- 27 And proclaim to the people the Hajj; they will come to you on foot and on every lean camel; they will come from every distant pass,

وأذن في الناس بالحج يأتوك رجالا وعلى كل ضامر يأتين من كل فج عميق

- 28 that they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of sacrificial animals. So eat of them and feed the miserable and poor.

ليشهدوا منافع لهم ويذكروا اسم الله في أيام معلومات على ما رزقهم من بهيمة الأنعام فكلوا منها وأطعموا البائس الفقير

- 29 Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House.

ثم ليقضوا نفثهم وليوفوا نذورهم وليطوفوا بالبيت العتيق

- 30 That is so. And whoever honors the sacred ordinances of Allah, it is best for him in the sight of his Lord. And permitted to you are the livestock, except what is recited to you. So avoid the uncleanness of idols and avoid false statement,

ذلك ومن يعظم حرمات الله فهو خير له عند ربه وأحلت لكم الأنعام إلا ما يتلى عليكم فاجتنبوا الرجس من الأوثان واجتنبوا قول الزور

- 31 inclining toward Allah, not associating anything with Him. And he who associates with Allah, it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.

حنفاء لله غير مشركين به ومن يشرك بالله فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في مكان سحيق

- 32 That is so. And whoever honors the symbols of Allah, indeed it is from the taqwa of hearts.

ذَٰلِكَ وَمَنْ يُعَظِّمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

- 33 For you therein are benefits for a specified term; then their place of sacrifice is at the ancient House.

لَكُمْ فِيهَا مَنَافِعٌ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ

- 34 And for every nation We have appointed a rite that they may mention the name of Allah over what He has provided for them of sacrificial animals. For your god is one God, so to Him submit. And give good tidings to the humble,

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلَمُوا وَبِشَرِ الْمُخْبِتِينَ

- 35 whose hearts tremble when Allah is mentioned and who are patient over what has afflicted them and who establish prayer and from what We have provided them they spend.

الَّذِينَ إِذَا ذَكَرَ اللَّهُ وَجَلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي
الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

- 36 And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up. And when they are down on their sides, then eat from them and feed the content and the beggar. Thus have We subjected them to you that you may be grateful.

وَالْبَدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا
صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ
سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

- 37 Their meat will not reach Allah, nor will their blood, but what reaches Him is taqwa from you. Thus has He subjected them to you that you may glorify Allah for that to which He has guided you. And give good tidings to the doers of good.

لن ينال الله لحومها ولا دماؤها ولكن يناله التقوى منكم كذلك سخرها لكم لتكبروا الله على ما هداكم وبشر المحسنين

- 38 Indeed Allah defends those who have believed. Indeed Allah does not like every treacherous and ungrateful one.

إن الله يدافع عن الذين آمنوا إن الله لا يحب كل خوان كفور

- 39 Permission has been granted to those who are fought because they were wronged. And indeed Allah is capable of giving them victory.

أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير

- 40 Those who have been evicted from their homes without right, only because they say our Lord is Allah. And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed Allah is Powerful, Almighty.

الذين أخرجوا من ديارهم بغير حق إلا أن يقولوا ربنا الله ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع وصلوات ومساجد يذكر فيها اسم الله كثيرا ولينصرن الله من ينصره إن الله لقوي عزيز

- 41 Those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.

الذين إن مكناهم في الأرض أقاموا الصلاة وآتوا الزكاة وأمروا بالمعروف ونهوا عن المنكر ولله عاقبة الأمور

- 42 And if they deny you, so before them denied the people of Nuh and Aad and Thamud,

وإن يكذبوك فقد كذبت قبلمهم قوم نوح وعاد وثمود

- 43 and the people of Ibrahim and the people of Lut,

وقوم إبراهيم وقوم لوط

- 44 and the inhabitants of Madyan. And Musa was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how terrible was My reproach.

وأصحاب مدين وكذب موسى فأملت للكافرين ثم أخذتهم فكيف كان
نكير

- 45 And how many a city did We destroy while it was committing wrong, so it is now fallen into ruin, and how many an abandoned well and how many a lofty palace.

فكأين من قرية أهلكتناها وهي ظالمة فهي خاوية على عروشها وبئر معطلة
وقصر مشيد

- 46 So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed it is not eyes that are blinded, but blinded are the hearts which are within the chests.

أفلم يسيروا في الأرض فتكون لهم قلوب يعقلون بها أو آذان يسمعون بها
فإنها لا تعمي الأبصار ولكن تعمي القلوب التي في الصدور

- 47 And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed a day with your Lord is like a thousand years of those which you count.

ويستعجلونك بالعذاب ولن يخلف الله وعده وإن يوماً عند ربك كألف سنة مما تعدون

- 48 And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the final destination.

وكأين من قرية أملت لها وهي ظالمة ثم أخذتها وإلي المصير

- 49 Say, O people, I am only to you a clear warner.

قل يا أيها الناس إنما أنا لكم نذير مبين

- 50 So those who believe and do righteous deeds, for them is forgiveness and noble provision.

فالذين آمنوا وعملوا الصالحات لهم مغفرة ورزق كريم

- 51 But the ones who strove against Our verses trying to cause failure, those are the companions of Hellfire.

والذين سعوا في آياتنا معاجزين أولئك أصحاب الجحيم

- 52 And We did not send before you any messenger or prophet except that when he spoke, Shaytan threw into his recitation. But Allah abolishes that which Shaytan throws in; then Allah makes precise His verses. And Allah is Knowing, Wise.

وما أرسلنا من قبلك من رسول ولا نبي إلا إذا تمنى ألقى الشيطان في أمنيه فينسخ الله ما يلقي الشيطان ثم يحكم الله آياته والله عليم حكيم

- 53 So that He may make what Shaytan throws in a trial for those in whose hearts is disease and those hard of heart. And indeed the wrongdoers are in extreme dissension.

ليجعل ما يلقي الشيطان فتنة للذين في قلوبهم مرض والقاسية قلوبهم وإن الظالمين لفي شقاق بعيد

- 54 And so those who were given knowledge may know that it is the truth from your Lord and they may believe in it, and their hearts humbly submit to it. And indeed Allah is the Guide of those who have believed to a straight path.

وليعلم الذين أوتوا العلم أنه الحق من ربك فيؤمنوا به فتخبت له قلوبهم وإن الله لهاد الذين آمنوا إلى صراط مستقيم

- 55 But those who have disbelieved will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.

ولا يزال الذين كفروا في مرية منه حتى تأتيهم الساعة بغتة أو يأتيهم عذاب يوم عقيم

- 56 Sovereignty that Day is for Allah. He will judge between them. So those who believed and did righteous deeds will be in the Gardens of Pleasure.

الملك يومئذ لله يحكم بينهم فالذين آمنوا وعملوا الصالحات في جنات النعيم

- 57 And those who disbelieved and denied Our signs, for those there will be a humiliating punishment.

والذين كفروا وكذبوا بآياتنا فأولئك لهم عذاب مهين

- 58 And those who emigrated for the cause of Allah and then were killed or died, Allah will surely provide for them a good provision. And indeed it is Allah who is the best of providers.

والذين هاجروا في سبيل الله ثم قتلوا أو ماتوا ليرزقهم الله رزقا حسنا وإن الله هو خير الرازقين

- 59 He will surely cause them to enter an entrance with which they will be pleased, and indeed Allah is Knowing, Forbearing.

ليدخلنهم مدخلا يرضونه وإن الله لعليم حلِيم

- 60 That is so. And whoever responds to aggression with the equivalent of that with which he was harmed and then is tyrannized, Allah will surely aid him. Indeed Allah is Pardoning, Forgiving.

ذلك ومن عاقب بمثل ما عوقب به ثم بغى عليه لينصرنه الله إن الله لعفور غفور

- 61 That is because Allah causes the night to enter the day and causes the day to enter the night and because Allah is Hearing, Seeing.

ذلك بأن الله يوجب الليل في النهار ويوجب النهار في الليل وأن الله سميع بصير

- 62 That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

ذلك بأن الله هو الحق وأن ما يدعون من دونه هو الباطل وأن الله هو العلي الكبير

- 63 Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed Allah is Subtle, Acquainted.

ألم تر أن الله أنزل من السماء ماء فتصبح الأرض مخضرة إن الله لطيف خبير

- 64 To Him belongs what is in the heavens and what is on the earth. And indeed Allah is the Free of need, the Praiseworthy.

له ما في السماوات وما في الأرض وإن الله هو الغني الحميد

- 65 Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind, Merciful.

ألم تر أن الله سخر لكم ما في الأرض والفلك تجري في البحر بأمره ويمسك السماء أن تقع على الأرض إلا بإذنه إن الله بالناس لرءوف رحيم

- 66 And it is He who gave you life, then causes you to die, then will give you life again. Indeed mankind is ungrateful.

وهو الذي أحياكم ثم يميتكم ثم يحييكم إن الإنسان لَكفور

- 67 For every nation We have appointed rites which they perform. So let them not dispute with you over the matter, but invite to your Lord. Indeed you are upon straight guidance.

لكل أمة جعلنا منسكاً هم ناسكوه فلا ينازعنك في الأمر وادع إلى ربك إنك لعلى هدى مستقيم

- 68 And if they dispute with you, then say, Allah is most knowing of what you do.

وإن جادلوك فقل الله أعلم بما تعملون

- 69 Allah will judge between you on the Day of Resurrection concerning that over which you used to differ.

الله يحكم بينكم يوم القيامة فيما كنتم فيه تختلفون

- 70 Do you not know that Allah knows what is in the heaven and earth? Indeed that is in a Record. Indeed that for Allah is easy.

ألم تعلم أن الله يعلم ما في السماء والأرض إن ذلك في كتاب إن ذلك
على الله يسير

- 71 And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper.

ويعبدون من دون الله ما لم ينزل به سلطانا وما ليس لهم به علم وما
للظالمين من نصير

- 72 And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, then shall I inform you of something worse than that? The Fire which Allah has promised those who disbelieve, and wretched is the destination.

وإذا تتلى عليهم آياتنا بينات تعرف في وجوه الذين كفروا المنكر يكادون
يسطون بالذين يتلون عليهم آياتنا قل أفأنبئكم بشر من ذلكم النار وعدها
الله الذين كفروا وبئس المصير

- 73 O people, a parable is presented, so listen to it. Indeed those you invoke besides Allah will never create a fly, even if they gathered together for that purpose. And if the fly should steal away from them a thing, they could not recover it from it. Weak are the pursuer and pursued.

يا أيها الناس ضرب مثل فاستمعوا له إن الذين تدعون من دون الله لن
يخلقوا ذبابا ولو اجتمعوا له وإن يسلبهم الذباب شيئا لا يستنقذوه منه
ضعف الطالب والمطلوب

- 74 They have not appraised Allah with true appraisal. Indeed Allah is Powerful, Almighty.

ما قدروا الله حق قدره إن الله لقوي عزيز

- 75 Allah chooses from the angels messengers and from the people. Indeed Allah is Hearing, Seeing.

الله يصطفي من الملائكة رسلا ومن الناس إن الله سميع بصير

- 76 He knows what is before them and what is behind them. And to Allah are returned all matters.

يعلم ما بين أيديهم وما خلفهم وإلى الله ترجع الأمور

- 77 O you who have believed, bow and prostrate and worship your Lord and do good that you may succeed.

يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون

- 78 And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. It is the religion of your father Ibrahim. He named you Muslims before and in this that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold firmly to Allah. He is your protector, and excellent is the protector, and excellent is the helper.

وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير

المؤمنون

Al-Mu'minun

“The Believers”

118 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Certainly will the believers have succeeded:
...
قد أفلح المؤمنون
- 2 those who during their prayer are humbly submissive,
...
الذين هم في صلاتهم خاشعون
- 3 and those who turn away from ill speech,
...
والذين هم عن اللغو معرضون
- 4 and those who are active in giving zakah,
...
والذين هم للزكاة فاعلون
- 5 and those who guard their private parts,
...
والذين هم لفروجهم حافظون
- 6 except from their wives or those their right hands possess, for indeed they will not be blamed,
...
إلا على أزواجهم أو ما ملكت أيمانهم فإنهم غير ملومين

7 but whoever seeks beyond that, then those are the transgressors,

فمن ابتغى وراء ذلك فأولئك هم العادون

8 and those who are to their trusts and their promises attentive,

والذين هم لأماناتهم وعهدهم راعون

9 and those who carefully maintain their prayers,

والذين هم على صلواتهم يحافظون

10 those are the inheritors

أولئك هم الوارثون

11 who will inherit Paradise. They will abide therein eternally.

الذين يرثون الفردوس هم فيها خالدون

12 And certainly did We create man from an extract of clay.

ولقد خلقنا الإنسان من سلالة من طين

13 Then We placed him as a sperm-drop in a firm lodging.

ثم جعلناه نطفة في قرار مكين

14 Then We made the sperm-drop into a clinging clot, and We made the clot into a lump of flesh, and We made from the lump bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.

ثم خلقنا النطفة علقة نخلقنا العلقة مضغة نخلقنا المضغة عظاما فكسونا العظام لحما ثم أنشأناه خلقا آخر فتبارك الله أحسن الخالقين

15 Then indeed after that you are to die.

ثم إنكم بعد ذلك لميتون

- 16 Then indeed you, on the Day of Resurrection, will be resurrected.

ثم إنكم يوم القيامة تبعثون

- 17 And We have created above you seven layered heavens, and never have We been of creation unaware.

ولقد خلقنا فوقكم سبع طرائق وما كنا عن الخلق غافلين

- 18 And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed We are able to take it away.

وأنزّلنا من السماء ماء بقدر فأسكنناه في الأرض وإنا على ذهاب به لقادرون

- 19 And We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat.

فأنشأنا لكم به جنات من نخيل وأعناب لكم فيها فواكه كثيرة ومنها تأكلون

- 20 And a tree issuing from Mount Sinai which produces oil and a condiment for those who eat.

وشجرة تخرج من طور سيناء تنبت بالدهن وصبغ للأكلين

- 21 And indeed for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat.

وإن لكم في الأنعام لعبرة نسقيكم مما في بطونها ولكم فيها منافع كثيرة ومنها تأكلون

- 22 And upon them and upon ships you are carried.

وعليها وعلى الفلك تحملون

- 23 And We had certainly sent Nuh to his people, and he said, O my people, worship Allah; you have no deity other than Him. Then will you not fear?

ولقد أرسلنا نوحا إلى قومه فقال يا قوم اعبدوا الله ما لكم من إله غيره
أفلا تتقون

- 24 But the eminent among those who disbelieved from his people said, this is not but a man like yourselves who wishes to take superiority over you; and if Allah had willed, He would have sent down angels. We have not heard of this among our forefathers.

فقال الملاء الذين كفروا من قومه ما هذا إلا بشر مثلكم يريد أن يتفضل
عليكم ولو شاء الله لأنزل ملائكة ما سمعنا بهذا في آباءنا الأولين

- 25 He is not but a man possessed with madness, so wait concerning him for a time.

إن هو إلا رجل به جنه فقبصوا به حتى حين

- 26 He said, my Lord, support me because they have denied me.

قال رب انصرني بما كذبون

- 27 So We revealed to him, construct the ship under Our observation and Our inspiration, and when Our command comes and the oven overflows, put into it of each creature two mates and your family, except those for whom the decree has preceded. And do not address Me concerning those who have wronged; indeed they are to be drowned.

فأوحينا إليه أن اصنع الفلك بأعيننا ووحينا فإذا جاء أمرنا وفار التنور
فاسلك فيها من كل زوجين اثنين وأهلك إلا من سبق عليه القول منهم
ولا تخاطبني في الذين ظلموا إنهم مغرقون

- 28 And when you have boarded the ship, you and those with you, then say, praise to Allah who has saved us from the wrongdoing people.

فإذا استويت أنت ومن معك على الفلك فقل الحمد لله الذي نجانا من
القوم الظالمين

- 29 And say, my Lord, let me land at a blessed landing place, and You are the best to accommodate us.

وقل رب أنزلي منزلا مباركا وأنت خير المنزلين

- 30 Indeed in that are signs, and indeed We are ever testing.

إن في ذلك لآيات وإن كنا لمبتلين

- 31 Then We produced after them another generation.

ثم أنشأنا من بعدهم قرنا آخرين

- 32 And We sent among them a messenger from themselves, saying worship Allah; you have no deity other than Him. Then will you not fear?

فأرسلنا فيهم رسولا منهم أن اعبدوا الله ما لكم من إله غيره أفلا تتقون

- 33 And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life said, this is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink.

وقال المملأ من قومه الذين كفروا وكذبوا بلقاء الآخرة وأترفناهم في الحياة الدنيا ما هذا إلا بشر مثلكم يأكل مما تأكلون منه ويشرب مما تشربون

- 34 And if you should obey a man like yourselves, indeed you would then be losers.

ولئن أطعتم بشرا مثلكم إنكم إذا لخاسرون

- 35 Does he promise you that when you have died and become dust and bones that you will be brought forth?

أيعدكم أنكم إذا متم وكنتم ترابا وعظاما أنكم مخرجون

- 36 How farfetched, how farfetched is that which you are promised!

هيهات هيهات لما توعدون

- 37 There is nothing but our worldly life; we die and we live, and we will not be resurrected.

إن هي إلا حياتنا الدنيا نموت ونحيا وما نحن بمبعوثين

- 38 He is not but a man who has invented a lie about Allah, and we will not believe him.

إن هو إلا رجل افترى على الله كذبا وما نحن له بمؤمنين

- 39 He said, my Lord, support me because they have denied me.

قال رب انصرني بما كذبون

- 40 He said, after a little, they will surely become regretful.

قال عما قليل ليصبحن نادمين

- 41 So the shriek seized them in truth, and We made them as plant debris. So away with the wrongdoing people.

فأخذتهم الصيحة بالحق فجعلناهم غثاء فبعدا للقوم الظالمين

- 42 Then We produced after them other generations.

ثم أنشأنا من بعدهم قرونا آخرين

- 43 No nation can advance its term, nor can they delay it.

ما تسبق من أمة أجلها وما يستأخرون

- 44 Then We sent Our messengers in succession. Every time there came to a nation its messenger, they denied him, so We made them follow one another and We made them narrations. So away with a people who do not believe.

ثم أرسلنا رسلنا تترى كل ما جاء أمة رسولها كذبوه فأتبعنا بعضهم بعضا وجعلناهم أحاديث فبعدا للقوم لا يؤمنون

- 45 Then We sent Musa and his brother Harun with Our signs and a clear authority,

ثم أرسلنا موسى وأخاه هارون بآياتنا وسلطان مبين

- 46 to Pharaoh and his establishment, but they were arrogant and were a haughty people.

إلى فرعون وملئه فاستكبروا وكانوا قوما عالين

- 47 They said, should we believe two men like ourselves while their people are for us serving?

فقالوا أنؤمن لبشرين مثلنا وقومهما لنا عابدون

- 48 So they denied them and were of those who were destroyed.

فكذبوهما فكانوا من المهلكين

- 49 And We certainly gave Musa the Scripture that perhaps they would be guided.

ولقد آتينا موسى الكتاب لعلمهم يهتدون

- 50 And We made the son of Maryam and his mother a sign and sheltered them within a high ground having level ground and flowing water.

وجعلنا ابن مريم وأمه آية وآويناهما إلى ربوة ذات قرار ومعين

- 51 O messengers, eat from the good foods and work righteousness. Indeed I am of what you do Knowing.

يا أيها الرسل كلوا من الطيبات واعملوا صالحا إني بما تعملون عليم

- 52 And indeed this community of yours is one community, and I am your Lord, so fear Me.

وإن هذه أمتكم أمة واحدة وأنا ربكم فاتقون

- 53 But they divided their affair among themselves into factions, each faction rejoicing in what it has.

ففتقطعوا أمرهم بينهم زبرا كل حزب بما لديهم فرحون

- 54 So leave them in their confusion for a time.

فذرهم في غمرتهم حتى حين

55 Do they think that what We extend to them of wealth and children

أيحسبون أنما نمدهم به من مال وبنين

56 is because We hasten for them good things? Rather they do not perceive.

نسارع لهم في الخيرات بل لا يشعرون

57 Indeed those who are apprehensive from fear of their Lord,

إن الذين هم من خشية ربهم مشفقون

58 and those who believe in the signs of their Lord,

والذين هم بآيات ربهم يؤمنون

59 and those who do not associate anything with their Lord,

والذين هم بربهم لا يشركون

60 and those who give what they give while their hearts are fearful because they will be returning to their Lord,

والذين يؤتون ما آتوا وقلوبهم وجلة أنهم إلى ربهم راجعون

61 those are the ones who hasten to good deeds, and they are foremost in them.

أولئك يسارعون في الخيرات وهم لها سابقون

62 And We charge no soul except with its capacity, and with Us is a record which speaks with truth; and they will not be wronged.

ولا نكلف نفسا إلا وسعها ولدينا كتاب ينطق بالحق وهم لا يظلمون

- 63 But their hearts are covered with confusion over this, and they have deeds besides that which they are doing,

بل قلوبهم في غمرة من هذا ولهم أعمال من دون ذلك هم لها عاملون

- 64 until when We seize their affluent ones with punishment, at once they are crying for help.

حتى إذا أخذنا مترفيهم بالعذاب إذا هم يجأرون

- 65 Do not cry out today. Indeed you will not be aided by Us.

لا تجأروا اليوم إنكم منا لا تنصرون

- 66 My verses had already been recited to you, but you were turning back on your heels,

قد كانت آياتي تتلى عليكم فكنتم على أعقابكم تنكصون

- 67 in arrogance regarding it, conversing by night, bringing forth nonsense.

مستكبرين به سامرا تهجرون

- 68 Then have they not reflected upon the word, or has there come to them that which had not come to their forefathers?

أفلم يدبروا القول أم جاءهم ما لم يأت آباءهم الأولين

- 69 Or did they not know their Messenger, so they are toward him disapproving?

أم لم يعرفوا رسولهم فهم له منكرون

- 70 Or do they say, in him is madness? Rather he brought them the truth, but most of them to the truth are averse.

أم يقولون به جنون بل جاءهم بالحق وأكثرهم للحق كارهون

- 71 But if the truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather We have brought them their reminder, but they from their reminder are turning away.

ولو اتبع الحق أهواءهم لفسدت السماوات والأرض ومن فيهن بل
أتيناهم بذكرهم فهم عن ذكرهم معرضون

- 72 Or do you ask them for payment? But the payment of your Lord is best, and He is the best of providers.

أم تسألهم خرجا فخراج ربك خير وهو خير الرازقين

- 73 And indeed you invite them to a straight path.

وإنك لتدعوهم إلى صراط مستقيم

- 74 But indeed those who do not believe in the Hereafter are deviating from the path.

وإن الذين لا يؤمنون بالآخرة عن الصراط لناكبون

- 75 And even if We gave them mercy and removed what affliction is upon them, they would persist in their transgression, wandering blindly.

ولو رحمناهم وكشفنا ما بهم من ضر للجوا في طغيانهم يعمهون

- 76 And We had gripped them with suffering, but they did not yield to their Lord, nor did they humbly supplicate.

ولقد أخذناهم بالعذاب فما استكانوا لربهم وما يتضرعون

- 77 Until when We have opened before them a door of severe punishment, immediately they will be therein in despair.

حتى إذا فتحنا عليهم بابا ذا عذاب شديد إذا هم فيه مبلسون

- 78 And it is He who produced for you hearing and vision and hearts; little are you grateful.

وهو الذي أنشأ لكم السمع والأبصار والأفئدة قليلا ما تشكرون

- 79 And it is He who has multiplied you throughout the earth, and to Him you will be gathered.

وهو الذي ذرأكم في الأرض وإليه تحشرون

- 80 And it is He who gives life and causes death, and His is the alternation of the night and the day. Then will you not reason?

وهو الذي يحيي ويميت وله اختلاف الليل والنهار أفلا تعقلون

- 81 Rather they said like what the former peoples said.

بل قالوا مثل ما قال الأولون

- 82 They said, when we have died and become dust and bones, are we indeed to be resurrected?

قالوا إذا إذا متنا وكنا ترابا وعظاما أإنا لمبعوثون

- 83 We have been promised this, we and our forefathers, before. This is not but legends of the former peoples.

لقد وعدنا نحن وآبائنا هذا من قبل إن هذا إلا أساطير الأولين

- 84 Say, to whom belongs the earth and whoever is in it, if you should know?

قل لمن الأرض ومن فيها إن كنتم تعلمون

- 85 They will say, to Allah. Say, then will you not remember?

سيقولون لله قل أفلا تذكرون

- 86 Say, who is Lord of the seven heavens and Lord of the Great Throne?

قل من رب السماوات السبع ورب العرش العظيم

- 87 They will say, they belong to Allah. Say, then will you not fear?

سيقولون لله قل أفلا تتقون

- 88 Say, in whose hand is the realm of all things, and He protects while none can protect against Him, if you should know?

قل من بيده ملكوت كل شيء وهو يجير ولا يجار عليه إن كنتم تعلمون

- 89 They will say, all belongs to Allah. Say, then how are you deluded?

سيقولون لله قل فأنى تسحرون

- 90 Rather We have brought them the truth, and indeed they are liars.

بل أتيناهم بالحق وإنهم لكاذبون

- 91 Allah has not taken any son, nor has there ever been with Him any deity. Otherwise each deity would have taken what it created, and some of them would have sought to overcome others. Glorified is Allah above what they describe,

ما اتخذ الله من ولد وما كان معه من إله إذا لذهب كل إله بما خلق ولعلا بعضهم على بعض سبحان الله عما يصفون

- 92 Knower of the unseen and the witnessed, so exalted is He above what they associate.

عالم الغيب والشهادة فتعالى عما يشركون

- 93 Say, my Lord, if You should show me that which they are promised,

قل رب إما تريني ما يوعدون

94 my Lord, then do not place me among the wrongdoing people.

رب فلا تجعلني في القوم الظالمين

95 And indeed We are able to show you what We have promised them.

وإننا على أن نريك ما نعدهم لقادرون

96 Repel by that which is better the evil. We are most knowing of what they describe.

ادفع بالتي هي أحسن السيئة نحن أعلم بما يصفون

97 And say, my Lord, I seek refuge in You from the incitements of the devils,

وقل رب أعوذ بك من همزات الشياطين

98 and I seek refuge in You, my Lord, lest they be present with me.

وأعوذ بك رب أن يحضرون

99 Until when death comes to one of them, he says, my Lord, send me back,

حتى إذا جاء أحدهم الموت قال رب ارجعون

100 that I might do righteousness in that which I left behind. No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.

لعلني أعمل صالحا فيما تركت كلا إنها كلمة هو قائلها ومن ورائهم برزخ إلى يوم يبعثون

101 So when the Horn is blown, no kinship will there be among them that Day, nor will they ask about one another.

فإذا نفخ في الصور فلا أنساب بينهم يومئذ ولا يتساءلون

102 And those whose scales are heavy, those are the successful.

فمن ثقلت موازينه فأولئك هم المفلحون

103 But those whose scales are light, those are the ones who have lost their souls, in Hell abiding eternally.

ومن خفت موازينه فأولئك الذين خسروا أنفسهم في جهنم خالدون

104 The Fire will sear their faces, and they therein will have taut smiles.

تلفح وجوههم النار وهم فيها كالحون

105 Were not My verses recited to you, and you used to deny them?

ألم تكن آياتي تتلى عليكم فكنتم بها تكذبون

106 They will say, our Lord, our wretchedness overcame us, and we were a people astray.

قالوا ربنا غلبت علينا شقوتنا وكنا قوما ضالين

107 Our Lord, remove us from it, and if we were to return, then indeed we would be wrongdoers.

ربنا أخرجنا منها فإن عدنا فإنا ظالمون

108 He will say, remain despised therein and do not speak to Me.

قال اخسئوا فيها ولا تكلمون

109 Indeed there was a party of My servants who said, our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.

إنه كان فريق من عبادي يقولون ربنا آمنا فاغفر لنا وارحمنا وأنت خير
الراحمين

- 110 But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.

فَاتَّخَذْتُمُوهُمْ سَخِرًا حَتَّىٰ أَنْسَوَكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ

- 111 Indeed I have rewarded them this Day for their patient endurance, that they are the attainers.

إِنِّي جَزَيْتَهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ الْفَائِزُونَ

- 112 He will say, how long did you remain on earth in number of years?

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ

- 113 They will say, we remained a day or part of a day; ask those who enumerate.

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ

- 114 He will say, you stayed not but a little, if only you had known.

قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ

- 115 Then did you think that We created you uselessly and that to Us you would not be returned?

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ إِلَيْنَا لَا تَرْجِعُونَ

- 116 So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

- 117 And whoever invokes besides Allah another deity for which he has no proof, then his account is only with his Lord. Indeed the disbelievers will not succeed.

...
 ومن يدع مع الله إلها آخر لا برهان له به فإنما حسابه عند ربه إنه لا يفلح
 الكافرون

- 118 And say, my Lord, forgive and have mercy, and You are the best of the merciful.

...
 وقل رب اغفر وارحم وأنت خير الراحمين

النور

An-Nur

“The Light”

64 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 A surah which We have sent down and made obligatory and revealed therein clear verses that you might be reminded.

سورة أنزلناها وفرضناها وأنزلنا فيها آيات بينات لعلكم تذكرون

- 2 The fornicatress and the fornicator, lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم بهما رأفة في دين الله إن كنتم تؤمنون بالله واليوم الآخر وليشهد عذابهما طائفة من المؤمنين

- 3 The fornicator does not marry except a fornicatress or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.

الزاني لا ينكح إلا زانية أو مشركة والزانية لا ينكحها إلا زان أو مشرك وحرم ذلك على المؤمنين

- 4 And those who accuse chaste women and then do not produce four witnesses, lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient,

والذين يرمون المحصنات ثم لم يأتوا بأربعة شهداء فاجلدوهم ثمانين جلدة ولا تقبلوا لهم شهادة أبدا وأولئك هم الفاسقون

- 5 except for those who repent thereafter and reform, for indeed Allah is Forgiving, Merciful.

إلا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور رحيم

- 6 And those who accuse their wives and have no witnesses except themselves, then the testimony of one of them is four testimonies swearing by Allah that indeed he is of the truthful.

والذين يرمون أزواجهم ولم يكن لهم شهداء إلا أنفسهم فشهادة أحدهم أربع شهادات بالله إنه لمن الصادقين

- 7 And the fifth is that the curse of Allah be upon him if he should be of the liars.

والخامسة أن لعنت الله عليه إن كان من الكاذبين

- 8 But it will prevent punishment from her if she gives four testimonies swearing by Allah that indeed he is of the liars.

ويدراً عنها العذاب أن تشهد أربع شهادات بالله إنه لمن الكاذبين

- 9 And the fifth is that the wrath of Allah be upon her if he was of the truthful.

والخامسة أن غضب الله عليها إن كان من الصادقين

- 10 And if not for the favor of Allah upon you and His mercy and because Allah is Accepting of repentance and Wise...

ولولا فضل الله عليكم ورحمته وأن الله تواب حكيم

- 11 Indeed those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what he has earned of the sin, and he who took upon himself the greater portion thereof, for him is a great punishment.

إن الذين جاءوا بالإفك عصبة منكم لا تحسبوه شرا لكم بل هو خير لكم لكل امرئ منهم ما اكتسب من الإثم والذي تولى كبره منهم له عذاب عظيم

- 12 Why, when you heard it, did not the believing men and believing women think good of themselves and say, this is an obvious falsehood?

لولا إذ سمعتموه ظن المؤمنون والمؤمنات بأنفسهم خيرا وقالوا هذا إفك مبين

- 13 Why did they not produce for it four witnesses? And when they do not produce the witnesses, then it is they in the sight of Allah who are the liars.

لولا جاءوا عليه بأربعة شهداء فإذ لم يأتوا بالشهداء فأولئك عند الله هم الكاذبون

- 14 And if not for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that lie in which you were involved by a great punishment,

ولولا فضل الله عليكم ورحمته في الدنيا والآخرة لمسكم في ما أفضتم فيه عذاب عظيم

- 15 when you received it with your tongues and said with your mouths what you had no knowledge of and thought it was insignificant while it was in the sight of Allah tremendous.

إذ تلقونه بالسنتكم وتقولون بأفواهكم ما ليس لكم به علم وتحسبونه هينا وهو
عند الله عظيم

- 16 And why, when you heard it, did you not say, it is not for us to speak of this. Glorified are You! This is a great slander.

ولولا إذ سمعتموه قلتم ما يكون لنا أن نتكلم بهذا سبحانك هذا بهتان عظيم

- 17 Allah warns you against returning to the likes of this ever, if you should be believers.

يعظكم الله أن تعودوا لمثله أبدا إن كنتم مؤمنين

- 18 And Allah makes clear to you the verses, and Allah is Knowing, Wise.

ويبين الله لكم الآيات والله عليم حكيم

- 19 Indeed those who like that immorality should be spread among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.

إن الذين يحبون أن تشيع الفاحشة في الذين آمنوا لهم عذاب أليم في الدنيا
والآخرة والله يعلم وأنتم لا تعلمون

- 20 And if not for the favor of Allah upon you and His mercy and because Allah is Kind, Merciful...

ولولا فضل الله عليكم ورحمته وأن الله رؤوف رحيم

- 21 O you who have believed, do not follow the footsteps of Shaytan. And whoever follows the footsteps of Shaytan, indeed he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure ever, but Allah purifies whom He wills, and Allah is Hearing, Knowing.

يا أيها الذين آمنوا لا تتبعوا خطوات الشيطان ومن يتبع خطوات الشيطان فإنه يأمر بالفحشاء والمنكر ولولا فضل الله عليكم ورحمته ما زكى منكم من أحد أبدا ولكن الله يزكى من يشاء والله سميع عليم

- 22 And let not those of virtue among you and wealth swear not to give to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving, Merciful.

ولا يأتل أولو الفضل منكم والسعة أن يؤتوا أولي القربى والمساكين والمهاجرين في سبيل الله وليعفوا وليصفحوا ألا تحبون أن يغفر الله لكم والله غفور رحيم

- 23 Indeed those who accuse chaste, unaware, believing women are cursed in this world and the Hereafter, and they will have a great punishment,

إن الذين يرمون المحصنات الغافلات المؤمنات لعنوا في الدنيا والآخرة ولهم عذاب عظيم

- 24 on the Day when their tongues and their hands and their feet will bear witness against them as to what they used to do.

يوم تشهد عليهم ألسنتهم وأيديهم وأرجلهم بما كانوا يعملون

- 25 That Day Allah will pay them in full their true recompense, and they will know that Allah is the manifest Truth.

يومئذ يوفيهم الله دينهم الحق ويعلمون أن الله هو الحق المبين

- 26 Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women. Those are declared innocent of what they say. For them is forgiveness and noble provision.

الخبثات للخبثين والخبثون للخبثات والطيبات للطيبين والطيبون
للطيبات أولئك مبرءون مما يقولون لهم مغفرة ورزق كريم

- 27 O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.

يا أيها الذين آمنوا لا تدخلوا بيوتا غير بيوتكم حتى تستأنسوا وتسلموا على
أهلها ذلكم خير لكم لعلكم تذكرون

- 28 And if you do not find anyone therein, do not enter them until permission has been given to you. And if it is said to you, go back, then go back; it is purer for you. And Allah is Knowing of what you do.

فإن لم تجدوا فيها أحدا فلا تدخلوها حتى يؤذن لكم وإن قيل لكم ارجعوا
فارجعوا هو أزكى لكم والله بما تعملون عليم

- 29 There is no blame upon you for entering houses not inhabited in which there is convenience for you. And Allah knows what you reveal and what you conceal.

ليس عليكم جناح أن تدخلوا بيوتا غير مسكونة فيها متاع لكم والله يعلم ما
تبدون وما تكتُمون

- 30 Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed Allah is Acquainted with what they do.

قل للمؤمنين يغضوا من أبصارهم ويحفظوا فروجهم ذلك أزكى لهم إن الله خبير بما يصنعون

- 31 And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which appears thereof and to wrap their covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

وقل للمؤمنات يغضضن من أبصارهن ويحفظن فروجهن ولا يبدين زينتهن إلا ما ظهر منها وليضربن بخمرهن على جيوبهن ولا يبدين زينتهن إلا لبعولتهن أو آبائهن أو آباء بعولتهن أو أبناءهن أو أبناء بعولتهن أو إخوانهن أو بني إخوانهن أو بني أخواتهن أو نسائهن أو ما ملكت أيمانهن أو التابعين غير أولي الإربة من الرجال أو الطفل الذين لم يظهروا على عورات النساء ولا يضربن بأرجلهن ليعلم ما يخفين من زينتهن وتوبوا إلى الله جميعا أيه المؤمنون لعلكم تفلحون

- 32 And marry the unmarried among you and the righteous among your male servants and female servants. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing, Knowing.

وَأَنْكَحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ
يَغْنِمِ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

- 33 But let those who find not the means for marriage abstain until Allah enriches them from His bounty. And those who seek a contract from among those whom your right hands possess, then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek the temporary interests of worldly life. And whoever should compel them, then indeed Allah is after their compulsion Forgiving, Merciful.

وَلَيْسَتَعْفَى الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَتَوْهُمْ
مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تَكْرَهُوا فَتْيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا
لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ
رَحِيمٌ

- 34 And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً
لِّلْمُتَّقِينَ

- 35 Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a brilliant star lit from a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is of all things Knowing.

الله نور السماوات والأرض مثل نوره كمشكاة فيها مصباح المصباح في زجاجة الزجاج كأنها كوكب دري يوقد من شجرة مباركة زيتونة لا شرقية ولا غربية يكاد زيتها يضيء ولو لم تمسسه نار نور على نور يهدي الله لنوره من يشاء ويضرب الله الأمثال للناس والله بكل شيء عليم

- 36 In houses which Allah has permitted to be raised and that His name be mentioned therein; glorifying Him therein in the morning and the evenings

في بيوت أذن الله أن ترفع ويذكر فيها اسمه يسبح له فيها بالغدو والآصال

- 37 are men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will turn about,

رجال لا تلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة يخافون يوماً تتقلب فيه القلوب والأبصار

- 38 that Allah may reward them according to the best of what they did and increase them from His bounty. And Allah provides without account for whom He wills.

ليجزئهم الله أحسن ما عملوا ويزيدهم من فضله والله يرزق من يشاء بغير حساب

- 39 But those who disbelieved, their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before him, and He will pay him in full his due; and Allah is swift in account.

والذين كفروا أعمالهم كسراب بقيعة يحسبه الظمآن ماء حتى إذا جاءه لم يجده شيئاً ووجد الله عنده فوفاه حسابه والله سريع الحساب

- 40 Or like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds, darkneses some of them upon others. When one puts out his hand he can hardly see it. And he to whom Allah has not granted light, for him there is no light.

أو كظلمات في بحر لحي يغشاه موج من فوقه موج من فوقه سحاب ظلمات بعضها فوق بعض إذا أخرج يده لم يكد يراها ومن لم يجعل الله له نورا فما له من نور

- 41 Do you not see that Allah is glorified by whoever is within the heavens and the earth and by the birds with wings spread? Each has known his own prayer and glorification, and Allah is Knowing of what they do.

ألم تر أن الله يسبح له من في السماوات والأرض والطير صافات كل قد علم صلاته وتسبيحه والله عليم بما يفعلون

- 42 And to Allah belongs the dominion of the heavens and the earth, and to Allah is the destination.

ولله ملك السماوات والأرض وإلى الله المصير

- 43 Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky mountains of clouds within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the eyesight.

ألم تر أن الله يزجي سحابا ثم يؤلف بينه ثم يجعله ركاما فترى الودق يخرج من خلاله وينزل من السماء من جبال فيها من برد فيصيب به من يشاء ويصرفه عن من يشاء يكاد سنا برقه يذهب بالأبصار

- 44 Allah alternates the night and the day. Indeed in that is a lesson for those who have vision.

يقلب الله الليل والنهار إن في ذلك لعبرة لأولي الأبصار

- 45 Allah has created every animal from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed Allah is over all things capable.

والله خلق كل دابة من ماء فمنهم من يمشي على بطنه ومنهم من يمشي على رجلين ومنهم من يمشي على أربع يخلق الله ما يشاء إن الله على كل شيء قدير

- 46 We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.

لقد أنزلنا آيات مبينات والله يهدي من يشاء إلى صراط مستقيم

- 47 But they say, we have believed in Allah and in the Messenger, and we obey; then a party of them turns away after that. And those are not believers.

ويقولون آمنا بالله وبالرسول وأطعنا ثم يتولى فريق منهم من بعد ذلك وما أولئك بالمؤمنين

- 48 And when they are called to Allah and His Messenger to judge between them, at once a party of them turns aside.

وإذا دعوا إلى الله ورسوله ليحكم بينهم إذا فريق منهم معرضون

- 49 But if the right is theirs, they come to him in prompt obedience.

وإن يكن لهم الحق يأتوا إليه مذعنين

- 50 Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather it is they who are the wrongdoers.

أفي قلوبهم مرض أم ارتابوا أم يخافون أن يحيف الله عليهم ورسوله بل أولئك هم الظالمون

- 51 The only statement of the believers when they are called to Allah and His Messenger to judge between them is that they say, we hear and we obey. And those are the successful.

إنما كان قول المؤمنين إذا دعوا إلى الله ورسوله ليحكم بينهم أن يقولوا سمعنا وأطعنا وأولئك هم المفلحون

- 52 And whoever obeys Allah and His Messenger and fears Allah and has taqwa of Him, it is those who are the attainers.

ومن يطع الله ورسوله ويخش الله ويتقه فأولئك هم الفائزون

- 53 And they swear by Allah their strongest oaths that if you ordered them, they would go forth. Say, do not swear. Obedience is known. Indeed Allah is Acquainted with what you do.

وأقسموا بالله جهد أيمانهم لئن أمرتهم ليخرجن قل لا تقسموا طاعة
معروفة إن الله خبير بما تعملون

- 54 Say, obey Allah and obey the Messenger; but if you turn away, then upon him is only that with which he has been charged, and upon you is only that with which you have been charged. And if you obey him, you will be guided. And there is not upon the Messenger except the clear notification.

قل أطيعوا الله وأطيعوا الرسول فإن تولوا فإنما عليه ما حمل وعليكم ما
حملتم وإن تطيعوه تهتدوا وما على الرسول إلا البلاغ المبين

- 55 Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession upon the earth just as He granted it to those before them and that He will surely establish for them their religion which He has preferred for them and that He will surely substitute for them after their fear, security. They worship Me, not associating anything with Me. But whoever disbelieves after that, then those are the defiantly disobedient.

وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض كما
استخلف الذين من قبلهم وليمكنن لهم دينهم الذي ارتضى لهم وليبدلنهم
من بعد خوفهم أمنا يعبدونني لا يشركون بي شيئاً ومن كفر بعد ذلك
فأولئك هم الفاسقون

- 56 And establish prayer and give zakah and obey the Messenger that you may receive mercy.

وأقيموا الصلاة وآتوا الزكاة وأطيعوا الرسول لعلكم ترحمون

- 57 Never think that the disbelievers are causing failure upon the earth. Their refuge will be the Fire, and how wretched the destination.

لا تحسبن الذين كفروا معجزين في الأرض ومأواهم النار ولبئس
المصير

- 58 O you who have believed, let those whom your right hands possess and those who have not yet reached puberty among you ask permission of you at three times: before the dawn prayer and when you put aside your clothing at noon and after the night prayer. These are three times of privacy for you. There is no blame upon you nor upon them beyond these times, for they continually circulate among you, some of you among others. Thus does Allah make clear to you the verses; and Allah is Knowing, Wise.

يا أيها الذين آمنوا ليستأذنكم الذين ملكت أيمانكم والذين لم يبلغوا الحلم منكم
ثلاث مرات من قبل صلاة الفجر وحين تضعون ثيابكم من الظهيرة ومن
بعد صلاة العشاء ثلاث عورات لكم ليس عليكم ولا عليهم جناح
بعدهن طوافون عليكم بعضكم على بعض كذلك يبين الله لكم الآيات
والله عليم حكيم

- 59 And when the children among you reach puberty, let them ask permission as those before them have asked permission. Thus does Allah make clear to you His verses; and Allah is Knowing, Wise.

وإذا بلغ الأطفال منكم الحلم فليستأذنوا كما استأذن الذين من قبلهم
كذلك يبين الله لكم آياته والله عليم حكيم

- 60 And women of post-menstrual age who have no desire for marriage, there is no blame upon them for putting aside their outer garments, not displaying adornment. But to modestly refrain is better for them. And Allah is Hearing, Knowing.

والقواعد من النساء اللاتي لا يرجون نكاحا فليس عليهن جناح أن يضعن ثيابهن غير متبرجات بزينة وأن يستعففن خير لهن والله سميع عليم

- 61 There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt or upon yourselves when you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your fathers' brothers or the houses of your fathers' sisters or the houses of your mothers' brothers or the houses of your mothers' sisters or those whose keys you possess or from your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other, a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses that you may use reason.

ليس على الأعمى حرج ولا على الأعرج حرج ولا على المريض حرج ولا على أنفسكم أن تأكلوا من بيوتكم أو بيوت آبائكم أو بيوت أمهاتكم أو بيوت إخوانكم أو بيوت أخواتكم أو بيوت أعمامكم أو بيوت عماتكم أو بيوت أخوالكم أو بيوت خالاتكم أو ما ملكتم مفاتحه أو صديقكم ليس عليكم جناح أن تأكلوا جميعا أو أشتاتا فإذا دخلتم بيوتا فسلموا على أنفسكم تحية من عند الله مباركة طيبة كذلك يبين الله لكم الآيات لعلكم تعقلون

- 62 The believers are only those who believe in Allah and His Messenger and, when they are with him for a matter of common interest, do not depart until they have asked his permission. Indeed those who ask your permission are those who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will of them and ask forgiveness for them of Allah. Indeed Allah is Forgiving, Merciful.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

- 63 Do not make the calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from his order, lest trial strike them or a painful punishment.

لَا تَجْعَلُوا دَعَاءَ الرَّسُولِ بَيْنَكُمْ كَدَعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلِيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

- 64 Unquestionably, to Allah belongs whatever is in the heavens and earth. Already He knows that upon which you are and the Day when they will be returned to Him and He will inform them of what they have done. And Allah is of all things Knowing.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمَلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

الفرقان

Al-Furqan

“The Criterion”

77 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Blessed is He who sent down the Criterion upon His servant that he may be to the worlds a warner,

تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا

- 2 He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with precise determination.

الذي له ملك السماوات والأرض ولم يتخذ ولدا ولم يكن له شريك في الملك وخلق كل شيء فقدره تقديرا

- 3 But they have taken besides Him gods which create nothing while they are created, and they do not possess for themselves any harm or benefit and they do not possess death or life or resurrection.

واتخذوا من دونه آلهة لا يخلقون شيئا وهم يخلقون ولا يملكون لأنفسهم ضرا ولا نفعا ولا يملكون موتا ولا حياة ولا نشورا

- 4 And those who disbelieve say, this is not but a falsehood he invented, and another people assisted him in it. But they have committed an injustice and a lie.

وقال الذين كفروا إن هذا إلا إفك افتراه وأعانه عليه قوم آخرون فقد
جاءوا ظلما وزورا

- 5 And they say, legends of the former peoples which he has written down, and they are dictated to him morning and afternoon.

وقالوا أساطير الأولين اكتتبها فهي تملى عليه بكرة وأصيلا

- 6 Say, it has been revealed by He who knows the secret within the heavens and the earth. Indeed He is ever Forgiving, Merciful.

قل أنزله الذي يعلم السر في السماوات والأرض إنه كان غفورا رحيمًا

- 7 And they say, what is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?

وقالوا مال هذا الرسول يأكل الطعام ويمشي في الأسواق لولا أنزل إليه
ملك فيكون معه نذيرا

- 8 Or why is not a treasure presented to him, or why does he not have a garden from which he eats? And the wrongdoers say, you follow not but a man affected by magic.

أو يلقى إليه كنز أو تكون له جنة يأكل منها وقال الظالمون إن تتبعون إلا
رجلا مسحورا

- 9 Look how they strike for you comparisons; but they have strayed, so they cannot find a way.

انظر كيف ضربوا لك الأمثال فضلوا فلا يستطيعون سبيلا

- 10 Blessed is He who, if He willed, could have made for you better than that: gardens beneath which rivers flow; and He could make for you palaces.

تبارك الذي إن شاء جعل لك خيرا من ذلك جنات تجري من تحتها
الأنهار ويجعل لك قصورا

- 11 But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.

بل كذبوا بالساعة وأعدنا لمن كذب بالساعة سعيرا

- 12 When it sees them from a distant place, they will hear it raging and roaring.

إذا رأتهم من مكان بعيد سمعوا لها تغيظا وزفيرا

- 13 And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.

وإذا ألقوا منها مكانا ضيقا مقرنين دعوا هنالك ثبورا

- 14 Do not cry this Day for one destruction but cry for much destruction.

لا تدعوا اليوم ثبورا واحدا وادعوا ثبورا كثيرا

- 15 Say, is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.

قل أذلك خير أم جنة الخلد التي وعد المتقون كانت لهم جزاء ومصيرا

- 16 For them therein is whatever they wish, abiding eternally. It is upon your Lord a promise binding.

لهم فيها ما يشاءون خالدين كان على ربك وعدا مسئولا

- 17 And on the Day He will gather them and that which they worship besides Allah and will say, did you mislead these My servants, or did they stray from the way?

ويوم يحشرهم وما يعبدون من دون الله فيقول أأنتم أضلّتم عبادي هؤلاء
أم هم ضلّوا السبيل

- 18 They will say, glorified are You! It was not for us to take besides You any allies. But You provided comforts for them and their fathers until they forgot the message and became a people ruined.

قالوا سبحانك ما كان ينبغي لنا أن نتخذ من دونك من أولياء ولكن
متعّتهم وآباءهم حتى نسوا الذّكر وكانوا قوما بورا

- 19 So they have denied you in what you say, and you cannot avert or find help. And whoever commits wrong among you, We will make him taste a great punishment.

فقد كذبوكم بما تقولون فما تستطيعون صرفا ولا نصرا ومن يظلم منكم نذقه
عذابا كبيرا

- 20 And We did not send before you any of the messengers except that they ate food and walked in the markets. And We have made some of you as trial for others; will you have patience? And ever is your Lord Seeing.

وما أرسلنا قبلك من المرسلين إلا إنّهم ليأكلون الطعام ويمشون في
الأسواق وجعلنا بعضهم لبعض فتنة أتصبرون وكان ربك بصيرا

- 21 And those who do not expect the meeting with Us say, why were not angels sent down to us, or why do we not see our Lord? They have certainly become arrogant within themselves and have exceeded with great insolence.

وقال الذين لا يرجون لقاءنا لولا أنزل علينا الملائكة أو نرى ربنا لقد استكبروا في أنفسهم وعتوا عتوا كبيرا

- 22 The Day they see the angels, no good tidings will there be that Day for the criminals, and they will say, a prohibited barrier.

يوم يرون الملائكة لا بشرى يومئذ للمجرمين ويقولون حجرا محجورا

- 23 And We will approach what they have done of deeds and make them as dispersed dust.

وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا

- 24 The companions of Paradise that Day are better in settlement and better in resting place.

أصحاب الجنة يومئذ خير مستقرا وأحسن مقيلا

- 25 And on the Day when the heaven will split open with clouds, and the angels will be sent down in successive descent.

ويوم تشقق السماء بالغمام ونزل الملائكة تنزيلا

- 26 True sovereignty that Day is for the Most Merciful. And it will be upon the disbelievers a difficult Day.

الملك يومئذ الحق للرحمن وكان يوما على الكافرين عسيرا

- 27 And the Day the wrongdoer will bite on his hands, he will say, Oh I wish I had taken with the Messenger a way.

ويوم يعض الظالم على يديه يقول يا ليتني اتخذت مع الرسول سبيلا

- 28 Oh woe to me! I wish I had not taken so-and-so as a friend.

يا ويلتي ليتني لم أتخذ فلانا خليلا

- 29 He led me away from the remembrance after it had come to me. And ever is Shaytan to man a deserter.

لقد أضلني عن الذكر بعد إذ جاءني وكان الشيطان للإنسان خذولا

- 30 And the Messenger has said, O my Lord, indeed my people have taken this Quran as a thing abandoned.

وقال الرسول يا رب إن قومي اتخذوا هذا القرآن مهجورا

- 31 And thus have We made for every prophet an enemy among the criminals. But sufficient is your Lord as a guide and a helper.

وكذلك جعلنا لكل نبي عدوا من المجرمين وكفى بربك هاديا ونصيرا

- 32 And those who disbelieve say, why was the Quran not revealed to him all at once? Thus, that We may strengthen thereby your heart. And We have revealed it in gradual stages.

وقال الذين كفروا لولا نزل عليه القرآن جملة واحدة كذلك لنثبت به فؤادك ورتلناه ترتيلا

- 33 And they do not come to you with a comparison except that We bring you the truth and the best explanation.

ولا يأتونك بمثل إلا جئناك بالحق وأحسن تفسيرا

- 34 Those who will be gathered to Hell upon their faces, those are the worst in position and most astray in path.

الذين يحشرون على وجوههم إلى جهنم أولئك شر مكانا وأضل سبيلا

- 35 And We certainly gave Musa the Scripture and appointed with him his brother Harun as an assistant.

ولقد آتينا موسى الكتاب وجعلنا معه أخاه هارون وزيرا

- 36 And We said, go to the people who have denied Our signs. Then We destroyed them with total destruction.

فقلنا اذهبوا إلى القوم الذين كذبوا بآياتنا فدمرناهم تدميرا

- 37 And the people of Nuh, when they denied the messengers, We drowned them and We made them for mankind a sign. And We have prepared for the wrongdoers a painful punishment.

وقوم نوح لما كذبوا الرسل أغرقناهم وجعلناهم للناس آية وأعدنا للظالمين عذابا ألما

- 38 And Aad and Thamud and the companions of the Well and many generations between them.

وعادا وثمود وأصحاب الرس وقرونا بين ذلك كثيرا

- 39 And for each We presented examples, and each We destroyed with total destruction.

وكلا ضربنا له الأمثال وكلا تبرنا تتبيرا

- 40 And they have already come upon the town which was showered with a rain of evil. Then have they not seen it? But they are not expecting resurrection.

ولقد أتوا على القرية التي أمطرت مطر السوء أفلم يكونوا يرونها بل كانوا لا يرجون نشورا

- 41 And when they see you, they take you not except in ridicule, saying is this the one whom Allah has sent as a messenger?

وإذا رأوك إن يتخذونك إلا هزوا أهذا الذي بعث الله رسولا

- 42 He almost would have misled us from our gods had we not been steadfast toward them. And they are going to know, when they see the punishment, who is more astray in way.

إن كاد ليضلنا عن آلهتنا لولا أن صبرنا عليها وسوف يعلمون حين يرون العذاب من أضل سبيلا

- 43 Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

أرأيت من اتخذ إلهه هواه أفأنت تكون عليه وكيلا

- 44 Or do you think that most of them hear or reason? They are not except like livestock. Rather they are even more astray in path.

أم تحسب أن أكثرهم يسمعون أو يعقلون إن هم إلا كالأنعام بل هم أضل سبيلا

- 45 Have you not considered your Lord, how He extends the shadow? And if He willed, He could have made it stationary. Then We made the sun for it an indication.

ألم تر إلى ربك كيف مد الظل ولو شاء لجعله ساكنا ثم جعلنا الشمس عليه دليلا

- 46 Then We hold it in hand for a brief grasp.

ثم قبضناه إلينا قبضا يسيرا

- 47 And it is He who has made the night for you as clothing and sleep for rest and has made the day a resurrection.

وهو الذي جعل لكم الليل لباسا والنوم سباتا وجعل النهار نشورا

- 48 And it is He who has sent the winds as good tidings before His mercy, and We send down from the sky pure water,

وهو الذي أرسل الرياح بشرا بين يدي رحمته وأنزلنا من السماء ماء طهورا

- 49 that We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.

لنجيي به بلدة ميتا ونسقيه مما خلقنا أنعاما وأناسي كثيرا

- 50 And We have certainly distributed it among them that they might be reminded, but most of the people refuse except disbelief.

ولقد صرفناه بينهم ليدذكروا فأبى أكثر الناس إلا كفورا

- 51 And if We had willed, We could have sent into every city a warner.

ولو شئنا لبعثنا في كل قرية نذيرا

- 52 So do not obey the disbelievers, and strive against them with it a great striving.

فلا تطع الكافرين وجاهدهم به جهادا كبيرا

- 53 And it is He who has released the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.

وهو الذي مرج البحرين هذا عذب فرات وهذا ملح أجاج وجعل بينهما برزخا وحجرا محجورا

- 54 And it is He who has created from water a human being and made him a relative by lineage and marriage. And ever is your Lord capable.

وهو الذي خلق من الماء بشرا فجعله نسبا وصهرا وكان ربك قديرا

- 55 But they worship other than Allah that which does not benefit them or harm them, and the disbeliever is ever against his Lord an assistant to Shaytan.

ويعبدون من دون الله ما لا ينفعهم ولا يضرهم وكان الكافر على ربه ظهيرا

- 56 And We have not sent you except as a bringer of good tidings and a warner.

وما أرسلناك إلا مبشرا ونذيرا

- 57 Say, I do not ask of you for it any payment, only that whoever wills might take to his Lord a way.

قل ما أسألكم عليه من أجر إلا من شاء أن يتخذ إلى ربه سبيلا

- 58 And rely upon the Ever-Living who does not die, and glorify with His praise. And sufficient is He to be of the sins of His servants Acquainted,

وتوكل على الحي الذي لا يموت وسبح بحمده وكفى به بذنوب عباده خبيرا

- 59 He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne, the Most Merciful, so ask about Him one well informed.

الذي خلق السماوات والأرض وما بينهما في ستة أيام ثم استوى على العرش الرحمن فاسأل به خبيرا

- 60 And when it is said to them, prostrate to the Most Merciful, they say, and what is the Most Merciful? Should we prostrate to that which you order us? And it increases them in aversion.

وإذا قيل لهم اسجدوا للرحمن قالوا وما الرحمن أنسجد لما تأمرنا وزادهم نفورا

- 61 Blessed is He who has placed in the sky great stars and placed therein a burning lamp and luminous moon.

تبارك الذي جعل في السماء بروجا وجعل فيها سراجا وقمرا منيرا

- 62 And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

وهو الذي جعل الليل والنهار خلفه لمن أراد أن يذكر أو أراد شكورا

- 63 And the servants of the Most Merciful are those who walk upon the earth humbly, and when the ignorant address them, they say, peace.

وعباد الرحمن الذين يمشون على الأرض هونا وإذا خاطبهم الجاهلون قالوا سلاما

- 64 And those who spend the night before their Lord prostrating and standing,

والذين يبيتون لربهم سجدا وقياما

- 65 and those who say, our Lord, avert from us the punishment of Hell. Indeed its punishment is ever adhering;

والذين يقولون ربنا اصرف عنا عذاب جهنم إن عذابها كان غراما

- 66 indeed it is evil as a settlement and residence.

إنها ساءت مستقرا ومقاما

- 67 And those who, when they spend, do so not excessively or sparingly but are ever between that, justly moderate.

والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما

- 68 M And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

والذين لا يدعون مع الله إلها آخر ولا يقتلون النفس التي حرم الله إلا بالحق ولا يزنون ومن يفعل ذلك يلق أثاما

- 69 M Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated,

يضاعف له العذاب يوم القيامة ويخلد فيه مهانا

- 70 M except for those who repent, believe, and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving, Merciful.

إلا من تاب وآمن وعمل عملا صالحا فأولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما

- 71 And he who repents and does righteousness does indeed turn to Allah with accepted repentance.

ومن تاب وعمل صالحا فإنه يتوب إلى الله متابا

- 72 And those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

والذين لا يشهدون الزور وإذا مروا باللغو مروا كراما

- 73 And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

والذين إذا ذكروا بآيات ربهم لم يخروا عليها صما وعميانا

- 74 And those who say, our Lord, grant us from among our wives and offspring comfort to our eyes and make us a leader for the righteous.

والذين يقولون ربنا هب لنا من أزواجنا وذرياتنا قرّة أعين واجعلنا للمتقين إماما

- 75 Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and words of peace,

أولئك يجزون الغرفة بما صبروا ويلقون فيها تحية وسلاما

- 76 abiding therein eternally. Good is the settlement and residence.

خالدين فيها حسنت مستقرا ومقاما

- 77 Say, what would my Lord care for you if not for your supplication? For you have denied, so it is going to be adherent.

قل ما يعبأ بكم ربي لولا دعاؤكم فقد كذبتم فسوف يكون لزاما

الشعراء

Ash-Shu'ara

“The Poets”

227 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ta Sin Mim.

...

طسم

2 These are the verses of the clear Book.

...

تلك آيات الكتاب المبين

3 Perhaps you would kill yourself with grief that they will not be believers.

...

لعلك باخع نفسك ألا يكونوا مؤمنين

4 If We willed, We could send down to them from the sky a sign for which their necks would remain humbled.

...

إن نشأ نزل عليهم من السماء آية فظلت أعناقهم لها خاضعين

5 And no mention comes to them anew from the Most Merciful except that they turn away from it.

...

وما يأتيهم من ذكر من الرحمن محدث إلا كانوا عنه معرضين

- 6 For they have already denied, but there will come to them the news of that which they used to ridicule.

فقد كذبوا فسيأتهم أنباء ما كانوا به يستهزئون

- 7 Did they not look at the earth, how much We have grown therein of every noble kind?

أولم يروا إلى الأرض كم أنبتنا فيها من كل زوج كريم

- 8 Indeed in that is a sign, but most of them were not to be believers.

إن في ذلك لآية وما كان أكثرهم مؤمنين

- 9 And indeed your Lord, He is the Almighty, the Merciful.

وإن ربك لهو العزيز الرحيم

- 10 And when your Lord called Musa, saying go to the wrongdoing people,

وإذ نادى ربك موسى أن ات القوم الظالمين

- 11 the people of Pharaoh. Will they not fear Allah?

قوم فرعون ألا يتقون

- 12 He said, my Lord, indeed I fear that they will deny me,

قال رب إني أخاف أن يكذبون

- 13 and that my breast will tighten and my tongue will not be fluent, so send for Harun.

ويضيق صدري ولا ينطق لساني فأرسل إلى هارون

- 14 And they have upon me a charge, so I fear that they will kill me.

ولهم علي ذنب فأخاف أن يقتلون

- 15 He said, no. Go both of you with Our signs; indeed We are with you, listening.

قال كلا فاذهبا بآياتنا إنا معكم مستمعون

- 16 So go to Pharaoh and say, we are the messengers of the Lord of the worlds,

فأتيا فرعون فقولوا إنا رسول رب العالمين

- 17 saying send with us the Children of Israel.

أن أرسل معنا بني إسرائيل

- 18 He said, did we not raise you among us as a child, and you remained among us for years of your life?

قال ألم نريك فينا وليدا ولبث فينا من عمرك سنين

- 19 And you did your deed which you did, and you were of the ungrateful.

وفعلت فعلتك التي فعلت وأنت من الكافرين

- 20 He said, I did it then while I was of those astray.

قال فعلتها إذا وأنا من الضالين

- 21 So I fled from you when I feared you. Then my Lord granted me judgment and made me one of the messengers.

ففررت منكم لما خفتكم فوهب لي ربي حكما وجعلني من المرسلين

- 22 And is this a favor of which you remind me, that you have enslaved the Children of Israel?

وتلك نعمة تمنها علي أن عبدت بني إسرائيل

- 23 Pharaoh said, and what is the Lord of the worlds?

قال فرعون وما رب العالمين

- 24 He said, the Lord of the heavens and earth and that between them, if you should be convinced.

قال رب السماوات والأرض وما بينهما إن كنتم موقنين

- 25 He said to those around him, do you not hear?

قال لمن حوله ألا تستمعون

- 26 He said, your Lord and the Lord of your first forefathers.

قال ربكم ورب آبائكم الأولين

- 27 He said, indeed your messenger who has been sent to you is mad.

قال إن رسولكم الذي أرسل إليكم لمجنون

- 28 He said, Lord of the east and the west and that between them, if you were to reason.

قال رب المشرق والمغرب وما بينهما إن كنتم تعقلون

- 29 He said, if you take a god other than me, I will surely place you among those imprisoned.

قال لئن اتخذت إلها غيري لأجعلنك من المسجونين

- 30 He said, even if I brought you something manifest?

قال أولو جنتك بشيء مبين

- 31 He said, then bring it, if you should be of the truthful.

قال فأت به إن كنت من الصادقين

32 So he threw his staff, and suddenly it was a serpent, manifest.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

33 And he drew out his hand, and suddenly it was white for the observers.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ

34 He said to the eminent ones around him, indeed this is a learned magician.

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ

35 He wants to drive you out of your land by his magic, so what do you command?

يُرِيدُ أَنْ يُنْجِرْكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ

36 They said, postpone him and his brother and send among the cities gatherers,

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ

37 who will bring you every learned magician.

يَأْتُوكَ بِكُلِّ سِحَّارٍ عَلِيمٍ

38 So the magicians were assembled for the appointment of a known day.

فَجُمِعَ السَّحَرَةُ لِمِيقَاتٍ يَوْمٍ مَعْلُومٍ

39 And it was said to the people, will you assemble,

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ

40 that we might follow the magicians if they are the predominant?

لَعَلْنَا نَتَّبِعَ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ

- 41 And when the magicians arrived, they said to Pharaoh, is there indeed for us a reward if we are the predominant?

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَمُنَادُونَكَ وَإِنَّا لَكَ كَاذِبُونَ

- 42 He said, yes, and indeed you will then be of those near to me.

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ

- 43 Musa said to them, throw whatever you will throw.

قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ

- 44 So they threw their ropes and their staffs and said, by the might of Pharaoh, indeed it is we who are predominant.

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

- 45 Then Musa threw his staff, and at once it devoured what they falsified.

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

- 46 So the magicians fell down in prostration.

فَأَلْقَى السَّحَرَةُ سَاجِدِينَ

- 47 They said, we have believed in the Lord of the worlds,

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ

- 48 the Lord of Musa and Harun.

رَبِّ مُوسَى وَهَارُونَ

- 49 He said, you believed him before I gave you permission. Indeed he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all.

قال آمنتم له قبل أن آذن لكم إنه لكبيركم الذي علمكم السحر فلسوف تعلمون لأقطعن أيديكم وأرجلكم من خلاف ولأصلبنكم أجمعين

- 50 They said, no harm. Indeed to our Lord we will return.

قالوا لا ضير إنا إلى ربنا منقلبون

- 51 Indeed we aspire that our Lord will forgive us our sins because we were the first of the believers.

إنا نطمع أن يغفر لنا ربنا خطايانا أن كنا أول المؤمنين

- 52 And We inspired to Musa, travel by night with My servants; indeed you will be pursued.

وأوحينا إلى موسى أن أسر بعبادي إنكم متبعون

- 53 Then Pharaoh sent among the cities gatherers,

فأرسل فرعون في المدائن حاشرين

- 54 saying indeed those are but a small band,

إن هؤلاء لشردمة قليلون

- 55 and indeed they are enraging us,

وإنهم لنا لغائظون

- 56 and indeed we are a cautious society.

وإنا لجميع حاذرون

57 So We removed them from gardens and springs,

فأخرجناهم من جنات وعيون

58 and treasures and honorable station.

وكنوز ومقام كريم

59 Thus. And We caused to inherit it the Children of Israel.

كذلك وأورثناها بني إسرائيل

60 So they pursued them at sunrise.

فأتبعوهم مشرقين

61 And when the two companies saw one another, the companions of Musa said, indeed we are overtaken!

فلها تراءى الجمعان قال أصحاب موسى إنا لمدركون

62 He said, no! Indeed with me is my Lord; He will guide me.

قال كلا إن معي ربي سيهدين

63 Then We inspired to Musa, strike with your staff the sea, and it parted, and each portion was like a great towering mountain.

فأوحينا إلى موسى أن اضرب بعصاك البحر فانفلق فكان كل فرق كالطود العظيم

64 And We advanced thereto the others.

وأزلفنا ثم الآخرين

65 And We saved Musa and those with him, all together.

وأنجيناه موسى ومن معه أجمعين

66 Then We drowned the others.

ثم أغرقنا الآخرين

67 Indeed in that is a sign, but most of them were not to be believers.

إن في ذلك لآية وما كان أكثرهم مؤمنين

68 And indeed your Lord, He is the Almighty, the Merciful.

وإن ربك لهو العزيز الرحيم

69 And recite to them the news of Ibrahim,

واتل عليهم نبأ إبراهيم

70 when he said to his father and his people, what do you worship?

إذ قال لأبيه وقومه ما تعبدون

71 They said, we worship idols and remain to them devoted.

قالوا نعبد أصناما فنظل لها عاكفين

72 He said, do they hear you when you supplicate?

قال هل يسمعونكم إذ تدعون

73 Or do they benefit you, or do they harm?

أو ينفعونكم أو يضرون

74 They said, but we found our fathers doing thus.

قالوا بل وجدنا آباءنا كذلك يفعلون

75 He said, then do you see what you have been worshipping,

قال أفرايتم ما كنتم تعبدون

76 you and your ancient forefathers?

أتم وأباؤكم الأقدمون

77 Indeed they are enemies to me, except the Lord of the worlds,

فإنهم عدو لي إلا رب العالمين

78 who created me, and He guides me.

الذي خلقني فهو يهدين

79 And it is He who feeds me and gives me drink.

والذي هو يطعمني ويسقيني

80 And when I am ill, it is He who cures me.

وإذا مرضت فهو يشفين

81 And who will cause me to die and then bring me to life.

والذي يميتني ثم يحيين

82 And who I aspire that He will forgive me my sin on the Day of Recompense.

والذي أطمع أن يغفر لي خطيئتي يوم الدين

83 My Lord, grant me authority and join me with the righteous.

رب هب لي حكما وألحقني بالصالحين

84 And grant me a reputation of honor among later generations.

واجعل لي لسان صدق في الآخرين

85 And place me among the inheritors of the Garden of Pleasure.

واجعلني من ورثة جنة النعيم

86 And forgive my father. Indeed he has been of those astray.

واغفر لأبي إنه كان من الضالين

87 And do not disgrace me on the Day they are resurrected,

ولا تخزني يوم يبعثون

88 the Day when there will not benefit wealth or children,

يوم لا ينفع مال ولا بنون

89 but only one who comes to Allah with a sound heart.

إلا من أتى الله بقلب سليم

90 And Paradise will be brought near to the righteous.

وأزلفت الجنة للمتقين

91 And Hellfire will be brought forth for the deviators.

وبرزت الجحيم للغاوين

92 And it will be said to them, where are those you used to worship

وقيل لهم أين ما كنتم تعبدون

93 other than Allah? Can they help you or help themselves?

من دون الله هل ينصرونكم أو ينتصرون

94 So they will be overturned into it, they and the deviators,

فككبوا فيها هم والغاؤون

95 and the soldiers of Iblis, all together.

وجنود إبليس أجمعون

- 96 They will say while they dispute therein,
 قالوا وهم فيها يختصمون
- 97 by Allah, we were indeed in manifest error,
 تالله إن كنا لفي ضلال مبين
- 98 when we equated you with the Lord of the worlds.
 إذ نسويكم برب العالمين
- 99 And no one misled us except the criminals.
 وما أضلنا إلا المجرمون
- 100 So now we have no intercessors,
 فما لنا من شافعين
- 101 and not a devoted friend.
 ولا صديق حميم
- 102 Then if we only had a return, we would be of the believers.
 فلو أن لنا كرة فنكون من المؤمنين
- 103 Indeed in that is a sign, but most of them were not to be believers.
 إن في ذلك لآية وما كان أكثرهم مؤمنين
- 104 And indeed your Lord, He is the Almighty, the Merciful.
 وإن ربك لهو العزيز الرحيم
- 105 The people of Nuh denied the messengers,
 كذبت قوم نوح المرسلين

106 when their brother Nuh said to them, will you not fear Allah?

إذ قال لهم أخوهم نوح ألا تتقون

107 Indeed I am to you a trustworthy messenger.

إني لكم رسول أمين

108 So fear Allah and obey me.

فاتقوا الله وأطيعون

109 And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

وما أسألكم عليه من أجر إن أجرينى إلا على رب العالمين

110 So fear Allah and obey me.

فاتقوا الله وأطيعون

111 They said, should we believe you while you are followed by the lowest of people?

قالوا أنؤمن لك واتبعك الأردلون

112 He said, and what is my knowledge of what they used to do?

قال وما علمى بما كانوا يعملون

113 Their account is only upon my Lord, if you could perceive.

إن حسابهم إلا على ربى لو تشعرون

114 And I am not one to drive away the believers.

وما أنا بطارد المؤمنين

115 I am only a clear warner.

إن أنا إلا نذير مبين

116 They said, if you do not desist, O Nuh, you will surely be of those who are stoned.

قالوا لئن لم تنته يا نوح لتكونن من المرجومين

117 He said, my Lord, indeed my people have denied me.

قال رب إن قومي كذبون

118 Then judge between me and them with decisive judgment and save me and those with me of the believers.

فافتح بيني وبينهم فتحا ونجني ومن معي من المؤمنين

119 So We saved him and those with him in the laden ship.

فأنجيناه ومن معه في الفلك المشحون

120 Then We drowned thereafter the remaining ones.

ثم أغرقنا بعد الباقيين

121 Indeed in that is a sign, but most of them were not to be believers.

إن في ذلك لآية وما كان أكثرهم مؤمنين

122 And indeed your Lord, He is the Almighty, the Merciful.

وإن ربك لهو العزيز الرحيم

123 Aad denied the messengers,

كذبت عاد المرسلين

124 when their brother Hud said to them, will you not fear Allah?

إذ قال لهم أخوهم هود ألا تتقون

125 Indeed I am to you a trustworthy messenger.

إني لكم رسول أمين

126 So fear Allah and obey me.

فاتقوا الله وأطيعون

127 And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

وما أسألكم عليه من أجر إن أجرينى إلا على رب العالمين

128 Do you construct on every elevation a sign, amusing yourselves,

أتبنون بكل ريع آية تعبثون

129 and take for yourselves palaces that you might abide eternally?

وتتخذون مصانع لعلكم تخلدون

130 And when you strike, you strike as tyrants.

وإذا بطشتم بطشتم جبارين

131 So fear Allah and obey me.

فاتقوا الله وأطيعون

132 And fear He who provided you with that which you know,

واتقوا الذي أمدكم بما تعلمون

133 provided you with livestock and children,

أمدكم بأنعام وبنين

134 and gardens and springs.

وجنات وعيون

135 Indeed I fear for you the punishment of a terrible day.

إني أخاف عليكم عذاب يوم عظيم

136 They said, it is all the same to us whether you advise or are not of the advisors.

قالوا سواء علينا أوعظت أم لم تكن من الواعظين

137 This is not but the custom of the former peoples,

إن هذا إلا خلق الأولين

138 and we are not to be punished.

وما نحن بمعذبين

139 And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers.

فكذبوه فأهلكناهم إن في ذلك لآية وما كان أكثرهم مؤمنين

140 And indeed your Lord, He is the Almighty, the Merciful.

وإن ربك لهو العزيز الرحيم

141 Thamud denied the messengers,

كذبت ثمود المرسلين

142 when their brother Salih said to them, will you not fear Allah?

إذ قال لهم أخوهم صالح ألا تتقون

143 Indeed I am to you a trustworthy messenger.

إني لكم رسول أمين

144 So fear Allah and obey me.

فاتقوا الله وأطيعون

145 And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

وما أسألكم عليه من أجر إن أجري إلا على رب العالمين

146 Will you be left in what is here, secure,

أتركون في ما هاهنا آمنين

147 within gardens and springs,

في جنات وعميون

148 and fields of crops and palm trees with softened fruit?

وزروع ونخل طلعتها هضيم

149 And you carve from the mountains, homes, with skill.

وتنحتون من الجبال بيوتا فارهين

150 So fear Allah and obey me.

فاتقوا الله وأطيعون

151 And do not obey the order of the transgressors,

ولا تطيعوا أمر المسرفين

152 who cause corruption in the land and do not amend.

الذين يفسدون في الأرض ولا يصلحون

- 153 They said, you are only of those affected by magic.

قالوا إنما أنت من المسحرين

- 154 You are but a man like ourselves, so bring a sign, if you should be of the truthful.

ما أنت إلا بشر مثلنا فأت بآية إن كنت من الصادقين

- 155 He said, this is a she-camel. For her is a time of drink, and for you is a time of drink, each on a known day.

قال هذه ناقة لها شرب ولكم شرب يوم معلوم

- 156 And do not touch her with harm, lest you be seized by the punishment of a terrible day.

ولا تمسوها بسوء فيأخذكم عذاب يوم عظيم

- 157 But they hamstrung her and so became regretful.

فعمقروها فأصبحوا نادمين

- 158 And the punishment seized them. Indeed in that is a sign, but most of them were not to be believers.

فأخذهم العذاب إن في ذلك لآية وما كان أكثرهم مؤمنين

- 159 And indeed your Lord, He is the Almighty, the Merciful.

وإن ربك لهو العزيز الرحيم

- 160 The people of Lut denied the messengers,

كذبت قوم لوط المرسلين

- 161 when their brother Lut said to them, will you not fear Allah?

إذ قال لهم أخوهم لوط ألا تتقون

162 Indeed I am to you a trustworthy messenger.

إني لكم رسول أمين

163 So fear Allah and obey me.

فاتقوا الله وأطيعون

164 And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

وما أسألكم عليه من أجر إن أجري إلا على رب العالمين

165 Do you approach males among the worlds,

أتأتون الذكران من العالمين

166 and leave what your Lord has created for you as mates? Rather you are a transgressing people.

وتدرون ما خلق لكم ربكم من أزواجكم بل أنتم قوم عادون

167 They said, if you do not desist, O Lut, you will surely be of those evicted.

قالوا لئن لم تنته يا لوط لتكونن من المخرجين

168 He said, indeed I am toward your deed of those who detest it.

قال إني لعملكم من القالين

169 My Lord, save me and my family from what they do.

رب نجني وأهلي مما يعملون

170 So We saved him and his family, all,

فنجيناه وأهله أجمعين

171 except an old woman among those who remained behind.

إلا عجوزا في الغابرين

172 Then We destroyed the others.

ثم دمرنا الآخرين

173 And We rained upon them a rain, and evil was the rain of those who were warned.

وأمطرنا عليهم مطرا فساء مطر المنذرين

174 Indeed in that is a sign, but most of them were not to be believers.

إن في ذلك لآية وما كان أكثرهم مؤمنين

175 And indeed your Lord, He is the Almighty, the Merciful.

وإن ربك لهو العزيز الرحيم

176 The companions of the Thicket denied the messengers,

كذب أصحاب الأيكة المرسلين

177 when Shuayb said to them, will you not fear Allah?

إذ قال لهم شعيب ألا تتقون

178 Indeed I am to you a trustworthy messenger.

إني لكم رسول أمين

179 So fear Allah and obey me.

فاتقوا الله وأطيعون

- 180 And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

وما أسألكم عليه من أجر إن أجزى إلا على رب العالمين

- 181 Give full measure and do not be of those who cause loss.

أوفوا الكيل ولا تكونوا من المخسرين

- 182 And weigh with an even balance.

وزنوا بالقسطاس المستقيم

- 183 And do not deprive people of their due and do not commit abuse on the earth, spreading corruption.

ولا تبخسوا الناس أشياءهم ولا تعثوا في الأرض مفسدين

- 184 And fear He who created you and the former creation.

واتقوا الذي خلقكم والجبلة الأولين

- 185 They said, you are only of those affected by magic.

قالوا إنما أنت من المسحرين

- 186 You are but a man like ourselves, and indeed we think you are among the liars.

وما أنت إلا بشر مثلنا وإن نظنك لمن الكاذبين

- 187 Then cause a fragment of the sky to fall upon us, if you should be of the truthful.

فأسقط علينا كسفا من السماء إن كنت من الصادقين

- 188 He said, my Lord is most knowing of what you do.

قال ربي أعلم بما تعملون

- 189 And they denied him, so the punishment of the Day of the Shade seized them. Indeed it was the punishment of a terrible day.

فكذبوه فأخذهم عذاب يوم الظلة إنه كان عذاب يوم عظيم

- 190 Indeed in that is a sign, but most of them were not to be believers.

إن في ذلك لآية وما كان أكثرهم مؤمنين

- 191 And indeed your Lord, He is the Almighty, the Merciful.

وإن ربك هو العزيز الرحيم

- 192 And indeed it is the revelation of the Lord of the worlds.

وإنه لتنزيل رب العالمين

- 193 The Trustworthy Spirit has brought it down,

نزل به الروح الأمين

- 194 upon your heart, that you may be of the warners,

على قلبك لتكون من المنذرين

- 195 in a clear Arabic tongue.

بلسان عربي مبين

- 196 And indeed it is mentioned in the scriptures of former peoples.

وإنه لفي زبر الأولين

- 197 And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?

أولم يكن لهم آية أن يعلمه علماء بني إسرائيل

198 And even if We had revealed it to one among the non-Arabs,

ولو نزلناه على بعض الأعجمين

199 and he had recited it to them, they would not have been believers in it.

فقرأه عليهم ما كانوا به مؤمنين

200 Thus have We inserted it into the hearts of the criminals.

كذلك سلكناه في قلوب المجرمين

201 They will not believe in it until they see the painful punishment.

لا يؤمنون به حتى يروا العذاب الأليم

202 And it will come to them suddenly while they perceive not.

فيأتيهم بغتة وهم لا يشعرون

203 And they will say, may we be reprieved?

فيقولوا هل نحن منظرون

204 So for Our punishment are they impatient?

أفبعذابنا يستعجلون

205 Then have you considered: if We gave them enjoyment for years,

أفأريت إن متعناهم سنين

206 and then there came to them that which they were promised,

ثم جاءهم ما كانوا يوعدون

207 they would not be availed by what they had been given enjoyment.

ما أغنى عنهم ما كانوا يمتعون

- 208 And We did not destroy any city except that it had warners,
وما أهلكننا من قرية إلا لها منذرون
- 209 as a reminder, and never have We been unjust.
ذكرى وما كنا ظالمين
- 210 And the devils have not brought it down.
وما تنزلت به الشياطين
- 211 It is not allowable for them, nor would they be able.
وما ينبغي لهم وما يستطيعون
- 212 Indeed they are from its hearing removed.
إنهم عن السمع معزولون
- 213 So do not invoke with Allah another deity and be of those who are punished.
فلا تدع مع الله إلها آخر فتكون من المعذنين
- 214 And warn your closest kindred.
وأنذر عشيرتك الأقربين
- 215 And lower your wing to those who follow you of the believers.
واخفض جناحك لمن اتبعك من المؤمنين
- 216 And if they disobey you, then say, indeed I am disassociated from what you do.
فإن عصوك فقل إني بريء مما تعملون

- 217 And rely upon the Almighty, the Merciful,
 . . .
 وتوكل على العزيز الرحيم
- 218 who sees you when you arise,
 . . .
 الذي يراك حين تقوم
- 219 and your movement among those who prostrate.
 . . .
 وتقلبك في الساجدين
- 220 Indeed He is the Hearing, the Knowing.
 . . .
 إنه هو السميع العليم
- 221 Shall I inform you upon whom the devils descend?
 . . .
 هل أنبئكم على من تنزل الشياطين
- 222 They descend upon every sinful liar.
 . . .
 تنزل على كل أفك أثيم
- 223 They pass on what is heard, and most of them are liars.
 . . .
 يلقون السمع وأكثرهم كاذبون
- 224 And the poets, it is the deviators who follow them.
 . . .
 والشعراء يتبعهم الغاؤون
- 225 Do you not see that in every valley they roam,
 . . .
 ألم ترأنهم في كل واد يهيمون
- 226 and that they say what they do not do?
 . . .
 وأنهم يقولون ما لا يفعلون

- 227 Except those who believe and do righteous deeds and remember Allah often and defend themselves after they were wronged. And those who have wronged are going to know to what return they will be returned.

إِلا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مَنقَلَبٍ يَنْقَلِبُونَ

النمل

An-Naml

“The Ant”

93 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ta Sin. These are the verses of the Quran and a clear Book,

طس تلك آيات القرآن وكتاب مبين

2 as guidance and glad tidings for the believers,

هدى وبشرى للمؤمنين

3 who establish prayer and give zakah, and of the Hereafter they are certain.

الذين يقيمون الصلاة ويؤتون الزكاة وهم بالآخرة هم يوقنون

4 Indeed those who do not believe in the Hereafter, We have made pleasing to them their deeds, so they wander blindly.

إن الذين لا يؤمنون بالآخرة زينا لهم أعمالهم فهم يعمهون

5 Those are the ones for whom there will be the worst of punishment, and in the Hereafter they are the greatest losers.

أولئك الذين لهم سوء العذاب وهم في الآخرة هم الأخسرون

- 6 And indeed you receive the Quran from one Wise and Knowing.

وإنك لتلقى القرآن من لدن حكيم عليم

- 7 When Musa said to his family, indeed I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves.

إذ قال موسى لأهله إني ءانست نارا ساتيكم منها بخبر أو ءاتيكم بشهاب
قبس لعلكم تصطلون

- 8 But when he came to it, he was called, blessed is whoever is at the fire and whoever is around it. And glorified is Allah, Lord of the worlds.

فلها جاءها نودى أن بورك من فى النار ومن حولها وسبحن الله رب
العلين

- 9 O Musa, indeed it is I, Allah, the Almighty, the Wise.

يوسى إنه أنا الله العزيز الحكيم

- 10 And throw down your staff. But when he saw it writhing as if it were a snake, he turned in flight and did not return. O Musa, fear not. Indeed in My presence the messengers do not fear.

وألق عصاك فلما رءاها تهتز كأنها جان ولى مدبرا ولم يعقب يوسى لا
تخف إنى لا يخاف لدى المرسلون

- 11 Otherwise, he who wrongs then substitutes good after evil, indeed I am Forgiving, Merciful.

إلا من ظلم ثم بدل حسنا بعد سوء فإنى غفور رحيم

- 12 And put your hand into your garment; it will come out white without disease. These are among nine signs to Pharaoh and his people. Indeed they have been a defiantly disobedient people.

وأدخل يدك في جيبك تخرج بيضاء من غير سوء في تسع آيات إلى
فرعون وقومه إنهم كانوا قوماً فاسقين

- 13 But when there came to them Our visible signs, they said, this is obvious magic.

فلما جاءتهم آياتنا مبصرة قالوا هذا سحر مبين

- 14 And they rejected them while their souls were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.

ووجدوا بها واستيقنتها أنفسهم ظلماً وعلواً فانظر كيف كان عقبة
المفسدين

- 15 And We had certainly given Dawud and Sulayman knowledge, and they said, praise be to Allah, who has favored us over many of His believing servants.

ولقد آتينا داود وسليمن علماً وقالوا الحمد لله الذي فضلنا على كثير من
عباده المؤمنين

- 16 And Sulayman inherited Dawud. He said, O people, we have been taught the language of birds, and we have been given from all things. Indeed this is evident bounty.

وورث سليمان داود وقال يا أيها الناس علمنا منطق الطير وأوتينا من كل
شئ إن هذا هو الفضل المبين

- 17 And gathered for Sulayman were his soldiers of the jinn and men and birds, and they were marching in rows,

وحشر لسليمن جنوده من الجن والإنس والطيور فهم يوزعون

- 18 until when they came upon the valley of the ants, an ant said, O ants, enter your dwellings that you not be crushed by Sulayman and his soldiers while they perceive not.

حتى إذا أتوا على واد النمل قالت نملة يا أيها النمل ادخلوا مساكنكم لا يحطمنكم سليمان وجنوده وهم لا يشعرون

- 19 So he smiled, amused at her speech, and said, my Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into the ranks of Your righteous servants.

فتبسم ضاحكا من قولها وقال رب أوزعني أن أشكر نعمتك التي أنعمت علي وعلى والدي وأن أعمل صالحا ترضه وأدخلني برحمتك في عبادك الصالحين

- 20 And he inspected the birds and said, why do I not see the hoopoe, or is he among the absent?

وتفقد الطير فقال ما لي لا أرى الهدد أم كان من الغائبين

- 21 I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization.

لأعذبه عذابا شديدا أو لأذبحنه أو ليأتيني بسلطان مبين

- 22 But he stayed not long and said, I have encompassed in knowledge that which you have not encompassed, and I have come to you from Sheba with certain news.

فكث غير بعيد فقال أحطت بما لم تحط به وجئتك من سبأ بنيا يقين

- 23 Indeed I found a woman ruling them, and she has been given of all things, and she has a great throne.

إني وجدت امرأة تملكهم وأوتيت من كل شيء ولها عرش عظيم

- 24 I found her and her people prostrating to the sun instead of Allah, and Shaytan has made their deeds pleasing to them and averted them from the way, so they are not guided,

وجدتها وقومها يسجدون للشمس من دون الله وزين لهم الشيطان أعمالهم
فصدهم عن السبيل فهم لا يهتدون

- 25 so that they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare,

ألا يسجدوا لله الذي يخرج الخبء في السموات والأرض ويعلم ما تخفون
وما تعلنون

- 26 Allah, there is no deity except Him, Lord of the Great Throne.

الله لا إله إلا هو رب العرش العظيم

- 27 He said, we will see whether you were truthful or were of the liars.

قال سننظر أصدقت أم كنت من الكاذبين

- 28 Go with this letter of mine and deliver it to them. Then leave them and see what they will return.

أذهب بكتبي هذا فألقه إليهم ثم تول عنهم فانظر ماذا يرجعون

- 29 She said, O eminent ones, indeed to me has been delivered a noble letter.

قالت يا أيها الملؤا إني ألقى إلى كتب كريم

- 30 Indeed it is from Sulayman, and indeed it reads: In the name of Allah, the Entirely Compassionate, the Especially Merciful,

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 31 be not haughty with me but come to me in submission.

أَلَا تَعْلَمُونَ عَلَىٰ وَأَتُونِي مَسْلُومِينَ

- 32 She said, O eminent ones, advise me in my affair. I would not decide a matter until you witness for me.

قَالَتْ يَا أَيُّهَا الْمَلَأُوا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُون

- 33 They said, we are men of strength and of great military might, but the command is yours, so see what you will command.

قَالُوا نَحْنُ أَوْلَىٰ قُوَّةً وَأَوْلُوا بِأَسْ شَدِيدٍ وَالْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ

- 34 She said, indeed kings, when they enter a city, ruin it and render the honored of its people humbled. And thus do they do.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْزَةَ أَهْلِهَا أَدْلَةً وَكَذَلِكَ يَفْعَلُونَ

- 35 But indeed I will send to them a gift and see with what the messengers will return.

وَإِنِّي مَرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ

- 36 So when they came to Sulayman, he said, do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather it is you who rejoice in your gift.

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرًا مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ

- 37 Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.

أرجع إليهم فلنأتينهم بجنود لا قبل لهم بها ولنخرجهم منها أذلة وهم
صغرون

- 38 He said, O assembly, which of you will bring me her throne before they come to me in submission?

قال يا أيها المملؤا أيكم يأتيني بعرشها قبل أن يأتوني مسلمين

- 39 A powerful one from among the jinn said, I will bring it to you before you rise from your place, and indeed I am for this strong and trustworthy.

قال عفريت من الجن أنا آتيتك به قبل أن تقوم من مقامك وإني عليه
لقوى أمين

- 40 Said one who had knowledge from the Scripture, I will bring it to you before your glance returns to you. And when he saw it placed before him, he said, this is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful, his gratitude is only for himself. And whoever is ungrateful, then indeed my Lord is Free of need, Generous.

قال الذي عنده علم من الكتاب أنا آتيتك به قبل أن يرتد إليك طرفك
فلما رآه مستقرا عنده قال هذا من فضل ربي ليبلوني ءأشكر أم أكفر
ومن شكر فإنما يشكر لنفسه ومن كفر فإن ربي غني كريم

- 41 He said, disguise her throne for her; we will see whether she will be guided or will be of those who are not guided.

قال نكروا لها عرشها ننظر أتهتدى أم تكون من الذين لا يهتدون

- 42 So when she arrived, it was said, is your throne like this? She said, it is as though it were it. And we were given knowledge before her, and we have been Muslims.

فلما جاءت قيل أهكذا عرشك قالت كأنه هو وأوتينا العلم من قبلها
وكننا مسلمين

- 43 And that which she was worshipping other than Allah had averted her. Indeed she was from a disbelieving people.

وصدها ما كانت تعبد من دون الله إنها كانت من قوم كافرين

- 44 She was told, enter the palace. But when she saw it, she thought it was a body of water and uncovered her shins. He said, indeed it is a palace smoothed of glass. She said, my Lord, indeed I have wronged myself, and I submit with Sulayman to Allah, Lord of the worlds.

قيل لها ادخلي الصرح فلما رأته حسبته لجة وكشفت عن ساقيها قال إنه
صرح ممرد من قوارير قالت رب إنى ظلمت نفسي وأسلمت مع سليمان لله
رب العالمين

- 45 And We had certainly sent to Thamud their brother Salih, saying worship Allah, and at once they were two parties conflicting.

ولقد أرسلنا إلى ثمود أخاهم صالحا أن أعبدوا الله فإذا هم فريقان
يختصمون

- 46 He said, O my people, why are you impatient for evil instead of good? Why do you not seek forgiveness of Allah that you may receive mercy?

قال يقوم لم تستعجلون بالسيئة قبل الحسنة لولا تستغفرون الله لعلمكم
ترحمون

- 47 They said, we consider you a bad omen, you and those with you. He said, your omen is with Allah. Rather you are a people being tested.

قالوا أطيرنا بك وبمن معك قال طئركم عند الله بل أنتم قوم تفتنون

- 48 And there were in the city nine family heads causing corruption in the land and not amending.

وكان في المدينة تسعة رهط يفسدون في الأرض ولا يصلحون

- 49 They said, swear to one another by Allah that we will kill him by night, he and his family. Then we will say to his executor, we did not witness the destruction of his family, and indeed we are truthful.

قالوا تقاسموا بالله لنبيته وأهله ثم لنقولن لوليه ما شهدنا مهلك أهله وإنا لصدقون

- 50 And they planned a plan, and We planned a plan, while they perceived not.

ومكروا مكرا ومكرنا مكرا وهم لا يشعرون

- 51 Then look how was the outcome of their plan: that We destroyed them and their people all.

فأنظر كيف كان عقبة مكرهم أنا دمرنهم وقومهم أجمعين

- 52 So those are their houses desolate because they wronged. Indeed in that is a sign for people who know.

فتلك بيوتهم خاوية بما ظلموا إن في ذلك لآية لقوم يعلمون

- 53 And We saved those who believed and used to fear Allah.

وأنجينا الذين ءامنوا وكانوا يتقون

- 54 And Lut, when he said to his people, do you commit immorality while you are seeing?

ولو طأ إذ قال لقومه أتأتون الفحشة وأنتم تبصرون

- 55 Do you indeed approach men with desire instead of women? Rather you are a people behaving ignorantly.

أأنتم لتأتون الرجال شهوة من دون النساء بل أنتم قوم تجهلون

- 56 But the answer of his people was not except that they said, expel the family of Lut from your city. Indeed they are people who keep themselves pure.

فما كان جواب قومه إلا أن قالوا أخرجوا آل لوط من قريبتكم إنهم أناس يتطهرون

- 57 So We saved him and his family, except his wife; We destined her to be of those who remained behind.

فأنجينه وأهله إلا امرأته قدرناها من الغبرين

- 58 And We rained upon them a rain, and evil was the rain of those who were warned.

وأمطرنا عليهم مطرا فساء مطر المنذرين

- 59 Say, praise be to Allah, and peace upon His servants whom He has chosen. Is Allah better or what they associate with Him?

قل الحمد لله وسلم على عباده الذين اصطفى ءالله خير أما يشركون

- 60 Is He not He who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not have grown the trees thereof? Is there a deity with Allah? Rather they are a people who equate others with Him.

أمن خلق السموت والأرض وأنزل لكم من السماء ماءً فأنبثنا به حدائق ذات بهجة ما كان لكم أن تنبتوا شجرهاً أءله مع الله بل هم قوم يعدلون

- 61 Is He not He who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allah? Rather most of them do not know.

أمن جعل الأرض قراراً وجعل خلالها أنهاراً وجعل لها روصى وجعل بين البحرين حاجزاً أءله مع الله بل أكثرهم لا يعلمون

- 62 Is He not He who responds to the desperate one when he calls upon Him and removes evil and makes you successors of the earth? Is there a deity with Allah? Little do you remember.

أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض أءله مع الله قليلاً ما تذكرون

- 63 Is He not He who guides you through the darkneses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allah? Exalted is Allah above whatever they associate with Him.

أمن يهديكم في ظلمات البر والبحر ومن يرسل الريح بشراً بين يدي رحمته أءله مع الله تعالى الله عما يشركون

- 64 Is He not He who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah? Say, produce your proof, if you should be truthful.

أمن يبدؤا أخلق ثم يعيده ومن يرزقكم من السماء والأرض أءله مع الله
قل هاتوا برهنكم إن كنتم صدقين

- 65 Say, none in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.

قل لا يعلم من في السموت والأرض الغيب إلا الله وما يشعرون أيان
يبعثون

- 66 Rather their knowledge is arrested concerning the Hereafter. Rather they are in doubt about it. Rather they are concerning it blind.

بل أدرك علمهم في الآخرة بل هم في شك منها بل هم منها عمون

- 67 And those who disbelieve say, when we have become dust as well as our forefathers, will we indeed be brought out?

وقال الذين كفروا أءذا كنا ترابا وءابآؤنا أئنا لمخرجون

- 68 We have been promised this, we and our forefathers, before. This is not but legends of the former peoples.

لقد وعدنا هذا نحن وءابآؤنا من قبل إن هذا إءلا أسطير الأولين

- 69 Say, travel through the land and observe how was the end of the criminals.

قل سيروا في الأرض فأنظروا كيف كان عقبه المجرمين

- 70 And grieve not over them or be in distress from what they conspire.

ولا تحزن عليهم ولا تكن في ضيق مما يمكرون

- 71 And they say, when is this promise, if you should be truthful?

ويقولون متى هذا الوعد إن كنتم صدقين

- 72 Say, perhaps that which you seek to hasten is close behind you.

قل عسى أن يكون ردف لكم بعض الذي تستعجلون

- 73 And indeed your Lord is full of bounty for the people, but most of them do not show gratitude.

وإن ربك لذو فضل على الناس ولكن أكثرهم لا يشكرون

- 74 And indeed your Lord knows what their hearts conceal and what they declare.

وإن ربك ليعلم ما تكن صدورهم وما يعلنون

- 75 And there is nothing concealed within the heaven and the earth except that it is in a clear Record.

وما من غائبة في السماء والأرض إلا في كتب مبين

- 76 Indeed this Quran relates to the Children of Israel most of that over which they disagree.

إن هذا القرآن يقص على بني إسرائيل أكثر الذي هم فيه يختلفون

- 77 And indeed it is guidance and a mercy for the believers.

وإنه لهدى ورحمة للمؤمنين

- 78 Indeed your Lord will judge between them by His ruling, and He is the Almighty, the Knowing.

إن ربك يقضى بينهم بحكمه وهو العزيز العليم

- 79 So rely upon Allah. Indeed you are upon the manifest truth.

فتوكل على الله إنك على الحق المبين

- 80 Indeed you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating.

إنك لا تسمع الموتى ولا تسمع الصم الدعاء إذا ولوا مدبرين

- 81 And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses, so they are Muslims.

وما أنت بهدى العمى عن ضللتهم إن تسمع إلا من يؤمن بآيتنا فهم مسلمون

- 82 And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, that the people were not certain of Our verses.

وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم أن الناس كانوا بآيتنا لا يوقنون

- 83 And on the Day when We will gather from every nation a company of those who deny Our signs, and they will be driven in rows,

ويوم نحشر من كل أمة فوجا ممن يكذب بآيتنا فهم يوزعون

- 84 until when they arrive, He will say, did you deny My signs while you encompassed them not in knowledge, or what was it that you were doing?

حتى إذا جاءوا قال أكذبتُم بآيتي ولم تحيطوا بها علما أماذا كنتم تعملون

- 85 And the word will befall them for the wrong they did, and they will not be able to speak.

ووقع القول عليهم بما ظلموا فهم لا ينطقون

- 86 Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe.

ألم يروا أنا جعلنا ليل ليَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِن فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ

- 87 And on the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ
اللَّهُ وَكُلٌّ أَتَوْهُ دَخِرِينَ

- 88 And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. It is the work of Allah, who perfected all things. Indeed He is Acquainted with what you do.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صَنَعَ اللَّهُ الَّذِي أَتَقَنَ
كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

- 89 Whoever comes with a good deed will have better than it, and they from the terror of that Day will be safe.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعِ يَوْمِئِذٍ آمِنُونَ

- 90 And whoever comes with an evil deed, their faces will be overturned into the Fire. Are you recompensed except for what you used to do?

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

- 91 I have only been commanded to worship the Lord of this city, who made it sacred and to whom belongs all things. And I am commanded to be of the Muslims,

إِنَّمَا أَمَرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّتِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

- 92 and to recite the Quran. And whoever is guided is only guided for himself; and whoever strays, say, I am only of the warners.

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

- 93 And say, praise be to Allah. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do.

وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ ءَايَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَفْلٍ عَمَّا تَعْمَلُونَ

القصص

Al-Qasas
"The Stories"

88 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ta Sin Mim.

...

طسم

2 These are the verses of the clear Book.

...

تلك آيات الكتاب المبين

3 We recite to you from the news of Musa and Pharaoh in truth for a people who believe.

...

نتلو عليك من نبأ موسى وفرعون بالحق لقوم يؤمنون

4 Indeed Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their sons and keeping their females alive. Indeed he was of the corrupters.

...

إن فرعون علا في الأرض وجعل أهلها شيعا يستضعف طائفة منهم يذبح
أبناءهم ويستحيي نساءهم إنه كان من المفسدين

- 5 And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors,

ونريد أن نمن على الذين استضعفوا في الأرض ونجعلهم أئمةً ونجعلهم الوارثين

- 6 and establish them in the land and show Pharaoh and Haman and their soldiers through them that which they had feared.

ونمكن لهم في الأرض ونري فرعون وهامان وجنودهما منهم ما كانوا يحذرون

- 7 And We inspired to the mother of Musa, suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed We will return him to you and will make him one of the messengers.

وأوحينا إلى أم موسى أن أرضعيه فإذا خفت عليه فألقيه في اليم ولا تخافي ولا تحزني إنا رادوه إليك وجاعلوه من المرسلين

- 8 And the family of Pharaoh picked him up so that he would become to them an enemy and a source of grief. Indeed Pharaoh and Haman and their soldiers were deliberate sinners.

فالتقطه آل فرعون ليكون لهم عدواً وحزناً إن فرعون وهامان وجنودهما كانوا خاطئين

- 9 And the wife of Pharaoh said, he will be a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son. And they perceived not.

وقالت امرأت فرعون قرت عين لي ولك لا تقتلوه عسى أن ينفعنا أو نتخذه ولدا وهم لا يشعرون

- 10 And the heart of the mother of Musa became empty. She was about to disclose him had We not bound upon her heart that she would be of the believers.

وأصبح فؤاد أم موسى فارغا إن كادت لتبدي به لولا أن ربطنا على قلبها لتكون من المؤمنين

- 11 And she said to his sister, follow him; so she watched him from a distance while they perceived not.

وقالت لأخته قصيه فبصرت به عن جنب وهم لا يشعرون

- 12 And We had prevented from him all wet nurses before, so she said, shall I direct you to a household that will care for him for you while they are to him sincere?

وحرمنا عليه المراضع من قبل فقالت هل أدلكم على أهل بيت يكفلونه لكم وهم له ناصحون

- 13 So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of them do not know.

فرددناه إلى أمه كي تقر عينها ولا تحزن ولتعلم أن وعد الله حق ولكن أكثرهم لا يعلمون

- 14 And when he attained his full strength and was mature, We bestowed upon him judgment and knowledge. And thus do We reward the doers of good.

ولما بلغ أشده واستوى آتيناه حكما وعلما وكذلك نجزي المحسنين

- 15 And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Musa struck him and killed him. He said, this is from the work of Shaytan. Indeed he is a manifest, misleading enemy.

ودخل المدينة على حين غفلة من أهلها فوجد فيها رجلين يقتتلان هذا من شيعته وهذا من عدوه فاستغاثه الذي من شيعته على الذي من عدوه فوكزه موسى فقضى عليه قال هذا من عمل الشيطان إنه عدو مضل مبين

- 16 He said, my Lord, indeed I have wronged myself, so forgive me, and He forgave him. Indeed He is the Forgiving, the Merciful.

قال رب إني ظلمت نفسي فاغفر لي فغفر له إنه هو الغفور الرحيم

- 17 He said, my Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals.

قال رب بما أنعمت علي فلن أكون ظهيرا للمجرمين

- 18 And he became inside the city fearful and anticipating, when suddenly the one who sought his help the previous day cried out to him once more. Musa said to him, indeed you are an evident trouble maker.

فأصبح في المدينة خائفا يترقب فإذا الذي استنصره بالأمس يستصرخه قال له موسى إنك لغوي مبين

- 19 And when he wanted to strike the one who was an enemy to both of them, he said, O Musa, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders.

فلها أن أراد أن يبطش بالذي هو عدو لهما قال يا موسى أتريد أن تقتلني
كما قتلت نفسا بالأمس إن تريد إلا أن تكون جبارا في الأرض وما تريد
أن تكون من المصلحين

- 20 And a man came from the farthest end of the city, running. He said, O Musa, indeed the eminent ones are conferring over you to kill you, so leave; indeed I am to you of the sincere advisors.

وجاء رجل من أقصى المدينة يسعى قال يا موسى إن الملائمة يأترون بك
ليقتلوك فاخرج إني لك من الناصحين

- 21 So he left it, fearful and anticipating. He said, my Lord, save me from the wrongdoing people.

نخرج منها خائفا يترقب قال رب نجني من القوم الظالمين

- 22 And when he directed himself toward Madyan, he said, perhaps my Lord will guide me to the sound way.

ولما توجه تلقاء مدين قال عسى ربي أن يهديني سواء السبيل

- 23 And when he came to the water of Madyan, he found there a crowd of people watering, and he found aside from them two women holding back. He said, what is your circumstance? They said, we do not water until the shepherds dispatch, and our father is an old man.

ولما ورد ماء مدين وجد عليه أمة من الناس يسقون ووجد من دونهم
امرأتين تزدودان قال ما خطبكما قالتا لا نسقي حتى يصدر الرعاء وأبونا
شيخ كبير

- 24 So he watered for them; then he went back to the shade and said, my Lord, indeed I am, for whatever good You would send down to me, in need.

فسقى لهما ثم تولى إلى الظل فقال رب إني لما أنزلت إلي من خير فقير

- 25 Then one of the two women came to him walking with shyness. She said, indeed my father invites you that he may reward you for having watered for us. So when he came to him and related to him the story, he said, do not fear. You have escaped from the wrongdoing people.

فجاءته إحداهما تمشي على استحياء قالت إن أبي يدعوك ليجزيك أجر ما سقيت لنا فلما جاءه وقص عليه القصص قال لا تخف نجوت من القوم الظالمين

- 26 One of them said, O my father, hire him. Indeed the best one you can hire is the strong and the trustworthy.

قالت إحداهما يا أبت استأجره إن خير من استأجرت القوي الأمين

- 27 He said, indeed I wish to wed you one of these two daughters of mine on condition that you serve me for eight years; but if you complete ten, it will be of your own accord. And I do not wish to put you in difficulty. You will find me, if Allah wills, among the righteous.

قال إني أريد أن أنكحك إحدى ابنتي هاتين على أن تأجرني ثماني حجج فإن أتممت عشرا فمن عندك وما أريد أن أشق عليك ستجدني إن شاء الله من الصالحين

- 28 He said, that is between me and you. Whichever of the two terms I complete, there is no injustice to me, and Allah over what we say is witness.

قال ذلك بيني وبينك أيما الأجلين قضيت فلا عدوان علي والله علي ما
نقول وكيل

- 29 And when Musa had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, stay here; indeed I have perceived a fire. Perhaps I will bring you from there some information or burning wood from the fire that you may warm yourselves.

فلما قضى موسى الأجل وسار بأهله آنس من جانب الطور نارا قال لأهله
امكثوا إني آنست نارا لعلي آتيكم منها بخبر أو جذوة من النار لعلكم تصطلون

- 30 But when he came to it, he was called from the right side of the valley in a blessed spot from the tree, O Musa, indeed I am Allah, Lord of the worlds.

فلما أتاه نودي من شاطئ الواد الأيمن في البقعة المباركة من الشجرة أن
يا موسى إني أنا الله رب العالمين

- 31 And throw down your staff. But when he saw it writhing as if it were a snake, he turned in flight and did not return. O Musa, approach and fear not. Indeed you are of the secure.

وأن ألق عصاك فلما رآها تهتز كأنها جان ولى مدبرا ولم يعقب يا موسى
أقبل ولا تخف إنك من الأمنين

- 32 Insert your hand into your garment; it will come out white without disease. And draw in your arm close to you, as protection from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed they have been a people defiantly disobedient.

اسلك يدك في جيبيك تخرج بيضاء من غير سوء واضمم إليك جناحك من
الرهب فذانك برهانان من ربك إلى فرعون وملئه إنهم كانوا قوما
فاسقين

- 33 He said, my Lord, indeed I killed from among them someone, and I fear they will kill me.

قال رب إني قتلت منهم نفسا فأخاف أن يقتلون

- 34 And my brother Harun is more fluent than me in tongue, so send him with me as support, verifying me. Indeed I fear that they will deny me.

وأخي هارون هو أفصح مني لسانا فأرسله معي ردءا يصدقني إني أخاف
أن يكذبون

- 35 He said, We will strengthen your arm through your brother and grant you both supremacy so they will not reach you. Through Our signs, you and those who follow you will be the predominant.

قال سنشد عضدك بأخيك ونجعل لكما سلطانا فلا يصلون إليكما بآياتنا
أنتما ومن اتبعكما الغالبون

- 36 But when Musa came to them with Our clear signs, they said, this is not but invented magic, and we have not heard of this among our forefathers.

فلما جاءهم موسى بآياتنا بينات قالوا ما هذا إلا سحر مفترى وما سمعنا بهذا
في آبائنا الأولين

- 37 And Musa said, my Lord is most knowing of who has come with guidance from Him and to whom will be the outcome of the home. Indeed the wrongdoers will not succeed.

وقال موسى ربي أعلم بمن جاء بالهدى من عنده ومن تكون له عاقبة الدار
إنه لا يفلح الظالمون

- 38 And Pharaoh said, O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, upon the clay and make for me a tower that I may look at the God of Musa. And indeed I do think he is among the liars.

وقال فرعون يا أيها الملأ ما علمت لكم من إله غيري فأوقد لي يا هامان
على الطين فاجعل لي صرحا لعلني أطلع إلى إله موسى وإني لأظنه من
الكاذبين

- 39 And he was arrogant, he and his soldiers, in the land without right, and they thought that they would not be returned to Us.

واستكبر هو وجنوده في الأرض بغير الحق وظنوا أنهم إلينا لا يرجعون

- 40 So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers.

فأخذناه وجنوده فنبذناهم في اليم فانظر كيف كان عاقبة الظالمين

- 41 And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.

وجعلناهم أئمة يدعون إلى النار ويوم القيامة لا ينصرون

- 42 And We caused to follow them in this world a curse, and on the Day of Resurrection they will be of the despised.

وأتبعناهم في هذه الدنيا لعنة ويوم القيامة هم من المقبوحين

- 43 And We gave Musa the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded.

ولقد آتينا موسى الكتاب من بعد ما أهلكنا القرون الأولى بصائر للناس
وهدى ورحمة لعلهم يتذكرون

- 44 And you were not on the western side when We revealed to Musa the command, and you were not among the witnesses.

وما كنت بجانب الغربي إذ قضينا إلى موسى الأمر وما كنت من
الشاهدين

- 45 But We produced many generations, and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders.

ولكننا أنشأنا قرونا فتطاول عليهم العمر وما كنت ثابوا في أهل مدين تتلو
عليهم آياتنا ولكننا كنا مرسلين

- 46 And you were not at the side of the mount when We called, but as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.

وما كنت بجانب الطور إذ نادينا ولكن رحمة من ربك لتنذر قوما ما أتاهم
من نذير من قبلك لعلهم يتذكرون

- 47 And if not that a disaster should strike them for what their hands put forth and they would say, our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?

ولولا أن تصيبهم مصيبة بما قدمت أيديهم فيقولوا ربنا لولا أرسلت إلينا
رسولا فنتبع آياتك ونكون من المؤمنين

- 48 But when the truth came to them from Us, they said, why was he not given like that which was given to Musa? Did they not disbelieve in that which was given to Musa before? They said, two works of magic supporting each other, and they said, indeed we are in both disbelievers.

فلما جاءهم الحق من عندنا قالوا لولا أوتي مثل ما أوتي موسى أولم يكفروا بما أوتي موسى من قبل قالوا سحران تظاهرا وقالوا إنا بكل كافرون

- 49 Say, then bring a scripture from Allah which is more guiding than either of them that I may follow it, if you should be truthful.

قل فأتوا بكتاب من عند الله هو أهدى منهما أتبعه إن كنتم صادقين

- 50 But if they do not respond to you, then know that they only follow their own desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed Allah does not guide the wrongdoing people.

فإن لم يستجيبوا لك فاعلم أنما يتبعون أهواءهم ومن أضل ممن اتبع هواه بغير هدى من الله إن الله لا يهدي القوم الظالمين

- 51 And We have certainly conveyed to them the word that they might be reminded.

ولقد وصلنا لهم القول لعلهم يتذكرون

- 52 Those to whom We gave the Scripture before it, they are believers in it.

الذين آتيناهم الكتاب من قبله هم به يؤمنون

- 53 And when it is recited to them, they say, we have believed in it; indeed it is the truth from our Lord. Indeed we were, even before it, Muslims.

وإذا يتلى عليهم قالوا آمنا به إنه الحق من ربنا إنا كنا من قبله مسلمين

- 54 Those will be given their reward twice for what they patiently endured and because they avert evil through good, and from what We have provided them they spend.

أولئك يؤتون أجرهم مرتين بما صبروا ويدرءون بالحسنة السيئة ومما
رزقناهم ينفقون

- 55 And when they hear ill speech, they turn away from it and say, for us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.

وإذا سمعوا اللغو أعرضوا عنه وقالوا لنا أعمالنا ولكم أعمالكم سلام عليكم لا
نبغى الجاهلين

- 56 Indeed you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the rightly guided.

إنك لا تهدي من أحببت ولكن الله يهدي من يشاء وهو أعلم بالمهتدين

- 57 And they say, if we were to follow the guidance with you, we would be swept from our land. Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

وقالوا إن تتبع الهدى معك نتخطف من أرضنا أولم نمكن لهم حرما آمنا
يجبى إليه ثمرات كل شيء رزقا من لدنا ولكن أكثرهم لا يعلمون

- 58 And how many a city have We destroyed that was insolent in its way of living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.

وكم أهلكنا من قرية بطرت معيشتها فتلك مساكنهم لم تسكن من بعدهم
إلا قليلا وكنا نحن الوارثين

- 59 And never would your Lord have destroyed the cities until He had sent to their mother city a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

وما كان ربك مهلك القرى حتى يبعث في أمها رسولا يتلو عليهم آياتنا
وما كنا مهلكي القرى إلا وأهلها ظالمون

- 60 And whatever thing you have been given, it is only for the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting, so will you not use reason?

وما أوتيتم من شيء فمتاع الحياة الدنيا وزينتها وما عند الله خير وأبقى أفلا
تعقلون

- 61 Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life and then he is on the Day of Resurrection among those presented for punishment?

أفمن وعدناه وعدا حسنا فهو لاقيه كمن متعناه متاع الحياة الدنيا ثم هو يوم
القيامة من المحضرين

- 62 And on the Day He will call them and say, where are My partners whom you used to claim?

ويوم يناديهم فيقول أين شركائي الذين كنتم تزعمون

- 63 Those upon whom the word will have come into effect will say, our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation to You. They were not worshipping us.

قال الذين حق عليهم القول ربنا هؤلاء الذين أغوينا أغويناهم كما غوينا
تبرأنا إليك ما كانوا إيانا يعبدون

- 64 And it will be said, invoke your partners, and they will invoke them, but they will not respond to them, and they will see the punishment. If only they had been guided.

وقيل ادعوا شركاءكم فدعوهم فلم يستجيبوا لهم ورأوا العذاب لو أنهم كانوا يهتدون

- 65 And on the Day He will call them and say, what did you answer the messengers?

ويوم يناديهم فيقول ماذا أجبتم المرسلين

- 66 But the information will be unapparent to them that Day, so they will not be able to ask one another.

فعميت عليهم الأنباء يومئذ فهم لا يتساءلون

- 67 But as for one who had repented, believed, and done righteousness, it is promised by Allah that he will be among the successful.

فأما من تاب وآمن وعمل صالحا فعسى أن يكون من المفلحين

- 68 And your Lord creates what He wills and chooses; not for them was the choice. Glorified is Allah and exalted above what they associate.

وربك يخلق ما يشاء ويختار ما كان لهم الخيرة سبحان الله وتعالى عما يشركون

- 69 And your Lord knows what their hearts conceal and what they declare.

وربك يعلم ما تكن صدورهم وما يعلنون

- 70 And He is Allah; there is no deity except Him. To Him is due all praise in this life and the Hereafter. And His is the judgment, and to Him you will be returned.

وهو الله لا إله إلا هو له الحمد في الأولى والآخرة وله الحكم وإليه
ترجعون

- 71 Say, have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?

قل أرأيتم إن جعل الله عليكم الليل سرمدا إلى يوم القيامة من إله غير الله
يأتيكم بضيء أفلا تسمعون

- 72 Say, have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you rest? Then will you not see?

قل أرأيتم إن جعل الله عليكم النهار سرمدا إلى يوم القيامة من إله غير الله
يأتيكم بليل تسكنون فيه أفلا تبصرون

- 73 And out of His mercy He made for you the night and the day that you may rest therein and seek from His bounty and that you may be grateful.

ومن رحمته جعل لكم الليل والنهار لتسكنوا فيه ولتبتغوا من فضله ولعلكم
تشكرون

- 74 And on the Day He will call them and say, where are My partners whom you used to claim?

ويوم يناديهم فيقول أين شركائي الذين كنتم تزعمون

- 75 And We will extract from every nation a witness and say, produce your proof. And they will know that the truth belongs to Allah, and lost from them is that which they used to invent.

ونزعنا من كل أمة شهيدا فقلنا هاتوا برهانكم فعملوا أن الحق لله وضل عنهم ما كانوا يفترون

- 76 Indeed Qarun was from the people of Musa, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men. When his people said to him, do not exult. Indeed Allah does not like the exultant.

إن قارون كان من قوم موسى فبغى عليهم وأتيناه من الكنوز ما إن مفاتحه لتنوء بالعصبة أولي القوة إذ قال له قومه لا تفرح إن الله لا يحب الفرحين

- 77 But seek through what Allah has given you the home of the Hereafter; and yet do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed Allah does not like corrupters.

وابتغ فيما آتاك الله الدار الآخرة ولا تنس نصيبك من الدنيا وأحسن كما أحسن الله إليك ولا تبغ الفساد في الأرض إن الله لا يحب المفسدين

- 78 He said, I was only given it because of knowledge I have. Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation? But the criminals about their sins will not be asked.

قال إنما أوتيته على علم عندي أولم يعلم أن الله قد أهلك من قبله من القرون من هو أشد منه قوة وأكثر جمعا ولا يسأل عن ذنوبهم المجرمون

- 79 So he came out before his people in his adornment. Those who desired the worldly life said, Oh would that we had like what was given to Qarun. Indeed he is one of great fortune.

نخرج على قومه في زينته قال الذين يريدون الحياة الدنيا يا ليت لنا مثل ما أوتي قارون إنه لذو حظ عظيم

- 80 But those who had been given knowledge said, woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient.

وقال الذين أوتوا العلم ويلكم ثواب الله خير لمن آمن وعمل صالحا ولا يلقاها إلا الصابرون

- 81 And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who could defend themselves.

نخسفنا به وبداره الأرض فما كان له من فئة ينصرونه من دون الله وما كان من المنتصرين

- 82 And those who had wished for his position the previous day began to say, Oh how Allah extends provision to whom He wills of His servants and restricts it! If not that Allah had conferred favor on us, He would have caused it to swallow us. Oh how the disbelievers do not succeed!

وأصبح الذين تمنوا مكانه بالأمس يقولون ويكأن الله يبسط الرزق لمن يشاء من عباده ويقدر لولا أن من الله علينا لنسف بنا ويكأنه لا يفلح الكافرون

- 83 That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the best outcome is for the righteous.

تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً
والعاقبة للمتقين

- 84 Whoever comes with a good deed will have better than it; and whoever comes with an evil deed, then those who did evil deeds will not be recompensed except for what they used to do.

من جاء بالحسنة فله خير منها ومن جاء بالسيئة فلا يجزى الذين عملوا
السيئات إلا ما كانوا يعملون

- 85 Indeed He who imposed upon you the Quran will take you back to a place of return. Say, my Lord is most knowing of who brings guidance and who is in clear error.

إن الذي فرض عليك القرآن لرادك إلى معاد قل ربني أعلم من جاء
بالحدى ومن هو في ضلال مبين

- 86 And you were not expecting that the Book would be conveyed to you, but it is a mercy from your Lord. So do not be an assistant to the disbelievers.

وما كنت ترجو أن يلقى إليك الكتاب إلا رحمة من ربك فلا تكونن
ظهيرا للكافرين

- 87 And never let them avert you from the verses of Allah after they have been revealed to you. And invite to your Lord. And never be of those who associate others with Allah.

ولا يصدنك عن آيات الله بعد إذ أنزلت إليك وادع إلى ربك ولا تكونن
من المشركين

- 88 And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgment, and to Him you will be returned.

ولا تدع مع الله إلها آخر لا إله إلا هو كل شيء هالك إلا وجهه له
الحكم وإليه ترجعون

العنكبوت

Al-Ankabut

“The Spider”

69 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 M Alif Lam Mim.

...

الم

2 M Do the people think that they will be left to say, we believe, and they will not be tried?

...

أحسب الناس أن يتركوا أن يقولوا آمنا وهم لا يفتنون

3 M But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

...

ولقد فتنا الذين من قبلهم فليعلمن الله الذين صدقوا وليعلمن الكاذبين

4 M Or do those who do evil deeds think they can outrun Us? Evil is what they judge.

...

أم حسب الذين يعملون السيئات أن يسبقونا سوء ما يحكمون

- 5 M Whoever should hope for the meeting with Allah, indeed the term of Allah is coming. And He is the Hearing, the Knowing.

من كان يرجو لقاء الله فإن أجل الله لآت وهو السميع العليم

- 6 M And whoever strives only strives for himself. Indeed Allah is free from need of the worlds.

ومن جاهد فإنما يجاهد لنفسه إن الله لغني عن العالمين

- 7 M And those who believe and do righteous deeds, We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.

والذين آمنوا وعملوا الصالحات لنكفرن عنهم سيئاتهم ولنجزينهم أحسن الذي كانوا يعملون

- 8 M And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

ووصينا الإنسان بوالديه حسنا وإن جاهدك لتشرك بي ما ليس لك به علم فلا تطعهما إلي مرجعكم فأنبئكم بما كنتم تعملون

- 9 M And those who believe and do righteous deeds, We will surely admit them among the righteous.

والذين آمنوا وعملوا الصالحات لندخلهم في الصالحين

- 10 M And of the people are some who say, we believe in Allah, but when one is harmed for the cause of Allah, he considers the trial of people as if it were the punishment of Allah. But if victory comes from your Lord, they say, indeed we were with you. Is not Allah most knowing of what is within the breasts of the worlds?

ومن الناس من يقول آمنا بالله فإذا أؤذي في الله جعل فتنة الناس كعذاب الله ولئن جاء نصر من ربك ليقولن إنا كنا معكم أوليس الله بأعلم بما في صدور العالمين

- 11 M And Allah will surely make evident those who believe, and He will surely make evident the hypocrites.

وليعلمن الله الذين آمنوا وليعلمن المنافقين

- 12 And those who disbelieve say to those who believe, follow our way, and we will carry your sins. But they will not carry anything of their sins. Indeed they are liars.

وقال الذين كفروا للذين آمنوا اتبعوا سبيلنا ولنحمل خطاياكم وما هم بحاملين من خطاياهم من شيء إنهم لكاذبون

- 13 But they will surely carry their own burdens and other burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent.

وليحملن أثقالهم وأثقالا مع أثقالهم وليسألن يوم القيامة عما كانوا يفترون

- 14 And We certainly sent Nuh to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.

ولقد أرسلنا نوحا إلى قومه فلبث فيهم ألف سنة إلا خمسين عاما فأخذهم الطوفان وهم ظالمون

- 15 But We saved him and the companions of the ship, and We made it a sign for the worlds.

فأنجيناه وأصحاب السفينة وجعلناها آية للعالمين

- 16 And Ibrahim, when he said to his people, worship Allah and fear Him. That is best for you, if you should know.

وإبراهيم إذ قال لقومه اعبدوا الله واتقوه ذلكم خير لكم إن كنتم تعلمون

- 17 You only worship, besides Allah, idols, and you produce a falsehood. Indeed those you worship besides Allah do not possess for you any provision. So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned.

إنما تعبدون من دون الله آوثانا وتخلقون إفكا إن الذين تعبدون من دون الله لا يملكون لكم رزقا فابتغوا عند الله الرزق واعبدوه واشكروا له إليه ترجعون

- 18 And if you deny, then already nations before you have denied, and there is not upon the Messenger except clear notification.

وإن تكذبوا فقد كذب أمم من قبلكم وما على الرسول إلا البلاغ المبين

- 19 Have they not considered how Allah begins creation and then repeats it? Indeed that for Allah is easy.

أولم يروا كيف يبدئ الله الخلق ثم يعيده إن ذلك على الله يسير

- 20 Say, travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah is over all things capable.

قل سيروا في الأرض فانظروا كيف بدأ الخلق ثم الله ينشئ النشأة الآخرة إن الله على كل شيء قدير

- 21 He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned.

يعذب من يشاء ويرحم من يشاء وإليه تقلبون

- 22 And you will not cause failure upon the earth or in the heaven. And you have not besides Allah any protector or any helper.

وما أنتم بمعجزين في الأرض ولا في السماء وما لكم من دون الله من ولي ولا نصير

- 23 And the ones who disbelieve in the signs of Allah and the meeting with Him, those have despaired of My mercy, and those will have a painful punishment.

والذين كفروا بآيات الله ولقائه أولئك يئسوا من رحمتي وأولئك لهم عذاب أليم

- 24 And the answer of his people was not but that they said, kill him or burn him, but Allah saved him from the fire. Indeed in that are signs for a people who believe.

فما كان جواب قومه إلا أن قالوا اقتلوه أو حرقوه فأنجاه الله من النار إن في ذلك لآيات لقوم يؤمنون

- 25 And he said, you have only taken, other than Allah, idols as affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers.

وقال إنما اتخذتم من دون الله أوثانا مودة بينكم في الحياة الدنيا ثم يوم القيامة يكفر بعضكم ببعض ويلعن بعضكم بعضا ومأواكم النار وما لكم من ناصرين

- 26 And Lut believed him, and he said, indeed I will emigrate to my Lord. Indeed He is the Almighty, the Wise.

فَأَمِنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

- 27 And We gave to him Ishaq and Yaqub and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed he in the Hereafter will be among the righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

- 28 And Lut, when he said to his people, indeed you commit such immorality as no one has preceded you with from among the worlds.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

- 29 Indeed you approach men and obstruct the road and commit in your meetings every evil. And the answer of his people was not but that they said, bring us the punishment of Allah, if you should be of the truthful.

أَنْتُمْ لَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

- 30 He said, my Lord, support me against the corrupting people.

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

- 31 And when Our messengers came to Ibrahim with the good tidings, they said, indeed we will destroy the people of that city. Indeed its people have been wrongdoers.

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

- 32 He said, indeed within it is Lut. They said, we are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind.

قال إن فيها لوطا قالوا نحن أعلم بمن فيها لننجينه وأهله إلا امرأته كانت
من الغابرين

- 33 And when Our messengers came to Lut, he was distressed for them and felt for them great discomfort. They said, do not fear and do not grieve. Indeed we will save you and your family, except your wife. She is to be of those who remain behind.

ولما أن جاءت رسلنا لوطا سيء بهم وضاق بهم ذرعا وقالوا لا تخف ولا
تحزن إنا منجوك وأهلك إلا امرأتك كانت من الغابرين

- 34 Indeed we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient.

إنا منزلون على أهل هذه القرية رجزا من السماء بما كانوا يفسقون

- 35 And We have certainly left of it a sign as clear evidence for a people who use reason.

ولقد تركنا منها آية بينة لقوم يعقلون

- 36 And to Madyan We sent their brother Shuayb, and he said, O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption.

وإلى مدين أخاهم شعيبا فقال يا قوم اعبدوا الله وارجوا اليوم الآخر ولا
تعثوا في الأرض مفسدين

- 37 But they denied him, so the earthquake seized them, and they became within their home corpses fallen prone.

فكذبوه فأخذتهم الرجفة فأصبحوا في دارهم جاثمين

- 38 And Aad and Thamud, and it has become clear to you from their dwellings. And Shaytan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception.

وعادا وثمرود وقد تبين لكم من مساكنهم وزين لهم الشيطان أعمالهم
فصدهم عن السبيل وكانوا مستبصرين

- 39 And Qarun and Pharaoh and Haman. And Musa had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners.

وقارون وفرعون وهامان ولقد جاءهم موسى بالبينات فاستكبروا في
الأرض وما كانوا سابقين

- 40 So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves.

فكلا أخذنا بذنبه فمنهم من أرسلنا عليه حاصبا ومنهم من أخذته الصيحة
ومنهم من خسفنا به الأرض ومنهم من أغرقنا وما كان الله ليظلمهم
ولكن كانوا أنفسهم يظلمون

- 41 The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed the weakest of homes is the home of the spider, if they only knew.

مثل الذين اتخذوا من دون الله أولياء كمثل العنكبوت اتخذت بيتا وإن
أوهن البيوت لبيت العنكبوت لو كانوا يعلمون

- 42 Indeed Allah knows whatever thing they call upon other than Him. And He is the Almighty, the Wise.

إن الله يعلم ما يدعون من دونه من شيء وهو العزيز الحكيم

- 43 And these examples We present to the people, but none will understand them except those of knowledge.

وتلك الأمثال نضربها للناس وما يعقلها إلا العالمون

- 44 Allah created the heavens and the earth in truth. Indeed in that is a sign for the believers.

خلق الله السماوات والأرض بالحق إن في ذلك لآية للمؤمنين

- 45 Recite what has been revealed to you of the Book and establish prayer. Indeed prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

اتل ما أوحى إليك من الكتاب وأقم الصلاة إن الصلاة تنهى عن الفحشاء والمنكر ولذكر الله أكبر والله يعلم ما تصنعون

- 46 And do not argue with the People of the Book except in a way that is best, except for those who commit injustice among them, and say, we believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims in submission to Him.

ولا تجادلوا أهل الكتاب إلا بالتي هي أحسن إلا الذين ظلموا منهم وقولوا آمنا بالذي أنزل إلينا وأنزل إليكم وإلهنا وإلهكم واحد ونحن له مسلمون

- 47 And thus We have sent down to you the Book. And those to whom We gave the Scripture believe in it. And among these are those who believe in it. And none reject Our verses except the disbelievers.

وكذلك أنزلنا إليك الكتاب فالذين آتيناهم الكتاب يؤمنون به ومن هؤلاء من يؤمن به وما يجحد بآياتنا إلا الكافرون

- 48 And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had cause for doubt.

وما كنت تتلو من قبله من كتاب ولا تخطه يمينك إذا لارتاب المبطلون

- 49 Rather it is distinct verses preserved within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

بل هو آيات بينات في صدور الذين أوتوا العلم وما يجحد بآياتنا إلا الظالمون

- 50 But they say, why are not signs sent down to him from his Lord? Say, the signs are only with Allah, and I am only a clear warner.

وقالوا لولا أنزل عليه آيات من ربه قل إنما الآيات عند الله وإنما أنا نذير مبين

- 51 And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe.

أولم يكفهم أنا أنزلنا عليك الكتاب يتلى عليهم إن في ذلك لرحمة وذكرى لقوم يؤمنون

- 52 Say, sufficient is Allah between me and you as witness. He knows what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allah, those are the losers.

قل كفى بالله بيني وبينكم شهيدا يعلم ما في السماوات والأرض والذين آمنوا بالباطل وكفروا بالله أولئك هم الخاسرون

- 53 And they urge you to hasten the punishment. And if not for a specified term, punishment would have reached them. But it will surely come to them suddenly while they perceive not.

ويستعجلونك بالعذاب ولولا أجل مسمى لجاءهم العذاب وليأتينهم بغتة وهم لا يشعرون

- 54 They urge you to hasten the punishment. And indeed Hell will be encompassing of the disbelievers,

يستعجلونك بالعذاب وإن جهنم لمحيطة بالكافرين

- 55 on the Day the punishment will cover them from above them and from below their feet, and it is said, taste what you used to do.

يوم يغشاهم العذاب من فوقهم ومن تحت أرجلهم ويقول ذوقوا ما كنتم تعملون

- 56 O My servants who have believed, indeed My earth is spacious, so worship only Me.

يا عبادي الذين آمنوا إن أرضي واسعة فإياي فاعبدون

- 57 Every soul will taste death. Then to Us will you be returned.

كل نفس ذائقة الموت ثم إلينا ترجعون

- 58 And those who have believed and done righteous deeds, We will surely assign to them of Paradise lofty chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the workers,

والذين آمنوا وعملوا الصالحات لنبؤئتهم من الجنة غرفا تجري من تحتها
الأنهار خالدين فيها نعم أجر العاملين

- 59 who are patient and upon their Lord rely.

الذين صبروا وعلى ربهم يتوكلون

- 60 And how many a creature carries not its own provision. Allah provides for it and for you. And He is the Hearing, the Knowing.

وكأين من دابة لا تحمل رزقها الله يرزقها وإياكم وهو السميع العليم

- 61 If you asked them, who created the heavens and earth and subjected the sun and the moon? they would surely say, Allah. Then how are they deluded?

ولئن سألتهم من خلق السماوات والأرض وسخر الشمس والقمر ليقولن
الله فأنى يؤفكون

- 62 Allah extends provision for whom He wills of His servants and restricts for him. Indeed Allah is of all things Knowing.

الله يبسط الرزق لمن يشاء من عباده ويقدر له إن الله بكل شيء عليم

- 63 And if you asked them, who sends down rain from the sky and gives life thereby to the earth after its death? they would surely say, Allah. Say, praise be to Allah. But most of them do not reason.

ولئن سألتهم من نزل من السماء ماء فأحيا به الأرض من بعد موتها
ليقولن الله قل الحمد لله بل أكثرهم لا يعقلون

- 64 And this worldly life is not but diversion and amusement. And indeed the home of the Hereafter, that is the true life, if only they knew.

وما هذه الحياة الدنيا إلا لهو ولعب وإن الدار الآخرة لهي الحيوان لو
كانوا يعلمون

- 65 And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him,

فإذا ركبوا في الفلك دعوا الله مخلصين له الدين فلما نجاهم إلى البر إذا هم
يشركون

- 66 so that they will deny what We have granted them, and they will enjoy themselves. But they are going to know.

ليكفروا بما آتيناهم وليتمتعوا فسوف يعلمون

- 67 Have they not seen that We made a safe sanctuary while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allah they disbelieve?

أولم يروا أننا جعلنا حرماً آمناً ويتخطف الناس من حولهم أفبالباطل
يؤمنون وبنعمة الله يكفرون

- 68 And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him? Is there not in Hell a sufficient residence for the disbelievers?

ومن أظلم ممن اقتربى على الله كذباً أو كذب بالحق لما جاءه أليس في
جهنم مثوى للكافرين

- 69 And those who strive for Us, We will surely guide them to Our ways.
And indeed Allah is with the doers of good.

والذين جاهدوا فينا لنهدينهم سبلنا وإن الله لمع المحسنين

الروم

Ar-Rum

“The Romans”

60 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Alif Lam Mim.

...

الم

2 The Romans have been defeated,

...

غلبت الروم

3 in the nearest land. But they after their defeat will overcome,

...

في أدنى الأرض وهم من بعد غلبهم سيغلبون

4 within a few years. To Allah belongs the command before and after. And that day the believers will rejoice,

...

في بضع سنين لله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون

5 in the victory of Allah. He gives victory to whom He wills, and He is the Almighty, the Merciful.

...

بنصر الله ينصر من يشاء وهو العزيز الرحيم

- 6 It is the promise of Allah. Allah does not fail in His promise, but most of the people do not know.

وعد الله لا يخلف الله وعده ولكن أكثر الناس لا يعلمون

- 7 They know what is apparent of the worldly life, but they of the Hereafter are unaware.

يعلمون ظاهرا من الحياة الدنيا وهم عن الآخرة هم غافلون

- 8 Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed many of the people in the meeting with their Lord are disbelievers.

أولم يتفكروا في أنفسهم ما خلق الله السماوات والأرض وما بينهما إلا بالحق وأجل مسمى وإن كثيرا من الناس بلقاء ربهم لكافرون

- 9 Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves.

أولم يسيروا في الأرض فينظروا كيف كان عاقبة الذين من قبلهم كانوا أشد منهم قوة وأثاروا الأرض وعمروها أكثر مما عمروها وجاءتهم رسلهم بالبينات فما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون

- 10 Then the end of those who did evil was the worst because they denied the signs of Allah and used to ridicule them.

ثم كان عاقبة الذين أساءوا السوأى أن كذبوا بآيات الله وكانوا بها يستهزئون

- 11 Allah begins creation; then He will repeat it; then to Him you will be returned.

...
الله يبدأ الخلق ثم يعيده ثم إليه ترجعون

- 12 And the Day the Hour appears the criminals will be in despair.

...
ويوم تقوم الساعة يبلس المجرمون

- 13 And there will not be for them among their alleged partners any intercessors, and they will deny their partners.

...
ولم يكن لهم من شركائهم شفعاء و كانوا بشر كائهم كافرين

- 14 And the Day the Hour appears, that Day they will become separated.

...
ويوم تقوم الساعة يومئذ يتفرون

- 15 And as for those who had believed and done righteous deeds, they will be in a garden of delight.

...
فأما الذين آمنوا وعملوا الصالحات فهم في روضة يحبون

- 16 But as for those who had disbelieved and denied Our signs and the meeting of the Hereafter, those will be brought into the punishment to remain.

...
وأما الذين كفروا وكذبوا بآياتنا ولقاء الآخرة فأولئك في العذاب محضرون

- 17 So glorified is Allah when you reach the evening and when you reach the morning.

...
فسبحان الله حين تمسون وحين تصبحون

- 18 And to Him is due all praise throughout the heavens and the earth. And at night and when you are at noon.

وله الحمد في السماوات والأرض وعشيا وحين تظهرون

- 19 He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its death. And thus will you be brought out.

يخرج الحي من الميت ويخرج الميت من الحي ويحيي الأرض بعد موتها
وكذلك تخرجون

- 20 And of His signs is that He created you from dust; then suddenly you were human beings dispersing.

ومن آياته أن خلقكم من تراب ثم إذا أنتم بشر تنتشرون

- 21 And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who reflect.

ومن آياته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها وجعل بينكم مودة
ورحمة إن في ذلك لآيات لقوم يتفكرون

- 22 And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

ومن آياته خلق السماوات والأرض واختلاف ألسنتكم وألوانكم إن في
ذلك لآيات للعالمين

- 23 And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.

ومن آياته منامكم بالليل والنهار وابتغائوكم من فضله إن في ذلك لآيات
لقوم يسمعون

- 24 And of His signs is that He shows you the lightning, causing fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its death. Indeed in that are signs for a people who use reason.

ومن آياته يريكم البرق خوفا وطمعا وينزل من السماء ماء فيحيي به
الأرض بعد موتها إن في ذلك لآيات لقوم يعقلون

- 25 And of His signs is that the heaven and earth stand by His command. Then when He calls you with a single call from the earth, immediately you will come forth.

ومن آياته أن تقوم السماء والأرض بأمره ثم إذا دعاكم دعوة من
الأرض إذا أنتم تخرجون

- 26 And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

وله من في السماوات والأرض كل له قانتون

- 27 And it is He who begins creation; then He repeats it, and that is even easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Almighty, the Wise.

وهو الذي يبدأ الخلق ثم يعيده وهو أهون عليه وله المثل الأعلى في
السماوات والأرض وهو العزيز الحكيم

- 28 He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein and would fear them as your fear of one another? Thus do We detail the verses for a people who use reason.

ضرب لكم مثلا من أنفسكم هل لكم من ما ملكت أيمانكم من شركاء في ما رزقناكم فأنتم فيه سواء تخافونهم تخيفتكم أنفسكم كذلك نفصل الآيات لقوم يعقلون

- 29 But those who wrong follow their own desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers.

بل اتبع الذين ظلموا أهواءهم بغير علم فمن يهدي من أضل الله وما لهم من ناصرين

- 30 So direct your face toward the religion, inclining to truth. Adhere to the natural disposition of Allah upon which He has created the people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

فأقم وجهك للدين حنيفا فطرت الله التي فطر الناس عليها لا تبديل لخلق الله ذلك الدين القيم ولكن أكثر الناس لا يعلمون

- 31 Turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah,

منيبين إليه واتقوه وأقيموا الصلاة ولا تكونوا من المشركين

- 32 of those who have divided their religion and become sects, every faction rejoicing in what it has.

من الذين فرقوا دينهم وكانوا شيعا كل حزب بما لديهم فرحون

- 33 And when adversity touches the people, they call upon their Lord, turning in repentance to Him; then when He gives them a taste of mercy from Him, at once a party of them associate others with their Lord,

وإذا مس الناس ضر دعوا ربهم منيبين إليه ثم إذا أذاقهم منه رحمة إذا
فريق منهم برهم يشركون

- 34 so that they will deny what We have granted them. Then enjoy yourselves, for you are going to know.

ليكفروا بما آتيناهم فتمتعوا فسوف تعلمون

- 35 Or have We sent down to them an authority, and it speaks of what they were associating with Him?

أم أنزلنا عليهم سلطانا فهو يتكلم بما كانوا به يشركون

- 36 And when We give the people a taste of mercy, they rejoice therein. But if evil afflicts them for what their hands have put forth, immediately they despair.

وإذا أذقنا الناس رحمة فرحوا بها وإن تصبهم سيئة بما قدمت أيديهم إذا
هم يقنطون

- 37 Do they not see that Allah extends provision for whom He wills and restricts? Indeed in that are signs for a people who believe.

أولم يروا أن الله يبسط الرزق لمن يشاء ويقدر إن في ذلك لآيات لقوم
يؤمنون

- 38 So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah, and those are the successful.

فَاتِذَا الْقَرِيبِ حَقَّهُ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ
وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

- 39 And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah, those are the multipliers.

وَمَا آتَيْتُم مِّن رِّبَا لِّيَرْبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعَفُونَ

- 40 Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your partners who does anything of that? Glorified is He and exalted above what they associate.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يَمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ
مِن ذَٰلِكُمْ مَن شَيْءٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

- 41 Corruption has appeared throughout the land and sea by what the hands of people have earned so He may let them taste part of what they have done that perhaps they will return.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيذِيقَهُمْ بَعْضَ الَّذِي
عَمَلُوا لَعَلَّهُمْ يَرْجِعُونَ

- 42 Say, travel through the land and observe how was the end of those before. Most of them were polytheists.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانُوا
أَكْثَرَهُمْ مُّشْرِكِينَ

- 43 So direct your face toward the correct religion before a Day comes from Allah of which there is no repelling. That Day they will be divided.

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَیِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ یَوْمَ لَا مَرَدَ لَهُ مِنَ اللَّهِ یَوْمَئِذٍ یَصْدَعُونَ

- 44 Whoever disbelieves, upon him is his disbelief. And whoever does righteousness, they are for themselves preparing,

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَهُمْ يَمْهَدُونَ

- 45 that He may reward those who have believed and done righteous deeds out of His bounty. Indeed He does not like the disbelievers.

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ

- 46 And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy and so the ships may sail at His command and so you may seek of His bounty, and that you may be grateful.

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّیَاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

- 47 And We had certainly sent before you messengers to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رِسَالًا إِلَى قَوْمِهِمْ نَحْنُ بِالْبَيِّنَاتِ فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ

- 48 It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice,

اللّٰهُ الَّذِي يَرْسِلُ الرِّياحَ فَتُثِيرُ سَحَابًا فَيُبْسِطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كَسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

- 49 although they were, before it was sent down upon them before that, in despair.

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يَنْزَلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ

- 50 So observe the effects of the mercy of Allah, how He gives life to the earth after its death. Indeed that same one will give life to the dead, and He is over all things capable.

فَانظُرْ إِلَىٰ آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

- 51 But if We should send a scorching wind and they saw it turned yellow, they would remain thereafter disbelievers.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ

- 52 So indeed you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating.

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الصَّمَّ الدُّعَاءَ إِذَا وَلُوا مَدْبِرِينَ

- 53 And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses, so they are Muslims.

وما أنت بهاد العمي عن ضلالتهم إن تسمع إلا من يؤمن بآياتنا فهم
مسلمون

- 54 Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Capable.

الله الذي خلقكم من ضعف ثم جعل من بعد ضعف قوة ثم جعل من بعد
قوة ضعفا وشيبة يخلق ما يشاء وهو العليم القدير

- 55 And the Day the Hour appears the criminals will swear they had not remained but an hour. Thus they were deluded.

ويوم تقوم الساعة يقسم المجرمون ما لبثوا غير ساعة كذلك كانوا يؤفكون

- 56 But those who were given knowledge and faith will say, you remained the extent of the decree of Allah until the Day of Resurrection, and this is the Day of Resurrection, but you did not know.

وقال الذين أوتوا العلم والإيمان لقد لبثتم في كتاب الله إلى يوم البعث
فهذا يوم البعث ولكنكم كنتم لا تعلمون

- 57 So that Day their excuse will not benefit those who wronged, nor will they be asked to appease.

فيومئذ لا ينفع الذين ظلموا معذرتهم ولا هم يستعتبون

- 58 And We have certainly presented to the people in this Quran from every kind of example. And if you should bring them a sign, the disbelievers will surely say, you are not but falsifiers.

ولقد ضربنا للناس في هذا القرآن من كل مثل ولئن جئتكم بأية ليقولن
الذين كفروا إن أنتم إلا مبطلون

- 59 Thus does Allah seal the hearts of those who do not know.

كذلك يطبع الله على قلوب الذين لا يعلمون

- 60 So be patient. Indeed the promise of Allah is truth. And let them not disquiet you who are not certain.

فاصبر إن وعد الله حق ولا يستخفئك الذين لا يوقنون

لقمان

Luqman

“Luqman”

33 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Alif Lam Mim.

الم تلك آيات الكتاب الحكيم

2 These are verses of the wise Book,

هدى ورحمة للمحسنين

3 as guidance and mercy for the doers of good,

الذين يقيمون الصلاة ويؤتون الزكاة وهم بالآخرة هم يوقنون

4 who establish prayer and give zakah, and they of the Hereafter are certain.

أولئك على هدى من ربهم وأولئك هم المفلحون

5 Those are on guidance from their Lord, and it is those who are the successful.

ومن الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير علم ويتخذها
هزوا أولئك لهم عذاب مهين

- 6 And of the people is he who buys the amusement of speech to mislead from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.

وَإِذَا تَلَىٰ عَلَيْهِ آيَاتِنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنِهِ وَقْرًا
فَبَشَّرَهُ بِعَذَابٍ أَلِيمٍ

- 7 And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ

- 8 Indeed those who believe and do righteous deeds, for them are the Gardens of Pleasure,

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ

- 9 wherein they abide eternally. It is the promise of Allah in truth. And He is the Almighty, the Wise.

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ
وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ
كَرِيمٍ

- 10 He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein plants of every noble kind.

هَذَا خَلَقَ اللَّهُ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ
مَّبِينٍ

- 11 This is the creation of Allah. So show Me what those other than Him have created. Rather the wrongdoers are in clear error.

ولقد آتينا لقمان الحكمة أن اشكر لله ومن يشكر فإنما يشكر لنفسه ومن كفر فإن الله غني حميد

- 12 And We had certainly given Luqman wisdom, saying be grateful to Allah. And whoever is grateful is grateful for himself. And whoever denies, then indeed Allah is Free of need, Praiseworthy.

وإذ قال لقمان لابنه وهو يعظه يا بني لا تشرك بالله إن الشرك لظلم عظيم

- 13 And when Luqman said to his son while he was instructing him, O my son, do not associate anything with Allah. Indeed association with Him is great injustice.

ووصينا الإنسان بوالديه حملته أمه وهنا على وهن وفصاله في عامين أن اشكر لي ولوالديك إلي المصير

- 14 And We have enjoined upon man concerning his parents. His mother carried him in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the final destination.

وإن جاهدك على أن تشرك بي ما ليس لك به علم فلا تطعهما وصاحبهما في الدنيا معروفا واتبع سبيل من أناب إلي ثم إلي مرجعكم فأنبئكم بما كنتم تعملون

- 15 But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness and follow the way of those who turn back to Me. Then to Me will be your return, and I will inform you about what you used to do.

يا بني إنها إن تك مثقال حبة من خردل فتكن في صخرة أو في السماوات
أو في الأرض يأت بها الله إن الله لطيف خبير

- 16 O my son, indeed if it be the weight of a mustard seed and it be within a rock or in the heavens or in the earth, Allah will bring it forth. Indeed Allah is Subtle, Acquainted.

يا بني أقم الصلاة وأمر بالمعروف وانه عن المنكر واصبر على ما أصابك
إن ذلك من عزم الأمور

- 17 O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed that is of the matters requiring determination.

ولا تصعر خدك للناس ولا تمش في الأرض مرحاً إن الله لا يحب كل
مختل نفخور

- 18 And do not turn your cheek in contempt toward people and do not walk through the earth exultantly. Indeed Allah does not like everyone self-deluded and boastful.

واقصد في مشيك واغضض من صوتك إن أنكر الأصوات لصوت الحمير

- 19 And be moderate in your pace and lower your voice; indeed the most disagreeable of sounds is the voice of donkeys.

ألم تروا أن الله سخر لكم ما في السماوات وما في الأرض وأَسْبَغَ عَلَيْكُمْ نِعْمَهُ
ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا
كِتَابٍ مُّنِيرٍ

- 20 Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, both apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening book.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلِ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلًا
كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ

- 21 And when it is said to them, follow what Allah has revealed, they say, rather we will follow that upon which we found our fathers. Even if Shaytan was inviting them to the punishment of the Blaze?

وَمَن يَسْلَمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ
عَاقِبَةُ الْأُمُورِ

- 22 And whoever submits his face to Allah while he is a doer of good has grasped the most trustworthy handhold. And to Allah will be the outcome of all matters.

وَمَن كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ
بِذَاتِ الصُّدُورِ

- 23 And whoever has disbelieved, let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed Allah is Knowing of that within the breasts.

ثمتهم قليلا ثم نضطرهم إلى عذاب غليظ

- 24 We grant them enjoyment for a little; then We will force them to a massive punishment.

ولئن سألتهم من خلق السماوات والأرض ليقولن الله قل الحمد لله بل أكثرهم لا يعلمون

- 25 And if you asked them, who created the heavens and earth? they would surely say, Allah. Say, praise be to Allah. But most of them do not know.

الله ما في السماوات والأرض إن الله هو الغني الحميد

- 26 To Allah belongs whatever is in the heavens and earth. Indeed Allah is the Free of need, the Praiseworthy.

ولو أنما في الأرض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله إن الله عزيز حكيم

- 27 And if whatever trees upon the earth were pens and the sea was ink, replenished thereafter by seven more seas, the words of Allah would not be exhausted. Indeed Allah is Almighty, Wise.

ما خلقكم ولا بعثكم إلا كنفس واحدة إن الله سميع بصير

- 28 Your creation and your resurrection will not be but as that of a single soul. Indeed Allah is Hearing, Seeing.

ألم تر أن الله يوبخ الليل في النهار ويوبخ النهار في الليل وسخر الشمس والقمر كل يجري إلى أجل مسمى وأن الله بما تعملون خبير

- 29 Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running its course for a specified term, and that Allah of whatever you do is Acquainted?

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يُدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ
الْكَبِيرُ

- 30 That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

- 31 Do you not see that the ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ
فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

- 32 And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, there are some of them who are moderate. And none reject Our signs except everyone treacherous and ungrateful.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَرَبُّكُمْ لِجِزْيِ وَالِدٍ عَنْ وَلَدِهِ وَلَا مَوْلُودَ هُوَ
جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغْرِبْكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغْرِبْكُمْ
بِاللَّهِ الْعُرُورُ

33

O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.

إن الله عنده علم الساعة وينزل الغيث ويعلم ما في الأرحام وما تدري
نفس ماذا تكسب غدا وما تدري نفس بأي أرض تموت إن الله عليم
خبير

السجدة

As-Sajdah

“The Prostration”

30 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Alif Lam Mim.

...

الم

2 The revelation of the Book about which there is no doubt, from the Lord of the worlds.

...

تنزيل الكتاب لا ريب فيه من رب العالمين

3 Or do they say, he invented it? Rather it is the truth from your Lord, that you may warn a people to whom no warner has come before you, so that they may be guided.

...

أم يقولون افتراه بل هو الحق من ربك لتنذر قوما ما أتاهم من نذير من قبلك لعلهم يهتدون

- 4 It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?

الله الذي خلق السماوات والأرض وما بينهما في ستة أيام ثم استوى على العرش ما لكم من دونه من ولي ولا شفيع أفلا تتذكرون

- 5 He arranges each matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

يدبر الأمر من السماء إلى الأرض ثم يعرج إليه في يوم كان مقداره ألف سنة مما تعدون

- 6 That is the Knower of the unseen and the witnessed, the Almighty, the Merciful,

ذلك عالم الغيب والشهادة العزيز الرحيم

- 7 who perfected everything which He created and began the creation of man from clay.

الذي أحسن كل شيء خلقه وبدأ خلق الإنسان من طين

- 8 Then He made his posterity out of the extract of a liquid disdained.

ثم جعل نسله من سلاله من ماء مهين

- 9 Then He proportioned him and breathed into him from His spirit and made for you hearing and vision and hearts; little are you grateful.

ثم سواه ونفخ فيه من روحه وجعل لكم السمع والأبصار والأفئدة قليلا ما تشكرون

- 10 And they say, when we are lost within the earth, will we indeed be in a new creation? Rather they in the meeting of their Lord are disbelievers.

وقالوا إذا ضللنا في الأرض أينا لفي خلق جديد بل هم بقاء ربهم
كافرون

- 11 Say, the angel of death who has been entrusted with you will take you. Then to your Lord you will be returned.

قل يتوفاكم ملك الموت الذي وكل بكم ثم إلى ربكم ترجعون

- 12 And if you could but see when the criminals are hanging their heads before their Lord, saying our Lord, we have seen and we have heard, so return us; we will work righteousness. Indeed we are now certain.

ولو ترى إذ المجرمون ناكسوا رؤوسهم عند ربهم ربنا أبصرنا وسمعنا فارجعنا
نعمل صالحا إنا موقنون

- 13 And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect: I will surely fill Hell with jinn and people all together.

ولو شئنا لآتينا كل نفس هداها ولكن حق القول مني لأملأن جهنم من
الجنة والناس أجمعين

- 14 So taste the punishment because you forgot the meeting of this Day of yours. Indeed We have forgotten you. And taste the punishment of eternity for what you used to do.

فذوقوا بما نسيتم لقاء يومكم هذا إنا نسيناكم وذوقوا عذاب الخلد بما كنتم
تعملون

- 15 Only those believe in Our verses who, when they are reminded by them, fall down in prostration and glorify the praise of their Lord, and they are not arrogant.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

- 16 M Their sides part from their beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

- 17 M And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قَرَّةٍ أَعْيُنٌ جِزَاءَ بِمَا كَانُوا يَعْمَلُونَ

- 18 M Then is one who was a believer like one who was defiantly disobedient? They are not equal.

أَفَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَا يَسْتَوُونَ

- 19 M As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نَزَلًا بِمَا كَانُوا يَعْمَلُونَ

- 20 M But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, taste the punishment of the Fire which you used to deny.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ

- 21 And We will surely let them taste the nearer punishment short of the greater punishment that perhaps they will return.

ولنذيقنهم من العذاب الأدنى دون العذاب الأكبر لعلهم يرجعون

- 22 And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We from the criminals will take retribution.

ومن أظلم ممن ذكر آيات ربه ثم أعرض عنها إنا من المجرمين منتقمون

- 23 And We certainly gave Musa the Scripture, so do not be in doubt over his meeting. And We made it guidance for the Children of Israel.

ولقد آتينا موسى الكتاب فلا تكن في مرية من لقائه وجعلناه هدى لبني إسرائيل

- 24 And We made from among them leaders guiding by Our command when they were patient and were certain of Our signs.

وجعلنا منهم أئمة يهدون بأمرنا لما صبروا وكانوا بآياتنا يوقنون

- 25 Indeed your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

إن ربك هو يفصل بينهم يوم القيامة فيما كانوا فيه يختلفون

- 26 Has it not become clear to them how many generations We destroyed before them, among whose dwellings they walk? Indeed in that are signs; then do they not hear?

أولم يهد لهم كم أهلكنا من قبلهم من القرون يمشون في مساكنهم إن في ذلك لآيات أفلا يسمعون

- 27 Have they not seen that We drive the water to barren land and bring forth thereby crops from which their livestock eat and they themselves? Then do they not see?

أولم يروا أنا نسوق الماء إلى الأرض الجرز فنخرج به زرعاً تأكل منه
أنعامهم وأنفسهم أفلا يبصرون

- 28 And they say, when will be this conquest, if you should be truthful?

ويقولون متى هذا الفتح إن كنتم صادقين

- 29 Say, on the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved.

قل يوم الفتح لا ينفع الذين كفروا إيمانهم ولا هم ينظرون

- 30 So turn away from them and wait. Indeed they are waiting.

فأعرض عنهم وانتظر إنهم منتظرون

الأحزاب

Al-Ahzab

“The Confederates”

73 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed Allah is ever Knowing, Wise.

يا أيها النبي اتق الله ولا تطع الكافرين والمنافقين إن الله كان عليما
حكيمًا

- 2 And follow that which is revealed to you from your Lord. Indeed Allah is ever of what you do Acquainted.

واتبع ما يوحى إليك من ربك إن الله كان بما تعملون خبيرًا

- 3 And rely upon Allah. And sufficient is Allah as disposer of affairs.

وتوكل على الله وكفى بالله وكيلا

- 4 Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And He has not made your adopted sons your true sons. That is merely your saying by your mouths, but Allah says the truth, and He guides to the right way.

ما جعل الله لرجل من قلبين في جوفه وما جعل أزواجكم اللائي تظاهرون منهن أمهاتكم وما جعل أدعياءكم أبناءكم ذلكم قولكم بأفواهكم والله يقول الحق وهو يهدي السبيل

- 5 Call them by their fathers; it is more just in the sight of Allah. But if you do not know their fathers, then they are your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but only for what your hearts deliberately intend. And ever is Allah Forgiving, Merciful.

ادعوهم لأبائهم هو أقسط عند الله فإن لم تعلموا آباءهم فإخوانكم في الدين ومواليكم وليس عليكم جناح فيما أخطأتم به ولكن ما تعمدت قلوبكم وكان الله غفورا رحيمًا

- 6 The Prophet is closer to the believers than their own selves, and his wives are their mothers. And those of blood relationship are more entitled to one another in the decree of Allah than the believers and the emigrants, except that you may do to your close associates a kindness. That was in the Book inscribed.

النبي أولى بالمؤمنين من أنفسهم وأزواجه أمهاتهم وأولو الأرحام بعضهم أولى ببعض في كتاب الله من المؤمنين والمهاجرين إلا أن تفعلوا إلى أوليائكم معروفًا كان ذلك في الكتاب مسطورًا

- 7 And when We took from the prophets their covenant and from you and from Nuh and Ibrahim and Musa and Isa the son of Maryam; and We took from them a solemn covenant,

وإذ أخذنا من النبيين ميثاقهم ومنك ومن نوح وإبراهيم وموسى وعيسى
ابن مريم وأخذنا منهم ميثاقا غليظا

- 8 that He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment.

ليسأل الصادقين عن صدقهم وأعد للكافرين عذابا أليما

- 9 O you who have believed, remember the favor of Allah upon you when armies came to you and We sent upon them a wind and armies you did not see. And ever is Allah of what you do Seeing.

يا أيها الذين آمنوا اذكروا نعمة الله عليكم إذ جاءكم جنود فأرسلنا عليهم
ريحا وجنودا لم تروها وكان الله بما تعملون بصيرا

- 10 When they came at you from above you and from below you, and when eyes shifted and hearts reached the throats, and you assumed about Allah various assumptions.

إذ جاءوكم من فوقكم ومن أسفل منكم وإذ زاغت الأبصار وبلغت القلوب
الحناجر وتظنون بالله الظنونا

- 11 There the believers were tested and shaken with a severe shaking.

هنالك ابتلي المؤمنون وزلزلوا زلزالا شديدا

- 12 And when the hypocrites and those in whose hearts is disease said, Allah and His Messenger did not promise us except delusion.

وإذ يقول المنافقون والذين في قلوبهم مرض ما وعدنا الله ورسوله إلا
غورا

- 13 And when a faction of them said, O people of Yathrib, there is no stability for you here, so return. And a party of them asked permission of the Prophet, saying, indeed our houses are exposed, while they were not exposed. They did not intend except to flee.

وإذ قالت طائفة منهم يا أهل يثرب لا مقام لكم فارجعوا ويستأذن فريق منهم النبي يقولون إن بيوتنا عورة وما هي بعورة إن يريدون إلا فرارا

- 14 And if they had been entered upon from all its sides and then they had been asked for the temptation of deserting faith, they would have done it and not hesitated over it except briefly.

ولو دخلت عليهم من أقطارها ثم سئلوا الفتنة لآتوها وما تلبثوا بها إلا يسيرا

- 15 And they had already promised Allah before not to turn their backs. And ever is a promise to Allah questioned about.

ولقد كانوا عاهدوا الله من قبل لا يولون الأدبار وكان عهد الله مسئولا

- 16 Say, never will fleeing benefit you if you should flee from death or killing; and then you would not be given enjoyment except for a little.

قل لن ينفعكم الفرار إن فررتم من الموت أو القتل وإذا لا تتمعون إلا قليلا

- 17 Say, who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy? And they will not find for themselves besides Allah any protector or any helper.

قل من ذا الذي يعصمكم من الله إن أراد بكم سوءا أو أراد بكم رحمة ولا يجدون لهم من دون الله وليا ولا نصيرا

- 18 Already Allah knows the hinderers among you and those who say to their brothers, come to us, and do not come to battle except for a few,

قد يعلم الله المعوقين منكم والقائلين لإخوانهم هلم إلينا ولا يأتون البأس إلا قليلا

- 19 indisposed toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward any good. Those have not believed, so Allah has rendered their deeds worthless, and ever is that for Allah easy.

أشحة عليكم فإذا جاء الخوف رأيتهم ينظرون إليك تدور أعينهم كالذي يغشى عليه من الموت فإذا ذهب الخوف سلقوكم بألسنة حداد أشحة على الخير أولئك لم يؤمنوا فأحبط الله أعمالهم وكان ذلك على الله يسيرا

- 20 They think the companies have not yet withdrawn. And if the companies should come again, they would wish they were in the desert among the bedouins, inquiring about your news. And if they should be among you, they would not fight except a little.

يحبسون الأحزاب لم يذهبوا وإن يأت الأحزاب يودوا لو أنهم بادون في الأعراب يسألون عن أنباءكم ولو كانوا فيكم ما قاتلوا إلا قليلا

- 21 There has certainly been for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah often.

لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم الآخر وذكر الله كثيرا

- 22 And when the believers saw the companies, they said, this is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth. And it increased them only in faith and acceptance.

ولما رأى المؤمنون الأحزاب قالوا هذا ما وعدنا الله ورسوله وصدق الله ورسوله وما زادهم إلا إيمانا وتسليما

- 23 Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow, and among them is he who awaits. And they did not alter in the least.

من المؤمنين رجال صدقوا ما عاهدوا الله عليه فمنهم من قضى نحبه ومنهم من ينتظر وما بدلوا تبديلا

- 24 That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed Allah is ever Forgiving, Merciful.

ليجزى الله الصادقين بصدقهم ويعذب المنافقين إن شاء أو يتوب عليهم إن الله كان عفورا رحيفا

- 25 And Allah repelled those who disbelieved in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful, Almighty.

ورد الله الذين كفروا بغيظهم لم ينالوا خيرا وكفى الله المؤمنين القتال وكان الله قويا عزيزا

- 26 And He brought down those who supported them among the People of the Book from their fortresses and cast terror into their hearts so that a party you killed, and you took captive a party.

وأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صِيَابِهِمْ وَقَذَفَ فِي قُلُوبِهِمُ
الرَّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا

- 27 And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah over all things capable.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّئُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرًا

- 28 O Prophet, say to your wives, if you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمْتَعِنَ وَأَسْرَحْنَ سَرَاحًا جَمِيلًا

- 29 But if you should desire Allah and His Messenger and the home of the Hereafter, then indeed Allah has prepared for the doers of good among you a great reward.

وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ
أَجْرًا عَظِيمًا

- 30 O wives of the Prophet, whoever of you should commit a clear immorality, for her the punishment would be doubled two fold. And ever is that for Allah easy.

يَا نِسَاءَ النَّبِيِّ مَنِ يَا تُنَّ مَنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

- 31 And whoever of you devoutly obeys Allah and His Messenger and does righteousness, We will give her reward twice; and We have prepared for her a noble provision.

ومن يقنت منكن لله ورسوله وتعمل صالحا نؤتها أجرها مرتين وأعدنا لها رزقا كريما

- 32 O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech, lest he in whose heart is disease should covet, but speak with appropriate speech.

يا نساء النبي لستن كأحد من النساء إن اتقيتن فلا تخضعن بالقول فيطمع الذي في قلبه مرض وقلن قولا معروفا

- 33 And abide in your houses and do not display yourselves as was the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity, O people of the household, and to purify you with thorough purification.

وقرن في بيوتكن ولا تبرجن تبرج الجاهلية الأولى وأقمن الصلاة وآتين الزكاة وأطعن الله ورسوله إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا

- 34 And remember what is recited in your houses of the verses of Allah and wisdom. Indeed Allah is ever Subtle, Acquainted.

واذكرون ما يتلى في بيوتكن من آيات الله والحكمة إن الله كان لطيفا خبيرا

- 35 Indeed the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so, for them Allah has prepared forgiveness and a great reward.

إن المسلمين والمسلمات والمؤمنين والمؤمنات والقانتين والقانتات والصادقين والصادقات والصابرين والصابرات والخاشعين والخاشعات والمتصدقين والمتصدقات والصائمين والصائمات والحافظين فروجهم والحافظات والذاكرين الله كثيرا والذاكرات أعد الله لهم مغفرة وأجرا عظيما

- 36 It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.

وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمرا أن يكون لهم الخيرة من أمرهم ومن يعص الله ورسوله فقد ضلّ ضلّالا مبينا

- 37 And when you said to the one on whom Allah bestowed favor and you bestowed favor, retain your wife and fear Allah, while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.

وإذ تقول للذي أنعم الله عليه وأنعمت عليه أمسك عليك زوجك واتق الله
وتخفي في نفسك ما الله مبديه وتخشى الناس والله أحق أن تخشاه فلما
قضى زيد منها وطرا زوجناكها لكي لا يكون على المؤمنين حرج في أزواج
أدعيائهم إذا قضوا منهن وطرا وكان أمر الله مفعولا

- 38 There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. Such was the established way of Allah with those who passed on before. And ever is the command of Allah a destiny decreed.

ما كان على النبي من حرج فيما فرض الله له سنة الله في الذين خلوا من
قبل وكان أمر الله قدرا مقدورا

- 39 Those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as accountant.

الذين يبلغون رسالات الله ويخشونه ولا يخشون أحدا إلا الله وكفى بالله
حسيبا

- 40 Muhammad is not the father of any of your men, but he is the Messenger of Allah and last of the prophets. And ever is Allah of all things Knowing.

ما كان محمد أباً أحد من رجالكم ولكن رسول الله وخاتم النبيين وكان
الله بكل شيء عليماً

- 41 O you who have believed, remember Allah with much remembrance,

يا أيها الذين آمنوا اذكروا الله ذكراً كثيراً

- 42 and glorify Him morning and afternoon.

وسبحوه بكرة وأصيلاً

- 43 It is He who confers blessing upon you, and His angels, to bring you out from darknesses into the light. And ever is He to the believers Merciful.

هو الذي يصلي عليكم وملائكته ليخرجكم من الظلمات إلى النور وكان
بالمؤمنين رحيماً

- 44 Their greeting the Day they meet Him will be peace. And He has prepared for them a noble reward.

تحيتهم يوم يلقونه سلام وأعد لهم أجراً كريماً

- 45 O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner,

يا أيها النبي إنا أرسلناك شاهداً ومبشراً ونذيراً

- 46 and one who invites to Allah by His permission and an illuminating lamp.

وداعياً إلى الله بإذنه وسراجاً منيراً

- 47 And give good tidings to the believers that they will have from Allah great bounty.

وَبَشِّرِ الْمُؤْمِنِينَ أَنَّ لَهُمْ مِنْ اللَّهِ فَضْلًا كَبِيرًا

- 48 And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon Allah. And sufficient is Allah as disposer of affairs.

وَلَا تَطْعَمِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعِ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

- 49 O you who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا

- 50 O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet and if the Prophet wishes to marry her, exclusively for you and not the believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, so that there will be upon you no discomfort. And ever is Allah Forgiving, Merciful.

يا أيها النبي إنا أحللنا لك أزواجك اللاتي آتيت أجورهن وما ملكت يمينك
 مما أفاء الله عليك وبنات عمك وبنات عماتك وبنات خالك وبنات
 خالاتك اللاتي هاجرن معك وامرأة مؤمنة إن وهبت نفسها للنبي إن أراد
 النبي أن يستنكحها خالصة لك من دون المؤمنين قد علمنا ما فرضنا
 عليهم في أزواجهم وما ملكت أيمنهم لكيلا يكون عليك حرج وكان الله
 غفورا رحيفا

- 51 You may put aside whom you will of them or take to yourself whom you will. And any that you desire of those from whom you had set aside, there is no blame upon you. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them, all of them. And Allah knows what is in your hearts. And ever is Allah Knowing, Forbearing.

ترجي من تشاء منهن وتؤوي إليك من تشاء ومن ابتغيت ممن عزلت فلا
 جناح عليك ذلك أدنى أن تقر أعينهن ولا يحزن ويرضين بما آتيتن كلهن
 والله يعلم ما في قلوبكم وكان الله عليما حليفا

- 52 Not lawful to you are women thereafter, nor that you exchange them for other wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah over all things an Observer.

لا يحل لك النساء من بعد ولا أن تبدل بهن من أزواج ولو أعجبك حسنهن إلا ما ملكت يمينك وكان الله على كل شيء رقيباً

- 53 O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed that was troubling the Prophet, and he is shy of you. But Allah is not shy of the truth. And when you ask his wives for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of Allah or to marry his wives after him ever. Indeed that would be in the sight of Allah an enormity.

يا أيها الذين آمنوا لا تدخلوا بيوت النبي إلا أن يؤذن لكم إلى طعام غير ناظرين إناه ولكن إذا دعيتم فادخلوا فإذا طعمتم فانتشروا ولا مستأنسين لحديث إن ذلكم كان يؤذي النبي فيستحيي منكم والله لا يستحيي من الحق وإذا سألتموهن متاعاً فاسألوهن من وراء حجاب ذلكم أطهر لقلوبكم وقلوبهن وما كان لكم أن تؤذوا رسول الله ولا أن تكحوا أزواجه من بعده أبداً إن ذلكم كان عند الله عظيماً

- 54 Whether you reveal a thing or conceal it, indeed Allah is ever of all things Knowing.

إن تبدوا شيئاً أو تخفوه فإن الله كان بكل شيء عليماً

- 55 There is no blame upon them concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess. And fear Allah. Indeed Allah is ever over all things a Witness.

لا جناح عليهن في آباءهن ولا أبناءهن ولا إخوانهن ولا أبناء إخوانهن ولا
أبناء أخواتهن ولا نسائهن ولا ما ملكت أيمانهن واتقين الله إن الله كان
على كل شيء شهيدا

- 56 Indeed Allah confers blessing upon the Prophet, and His angels ask Him to do so. O you who have believed, ask Allah to confer blessing upon him and ask Allah to grant him peace.

إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا
تسليما

- 57 Indeed those who abuse Allah and His Messenger, Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.

إن الذين يؤذون الله ورسوله لعنهم الله في الدنيا والآخرة وأعد لهم عذابا
مهينا

- 58 And those who harm believing men and believing women for something other than what they have earned have certainly born upon themselves a slander and manifest sin.

والذين يؤذون المؤمنين والمؤمنات بغير ما اكتسبوا فقد احتملوا بهتاناً وإثماً
مبيناً

- 59 O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves part of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving, Merciful.

يا أيها النبي قل لأزواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن ذلك أدنى أن يعرفن فلا يؤذين وكان الله غفورا رحيما

- 60 If the hypocrites and those in whose hearts is disease and those who spread rumors in the city do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little.

لئن لم ينته المنافقون والذين في قلوبهم مرض والمرجفون في المدينة لنغرينك بهم ثم لا يجاورونك فيها إلا قليلا

- 61 Accursed wherever they are found, being seized and massacred completely.

ملعونين أينما ثقفوا أخذوا وقتلوا تقتيلا

- 62 It is the established way of Allah with those who passed on before, and you will not find in the way of Allah any change.

سنة الله في الذين خلوا من قبل ولن تجد لسنة الله تبديلا

- 63 The people ask you concerning the Hour. Say, knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near.

يسألك الناس عن الساعة قل إنما علمها عند الله وما يدريك لعل الساعة تكون قريبا

- 64 Indeed Allah has cursed the disbelievers and prepared for them a Blaze.

...
 إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا

- 65 Abiding therein forever, they will not find a protector or a helper.

...
 خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا

- 66 The Day their faces will be turned about in the Fire, they will say, Oh how we wish we had obeyed Allah and obeyed the Messenger.

...
 يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

- 67 And they will say, our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way.

...
 وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا

- 68 Our Lord, give them double the punishment and curse them with a great curse.

...
 رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنِّمْ لَنَا كَبِيرًا

- 69 O you who have believed, be not like those who abused Musa; then Allah cleared him of what they said. And he in the sight of Allah was distinguished.

...
 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَأَ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

- 70 O you who have believed, fear Allah and speak words of appropriate justice.

...
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

- 71 He will then amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

يصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزا
عظيما

- 72 Indeed We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man undertook to bear it. Indeed he was unjust and ignorant.

إنا عرضنا الأمانة على السماوات والأرض والجبال فأبين أن يحملنها
وأشفقن منها وحملها الإنسان إنه كان ظلوما جهولا

- 73 So that Allah will punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allah will accept repentance from the believing men and believing women. And ever is Allah Forgiving, Merciful.

ليعذب الله المنافقين والمنافقات والمشركين والمشركات ويتوب الله على
المؤمنين والمؤمنات وكان الله غفورا رحيمًا

سَبَأ

Saba

“Sheba”

54 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Praise be to Allah, to whom belongs whatever is in the heavens and whatever is on the earth, and to Him belongs all praise in the Hereafter. And He is the Wise, the Acquainted.

الحمد لله الذي له ما في السماوات وما في الأرض وله الحمد في الآخرة
وهو الحكيم الخبير

- 2 He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.

يعلم ما يلج في الأرض وما يخرج منها وما ينزل من السماء وما يعرج فيها
وهو الرحيم الغفور

- 3 But those who disbelieve say, the Hour will not come to us. Say, yes by my Lord, it will surely come to you. He is the Knower of the unseen. Not absent from Him is an atom's weight within the heavens or within the earth or smaller than that or greater, except that it is in a clear register,

وقال الذين كفروا لا تأتينا الساعة قل بلى وربى لتأتينكم عالم الغيب لا يعزب عنه مثقال ذرة في السماوات ولا في الأرض ولا أصغر من ذلك ولا أكبر إلا في كتاب مبين

- 4 that He may reward those who believe and do righteous deeds. Those will have forgiveness and noble provision.

ليجزى الذين آمنوا و عملوا الصالحات أولئك لهم مغفرة ورزق كريم

- 5 But those who strive against Our verses to cause failure, those will have a punishment of painful nature.

والذين سعوا في آياتنا معاجزين أولئك لهم عذاب من رجز أليم

- 6 M And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Almighty, the Praiseworthy.

ويرى الذين أوتوا العلم الذي أنزل إليك من ربك هو الحق ويهدي إلى صراط العزيز الحميد

- 7 But those who disbelieve say, shall we direct you to a man who will inform you that when you have disintegrated in complete disintegration, you will indeed be in a new creation?

وقال الذين كفروا هل ندلكم على رجل ينبئكم إذا مزقتم كل ممزق إنكم لفي خلق جديد

- 8 Has he invented about Allah a lie, or is there in him madness? Rather they who do not believe in the Hereafter will be in the punishment and are in extreme error.

أفترى على الله كذبا أم به جنة بل الذين لا يؤمنون بالآخرة في العذاب
والضلال البعيد

- 9 Then do they not look at what is before them and behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back.

أفلم يروا إلى ما بين أيديهم وما خلفهم من السماء والأرض إن نشأ
نخسف بهم الأرض أو نسقط عليهم كسفا من السماء إن في ذلك لآية
لكل عبد منيب

- 10 And We certainly gave Dawud from Us bounty. O mountains, repeat praises with him, and the birds as well. And We made pliable for him iron,

ولقد آتينا داوود منا فضلا يا جبال أوبي معه والطير وألنا له الحديد

- 11 commanding make full coats of mail and calculate precisely the links, and work righteousness. Indeed I am of what you do Seeing.

أن اعمل سابغات وقدر في السرد واعملوا صالحا إني بما تعملون بصير

- 12 And to Sulayman the wind, its morning course was a month's journey and its afternoon course was a month's journey, and We made flow for him a spring of liquid copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command, We will make him taste of the punishment of the Blaze.

ولسليمان الريح غدوها شهر ورواحها شهر وأسلنا له عين القطر ومن الجن من يعمل بين يديه بإذن ربه ومن يزغ منهم عن أمرنا نذقه من عذاب السعير

- 13 They made for him what he willed of elevated chambers and statues and bowls like reservoirs and firmly set cooking pots. Work, O family of Dawud, in gratitude. And few of My servants are grateful.

يعملون له ما يشاء من محاريب وتمائيل وجفان كالجواب وقدور راسيات
اعملوا آل داوود شكرا وقليل من عبادي الشكور

- 14 And when We decreed for him death, nothing indicated to them his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.

فلها قضينا عليه الموت ما دلهم على موته إلا دابة الأرض تأكل منسأته
فلها خر تبينت الجن أن لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين

- 15 There was for Sheba in their dwelling place a sign: two gardens on the right and on the left. Eat from the provision of your Lord and be grateful to Him. A good land and a forgiving Lord.

لقد كان لسبأ في مسكنهم آية جنتان عن يمين وشمال كلوا من رزق ربكم
واشكروا له بلدة طيبة ورب غفور

- 16 But they turned away, so We sent upon them the flood of the dam, and We replaced their two gardens with gardens of bitter fruit, tamarisks, and something of sparse lote trees.

فأعرضوا فأرسلنا عليهم سيل العرم وبدلناهم بجنتيهم جنتين ذواتي أكل
نحمت وأثل وشيء من سدر قليل

- 17 That We repaid them because they disbelieved. And do We repay except the ungrateful?

ذلك جزيناهم بما كفروا وهل نجازي إلا الكفور

- 18 And We placed between them and the cities which We had blessed visible cities and determined between them the distances of journey. Travel between them by night or day in safety.

وجعلنا بينهم وبين القرى التي باركنا فيها قرى ظاهرة وقدرنا فيها السير
سيروا فيها ليالي وأياما آمنين

- 19 But they said, our Lord, lengthen the distance between our journeys, and they wronged themselves, so We made them narrations and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.

فقالوا ربنا باعد بين أسفارنا وظلموا أنفسهم فجعلناهم أحاديث ومزقناهم
كل ممزق إن في ذلك لآيات لكل صبار شكور

- 20 And Iblis had already confirmed through them his assumption, so they followed him, except for a party of believers.

ولقد صدق عليهم إبليس ظنه فاتبعوه إلا فريقا من المؤمنين

- 21 And he had over them no authority except that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord over all things is Guardian.

وما كان له عليهم من سلطان إلا لنعلم من يؤمن بالآخرة ممن هو منها في شك وربك على كل شيء حفيظ

- 22 Say, invoke those you claim besides Allah. They do not possess an atom's weight in the heavens or on the earth, and they do not have therein any partnership, and there is not for Him from among them any assistant.

قل ادعوا الذين زعمتم من دون الله لا يملكون مثقال ذرة في السماوات ولا في الأرض وما لهم فيهما من شرك وما له منهم من ظهير

- 23 And intercession does not benefit with Him except for one whom He permits. Until when terror is removed from their hearts, they will say, what has your Lord said? They will say, the truth. And He is the Most High, the Grand.

ولا تنفع الشفاعة عنده إلا لمن أذن له حتى إذا فرغ عن قلوبهم قالوا ماذا قال ربكم قالوا الحق وهو العلي الكبير

- 24 Say, who provides for you from the heavens and the earth? Say, Allah. And indeed we or you are either upon guidance or in clear error.

قل من يرزقكم من السماوات والأرض قل الله وإنا أو إياكم لعلى هدى أو في ضلال مبين

- 25 Say, you will not be asked about what we committed, and we will not be asked about what you do.

قل لا تسألون عما أجرمنا ولا نسأل عما تعملون

- 26 Say, our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge.

قل يجمع بيننا ربنا ثم يفتح بيننا بالحق وهو الفتح العليم

- 27 Say, show me those whom you have attached to Him as partners. No! Rather He is Allah, the Almighty, the Wise.

قل أروني الذين ألحقتهم به شركاء كلا بل هو الله العزيز الحكيم

- 28 And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.

وما أرسلناك إلا كافة للناس بشيرا ونذيرا ولكن أكثر الناس لا يعلمون

- 29 And they say, when is this promise, if you should be truthful?

ويقولون متى هذا الوعد إن كنتم صادقين

- 30 Say, for you is the appointment of a Day which you will not remain behind an hour, nor will you precede it.

قل لكم ميعاد يوم لا تتأخرون عنه ساعة ولا تستقدمون

- 31 And those who disbelieve say, we will never believe in this Quran nor in that before it. But if you could see when the wrongdoers are made to stand before their Lord, refuting each other's words. Those who were oppressed will say to those who were arrogant, if not for you, we would have been believers.

وقال الذين كفروا لن نؤمن بهذا القرآن ولا بالذي بين يديه ولو ترى إذ الظالمون موقوفون عند ربهم يرجع بعضهم إلى بعض القول يقول الذين استضعفوا للذين استكبروا لولا أنتم ل كنا مؤمنين

- 32 Those who were arrogant will say to those who were oppressed, did we avert you from guidance after it had come to you? Rather you were criminals.

قال الذين استكبروا للذين استضعفوا أنحن صددناكم عن الهدى بعد إذ جاءكم بل كنتم مجرمين

- 33 Those who were oppressed will say to those who were arrogant, rather it was your scheming of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals. But they will confide regret when they see the punishment. And We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?

وقال الذين استضعفوا للذين استكبروا بل مكر الليل والنهار إذ تأمرونا أن نكفر بالله ونجعل له أندادا وأسروا الندامة لما رأوا العذاب وجعلنا الأغلال في أعناق الذين كفروا هل يجزون إلا ما كانوا يعملون

- 34 And We did not send into a city any warner except that its affluent said, indeed we in that with which you were sent are disbelievers.

وما أرسلنا في قرية من نذير إلا قال مترفوها إنا بما أرسلتم به كافرون

- 35 And they said, we are more in wealth and children, and we are not to be punished.

وقالوا نحن أكثر أموالا وأولادا وما نحن بمعذبين

- 36 Say, indeed my Lord extends provision for whom He wills and restricts it, but most of the people do not know.

قل إن ربي يبسط الرزق لمن يشاء ويقدر ولكن أكثر الناس لا يعلمون

- 37 And it is not your wealth or your children that bring you nearer to Us in position, but it is one who believes and does righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers safe.

وما أموالكم ولا أولادكم بالتي تقرّبكم عندنا زلفى إلا من آمن وعمل صالحا
فأولئك لهم جزاء الضعف بما عملوا وهم في الغرفات آمنون

- 38 And the ones who strive against Our verses to cause failure, those will be brought into the punishment to remain.

والذين يسعون في آياتنا معاجزين أولئك في العذاب محضرون

- 39 Say, indeed my Lord extends provision for whom He wills of His servants and restricts for him. But whatever thing you spend, He will compensate it, and He is the best of providers.

قل إن ربي يبسط الرزق لمن يشاء من عباده ويقدر له وما أنفقتم من شيء فهو يخلفه وهو خير الرازقين

- 40 And on the Day He will gather them all and then say to the angels, did these used to worship you?

ويوم يحشرهم جميعا ثم يقول للملائكة أهؤلاء إياكم كانوا يعبدون

- 41 They will say, glorified are You! You are our ally not them. Rather they used to worship the jinn; most of them were believers in them.

قالوا سبحانك أنت ولينا من دونهم بل كانوا يعبدون الجن أكثرهم بهم
مؤمنون

- 42 But today you do not hold for one another any power of benefit or harm, and We will say to those who wronged, taste the punishment of the Fire which you used to deny.

فاليوم لا يملك بعضكم لبعض نفعا ولا ضرا ونقول للذين ظلموا ذوقوا
عذاب النار التي كنتم بها تكذبون

- 43 And when Our verses are recited to them as clear evidences, they say, this is not but a man who wishes to avert you from that which your fathers were worshipping. And they say, this is not but an invented falsehood. And those who disbelieve say of the truth when it has come to them, this is not but obvious magic.

وإذا تتلى عليهم آياتنا بينات قالوا ما هذا إلا رجل يريد أن يصدكم عما
كان يعبد آباؤكم وقالوا ما هذا إلا إفك مفترى وقال الذين كفروا للحق
لما جاءهم إن هذا إلا سحر مبين

- 44 And We had not given them any scriptures which they could study, and We had not sent to them before you any warner.

وما آتيناهم من كتب يدرسونها وما أرسلنا إليهم قبلك من نذير

- 45 And those before them denied, and they have not attained a tenth of what We had given them. But they denied My messengers, so how terrible was My reproach.

وكذب الذين من قبلهم وما بلغوا معشار ما آتيناهم فكذبوا رسلي فكيف
كان نكير

- 46 Say, I only advise you of one thing: that you stand for Allah, in pairs and individually, and then give thought. There is not in your companion any madness. He is only a warner to you before a severe punishment.

قل إنما أعظكم بواحدة أن تقوموا لله مثنى وفرادى ثم تتفكروا ما
بصاحبكم من جنة إن هو إلا نذير لكم بين يدي عذاب شديد

- 47 Say, whatever payment I might have asked of you, it is yours. My payment is only from Allah, and He is over all things Witness.

قل ما سألتكم من أجر فهو لكم إن أجري إلا على الله وهو على كل شيء
شديد

- 48 Say, indeed my Lord projects the truth. Knower of the unseen.

قل إن ربي يقذف بالحق علام الغيوب

- 49 Say, the truth has come, and falsehood can neither begin anything nor repeat it.

قل جاء الحق وما يبدئ الباطل وما يعيد

- 50 Say, if I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed He is Hearing, near.

قل إن ضللت فأنا أضل على نفسي وإن اهتديت فبما يوحي إلي ربي إنه
سميع قريب

- 51 And if you could see when they are terrified but there is no escape, and they are seized from a place nearby.

ولو ترى إذ فزعوا فلا فوت وأخذوا من مكان قريب

- 52 And they will say, we believe in it. But how for them will be the attainment from a place so far away?

وقالوا آمنا به وأنى لهم التناوش من مكان بعيد

- 53 And they had already disbelieved in it before and would assault the unseen from a place far away.

وقد كفروا به من قبل ويقذفون بالغيب من مكان بعيد

- 54 And a barrier will be placed between them and what they desire, as was done with their kind before. Indeed they were in disquieting doubt.

وحيل بينهم وبين ما يشتهون كما فعل بأشيعهم من قبل إنهم كانوا في شك مريب

فاطر

Fatir

“The Originator”

45 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Praise be to Allah, Creator of the heavens and the earth, who made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed Allah is over all things capable.

الحمد لله فاطر السماوات والأرض جاعل الملائكة رسلا أولي أجنحة
مثنى وثلاث ورباع يزيد في الخلق ما يشاء إن الله على كل شيء قدير

- 2 Whatever Allah grants to people of mercy, none can withhold it; and whatever He withholds, none can release it thereafter. And He is the Almighty, the Wise.

ما يفتح الله للناس من رحمة فلا ممسك لها وما يمسك فلا مرسل له من
بعده وهو العزيز الحكيم

- 3 O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?

يا أيها الناس اذكروا نعمت الله عليكم هل من خالق غير الله يرزقكم من
السماوات والأرض لا إله إلا هو فأنى تؤفكون

- 4 And if they deny you, then already were messengers denied before you. And to Allah are returned all matters.

وإن يكذبوك فقد كذبت رسل من قبلك وإلى الله ترجع الأمور

- 5 O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.

يا أيها الناس إن وعد الله حق فلا تغرنكم الحياة الدنيا ولا يغرنكم بالله الغرور

- 6 Indeed Shaytan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.

إن الشيطان لكم عدو فاتخذوه عدوا إنما يدعو حزبه ليكونوا من أصحاب السعير

- 7 Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

الذين كفروا لهم عذاب شديد والذين آمنوا وعملوا الصالحات لهم مغفرة وأجر كبير

- 8 Then is one to whom the evil of his deed has been made attractive so he considers it good, like one rightly guided? For indeed Allah sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed Allah is Knowing of what they do.

أفمن زين له سوء عمله فرآه حسنا فإن الله يضل من يشاء ويهدي من يشاء فلا تذهب نفسك عليهم حسرات إن الله عليم بما يصنعون

- 9 And it is Allah who sends the winds, and they stir the clouds, and We drove them to a dead land and gave life thereby to the earth after its death. Thus is the resurrection.

والله الذي أرسل الرياح فتثير سحابا فسقناه إلى بلد ميت فأحيينا به الأرض بعد موتها كذلك النشور

- 10 Whoever desires honor, then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plan evil deeds will have a severe punishment, and the planning of those will perish.

من كان يريد العزة فلله العزة جميعا إليه يصعد الكلم الطيب والعمل الصالح يرفعه والذين يمكرون السيئات لهم عذاب شديد ومكر أولئك هو يبور

- 11 And Allah created you from dust, then from a sperm-drop; then He made you pairs. And no female conceives nor gives birth except with His knowledge. And no aged person is granted additional life nor is his lifespan lessened but that it is in a register. Indeed that for Allah is easy.

والله خلقكم من تراب ثم من نطفة ثم جعلكم أزواجا وما تحمل من أنثى ولا تضع إلا بعلمه وما يعمر من معمر ولا ينقص من عمره إلا في كتاب إن ذلك على الله يسير

- 12 And not alike are the two seas. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear. And you see the ships plowing through them that you might seek of His bounty, and that you may be grateful.

وما يستوي البحران هذا عذب فرات سائغ شرابه وهذا ملح أجاج ومن
كل تأكلون لحما طريا وتستخرجون حلية تلبسونها وترى الفلك فيه مواخر
لتبتغوا من فضله ولعلكم تشكرون

- 13 He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon, each running its course for a specified term. That is Allah, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess as much as the membrane of a date seed.

يولج الليل في النهار ويولج النهار في الليل وسخر الشمس والقمر كل يجري
لأجل مسمى ذكركم الله ربكم له الملك والذين تدعون من دونه ما يملكون
من قاطير

- 14 If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like one who is Acquainted.

إن تدعوهم لا يسمعوا دعاءكم ولو سمعوا ما استجابوا لكم ويوم القيامة
يكفرون بشرككم ولا ينبئك مثل خبير

- 15 O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.

يا أيها الناس أنتم الفقراء إلى الله والله هو الغني الحميد

- 16 If He wills, He can do away with you and bring about a new creation.

إِنْ يَشَاءُ يَذْهَبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

- 17 And that is not for Allah difficult.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

- 18 And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls another to carry some of its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for his own benefit. And to Allah is the final destination.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يُخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ

- 19 Not equal are the blind and the seeing,

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

- 20 nor are the darknesses and the light,

وَلَا الظُّلُمَاتُ وَلَا النُّورُ

- 21 nor are the shade and the heat,

وَلَا الظِّلُّ وَلَا الْحَرُورُ

- 22 and not equal are the living and the dead. Indeed Allah causes to hear whom He wills, but you cannot make hear those in the graves.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمَسْمُوعٍ فِي الْقُبُورِ

23 You are not but a warner.

إِن أَنْتَ إِلَّا نَذِيرٌ

24 Indeed We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّن أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

25 And if they deny you, then already those before them have denied. Their messengers came to them with clear proofs and written ordinances and the enlightening scripture.

وَإِن يَكذِبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزَّبْرِ
وَبِالْكِتَابِ الْمُنِيرِ

26 Then I seized the ones who disbelieved, and how terrible was My reproach.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ

27 Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and some extremely black.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِن
الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ

28 And among people and moving creatures and livestock are various colors similarly. Only those fear Allah from among His servants who have knowledge. Indeed Allah is Almighty, Forgiving.

وَمِن النَّاسِ وَالْأَنْعَامِ وَالِدَوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ
عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

- 29 Indeed those who recite the Book of Allah and establish prayer and spend out of what We have provided them secretly and publicly, they can hope for a commerce that will never perish,

إن الذين يتلون كتاب الله وأقاموا الصلاة وأنفقوا مما رزقناهم سرا وعلانية
يرجون تجارة لن تبور

- 30 that He may give them in full their rewards and increase for them of His bounty. Indeed He is Forgiving, Appreciative.

ليوفيهم أجورهم ويزيدهم من فضله إنه غفور شكور

- 31 And that which We have revealed to you of the Book is the truth, confirming what was before it. Indeed Allah of His servants is Acquainted, Seeing.

والذي أوحينا إليك من الكتاب هو الحق مصدقا لما بين يديه إن الله
بعباده لخبير بصير

- 32 Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That is what is the great bounty.

ثم أورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم
مقتصد ومنهم سابق بالخيرات بإذن الله ذلك هو الفضل الكبير

- 33 Gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

جنات عدن يدخلونها يحلون فيها من أساور من ذهب ولؤلؤا ولباسهم
فيها حرير

- 34 And they will say, praise be to Allah who has removed from us all sorrow. Indeed our Lord is Forgiving, Appreciative,

وقالوا الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور

- 35 He who has settled us in the home of duration out of His bounty. There touches us not therein any fatigue, and there touches us not therein weariness.

الذي أحلنا دار المقامة من فضله لا يمسنا فيها نصب ولا يمسنا فيها لغوب

- 36 And for those who disbelieve will be the fire of Hell. Death is not decreed for them so they may die, nor is its torment lightened for them. Thus do We recompense every ungrateful one.

والذين كفروا لهم نار جهنم لا يقضى عليهم فيموتوا ولا يخفف عنهم من عذابها كذلك نجزي كل كفور

- 37 And they will cry out therein, our Lord, remove us; we will do righteousness other than what we were doing! But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste, for there is not for the wrongdoers any helper.

وهم يصطرخون فيها ربنا أخرجنا نعمل صالحا غير الذي كنا نعمل أولم نعمركم ما يتذكر فيه من تذكر وجاءكم النذير فذوقوا فما للظالمين من نصير

- 38 Indeed Allah is Knower of the unseen of the heavens and the earth. Indeed He is Knowing of that within the breasts.

إن الله عالم غيب السماوات والأرض إنه عليم بذات الصدور

- 39 It is He who has made you successors upon the earth. And whoever disbelieves, upon him will be the consequence of his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.

هو الذي جعلكم خلائف في الأرض فمن كفر فعليه كفره ولا يزيد الكافرين كفرهم عند ربهم إلا مقتا ولا يزيد الكافرين كفرهم إلا خسارا

- 40 Say, have you considered your partners whom you invoke besides Allah? Show me what they have created from the earth, or have they partnership in the heavens? Or have We given them a book so they are on evidence therefrom? Rather the wrongdoers do not promise each other except delusion.

قل أرأيتم شركاءكم الذين تدعون من دون الله أروني ماذا خلقوا من الأرض أم لهم شرك في السماوات أم آتيناهم كتابا فهم على بينت منه بل إن يعد الظالمون بعضهم بعضا إلا غورا

- 41 Indeed Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them after Him. Indeed He is Forbearing, Forgiving.

إن الله يمسك السماوات والأرض أن تزولا ولئن زالتا إن أمسكهما من أحد من بعده إنه كان حليما غفورا

- 42 And they swore by Allah their strongest oaths that if a warner came to them, they would be more guided than any of the other nations. But when a warner came to them, it did not increase them except in aversion,

وأقسموا بالله جهد أيمانهم لئن جاءهم نذير ليكونن أهدى من إحدى الأمم فلما جاءهم نذير ما زادهم إلا نفورا

- 43 due to arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration.

استكبارا في الأرض ومكر السيئ ولا يحيق المكر السيئ إلا بأهله فهل
ينظرون إلا سنت الأولين فلن تجد لسنة الله تبديلا ولن تجد لسنة الله
تحويلا

- 44 Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power. But Allah is not to be caused failure by anything in the heavens or on the earth. Indeed He is ever Knowing, Capable.

أولم يسيروا في الأرض فينظروا كيف كان عاقبة الذين من قبلهم وكانوا
أشد منهم قوة وما كان الله ليعجزه من شيء في السماوات ولا في
الأرض إنه كان عليما قديرا

- 45 And if Allah were to impose blame on the people for what they have earned, He would not leave upon its back any creature. But He defers them for a specified term. And when their time comes, then indeed Allah has ever been of His servants Seeing.

ولو يؤاخذ الله الناس بما كسبوا ما ترك على ظهرها من دابة ولكن
يؤخرهم إلى أجل مسمى فإذا جاء أجلهم فإن الله كان بعباده بصيرا

يس

Ya-Sin

“Ya-Sin”

82 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ya Sin.

...

يس والقرءان الحكيم

2 By the wise Quran.

...

إنك لمن المرسلين

3 Indeed you are from among the messengers,

...

على صراط مستقيم

4 on a straight path.

...

تنزيل العزيز الرحيم

5 A revelation of the Almighty, the Merciful,

...

لتنذر قوما ما أنذرءابآؤهم فهم غفلون

6 that you may warn a people whose forefathers were not warned, so they are unaware.

...

لقد حق القول على أكثرهم فهم لا يؤمنون

- 7 Already the word has come into effect upon most of them, so they do not believe.

إنا جعلنا في أعناقهم أغلالا فهي إلى الأذقان فهم مقمحون

- 8 Indeed We have put shackles on their necks, and they are to their chins, so they are with heads raised up.

وجعلنا من بين أيديهم سدا ومن خلفهم سدا فأغشينهم فهم لا يبصرون

- 9 And We have put before them a barrier and behind them a barrier and covered them, so they do not see.

وسواء عليهم أأنذرتهم أم لم تنذرهم لا يؤمنون

- 10 And it is all the same for them whether you warn them or do not warn them; they will not believe.

إنما تنذر من أتبع الذكر وخشى الرحمن بالغيب فبشره بمغفرة وأجر كريم

- 11 You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

إنا نحن نحي الموتى ونكتب ما قدموا وءاثرهم وكل شيء أحصيناه في إمام
مبين

- 12 Indeed it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have counted in a clear register.

وأضرب لهم مثلا أصحاب القرية إذ جاءها المرسلون

- 13 And present to them a parable: the companions of the city, when there came to it the messengers.

إذ أرسلنا إليهم اثنتين فكذبوهما فعززنا بثالث فقالوا إنا إليكم مرسلون

- 14 When We sent to them two but they denied them, so We strengthened them with a third, and they said, indeed we are messengers to you.

قالوا ما أنتم إلا بشر مثلنا وما أنزل الرحمن من شيء إن أنتم إلا تكذبون

- 15 They said, you are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies.

قالوا ربنا يعلم إننا إليكم لمرسلون

- 16 They said, our Lord knows that we are messengers to you,

وما علينا إلا أبلغ المبين

- 17 and we are not responsible except for clear notification.

قالوا إنا تطيرنا بكم لنن لهم لجرمنا وليمسنكم منا عذاب أليم

- 18 They said, indeed we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you from us a painful punishment.

قالوا طئركم معكم أئن ذكرتم بل أنتم قوم مسرفون

- 19 They said, your omen is with yourselves. Is it because you were reminded? Rather you are a transgressing people.

وجاء من أقصا المدينة رجل يسعى قال يقوم أتبعوا المرسلين

- 20 And there came from the farthest end of the city a man, running. He said, O my people, follow the messengers.

أتبعوا من لا يسلكم أجرا وهم مهتدون

- 21 Follow those who do not ask of you any payment, and they are rightly guided.

وما لي لا أعبد الذي فطرني وإليه ترجعون

- 22 And why should I not worship He who created me and to whom you will be returned?

ءأأخذ من دونه ءالهة إن یردن الرحمن بضر لا تغن عنی شفعتهم شیا ولا
ینقذون

- 23 Should I take other than Him deities? If the Most Merciful intends for me an adversity, their intercession will not avail me at all, nor can they save me.

إنی إذا لفی ضلل مبین

- 24 Indeed I would then be in manifest error.

إنی ءأمنت بربکم فأسمعون

- 25 Indeed I have believed in your Lord, so listen to me.

قیل أأدخل الجنة قال یلیت قومی یعلمون

- 26 It was said, enter Paradise. He said, I wish my people could know

بما غفر لی ربی وجعلنی من المکرمین

- 27 of how my Lord has forgiven me and placed me among the honored.

وما أنزلنا علی قومه من بعده من جنء من السماء وما كنا منزلین

- 28 And We did not send down upon his people after him any soldiers from the sky, nor would We have done so.

إن كانت إلا صیحة وحدة فإذا هم نحدون

- 29 It was not but one shout, and immediately they were extinguished.

یحسرة علی العباد ما یأتیهم من رسول إلا كانوا به یرستهزون

- 30 How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.

ألم يروا كم أهلكننا قبلهم من القرون أنهم إليهم لا يرجعون

- 31 Have they not considered how many generations We destroyed before them, that they to them will not return?

وإن كل لما جميع لدينا محضرون

- 32 And indeed all of them will yet be brought present before Us.

وءاية لهم الأرض الميئة أحيينها وأخرجنا منها حبا فمنه يأكلون

- 33 And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.

وجعلنا فيها جنت من نخيل وأعنب وجفنا فيها من العيون

- 34 And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs,

ليأكلوا من ثمره وما عملته أيديهم أفلا يشكرون

- 35 that they may eat of its fruit. And their hands have not produced it, so will they not be grateful?

سبحن الذي خلق الأزوج كلها مما تنبت الأرض ومن أنفسهم ومما لا يعلمون

- 36 Exalted is He who created all pairs, from what the earth grows and from themselves and from that which they do not know.

وءاية لهم أليل نسلخ منه النهار فإذا هم مظلمون

- 37 And a sign for them is the night. We remove from it the daylight, so at once they are in darkness.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرَ الْعَزِيزِ الْعَلِيمِ

- 38 And the sun runs on course toward its stopping point. That is the determination of the Almighty, the Knowing.

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

- 39 And the moon, We have determined for it phases, until it returns like the old date stalk.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقَ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

- 40 It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each in an orbit is swimming.

وَأَيُّهُ لَمَّا أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ

- 41 And a sign for them is that We carried their forefathers in the laden ship.

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ

- 42 And We created for them from the likes of it that which they ride.

وَإِنْ نَشَاءُ نَغْرِقْهُمْ فَلَا يَصْرِخُونَ لَهُمْ وَلَا هُمْ يَنْقُذُونَ

- 43 And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved,

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ

- 44 except as a mercy from Us and provision for a time.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

- 45 But when it is said to them, beware of what is before you and what is behind you; perhaps you will receive mercy.

وما تأتيهم من آية من آيات ربهم إلا كانوا عنها معرضين

- 46 And no sign comes to them from the signs of their Lord except that they are from it turning away.

وإذا قيل لهم أنفقوا مما رزقكم الله قال الذين كفروا للذين آمنوا أنطعم من لو يشاء الله أطعمه إن أنتم إلا في ضلل مبين

- 47 And when it is said to them, spend from that which Allah has provided you, those who disbelieve say to those who believe, should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error.

ويقولون متى هذا الوعد إن كنتم صادقين

- 48 And they say, when is this promise, if you should be truthful?

ما ينظرون إلا صيحة واحدة تأخذهم وهم يخضمون

- 49 They do not await except one blast which will seize them while they are disputing.

فلا يستطيعون توصية ولا إلى أهلهم يرجعون

- 50 And they will not be able to give any instructions, nor to their people can they return.

ونفخ في الصور فإذا هم من الأجداث إلى ربهم ينسلون

- 51 And the Horn will be blown; and at once from the graves to their Lord they will hasten.

قالوا يويلنا من بعثنا من مرقدنا هذا ما وعد الرحمن وصدق المرسلون

- 52 They will say, O woe to us! Who has raised us up from our sleeping place? This is what the Most Merciful had promised, and the messengers told the truth.

...
 إن كانت إلا صيحة واحدة فإذا هم جميع لدينا محضرون

- 53 It will not be but one blast, and at once they are all brought present before Us.

...
 فأل يوم لا تظلم نفس شيئا ولا تجزون إلا ما كنتم تعملون

- 54 So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.

...
 إن أصحاب الجنة اليوم في شغل فكهون

- 55 Indeed the companions of Paradise that Day will be amused in joyful occupation,

...
 هم وأزواجهم في ظلل على الأرائك متكون

- 56 they and their spouses in shade, reclining on adorned couches.

...
 لهم فيها فكهة ولهم ما يدعون

- 57 For them therein is fruit, and for them is whatever they request.

...
 سلم قولا من رب رحيم

- 58 Peace, a word from a Merciful Lord.

...
 وأمتزوا اليوم أيها المجرمون

- 59 And stand apart today, you criminals.

...
 ألم أعهد إليكم بيني ءادم أن لا تعبدوا الشيطان إنه لكم عدو مبين

- 60 Did I not enjoin upon you, O children of Adam, that you not worship Shaytan, indeed he is to you a clear enemy,

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

- 61 and that you worship only Me? This is a straight path.

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ

- 62 And he had already led astray from among you much of creation, so did you not use reason?

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

- 63 This is the Hellfire which you were promised.

أَصْلُوهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

- 64 Enter to burn therein today for what you used to deny.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

- 65 That Day We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يَبْصُرُونَ

- 66 And if We willed, We could have obliterated their eyes, and they would race to the path, but how could they see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَاتَتِهِمْ فَمَا اسْتَطَعُوا مِضْيَا وَلَا يَرْجِعُونَ

- 67 And if We willed, We could have deformed them in their places so they would not be able to proceed, nor could they return.

وَمَنْ نَعْمَرِهِ نَنْكَسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

- 68 And he to whom We grant long life We reverse in creation; so will they not understand?

وما علمنه الشعر وما ينبغي له إن هو إلا ذكر وقرءان مبين

- 69 And We did not give him knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Quran,

لينذر من كان حيا ويحق القول على الكافرين

- 70 to warn whoever is alive and justify the word against the disbelievers.

أولم يروا أنا خلقنا لهم مما عملت أيدينا أنعما فهم لها ملكون

- 71 Do they not see that We have created for them from what Our hands have made, livestock, and they are their owners?

وذلكنا لهم فمنها ركوبهم ومنها يأكلون

- 72 And We have tamed them for them, so some of them they ride, and some of them they eat.

ولهم فيها منفع ومشارب أفلا يشكرون

- 73 And for them therein are other benefits and drinks, so will they not be grateful?

وأتخذوا من دون الله ءالهة لعلهم ينصرون

- 74 But they have taken besides Allah other gods that perhaps they would be helped.

لا يستطيعون نصرهم وهم لهم جند محضرون

- 75 They are not able to help them, and they as soldiers are brought forth for them.

فلا يحزنك قولهم إنا نعلم ما يسرون وما يعلنون

- 76 So let not their speech grieve you. Indeed We know what they conceal and what they declare.

أولم ير الإنسان أنا خلقناه من نطفة فإذا هو خصيم مبين

- 77 Does man not consider that We created him from a sperm-drop, then at once he is a clear adversary?

وضرب لنا مثلاً ونسى خلقه قال من يحيى العظم وهى رميم

- 78 And he presents for Us a parable and forgets his own creation. He says, who will give life to bones while they are disintegrated?

قل يحييها الذى أنشأها أول مرة وهو بكل خلق عليم

- 79 Say, He will give them life who produced them the first time; and He is of all creation Knowing,

الذى جعل لكم من الشجر الأخضر نارا فإذا أنتم منه توقدون

- 80 the one who made for you from the green tree fire, and then from it you ignite.

أوليس الذى خلق السموت والأرض بقدر على أن يخلق مثلهم بلى وهو
أخلق العليم

- 81 Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Knowing Creator.

إنما أمره إذا أراد شيئا أن يقول له كن فيكون

- 82 His command is only when He intends a thing that He says to it, Be, and it is.

فسبحن الذى بيده ملكوت كل شىء وإليه ترجعون

الصافات

As-Saffat

“Those Ranged in Ranks”

182 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By those lined up in rows,
...
والصافات صفا
- 2 and those who drive away with reproof,
...
فالزاجرات زجرا
- 3 and those who recite the message,
...
فالتاليات ذكرا
- 4 indeed your God is One,
...
إن إلهكم لواحد
- 5 Lord of the heavens and the earth and that between them and Lord of
the sunrises.
...
رب السماوات والأرض وما بينهما ورب المشارق

- 6 Indeed We have adorned the nearest heaven with an adornment of stars,

إنا زينا السماء الدنيا بزينة الكواكب

- 7 and as protection against every rebellious devil.

وحفظا من كل شيطان مارد

- 8 They cannot listen to the exalted assembly and are pelted from every side,

لا يسمعون إلى الملائ الأعلى ويقذفون من كل جانب

- 9 repelled; and for them is a constant punishment,

دحورا ولهم عذاب واصل

- 10 except one who snatches by theft but is pursued by a burning flame piercing in brightness.

إلا من خطف الخطفة فأتبعه شهاب ثاقب

- 11 Then inquire of them: are they a stronger creation or those We have created? Indeed We created them from sticky clay.

فاستفتهم أهم أشد خلقا أم من خلقنا إنا خلقناهم من طين لازب

- 12 But you wonder while they mock.

بل عجبتم ويسخرون

- 13 And when they are reminded, they do not remember.

وإذا ذكروا لا يذكرون

- 14 And when they see a sign, they ridicule,

وإذا رأوا آية يستسخرون

- 15 and say, this is not but obvious magic.

وقالوا إن هذا إلا سحر مبين

- 16 When we have died and become dust and bones, are we indeed to be resurrected?

إذا متنا وكنا ترابا وعظاما أإنا لمبعوثون

- 17 And our forefathers as well?

أو آبائنا الأولون

- 18 Say, yes, and you will be humbled.

قل نعم وأنتم داخرون

- 19 It will be only one shout, and at once they will be observing.

فإنما هي زجرة واحدة فإذا هم ينظرون

- 20 They will say, woe to us! This is the Day of Recompense.

وقالوا يا ويلنا هذا يوم الدين

- 21 This is the Day of Judgment which you used to deny.

هذا يوم الفصل الذي كنتم به تكذبون

- 22 Gather those who committed wrong and their kinds and what they used to worship,

احشروا الذين ظلموا وأزواجهم وما كانوا يعبدون

- 23 other than Allah, and guide them to the path of Hellfire,

من دون الله فاهدوهم إلى صراط الجحيم

- 24 and stop them; indeed they are to be questioned.

وقفوهم إنهم مسئولون

- 25 What is wrong with you? Why do you not help each other?

ما لكم لا تتصرون

- 26 Rather they that Day are in surrender.

بل هم اليوم مستسلمون

- 27 And they will approach one another, questioning each other.

وأقبل بعضهم على بعض يتساءلون

- 28 They will say, indeed you used to come at us from the right.

قالوا إنكم كنتم تأتوننا عن اليمين

- 29 They will say, rather you yourselves were not believers,

قالوا بل لم تكونوا مؤمنين

- 30 and we had over you no authority, but you were a transgressing people.

وما كان لنا عليكم من سلطان بل كنتم قوما طاغين

- 31 So the word of our Lord has come into effect upon us; indeed we are to taste it.

فحق علينا قول ربنا إنا لذائقون

- 32 And we led you to deviate; indeed we were deviators.

فأغويناكم إنا كنا غاوين

33 So indeed they that Day will be sharing in the punishment.

فإنهم يومئذ في العذاب مشتركون

34 Indeed that is how We deal with the criminals.

إنا كذلك نفعل بالمجرمين

35 Indeed when it was said to them, there is no deity but Allah, they were arrogant,

إنهم كانوا إذا قيل لهم لا إله إلا الله يستكبرون

36 and were saying, are we to leave our gods for a mad poet?

ويقولون أئنا لتاركو آلهتنا لشاعر مجنون

37 Rather he came with the truth and confirmed the messengers.

بل جاء بالحق وصدق المرسلين

38 Indeed you are to taste the painful punishment,

إنكم لذائقو العذاب الأليم

39 and you will not be recompensed except for what you used to do,

وما تجزون إلا ما كنتم تعملون

40 but not the chosen servants of Allah.

إلا عباد الله المخلصين

41 Those will have a known provision,

أولئك لهم رزق معلوم

42 fruits; and they will be honored,

فواكه وهم مكرمون

- 43 in the Gardens of Pleasure,
...
في جنات النعيم
- 44 on thrones facing one another.
...
على سرر متقابلين
- 45 There will be circulated among them a cup from a flowing spring,
...
يطاف عليهم بكأس من معين
- 46 white and delicious to the drinkers;
...
بيضاء لذة للشاربين
- 47 no bad effect is there in it, nor from it will they be intoxicated.
...
لا فيها غول ولا هم عنها ينزفون
- 48 And with them will be women limiting their glances, with large eyes,
...
وعندهم قاصرات الطرف عين
- 49 as if they were delicate eggs, well-protected.
...
كأنهن بيض مكنون
- 50 And they will approach one another, inquiring of each other.
...
فأقبل بعضهم على بعض يتساءلون
- 51 A speaker among them will say, indeed I had a companion on earth,
...
قال قائل منهم إني كان لي قرين
- 52 who used to say, are you indeed of those who believe
...
يقول إنك لمن المصدقين

- 53 that when we have died and become dust and bones, we will indeed be recompensed?

أإذا متنا وكنا ترابا وعظاما إنا لمدينون

- 54 He will say, would you like to look?

قال هل أنتم مطلعون

- 55 And he will look and see him in the midst of the Hellfire.

فاطلع فراه في سواء الجحيم

- 56 He will say, by Allah, you almost ruined me.

قال تالله إن كدت لتردين

- 57 And if not for the favor of my Lord, I would have been of those brought in.

ولولا نعمة ربي لكنت من المحضرين

- 58 Then are we not to die,

أفما نحن بميتين

- 59 except for our first death, and will we not be punished?

إلا موتنا الأولى وما نحن بمعذبين

- 60 Indeed this is the great attainment.

إن هذا هو الفوز العظيم

- 61 For the like of this let the workers work.

لمثل هذا فليعمل العاملون

62 Is that a better accommodation or the tree of Zaqqum?

أذلك خير نزلا أم شجرة الزقوم

63 Indeed We have made it a torment for the wrongdoers.

إنا جعلناها فتنة للظالمين

64 Indeed it is a tree issuing from the bottom of the Hellfire.

إنها شجرة تخرج في أصل الجحيم

65 Its emerging fruit is as if it were heads of the devils.

طلعها كأنه رؤوس الشياطين

66 And indeed they will eat from it and fill with it their bellies.

فإنهم لا ياكلون منها فئاتون منها البطون

67 Then indeed they will have after it a mixture of scalding water.

ثم إن لهم عليها لشوبا من حميم

68 Then indeed their return will be to the Hellfire.

ثم إن مرجعهم لإلى الجحيم

69 Indeed they found their fathers astray,

إنهم ألفوا آباءهم ضالين

70 so they hastened in their footsteps.

فهم على آثارهم يهرعون

71 And there had already strayed before them most of the former peoples,

ولقد ضل قبلهم أكثر الأولين

72 and We had already sent among them warners.

ولقد أرسلنا فيهم منذرين

73 Then look how was the end of those who were warned,

فانظر كيف كان عاقبة المنذرين

74 but not the chosen servants of Allah.

إلا عباد الله المخلصين

75 And Nuh had certainly called Us, and We are the best of responders.

ولقد نادانا نوح فلنعم المجيبون

76 And We saved him and his family from the great affliction.

ونجيناه وأهله من الكرب العظيم

77 And We made his descendants those remaining on the earth.

وجعلنا ذريته هم الباقين

78 And We left for him favorable mention among later generations.

وتركنا عليه في الآخرين

79 Peace upon Nuh among the worlds.

سلام على نوح في العالمين

80 Indeed We thus reward the doers of good.

إنا كذلك نجزي المحسنين

81 Indeed he was of Our believing servants.

إنه من عبادنا المؤمنين

- 82 Then We drowned the others.
...
ثم أغرقنا الآخرين
- 83 And indeed among his kind was Ibrahim,
...
وإن من شيعته لإبراهيم
- 84 when he came to his Lord with a sound heart,
...
إذ جاء ربه بقلب سليم
- 85 when he said to his father and his people, what do you worship?
...
إذ قال لأبيه وقومه ماذا تعبدون
- 86 Is it falsehood as gods other than Allah you desire?
...
أئنفا آلهة دون الله تريدون
- 87 Then what is your thought about the Lord of the worlds?
...
فما ظنكم برب العالمين
- 88 And he cast a look at the stars,
...
فنظر نظرة في النجوم
- 89 and said, indeed I am ill.
...
فقال إني سقيم
- 90 So they turned away from him, departing.
...
فتولوا عنه مدبرين
- 91 Then he turned to their gods and said, do you not eat?
...
فراغ إلى آلهتهم فقال ألا تأكلون

92 What is wrong with you that you do not speak?

ما لكم لا تنطقون

93 And he turned upon them striking with his right hand.

فراغ عليهم ضربا باليمين

94 Then they came toward him hastening.

فأقبلوا إليه يزفون

95 He said, do you worship that which you yourselves carve,

قال أتعبدون ما تتحتون

96 while Allah created you and that which you do?

والله خلقكم وما تعملون

97 They said, construct for him a furnace and throw him into the burning fire.

قالوا ابنوا له بنيانا فألقوه في الجحيم

98 And they intended for him a plan, but We made them the most humiliated.

فأرادوا به كيذا فجعلناهم الأسفلين

99 And he said, indeed I will go to my Lord; He will guide me.

وقال إني ذاهب إلى ربي سيهدين

100 My Lord, grant me a child from among the righteous.

رب هب لي من الصالحين

101 So We gave him good tidings of a forbearing boy.

فبشرناه بغلام حلِيم

102 And when he reached with him the age of exertion, he said, O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think. He said, O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.

فلما بلغ معه السعي قال يا بني إني أرى في المنام أني أذبحك فانظر ماذا ترى قال يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين

103 And when they had both submitted and he put him down upon his forehead,

فلما أسلما وتله للجبين

104 We called to him, O Ibrahim,

ونادينه أن يا إبراهيم

105 you have fulfilled the vision. Indeed We thus reward the doers of good.

قد صدقت الرؤيا إنا كذلك نجزي المحسنين

106 Indeed this was the clear trial.

إن هذا هو البلاء المبين

107 And We ransomed him with a great sacrifice,

وفدناه بذبح عظيم

108 and We left for him favorable mention among later generations.

وتركنا عليه في الآخريين

109 Peace upon Ibrahim.

سلام على إبراهيم

110 Thus do We reward the doers of good.

كذلك نجزي المحسنين

111 Indeed he was of Our believing servants.

إنه من عبادنا المؤمنين

112 And We gave him good tidings of Ishaq, a prophet from among the righteous.

وبشرناه بإسحاق نبيا من الصالحين

113 And We blessed him and Ishaq. But among their descendants is the doer of good and the clearly unjust to himself.

وباركنا عليه وعلى إسحاق ومن ذريتهما محسن وظالم لنفسه مبين

114 And We certainly favored Musa and Harun.

ولقد مننا على موسى وهارون

115 And We saved them and their people from the great affliction.

ونجيناها وقومهما من الكرب العظيم

116 And We supported them so it was they who overcame.

ونصرناهم فكانوا هم الغالبين

117 And We gave them the explicit Scripture.

وآتيناها الكتاب المستبين

118 And We guided them on the straight path.

وهديناهما الصراط المستقيم

119 And We left for them favorable mention among later generations.

وتركنا عليهما في الآخريين

120 Peace upon Musa and Harun.

سلام على موسى وهارون

121 Indeed We thus reward the doers of good.

إنا كذلك نجزي المحسنين

122 Indeed they were of Our believing servants.

إنهما من عبادنا المؤمنين

123 And indeed Ilyas was from among the messengers,

وإن إيلاس لمن المرسلين

124 when he said to his people, will you not fear Allah?

إذ قال لقومه ألا تتقون

125 Do you call upon Ba'l and leave the best of creators,

أتدعون بعلا وتذرون أحسن الخالقين

126 Allah, your Lord and the Lord of your first forefathers?

الله ربكم ورب آبائكم الأولين

127 And they denied him, so indeed they will be brought for punishment,

فكذبوه فإنهم لمحضرون

128 but not the chosen servants of Allah.

إلا عباد الله المخلصين

129 And We left for him favorable mention among later generations.

وتركنا عليه في الآخرين

130 Peace upon Ilyas and his followers.

سلام على إيل ياسين

131 Indeed We thus reward the doers of good.

إنا كذلك نجزي المحسنين

132 Indeed he was of Our believing servants.

إنه من عبادنا المؤمنين

133 And indeed Lut was among the messengers,

وإن لوطا لمن المرسلين

134 when We saved him and his family all,

إذ نجيناه وأهله أجمعين

135 except an old woman among those who remained behind.

إلا عجوزا في الغابرين

136 Then We destroyed the others.

ثم دمرنا الآخرين

137 And indeed you pass by them in the morning,

وإنكم لتمرّون عليهم مصبحين

138 and at night. Then will you not use reason?

وبالليل أفلا تعقلون

139 And indeed Yunus was among the messengers,

وإن يونس لمن المرسلين

140 when he ran away to the laden ship.

إذ أبق إلى الفلك المشحون

141 And he drew lots and was among the losers.

فساهم فكان من المدحضين

142 Then the fish swallowed him while he was blameworthy.

فالتقمه الحوت وهو مليم

143 And had he not been of those who glorify Allah,

فلولا أنه كان من المسبحين

144 he would have remained inside its belly until the Day they are resurrected.

للبث في بطنه إلى يوم يبعثون

145 But We threw him onto the open shore while he was ill.

فنبذناه بالعراء وهو سقيم

146 And We caused to grow over him a gourd vine.

وأنبتنا عليه شجرة من يقطين

147 And We sent him to a hundred thousand or more.

وأرسلناه إلى مائة ألف أو يزيدون

148 And they believed, so We gave them enjoyment for a time.

فَأَمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

149 So inquire of them: does your Lord have daughters while they have sons?

فَاسْتَفْتِهِمْ أَلرَّبُّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ

150 Or did We create the angels as females while they were witnesses?

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ

151 Unquestionably, it is out of their falsehood that they say,

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ

152 Allah has begotten, and indeed they are liars.

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ

153 Has He chosen daughters over sons?

أَصْطَفَى الْبَنَاتَ عَلَى الْبَنِينَ

154 What is wrong with you? How do you judge?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

155 Then will you not be reminded?

أَفَلَا تَذَكَّرُونَ

156 Or do you have a clear authority?

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ

157 Then bring your scripture, if you should be truthful.

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ

- 158 And they have claimed between Him and the jinn a lineage, but the jinn have already known that they will be brought to account.

وجعلوا بينه وبين الجنة نسبا ولقد علمت الجنة إنيهم لمحضرون

- 159 Exalted is Allah above what they describe,

سبحان الله عما يصفون

- 160 except the chosen servants of Allah.

إلا عباد الله المخلصين

- 161 So indeed you and whatever you worship,

فإنكم وما تعبدون

- 162 you cannot tempt away anyone against Him,

ما أنتم عليه بفاتنين

- 163 except he who is to burn in the Hellfire.

إلا من هو صال الجحيم

- 164 And there is not among us any except that he has a known position.

وما منا إلا له مقام معلوم

- 165 And indeed we are those who line up in rows.

وإننا لنحن الصافون

- 166 And indeed we are those who glorify.

وإننا لنحن المسبحون

- 167 And indeed they used to say,

وإن كانوا ليقولون

168 if we had a message from those of old,

لو أن عندنا ذكرا من الأولين

169 we would have been the chosen servants of Allah.

لكننا عباد الله المخلصين

170 But they disbelieved in it, so they are going to know.

فكفروا به فسوف يعلمون

171 And Our word has already preceded for Our servants, the messengers,

ولقد سبقت كلمتنا لعبادنا المرسلين

172 indeed they would be those given victory.

إنهم لهم المنصورون

173 And indeed Our soldiers will be those who overcome.

وإن جندنا لهم الغالبون

174 So leave them for a time.

فتول عنهم حتى حين

175 And see them, for they are going to see.

وأبصرهم فسوف يبصرون

176 Then for Our punishment are they impatient?

أفعبدا بنا يستعجلون

177 But when it descends in their territory, then evil is the morning of those who were warned.

فإذا نزل بساحتهم فساء صباح المنذرين

178 And leave them for a time. . . .

وتول عنهم حتى حين

179 And see, for they are going to see. . . .

وأبصر فسوف يبصرون

180 Exalted is your Lord, the Lord of might, above what they describe. . . .

سبحان ربك رب العزة عما يصفون

181 And peace upon the messengers. . . .

وسلام على المرسلين

182 And praise be to Allah, Lord of the worlds. . . .

والحمد لله رب العالمين

ص

Sad

“Sad”

88 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Sad. By the Quran containing reminder.

ص وَالْقُرْآنِ ذِي الذِّكْرِ

2 But those who disbelieve are in pride and dissension.

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

3 How many a generation have We destroyed before them, and they called out while there was no longer time for escape.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلا تِلْكَ مِنْنا مِناصٌ

4 And they wonder that there has come to them a warner from among themselves. And the disbelievers say, this is a magician and a liar.

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكَاْفِرُونَ هَذَا سَاحِرٌ كَذَّابٌ

5 Has he made the gods into one God? Indeed this is a curious thing.

أَجْعَلِ الْاِلهَةَ اِلْها واحداً اِنْ هَذَا لَشَيْءٌ عَجابٌ

- 6 And the eminent among them went forth, saying continue, and be patient over your gods. Indeed this is a thing intended.

وانطلق الملاء منهم أن امشوا واصبروا على آلهتكم إن هذا لشيء يراد

- 7 We have not heard of this in the latest religion. This is not but an invention.

ما سمعنا بهذا في الملة الآخرة إن هذا إلا اختلاق

- 8 Has the message been revealed to him out of all of us? Rather they are in doubt about My message. Rather they have not yet tasted My punishment.

أنزل عليه الذكر من بيننا بل هم في شك من ذكري بل لما يذوقوا عذاب

- 9 Or do they have the depositories of the mercy of your Lord, the Almighty, the Bestower?

أم عندهم خزائن رحمة ربك العزيز الوهاب

- 10 Or is theirs the dominion of the heavens and the earth and that between them? Then let them ascend through any means.

أم لهم ملك السماوات والأرض وما بينهما فليرتقوا في الأسباب

- 11 They are but soldiers defeated there among the companies.

جند ما هنالك مهزوم من الأحزاب

- 12 The people of Nuh denied before them, and Aad and Pharaoh, owner of the stakes,

كذبت قبلهم قوم نوح وعاد وفرعون ذو الأوتاد

- 13 and Thamud and the people of Lut and the companions of the Thicket. Those are the companies.

وٹمود وقوم لوط وأصحاب الأيكة أولئك الأحزاب

- 14 Each of them denied the messengers, so My penalty was justified.

إن كل إلا كذب الرسل فحق عقاب

- 15 And these people do not await except one blast which brooks no delay.

وما ينظر هؤلاء إلا صيحة واحدة ما لها من فواق

- 16 And they say, our Lord, hasten for us our share of the punishment before the Day of Account.

وقالوا ربنا عجل لنا قطنا قبل يوم الحساب

- 17 Be patient over what they say and remember Our servant Dawud, the possessor of strength; indeed he was one who repeatedly turned back to Allah.

اصبر على ما يقولون واذكر عبدنا داوود ذا الأيد إنه أواب

- 18 Indeed We subjected the mountains to glorify with him in the afternoon and after sunrise.

إنا سخرننا الجبال معه يسبحن بالعشي والإشراق

- 19 And the birds, assembled, all with him repeating praises.

والطير محشورة كل له أواب

- 20 And We strengthened his kingdom and gave him wisdom and discernment in speech.

وشددنا ملكه وآتيناه الحكمة وفصل الخطاب

- 21 And has there come to you the news of the adversaries, when they climbed over the wall of the prayer chamber,

وهل أتاك نبأ الخصم إذ تسوروا المحراب

- 22 when they entered upon Dawud and he was alarmed by them? They said, fear not. We are two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed and guide us to the sound path.

إذ دخلوا على داوود ففزع منهم قالوا لا تخف خصمان بغى بعضنا على بعض فاحكم بيننا بالحق ولا تشطط واهدنا إلى سواء الصراط

- 23 Indeed this is my brother. He has ninety-nine ewes, and I have one ewe; so he said, entrust her to me, and he overpowered me in speech.

إن هذا أخي له تسع وتسعون نعجة ولي نعجة واحدة فقال أكفلنيها وعزني في الخطاب

- 24 He said, he has certainly wronged you in demanding your ewe in addition to his ewes. And indeed many associates oppress one another, except for those who believe and do righteous deeds, and few are they. And Dawud became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing and turned in repentance.

قال لقد ظلمك بسؤال نعجتك إلى نعاجه وإن كثيرا من الخلطاء ليبغي بعضهم على بعض إلا الذين آمنوا وعملوا الصالحات وقليل ما هم وظن داوود أنما فتناه فاستغفر ربه وخر راكعا وأناب

- 25 So We forgave him that; and indeed for him is nearness to Us and a good place of return.

فغفرنا له ذلك وإن له عندنا لزلفى وحسن مآب

- 26 O Dawud, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow desire, as it will lead you astray from the way of Allah. Indeed those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

يا داوود إنا جعلناك خليفة في الأرض فاحكم بين الناس بالحق ولا تتبع الهوى فيضلك عن سبيل الله إن الذين يضلون عن سبيل الله لهم عذاب شديد بما نسوا يوم الحساب

- 27 And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

وما خلقنا السماء والأرض وما بينهما باطلاً ذلك ظن الذين كفروا فويل للذين كفروا من النار

- 28 Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?

أم نجعل الذين آمنوا وعملوا الصالحات كالمفسدين في الأرض أم نجعل المتقين كالفجار

- 29 This is a blessed Book which We have revealed to you that they might reflect upon its verses and that those of understanding would be reminded.

كتاب أنزلناه إليك مبارك ليدبروا آياته وليتذكر أولو الألباب

- 30 And to Dawud We gave Sulayman. An excellent servant, indeed he was one repeatedly turning back to Allah.

ووهبنا لداوود سليمان نعم العبد إنه أواب

- 31 When there were exhibited before him in the afternoon the poised racehorses.

إذ عرض عليه بالعشي الصافنات الجياد

- 32 And he said, indeed I gave preference to the love of good things over the remembrance of my Lord until it disappeared behind the curtain.

فقال إني أحببت حب الخير عن ذكر ربي حتى توارت بالحجاب

- 33 Return them to me, and he set about striking their legs and necks.

ردوها علي فطفق مسحاً بالسوق والأعناق

- 34 And We certainly tried Sulayman and placed on his throne a body; then he returned.

ولقد فتنا سليمان وألقينا على كرسيه جسداً ثم أناب

- 35 He said, my Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed You are the Bestower.

قال رب اغفر لي وهب لي ملكاً لا ينبغي لأحد من بعدي إنك أنت الوهاب

- 36 So We subjected to him the wind blowing by his command, gently, wherever he directed,

فسخرنا له الريح تجري بأمره رخاء حيث أصاب

- 37 and also the devils, every builder and diver,

والشياطين كل بناء وغواص

- 38 and others bound together in shackles.

وآخرين مقرنين في الأصفاد

39 This is Our gift, so grant or withhold without account.

هذا عطاؤنا فامنن أو أمسك بغير حساب

40 And indeed for him is nearness to Us and a good place of return.

وإن له عندنا لزلفى وحسن مآب

41 And remember Our servant Ayyub, when he called to his Lord, indeed Shaytan has touched me with hardship and torment.

واذكر عبدنا أيوب إذ نادى ربه أي مسني الشيطان بنصب وعذاب

42 Strike with your foot; this is a cool bath and drink.

اركض برجلك هذا مغتسل بارد وشراب

43 And We granted him his family and a like number with them as mercy from Us and a reminder for those of understanding.

ووهبنا له أهله ومثلهم معهم رحمة منا وذكري لأولي الأبواب

44 And take in your hand a bunch of grass and strike with it and do not break your oath. Indeed We found him patient, an excellent servant. Indeed he was one repeatedly turning back to Allah.

وخذ بيدك ضعفا فاضرب به ولا تحنث إنا وجدناه صابرا نعم العبد إنه أواب

45 And remember Our servants Ibrahim and Ishaq and Yaqub, those of strength and vision.

واذكر عبادنا إبراهيم وإسحاق ويعقوب أولي الأيدي والأبصار

46 Indeed We chose them for an exclusive quality: remembrance of the home of the Hereafter.

إنا أخلصناهم بخالصة ذكري الدار

47 And indeed they are to Us among the chosen and outstanding.

وإنهم عندنا لمن المصطفين الأخيار

48 And remember Ismail and Alyasa and Dhul-Kifl, and all are among the outstanding.

واذكر إسماعيل واليسع وذا الكفل وكل من الأخيار

49 This is a reminder. And indeed for the righteous is a good place of return,

هذا ذكر وإن للمتقين لحسن مآب

50 gardens of perpetual residence whose doors will be opened to them.

جنات عدن مفتحة لهم الأبواب

51 Reclining within them, they will call therein for abundant fruit and drink.

متكئين فيها يدعون فيها بفاكهة كثيرة وشراب

52 And with them will be women limiting their glances and of equal age.

وعندهم قاصرات الطرف أتراب

53 This is what you are promised for the Day of Account.

هذا ما توعدون ليوم الحساب

54 Indeed this is Our provision; for it there is no depletion.

إن هذا لرزقنا ما له من نفاد

55 This is so. But indeed for the transgressors is an evil place of return,

هذا وإن للطاغين لشر مآب

56 Hell, which they will enter to burn, and wretched is the resting place.

جهنم يصلونها فبئس المهاد

57 This is so; let them taste it, scalding water and purulence,

هذا فليذوقوه حميم وغساق

58 and other punishments of its type in various kinds.

وآخر من شكله أزواج

59 This is a company bursting in with you. No welcome for them. Indeed they will burn in the Fire.

هذا فوج مقتحم معكم لا مرحبا بهم إنهم صالوا النار

60 They will say, nor you! No welcome for you. You brought this upon us, and wretched is the settlement.

قالوا بل أنتم لا مرحبا بكم أنتم قدمتموه لنا فبئس القرار

61 They will say, our Lord, whoever brought this upon us, increase for him double punishment in the Fire.

قالوا ربنا من قدم لنا هذا فزده عذابا ضعفا في النار

62 And they will say, why do we not see men whom we used to count among the worst?

وقالوا ما لنا لا نرى رجلا كنا نعدهم من الأشرار

63 Is it because we took them in ridicule, or have our eyes turned away from them?

أتخذناهم سخرى أم زاغت عنهم الأبصار

- 64 Indeed that is truth, the quarreling of the people of the Fire.

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

- 65 Say, I am only a warner, and there is not any deity except Allah, the One, the Prevailing.

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

- 66 Lord of the heavens and the earth and whatever is between them, the Almighty, the Perpetual Forgiver.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

- 67 Say, it is great news,

قُلْ هُوَ نَبَأٌ عَظِيمٌ

- 68 from which you turn away.

أَنْتُمْ عَنْهُ مُعْرِضُونَ

- 69 I had no knowledge of the exalted assembly when they were disputing.

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ

- 70 It has not been revealed to me except that I am a clear warner.

إِنَّ يُوْحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

- 71 When your Lord said to the angels, indeed I am going to create a human being from clay.

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ

- 72 So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration.

فَإِذَا سُوِّيتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوْحِي فَقَعُوا لَهُ سَاجِدِينَ

- 73 So the angels prostrated, all of them entirely.

فسجد الملائكة كلهم أجمعون

- 74 Except Iblis; he was arrogant and became among the disbelievers.

إلا إبليس استكبر وكان من الكافرين

- 75 He said, O Iblis, what prevented you from prostrating to that which I created with My hands? Were you arrogant, or were you already among the haughty?

قال يا إبليس ما منعك أن تسجد لما خلقت بيدي أستكبرت أم كنت من العالين

- 76 He said, I am better than him. You created me from fire and created him from clay.

قال أنا خير منه خلقتني من نار وخلقته من طين

- 77 He said, then get out of here, for indeed you are expelled.

قال فاخرج منها فإنك رجيم

- 78 And indeed upon you is My curse until the Day of Recompense.

وإن عليك لعنتي إلى يوم الدين

- 79 He said, my Lord, then reprieve me until the Day they are resurrected.

قال رب فأنظرني إلى يوم يبعثون

- 80 He said, then indeed you are of those reprieved,

قال فإنك من المنظرين

- 81 until the Day of the time well-known.

إلى يوم الوقت المعلوم

82 He said, then by Your might, I will surely mislead them all,

قال فبعزتك لأغوينهم أجمعين

83 except among them Your chosen servants.

إلا عبادك منهم المخلصين

84 He said, the truth is - and the truth I say -

قال فالحق والحق أقول

85 I will surely fill Hell with you and those of them that follow you all together.

لأملأن جهنم منك ومن تبعك منهم أجمعين

86 Say, I do not ask you for it any payment, and I am not of the pretentious.

قل ما أسألكم عليه من أجر وما أنا من المتكلفين

87 It is but a reminder to the worlds.

إن هو إلا ذكر للعالمين

88 And you will surely know its information after a time.

ولتعلمن نبأه بعد حين

الزمر

Az-Zumar
"The Groups"
75 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 The revelation of the Book is from Allah, the Almighty, the Wise.

تنزيل الكتاب من الله العزيز الحكيم

- 2 Indeed We have sent down to you the Book in truth. So worship Allah, being sincere to Him in religion.

إنا أنزلنا إليك الكتاب بالحق فاعبد الله مخلصا له الدين

- 3 Unquestionably, for Allah is the pure religion. And those who take protectors besides Him say, we only worship them that they may bring us nearer to Allah in position. Indeed Allah will judge between them concerning that over which they differ. Indeed Allah does not guide he who is a liar and ungrateful.

ألا لله الدين الخالص والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى إن الله يحكم بينهم في ما هم فيه يختلفون إن الله لا يهدي من هو كاذب كفار

- 4 If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, the Prevailing.

لو أراد الله أن يتخذ ولدا لاصطفى مما يخلق ما يشاء سبحانه هو الله
الواحد القهار

- 5 He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running for a specified term. Unquestionably, He is the Almighty, the Perpetual Forgiver.

خلق السماوات والأرض بالحق يكور الليل على النهار ويكور النهار على
الليل وسخر الشمس والقمر كل يجري لأجل مسمى ألا هو العزيز
الغفار

- 6 He created you from one soul. Then He made from it its mate, and He produced for you from the livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

خلقكم من نفس واحدة ثم جعل منها زوجها وأنزل لكم من الأنعام ثمانية
أزواج يخلقكم في بطون أمهاتكم خلقا من بعد خلق في ظلمات ثلاث ذلكم
الله ربكم له الملك لا إله إلا هو فأنى تصرفون

- 7 If you disbelieve, indeed Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed He is Knowing of that within the breasts.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

- 8 And when adversity touches man, he calls upon his Lord, turning to Him; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before, and he attributes to Allah equals to mislead from His path. Say, enjoy your disbelief for a little; indeed you are of the companions of the Fire.

وَإِذَا مَسَّ الْإِنْسَانَ ضَرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَلَهُ نِعْمَةٌ مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلٍ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

- 9 Is one who is devoutly obedient during periods of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord, like one who does not? Say, are those who know equal to those who do not know? Only those of understanding will remember.

أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

- 10 Say, O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed the patient will be given their reward without account.

قل يا عباد الذين آمنوا اتقوا ربكم للذين أحسنوا في هذه الدنيا حسنة وأرض الله واسعة إنما يوفى الصابرون أجرهم بغير حساب

- 11 Say, indeed I have been commanded to worship Allah, being sincere to Him in religion.

قل إنني أمرت أن أعبد الله مخلصاً له الدين

- 12 And I have been commanded to be the first of those who submit.

وأمرت لأن أكون أول المسلمين

- 13 Say, indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.

قل إنني أخاف إن عصيت ربي عذاب يوم عظيم

- 14 Say, Allah alone I worship, sincere to Him in my religion,

قل الله أعبد مخلصاً له ديني

- 15 so worship what you will besides Him. Say, indeed the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss.

فاعبدوا ما شئتم من دونه قل إن الخاسرين الذين خسروا أنفسهم وأهليهم يوم القيامة ألا ذلك هو الخسران المبين

- 16 They will have canopies of fire above them and below them canopies. By that Allah threatens His servants. O My servants, then fear Me.

لهم من فوقهم ظلل من النار ومن تحتهم ظلل ذلك يخوف الله به عباده
يا عباد فاتقون

- 17 But those who have avoided false gods, lest they worship them, and turned back to Allah, for them are good tidings. So give good tidings to My servants,

والذين اجتنبوا الطاغوت أن يعبدوها وأنابوا إلى الله لهم البشرى فبشر
عباد

- 18 who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

الذين يستمعون القول فيتبعون أحسنه أولئك الذين هداهم الله وأولئك
هم أولو الأبواب

- 19 Then is one upon whom the word of punishment has been justified, can you save one who is in the Fire?

أفمن حق عليه كلمة العذاب أفأنت تنقذ من في النار

- 20 But those who have feared their Lord, for them are chambers above which are chambers, built high, beneath which rivers flow. That is the promise of Allah. Allah does not fail in His promise.

لكن الذين اتقوا ربهم لهم غرف من فوقها غرف مبنية تجري من تحتها
الأنهار وعد الله لا يخلف الله الميعاد

- 21 Do you not see that Allah sends down rain from the sky and makes it flow as springs in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them scattered debris. Indeed in that is a reminder for those of understanding.

ألم تر أن الله أنزل من السماء ماء فسلكه ينابيع في الأرض ثم يخرج به
زرعا مختلفا ألوانه ثم يهيج فتراه مصفرا ثم يجعله حطاما إن في ذلك
لذكرى لأولى الألباب

- 22 So is one whose breast Allah has expanded to Islam and he is upon a light from his Lord, like one whose heart is hardened? So woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.

أفمن شرح الله صدره للإسلام فهو على نور من ربه فويل للقاسية قلوبهم
من ذكر الله أولئك في ضلال مبين

- 23 Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah sends astray, for him there is no guide.

الله نزل أحسن الحديث كتابا متشابها مثاني تقشعر منه جلود الذين
يخشون ربهم ثم تلين جلودهم وقلوبهم إلى ذكر الله ذلك هدى الله يهدي
به من يشاء ومن يضلل الله فما له من هاد

- 24 Then is he who will shield with his face the worst of the punishment on the Day of Resurrection, like one secure from it? And it will be said to the wrongdoers, taste what you used to earn.

أفمن يتقي بوجهه سوء العذاب يوم القيامة وقيل للظالمين ذوقوا ما كنتم تكسبون

- 25 Those before them denied, and punishment came to them from where they did not perceive.

كذب الذين من قبلهم فأتاهم العذاب من حيث لا يشعرون

- 26 So Allah made them taste humiliation in worldly life. But the punishment of the Hereafter is greater, if they only knew.

فأذاقهم الله الخزي في الحياة الدنيا ولعذاب الآخرة أكبر لو كانوا يعلمون

- 27 And We have certainly presented for the people in this Quran from every kind of example, that they might remember.

ولقد ضربنا للناس في هذا القرآن من كل مثل لعلمهم يتذكرون

- 28 An Arabic Quran, without any deviance, that they might become righteous.

قرآنا عربيا غير ذي عوج لعلمهم يتقون

- 29 Allah presents a parable: a slave owned by quarreling partners and another belonging exclusively to one man. Are they equal in comparison? Praise be to Allah! But most of them do not know.

ضرب الله مثلا رجلا فيه شركاء متشاكسون ورجلا سلما لرجل هل يستويان مثلا الحمد لله بل أكثرهم لا يعلمون

- 30 Indeed you are to die, and indeed they are to die.

إنك ميت وإنهم ميتون

- 31 Then indeed you, on the Day of Resurrection, before your Lord will dispute.

ثم إنكم يوم القيامة عند ربكم تختصمون

- 32 So who is more unjust than one who lies about Allah and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?

فمن أظلم ممن كذب على الله وكذب بالصدق إذ جاءه أليس في جهنم مثوى للكافرين

- 33 And the one who has brought the truth and he who believed in it, those are the righteous.

والذي جاء بالصدق وصدق به أولئك هم المتقون

- 34 They will have whatever they desire with their Lord. That is the reward of the doers of good,

لهم ما يشاءون عند ربهم ذلك جزاء المحسنين

- 35 that Allah may remove from them the worst of what they did and reward them their due for the best of what they used to do.

ليكفر الله عنهم أسوأ الذي عملوا ويجزيهم أجرهم بأحسن الذي كانوا يعملون

- 36 Is not Allah sufficient for His servant? And yet they threaten you with those other than Him. And whoever Allah sends astray, for him there is no guide.

أليس الله بكاف عبده ويخوفونك بالذين من دونه ومن يضلل الله فما له من هاد

- 37 And whoever Allah guides, for him there is no misleader. Is not Allah Almighty, Possessor of retribution?

ومن يهد الله فما له من مضل أليس الله بعزيز ذي انتقام

- 38 And if you asked them who created the heavens and the earth, they would surely say, Allah. Say, then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy? Say, sufficient for me is Allah; upon Him rely those who would rely.

ولئن سألتهم من خلق السماوات والأرض ليقولن الله قل أفرايتم ما تدعون من دون الله إن أرادني الله بضر هل هن كاشفات ضره أو أرادني برحمة هل هن ممسكات رحمته قل حسبي الله عليه يتوكل المتوكلون

- 39 Say, O my people, work according to your position; indeed I am working. And you are going to know

قل يا قوم اعملوا على مكاتكم إني عامل فسوف تعلمون

- 40 to whom will come a punishment that will disgrace him and on whom will descend an enduring punishment.

من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم

- 41 Indeed We sent down to you the Book for the people in truth. So whoever is guided, it is for his own benefit; and whoever goes astray only goes astray to his own detriment. And you are not a manager over them.

إنا أنزلنا عليك الكتاب للناس بالحق فمن اهتدى فلنفسه ومن ضل فإنما يضل عليها وما أنت عليهم بوكيل

- 42 Allah takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.

الله يتوفى الأنفس حين موتها والتي لم تمت في منامها فيمسك التي قضى عليها الموت ويرسل الأخرى إلى أجل مسمى إن في ذلك لآيات لقوم يتفكرون

- 43 Or have they taken other than Allah as intercessors? Say, even though they do not possess anything, nor do they reason?

أم اتخذوا من دون الله شفعاء قل أولو كانوا لا يملكون شيئاً ولا يعقلون

- 44 Say, to Allah belongs all intercession. His is the dominion of the heavens and the earth. Then to Him you will be returned.

قل لله الشفاعة جميعاً له ملك السماوات والأرض ثم إليه ترجعون

- 45 And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those other than Him are mentioned, immediately they rejoice.

وإذا ذكر الله وحده اشمأزت قلوب الذين لا يؤمنون بالآخرة وإذا ذكر الذين من دونه إذا هم يستبشرون

- 46 Say, O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they used to differ.

قل اللهم فاطر السماوات والأرض عالم الغيب والشهادة أنت تحكم بين عبادك في ما كانوا فيه يختلفون

- 47 And if those who did wrong had all that is in the earth entirely and the like of it with it, they would attempt to ransom themselves thereby from the worst of the punishment on the Day of Resurrection. And there will appear to them from Allah that which they had not taken into account.

ولو أن للذين ظلموا ما في الأرض جميعا ومثله معه لافتدوا به من سوء العذاب يوم القيامة وبدا لهم من الله ما لم يكونوا يحتسبون

- 48 And there will appear to them the evils of what they earned, and they will be enveloped by what they used to ridicule.

وبدا لهم سيئات ما كسبوا وحق بهم ما كانوا به يستهزئون

- 49 And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, I have only been given it because of my knowledge. Rather it is a trial, but most of them do not know.

فإذا مس الإنسان ضرر دعانا ثم إذا خولناه نعمة منا قال إنما أوتيته على علم بل هي فتنة ولكن أكثرهم لا يعلمون

- 50 Those before them had already said it, but what they used to earn did not avail them.

قد قالها الذين من قبلهم فما أغنى عنهم ما كانوا يكسبون

- 51 And the evil consequences of what they earned struck them. And those who have wronged of these will be struck by the evil consequences of what they earned; and they will not cause failure.

فأصابهم سيئات ما كسبوا والذين ظلموا من هؤلاء سيصيبهم سيئات ما كسبوا وما هم بمعجزين

- 52 Do they not know that Allah extends provision for whom He wills and restricts? Indeed in that are signs for a people who believe.

أولم يعلموا أن الله ييسر الرزق لمن يشاء ويقدر إن في ذلك لآيات لقوم
يؤمنون

- 53 Say, O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed Allah forgives all sins. Indeed it is He who is the Forgiving, the Merciful.

قل يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله إن الله
يغفر الذنوب جميعا إنه هو الغفور الرحيم

- 54 And return to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.

وأنبئوا إلى ربكم وأسلموا له من قبل أن يأتيكم العذاب ثم لا تنصرون

- 55 And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive,

واتبعوا أحسن ما أنزل إليكم من ربكم من قبل أن يأتيكم العذاب بغتة وأنتم
لا تشعرون

- 56 lest a soul should say, how great is my regret over what I neglected in regard to Allah and that I was among the mockers.

أن تقول نفس يا حسرتي على ما فرطت في جنب الله وإن كنت لمن
الساخرين

- 57 Or lest it say, if only Allah had guided me, I would have been among the righteous.

أو تقول لو أن الله هداني لكنت من المتقين

- 58 Or lest it say when it sees the punishment, if only I had another turn so I could be among the doers of good.

أو تقول حين ترى العذاب لو أن لي كرة فأكون من المحسنين

- 59 But yes! There had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers.

بلى قد جاءتك آياتي فكذبت بها واستكبرت وكنت من الكافرين

- 60 And on the Day of Resurrection you will see those who lied about Allah with their faces blackened. Is there not in Hell a residence for the arrogant?

ويوم القيامة ترى الذين كذبوا على الله وجوههم مسودة أليس في جهنم مثوى للمتكبرين

- 61 And Allah will save those who feared Him by their attainment; no evil will touch them, nor will they grieve.

وينجي الله الذين اتقوا بمفازتهم لا يمسهم السوء ولا هم يحزنون

- 62 Allah is the Creator of all things, and He is over all things disposer of affairs.

الله خالق كل شيء وهو على كل شيء وكيل

- 63 To Him belong the keys of the heavens and the earth. And they who disbelieve in the signs of Allah, it is those who are the losers.

له مقاليد السماوات والأرض والذين كفروا بآيات الله أولئك هم الخاسرون

- 64 Say, is it other than Allah that you order me to worship, O ignorant ones?

قل أفغير الله تأمروني أعبد أيها الجاهلون

- 65 And it was already revealed to you and to those before you that if you should associate anything with Allah, your work would surely become worthless, and you would surely be among the losers.

ولقد أوحى إليك وإلى الذين من قبلك لئن أشركت ليحبطن عملك
ولتكونن من الخاسرين

- 66 Rather worship Allah alone and be among the grateful.

بل الله فاعبد وكن من الشاكرين

- 67 They have not appraised Allah with true appraisal, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.

وما قدروا الله حق قدره والأرض جميعا قبضته يوم القيامة والسموات
مطويات يمينه سبحانه وتعالى عما يشركون

- 68 And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.

ونفخ في الصور فصعق من في السماوات ومن في الأرض إلا من شاء
الله ثم نفخ فيه أخرى فإذا هم قيام ينظرون

- 69 And the earth will shine with the light of its Lord, and the record will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged.

وأشرق الأرض بنور ربها ووضع الكتاب وجيء بالنبيين والشهداء وقضي
بينهم بالحق وهم لا يظلمون

- 70 And every soul will be fully compensated for what it did; and He is most knowing of what they do.

ووفيت كل نفس ما عملت وهو أعلم بما يفعلون

- 71 And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours? They will say, yes, but the word of punishment has come into effect upon the disbelievers.

وسيق الذين كفروا إلى جهنم زمرا حتى إذا جاءوها فتحت أبوابها وقال لهم خزنتها ألم يأتكم رسل منكم يتلون عليكم آيات ربكم وينذرونكم لقاء يومكم هذا قالوا بلى ولكن حقت كلمة العذاب على الكافرين

- 72 It will be said, enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant.

قيل ادخلوا أبواب جهنم خالدين فيها فبئس مثوى المتكبرين

- 73 But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, peace be upon you; you have become pure; so enter it to abide eternally therein.

وسيق الذين اتقوا ربهم إلى الجنة زمرا حتى إذا جاءوها فتحت أبوابها وقال لهم خزنتها سلام عليكم طبتم فادخلوها خالدين

- 74 And they will say, praise be to Allah who has fulfilled for us His promise and made us inherit the earth so we may settle in Paradise wherever we will. And excellent is the reward of the righteous workers.

وقالوا الحمد لله الذي صدقنا وعده وأورثنا الأرض نتبوا من الجنة حيث نشاء فنعم أجر العاملين

- 75 And you will see the angels surrounding the Throne, glorifying with praise of their Lord. And it will be judged between them in truth, and it will be said, praise be to Allah, Lord of the worlds.

وترى الملائكة حافين من حول العرش يسبحون بحمد ربهم وقضي بينهم
بالحق وقيل الحمد لله رب العالمين

غافر

Ghafir

“The Forgiver”

85 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ha Mim.

...

حم

2 The revelation of the Book is from Allah, the Almighty, the Knowing,

...

تنزيل الكتاب من الله العزيز العليم

3 the forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.

...

غافر الذنب وقابل التوب شديد العقاب ذي الطول لا إله إلا هو إليه

المصير

4 No one disputes concerning the signs of Allah except those who disbelieve, so be not deceived by their prosperous movement throughout the land.

...

ما يجادل في آيات الله إلا الذين كفروا فلا يغررك تقلبهم في البلاد

- 5 The people of Nuh denied before them and the factions after them, and every nation intended to seize their messenger, and they disputed by falsehood to defeat thereby the truth. So I seized them, and how terrible was My penalty.

كذبت قبلهم قوم نوح والأحزاب من بعدهم وهمت كل أمة برسولهم
ليأخذوه وجادلوا بالباطل ليدحضوا به الحق فأخذتهم فكيف كان
عقاب

- 6 And thus has the word of your Lord come into effect upon those who disbelieved that they are companions of the Fire.

وكذلك حقت كلمت ربك على الذين كفروا أنهم أصحاب النار

- 7 Those angels who carry the Throne and those around it glorify the praise of their Lord and believe in Him and ask forgiveness for those who have believed, saying our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.

الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويؤمنون به
ويستغفرون للذين آمنوا ربنا وسعت كل شيء رحمة وعلما فاغفر للذين تابوا
واتبعوا سبيلك وقهم عذاب الجحيم

- 8 Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses, and their offspring. Indeed it is You who is the Almighty, the Wise.

ربنا وأدخلهم جنات عدن التي وعدتهم ومن صلح من آبائهم وأزواجهم
وذرياتهم إنك أنت العزيز الحكيم

- 9 And protect them from the evil consequences of their deeds. And he whom You protect from evil consequences that Day, You will have given him mercy. And that is the great attainment.

وقهم السيئات ومن تق السيئات يومئذ فقد رحمته وذلك هو الفوز العظيم

- 10 Indeed those who disbelieve will be addressed, the hatred of Allah for you was greater than your hatred of yourselves when you were invited to faith but you disbelieved.

إن الذين كفروا ينادون لمقت الله اكبر من مقتكم أنفسكم إذ تدعون إلى الإيمان فتكفرون

- 11 They will say, our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit any way?

قالوا ربنا أمتنا اثنتين وأحييتنا اثنتين فاعترفنا بذنوبنا فهل إلى خروج من سبيل

- 12 That is because when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgment is with Allah, the Most High, the Grand.

ذلكم بأنه إذا دعي الله وحده كفرتم وإن يشرك به تؤمنوا فالحكم لله العلي الكبير

- 13 It is He who shows you His signs and sends down to you from the sky provision. But none will remember except he who turns back to Allah.

هو الذي يرئكم آياته وينزل لكم من السماء رزقا وما يتذكر إلا من ينيب

- 14 So invoke Allah, being sincere to Him in religion, although the disbelievers dislike it.

فادعوا الله مخلصين له الدين ولو كره الكافرون

- 15 He is the one exalter of degrees, owner of the Throne; He places the spirit of His command upon whom He wills of His servants to warn of the Day of Meeting,

رفيع الدرجات ذو العرش يلقي الروح من أمره على من يشاء من عباده
لينذر يوم التلاق

- 16 the Day they come forth; nothing concerning them will be concealed from Allah. To whom belongs all sovereignty this Day? To Allah, the One, the Prevailing.

يوم هم بارزون لا يخفى على الله منهم شيء لمن الملك اليوم لله الواحد
القهار

- 17 This Day every soul will be recompensed for what it earned. No injustice today! Indeed Allah is swift in account.

اليوم تجزى كل نفس بما كسبت لا ظلم اليوم إن الله سريع الحساب

- 18 And warn them of the Approaching Day, when hearts are at the throats, filled with distress. For the wrongdoers there will be no devoted friend and no intercessor who is obeyed.

وأنذرهم يوم الآزفة إذ القلوب لدى الحناجر كاظمين ما للظالمين من
حميم ولا شفيع يطاع

- 19 He knows that which deceives the eyes and what the breasts conceal.

يعلم خائنة الأعين وما تخفي الصدور

- 20 And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed Allah, He is the Hearing, the Seeing.

والله يقضي بالحق والذين يدعون من دونه لا يقضون بشيء إن الله هو
السميع البصير

- 21 Have they not traveled through the land and observed how was the end of those who were before them? They were greater than them in strength and in impression on the land, but Allah seized them for their sins. And they had not from Allah any protector.

أولم يسيروا في الأرض فينظروا كيف كان عاقبة الذين كانوا من قبلهم
كانوا هم أشد منهم قوة وآثارا في الأرض فأخذهم الله بذنوبهم وما كان
لهم من الله من واق

- 22 That was because their messengers were coming to them with clear proofs, but they disbelieved, so Allah seized them. Indeed He is Powerful, severe in punishment.

ذلك بأنهم كانت تأتيهم رسلهم بالبينات فكفروا فأخذهم الله إنه قوي
شديد العقاب

- 23 And We did certainly send Musa with Our signs and a clear authority,

ولقد أرسلنا موسى بآياتنا وسلطان مبين

- 24 to Pharaoh and Haman and Qarun, but they said, a magician and a liar.

إلى فرعون وهامان وقارون فقالوا ساحر كذاب

- 25 And when he brought them the truth from Us, they said, kill the sons of those who have believed with him and keep their women alive. But the plan of the disbelievers is not except in error.

فلما جاءهم بالحق من عندنا قالوا اقتلوا أبناء الذين آمنوا معه واستحيوا
نساءهم وما كيد الكافرين إلا في ضلال

- 26 And Pharaoh said, let me kill Musa and let him call upon his Lord. Indeed I fear that he will change your religion or that he will cause corruption in the land.

وقال فرعون ذروني أقتل موسى وليدع ربه إني أخاف أن يبدل دينكم أو أن يظهر في الأرض الفساد

- 27 But Musa said, indeed I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.

وقال موسى إني عدت بربي وربكم من كل متكبر لا يؤمن بيوم الحساب

- 28 And a believing man from the family of Pharaoh who concealed his faith said, do you kill a man merely because he says my Lord is Allah while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed Allah does not guide one who is a transgressor and a liar.

وقال رجل مؤمن من آل فرعون يكتم إيمانه أتقتلون رجلا أن يقول ربي الله وقد جاءكم بالبينات من ربكم وإن يك كاذبا فعليه كذبه وإن يك صادقا يصبكم بعض الذي يعدكم إن الله لا يهدي من هو مسرف كذاب

- 29 O my people, sovereignty is yours today, being dominant in the land. But who would protect us from the punishment of Allah if it came to us? Pharaoh said, I do not show you except what I see, and I do not guide you except to the way of right conduct.

يا قوم لكم الملك اليوم ظاهرين في الأرض فمن ينصرنا من بأس الله إن جاءنا قال فرعون ما أريكم إلا ما أرى وما أهديكم إلا سبيل الرشاد

- 30 And he who believed said, O my people, indeed I fear for you the like of the day of the companies,

وقال الذي آمن يا قوم إني أخاف عليكم مثل يوم الأحزاب

- 31 like the custom of the people of Nuh and Aad and Thamud and those after them. And Allah wants no injustice for His servants.

مثل دأب قوم نوح وعاد وثمود والذين من بعدهم وما الله يريد ظلما للعباد

- 32 And O my people, indeed I fear for you the Day of Calling,

ويا قوم إني أخاف عليكم يوم التناد

- 33 the Day you will turn your backs fleeing; there is not for you from Allah any protector. And whoever Allah sends astray, there is not for him any guide.

يوم تولون مدبرين ما لكم من الله من عاصم ومن يضل الله فما له من هاد

- 34 And Yusuf had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, Allah will never send a messenger after him. Thus does Allah leave astray he who is a transgressor and skeptic.

ولقد جاءكم يوسف من قبل بالبينات فما زلتم في شك مما جاءكم به حتى إذا هلك قلتم لن يبعث الله من بعده رسولا كذلك يضل الله من هو مسرف مرتاب

- 35 Those who dispute concerning the signs of Allah without an authority having come to them, great is hatred of them in the sight of Allah and in the sight of those who have believed. Thus does Allah seal over every heart belonging to an arrogant tyrant.

الذين يجادلون في آيات الله بغير سلطان أتاهم كبير مقتا عند الله وعند الذين آمنوا كذلك يطبع الله على كل قلب متكبر جبار

- 36 And Pharaoh said, O Haman, construct for me a tower that I might reach the ways,

وقال فرعون يا هامان ابن لي صرحا لعلي أبلغ الأسباب

- 37 the ways into the heavens, so that I may look at the deity of Musa; but indeed I think he is a liar. And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the right way. And the plan of Pharaoh was not except in ruin.

أسباب السماوات فأطلع إلى إله موسى وإني لأظنه كاذبا وكذلك زين لفرعون سوء عمله وصد عن السبيل وما كيد فرعون إلا في تباب

- 38 And he who believed said, O my people, follow me, I will guide you to the way of right conduct.

وقال الذي آمن يا قوم اتبعون أهدكم سبيل الرشاد

- 39 O my people, this worldly life is only temporary enjoyment, and indeed the Hereafter is the home of permanent settlement.

يا قوم إنما هذه الحياة الدنيا متاع وإن الآخرة هي دار القرار

- 40 Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer, those will enter Paradise, being given provision therein without account.

من عمل سيئة فلا يجزى إلا مثلها ومن عمل صالحا من ذكر أو أنثى وهو مؤمن فأولئك يدخلون الجنة يرزقون فيها بغير حساب

- 41 And O my people, how is it that I invite you to salvation while you invite me to the Fire?

ويا قوم ما لي أدعوكم إلى النجاة وتدعونني إلى النار

- 42 You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to the Almighty, the Perpetual Forgiver.

تدعونني لأكفر بالله وأشرك به ما ليس لي به علم وأنا أدعوكم إلى العزيز
الغفار

- 43 Without doubt, that to which you invite me has no claim to be invoked in this world or in the Hereafter; and indeed our return is to Allah, and indeed the transgressors will be companions of the Fire.

لا جرم أنما تدعونني إليه ليس له دعوة في الدنيا ولا في الآخرة وأن مردنا
إلى الله وأن المسرفين هم أصحاب النار

- 44 And you will remember what I now say to you, and I entrust my affair to Allah. Indeed Allah is Seeing of His servants.

فستذكرون ما أقول لكم وأفوض أمري إلى الله إن الله بصير بالعباد

- 45 So Allah protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment,

فوقاه الله سيئات ما مكروا وحاق بآل فرعون سوء العذاب

- 46 the Fire, they are exposed to it morning and evening. And the Day the Hour appears, it will be said, cause the people of Pharaoh to enter the severest punishment.

النار يعرضون عليها غدوا وعشيا ويوم تقوم الساعة أدخلوا آل فرعون أشد
العذاب

- 47 And when they dispute within the Fire, the weak will say to those who had been arrogant, indeed we used to be followers of yours, so will you relieve us of a share of the Fire?

وإذ يتحاجون في النار فيقول الضعفاء للذين استكبروا إنا كنا لكم تبعاً فهل
أنتم مغنون عنا نصيباً من النار

- 48 Those who had been arrogant will say, indeed we are all in it. Indeed Allah has judged between the servants.

قال الذين استكبروا إنا كل فيها إن الله قد حكم بين العباد

- 49 And those in the Fire will say to the keepers of Hell, supplicate your Lord to lighten for us a day from the punishment.

وقال الذين في النار لخزنة جهنم ادعوا ربكم يخفف عنا يوماً من العذاب

- 50 They will say, did there not come to you your messengers with clear proofs? They will say, yes. They will reply, then supplicate yourselves. But the supplication of the disbelievers is not except in error.

قالوا أولم تك تأتيكم رسلكم بالبينات قالوا بلى قالوا فادعوا وما دعاء
الكافرين إلا في ضلال

- 51 Indeed We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand,

إنا لننصر رسلنا والذين آمنوا في الحياة الدنيا ويوم يقوم الأشهاد

- 52 the Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home.

يوم لا ينفع الظالمين معذرتهم ولهم العنة ولهم سوء الدار

- 53 And We did certainly give Musa guidance, and We caused the Children of Israel to inherit the Scripture,

ولقد آتينا موسى الهدى وأورثنا بني إسرائيل الكتاب

- 54 as guidance and a reminder for those of understanding.

هدى وذكرى لأولي الألباب

- 55 So be patient; indeed the promise of Allah is truth. And ask forgiveness for your sin and glorify the praise of your Lord in the evening and the morning.

فاصبر إن وعد الله حق واستغفر لذنبك وسبح بحمد ربك بالعشي والإبكار

- 56 Indeed those who dispute concerning the signs of Allah without any authority having come to them, there is not within their breasts except pride which they will never attain. So seek refuge in Allah. Indeed it is He who is the Hearing, the Seeing.

إن الذين يجادلون في آيات الله بغير سلطان أتاهم إن في صدورهم إلا كبر ما هم ببالغيه فاستعذ بالله إنه هو السميع البصير

- 57 The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.

نخلق السماوات والأرض أكبر من خلق الناس ولكن أكثر الناس لا يعلمون

- 58 And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember.

وما يستوي الأعمى والبصير والذين آمنوا وعملوا الصالحات ولا المسيء قليلا ما تتذكرون

- 69 Indeed the Hour is coming, no doubt about it, but most of the people do not believe.

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

- 60 And your Lord says, call upon Me; I will respond to you. Indeed those who disdain My worship will enter Hell humiliated.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

- 61 It is Allah who made for you the night that you may rest therein and the day giving sight. Indeed Allah is full of bounty to the people, but most of the people are not grateful.

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

- 62 That is Allah, your Lord, Creator of all things; there is no deity except Him, so how are you deluded?

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

- 63 Thus were those before you deluded who were rejecting the signs of Allah.

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ

- 64 It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

- 65 He is the Ever-Living; there is no deity except Him, so call upon Him, being sincere to Him in religion. Praise be to Allah, Lord of the worlds.

هو الحي لا إله إلا هو فادعوه مخلصين له الدين الحمد لله رب العالمين

- 66 Say, indeed I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds.

قل إنني نهيت أن أعبد الذين تدعون من دون الله لما جاءني البينات من ربي وأمرت أن أسلم لرب العالمين

- 67 It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then you reach your maturity; then you become elders. And among you is he who is taken in death before that. And that you may reach a specified term; and that you may use reason.

هو الذي خلقكم من تراب ثم من نطفة ثم من علقة ثم يخرجكم طفلا ثم لتبلغوا أشدكم ثم لتكونوا شيوخا ومنكم من يتوفى من قبل ولتبلغوا أجلا مسمى ولعلكم تعقلون

- 68 It is He who gives life and causes death. And when He decrees a matter, He but says to it, Be, and it is.

هو الذي يحيي ويميت فإذا قضى أمرا فإنما يقول له كن فيكون

- 69 Do you not consider those who dispute concerning the signs of Allah, how are they averted?

ألم تر إلى الذين يجادلون في آيات الله أنى يصرفون

- 70 Those who deny the Book and that with which We sent Our messengers, they are going to know,

الذين كذبوا بالكتاب وبما أرسلنا به رسلنا فسوف يعلمون

- 71 when the shackles are around their necks and the chains; they will be dragged

إذ الأغلال في أعناقهم والسلاسل يسحبون

- 72 in boiling water; then in the Fire they will be filled with flames.

في الحميم ثم في النار يسجرون

- 73 Then it will be said to them, where is that which you used to associate

ثم قيل لهم أين ما كنتم تشركون

- 74 other than Allah? They will say, they have departed from us; rather we did not used to invoke previously anything. Thus does Allah leave astray the disbelievers.

من دون الله قالوا ضلوا عنا بل لم نكن ندعو من قبل شيئا كذلك يضل الله الكافرين

- 75 That was because you used to exult upon the earth without right and because you used to behave insolently.

ذلكم بما كنتم تفرحون في الأرض بغير الحق وبما كنتم تمرحون

- 76 Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant.

ادخلوا أبواب جهنم خالدين فيها فبئس مثوى المتكبرين

- 77 So be patient; indeed the promise of Allah is truth. And whether We show you some of what We have promised them or We take you in death, it is to Us they will be returned.

فاصبر إن وعد الله حق فإما نرينك بعض الذي نعدهم أو نتوفينك فإلينا يرجعون

- 78 And We have already sent messengers before you. Among them are those We have related to you, and among them are those We have not related to you. And it was not for any messenger to bring a sign except by permission of Allah. So when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose.

ولقد أرسلنا رسلا من قبلك منهم من قصصنا عليك ومنهم من لم نقصص عليك وما كان لرسول أن يأتي بآية إلا بإذن الله فإذا جاء أمر الله قضي بالحق وخسر هنالك المبطلون

- 79 It is Allah who made for you the livestock, that you may ride some of them and eat some of them.

الله الذي جعل لكم الأنعام لتركبوا منها ومنها تأكلون

- 80 And for you therein are other benefits and that you may realize a need in your breasts through them, and upon them and upon ships you are carried.

ولكم فيها منافع ولتبلغوا عليها حاجة في صدوركم وعليها وعلى الفلك تحملون

- 81 And He shows you His signs. So which of the signs of Allah do you deny?

ويريكم آياته فأي آيات الله تنكرون

- 82 Have they not traveled through the land and observed how was the end of those before them? They were more numerous than themselves and greater in strength and in impression on the land, but they were not availed by what they used to earn.

أفلم يسيروا في الأرض فينظروا كيف كان عاقبة الذين من قبلهم كانوا أكثر منهم وأشد قوة وآثارا في الأرض فما أغنى عنهم ما كانوا يكسبون

- 83 And when their messengers came to them with clear proofs, they were content with what they had of knowledge, but they were enveloped by what they used to ridicule.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

- 84 And when they saw Our punishment, they said, we believe in Allah alone and disbelieve in that which we used to associate with Him.

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

- 85 But never did their faith benefit them once they saw Our punishment. It is the established way of Allah which has preceded among His servants. And the disbelievers thereupon lost.

فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتِ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ

فصلت

Fussilat

“Explained in Detail”

54 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ha Mim.

...

حم

2 A revelation from the Entirely Compassionate, the Especially Merciful.

...

تنزيل من الرحمن الرحيم

3 A Book whose verses have been detailed, an Arabic Quran for a people who know,

...

كتاب فصلت آياته قرآنا عربيا لقوم يعلمون

4 as a giver of good tidings and a warner; but most of them turn away, so they do not hear.

...

بشيرا ونذيرا فأعرض أكثرهم فهم لا يسمعون

- 5 And they say, our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed we are working.

وقالوا قلوبنا في أكنة مما تدعونا إليه وفي آذاننا وقر ومن بيننا وبينك حجاب
فاعمل إننا عاملون

- 6 Say, I am only a man like you, to whom has been revealed that your god is one God; so take a straight course to Him and seek His forgiveness. And woe to those who associate others with Allah,

قل إنما أنا بشر مثلكم يوحى إلي أنما إلهكم إله واحد فاستقيموا إليه
واستغفروه وويل للمشركين

- 7 those who do not give zakah, and in the Hereafter they are disbelievers.

الذين لا يؤتون الزكاة وهم بالآخرة هم كافرون

- 8 Indeed those who believe and do righteous deeds, for them is a reward uninterrupted.

إن الذين آمنوا وعملوا الصالحات لهم أجر غير ممنون

- 9 Say, do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds.

قل أئنكم لتكفرون بالذي خلق الأرض في يومين وتجعلون له أندادا ذلك
رب العالمين

- 10 And He placed on it firmly set mountains over its surface, and He blessed it and determined therein its sustenance in four days without distinction, for those who ask.

وجعل فيها رواسي من فوقها وبارك فيها وقدر فيها أقواتها في أربعة أيام
سواء للسائلين

- 11 Then He directed Himself to the heaven while it was smoke and said to it and to the earth, come, willingly or by compulsion. They said, we have come willingly.

ثم استوى إلى السماء وهي دخان فقال لها وللأرض ائتيا طوعا أو كرها
قالتا أتينا طائعين

- 12 And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Almighty, the Knowing.

ففضاهن سبع سماوات في يومين وأوحى في كل سماء أمرها وزينا السماء
الدنيا بمصابيح وحفظا ذلك تقدير العزيز العليم

- 13 But if they turn away, then say, I have warned you of a thunderbolt like the thunderbolt of Aad and Thamud.

فإن أعرضوا فقل أنذرتكم صاعقة مثل صاعقة عاد وثمود

- 14 When the messengers had come to them from before them and from behind them, saying worship not except Allah. They said, if our Lord had willed, He would have sent down the angels, so indeed we in that with which you have been sent are disbelievers.

إذ جاءتهم الرسل من بين أيديهم ومن خلفهم ألا تعبدوا إلا الله قالوا لو
شاء ربنا لأنزل ملائكة فإنا بما أرسلتم به كافرون

- 15 As for Aad, they were arrogant upon the earth without right and said, who is greater than us in strength? Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs.

فأما عاد فاستكبروا في الأرض بغير الحق وقالوا من أشد منا قوة أولم يروا
أن الله الذي خلقهم هو أشد منهم قوة وكانوا بآياتنا يجحدون

- 16 So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.

فأرسلنا عليهم ريحا صرصرا في أيام نحسات لنذيقهم عذاب الخزي في
الحياة الدنيا ولعذاب الآخرة أذى وهم لا ينصرون

- 17 And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.

وأما ثمود فهديناهم فاستحبوا العمى على الهدى فأخذتهم صاعقة العذاب
الهون بما كانوا يكسبون

- 18 And We saved those who believed and used to fear Allah.

ونجينا الذين آمنوا وكانوا يتقون

- 19 And on the Day when the enemies of Allah will be gathered to the Fire while they are driven and assembled in rows,

ويوم يحشر أعداء الله إلى النار فهم يوزعون

- 20 until when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do.

حتى إذا ما جاءوها شهد عليهم سمعهم وأبصارهم وجلودهم بما كانوا
يعملون

- 21 And they will say to their skins, why have you testified against us? They will say, we were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned.

وقالوا لجلودهم لم شهدتم علينا قالوا أنطقنا الله الذي أنطق كل شيء وهو خلقكم أول مرة وإليه ترجعون

- 22 And you were not covering yourselves lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do.

وما كنتم تستترون أن يشهد عليكم سمعكم ولا أبصاركم ولا جلودكم ولكن ظننتم أن الله لا يعلم كثيرا مما تعملون

- 23 And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers.

وذلكم ظنكم الذي ظننتم بربكم أرداكم فأصبحتم من الخاسرين

- 24 So even if they are patient, the Fire is a residence for them; and if they seek to appease, they will not be of those who are allowed to appease.

فإن يصبروا فالنار مثوى لهم وإن يستعتبوا فما هم من المعتبين

- 25 And We appointed for them companions who made attractive to them what was before them and what was behind them of sin, and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed they were losers.

وقيضنا لهم قرناء فزينوا لهم ما بين أيديهم وما خلفهم وحق عليهم القول في أمم قد خلت من قبلهم من الجن والإنس إنهم كانوا خاسرين

- 26 And those who disbelieve say, do not listen to this Quran and speak noisily during it that perhaps you will overcome.

وقال الذين كفروا لا تسمعوا لهذا القرآن والغوا فيه لعلكم تغلبون

- 27 But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.

فلنذيقن الذين كفروا عذابا شديدا ولنجزينهم أسوأ الذي كانوا يعملون

- 28 That is the recompense of the enemies of Allah, the Fire. For them therein is the home of eternity as recompense for what they used to reject of Our signs.

ذلك جزاء أعداء الله النار لهم فيها دار الخلد جزاء بما كانوا بآياتنا
يبحدون

- 29 And those who disbelieved will say, our Lord, show us those who misled us of the jinn and men so we may put them under our feet that they will be among the lowest.

وقال الذين كفروا ربنا أرنا اللذين أضلانا من الجن والإنس نجعلهما تحت
أقدامنا ليكونا من الأسفلين

- 30 Indeed those who have said our Lord is Allah and then remained on a right course, the angels will descend upon them, saying do not fear and do not grieve but receive good tidings of Paradise which you were promised.

إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ألا تخافوا ولا
تحزنوا وأبشروا بالجنة التي كنتم توعدون

- 31 We were your allies in worldly life and are so in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request,

نحن أولياؤكم في الحياة الدنيا وفي الآخرة ولكم فيها ما تشتهي أنفسكم ولكم فيها ما تدعون

- 32 as accommodation from a Forgiving, Merciful Lord.

نزلا من غفور رحيم

- 33 And who is better in speech than one who invites to Allah and does righteousness and says, indeed I am of the Muslims?

ومن أحسن قولا ممن دعا إلى الله وعمل صالحا وقال إنني من المسلمين

- 34 And not equal are the good deed and the bad. Repel evil by that which is better; and thereupon the one whom between you and him is enmity will become as though he was a devoted friend.

ولا تستوي الحسنة ولا السيئة ادفع بالتي هي أحسن فإذا الذي بينك وبينه عداوة كأنه ولي حميم

- 35 But none is granted it except those who are patient, and none is granted it except one having a great portion of good.

وما يلقاها إلا الذين صبروا وما يلقاها إلا ذو حظ عظيم

- 36 And if there comes to you from Shaytan an evil suggestion, then seek refuge in Allah. Indeed He is the Hearing, the Knowing.

وإما ينزغنا من الشيطان نزع فاستعذ بالله إنه هو السميع العليم

- 37 And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah who created them, if it should be Him that you worship.

ومن آياته الليل والنهار والشمس والقمر لا تسجدوا للشمس ولا للقمر
واسجدوا لله الذي خلقهن إن كنتم إياه تعبدون

- 38 But if they are arrogant, then those who are near your Lord glorify Him by night and by day, and they do not become weary.

فإن استكبروا فالذين عند ربك يسبحون له بالليل والنهار وهم لا يسأمون

- 39 And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed He who has given it life is the Giver of life to the dead. Indeed He is over all things capable.

ومن آياته أنك ترى الأرض خاشعة فإذا أنزلنا عليها الماء اهتزت وربت
إن الذي أحيها لمحيي الموتى إنه على كل شيء قدير

- 40 Indeed those who deviate concerning Our verses are not concealed from Us. So is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed He is Seeing of what you do.

إن الذين يلحدون في آياتنا لا يخفون علينا أفمن يلقى في النار خيرا أم من
يأتي آتيا يوم القيامة اعملوا ما شئتم إنه بما تعملون بصير

- 41 Indeed those who disbelieve in the message when it comes to them, and indeed it is a mighty Book.

إن الذين كفروا بالذكر لما جاءهم وإنه لكتاب عزيز

- 42 Falsehood cannot approach it from before it or from behind it; it is a revelation from a Lord who is Wise, Praiseworthy.

لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد

- 43 Nothing is said to you except what was already said to the messengers before you. Indeed your Lord is a possessor of forgiveness and a possessor of painful penalty.

ما يقال لك إلا ما قد قيل للرسل من قبلك إن ربك لذو مغفرة وذو عقاب أليم

- 44 And if We had made it a non-Arabic Quran, they would have said, why are its verses not explained in detail? Is it a non-Arabic speech and an Arab messenger? Say, it is for those who believe a guidance and cure. And those who do not believe, in their ears is heaviness, and it is upon them blindness. Those are being called from a distant place.

ولو جعلناه قرآنا أعجميا لقالوا لولا فصلت آياته أأعجمي وعربي قل هو للذين آمنوا هدى وشفاء والذين لا يؤمنون في آذانهم وقر وهو عليهم عمى أولئك ينادون من مكان بعيد

- 45 And We had certainly given Musa the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them. And indeed they are concerning it in disquieting doubt.

ولقد آتينا موسى الكتاب فاختلف فيه ولولا كلمة سبقت من ربك لقضي بينهم وإنهم لفي شك منه مريب

- 46 Whoever does righteousness, it is for his own soul; and whoever does evil, it is against it. And your Lord is not ever unjust to His servants.

من عمل صالحا فلنفسه ومن أساء فعليها وما ربك بظلام للعبيد

- 47 To Him is attributed knowledge of the Hour. And no fruits emerge from their coverings nor does a female conceive or give birth except with His knowledge. And the Day He will call to them, where are My partners? they will say, we announce to You that there is no witness among us.

إليه يرد علم الساعة وما تخرج من ثمرات من أكمامها وما تحمل من أنثى ولا تضع إلا بعلمه ويوم يناديهم أين شركائي قالوا آذناك ما منا من شهيد

- 48 And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.

وضل عنهم ما كانوا يمدعون من قبل وظنوا ما لهم من محيص

- 49 Man does not tire of supplicating for good, but if evil touches him, he is hopeless and despairing.

لا يسأم الإنسان من دعاء الخير وإن مسه الشر فيئوس قنوط

- 50 And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, this is due to me, and I do not think the Hour will occur. And if I should be returned to my Lord, indeed for me there will be with Him the best. But We will surely inform those who disbelieved about what they did, and We will surely make them taste a harsh punishment.

ولئن أذقناه رحمة منا من بعد ضراء مسته ليقولن هذا لي وما أظن الساعة قائمة ولئن رجعت إلى ربي إن لي عنده للحسنى فلننبئن الذين كفروا بما عملوا ولنذيقنهم من عذاب غليظ

- 51 And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.

وإذا أنعمنا على الإنسان أعرض ونأى بجانبه وإذا مسه الشر فذو دعاء
عريض

- 52 Say, have you considered: if it is from Allah and you disbelieved in it, who is more astray than one who is in extreme dissension?

قل أرأيتم إن كان من عند الله ثم كفرتم به من أضل ممن هو في شقاق
بعيد

- 53 We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is over all things a Witness?

سنريهم آياتنا في الآفاق وفي أنفسهم حتى يتبين لهم أنه الحق أولم يكف
بربك أنه على كل شيء شهيد

- 54 Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably, He is of all things encompassing.

ألا إنهم في مرية من لقاء ربهم ألا إنه بكل شيء محيط

الشورى

Ash-Shura

“The Consultation”

53 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ha Mim.

...

حم

2 Ain Sin Qaf.

...

عسق

3 Thus has He revealed to you and to those before you, Allah the Almighty, the Wise.

...

كذلك يوحي إليك وإلى الذين من قبلك الله العزيز الحكيم

4 To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Grand.

...

له ما في السماوات وما في الأرض وهو العلي العظيم

- 5 The heavens almost break apart from above them, and the angels glorify the praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allah who is the Forgiving, the Merciful.

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

- 6 And those who take as allies other than Him, Allah is Guardian over them; and you are not over them a disposer of affairs.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

- 7 And thus We have revealed to you an Arabic Quran that you may warn the Mother of Cities and those around it and warn of the Day of Assembly about which there is no doubt. A party will be in Paradise and a party in the Blaze.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ
الْجَمْعِ لَا رَبَّ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

- 8 And if Allah willed, He could have made them one community, but He admits whom He wills into His mercy. And the wrongdoers have not any protector or helper.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مِنْ يَشَاءَ فِي رَحْمَتِهِ
وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

- 9 Or have they taken allies besides Him? But Allah, He is the Ally, and He gives life to the dead, and He is over all things capable.

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ

- 10 And in anything over which you disagree, its ruling is to be referred to Allah. That is Allah, my Lord, upon Him I have relied, and to Him I turn back.

وما اختلفتم فيه من شيء فحكمه إلى الله ذلكم الله ربي عليه توكلت وإليه أنيب

- 11 Creator of the heavens and the earth. He has made for you from yourselves mates, and among the cattle mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

فاطر السماوات والأرض جعل لكم من أنفسكم أزواجا ومن الأنعام أزواجا يذروكم فيه ليس كمثل شيء وهو السميع البصير

- 12 To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts. Indeed He is of all things Knowing.

له مقاليد السماوات والأرض يبسط الرزق لمن يشاء ويقدر إنه بكل شيء عليم

- 13 He has ordained for you of religion what He enjoined upon Nuh and that which We have revealed to you and what We enjoined upon Ibrahim and Musa and Isa, to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back to Him.

شرع لكم من الدين ما وصى به نوحا والذي أوحينا إليك وما وصينا به إبراهيم وموسى وعيسى أن أقيموا الدين ولا تتفرقوا فيه كبر على المشركين ما تدعوهم إليه الله يجتبي إليه من يشاء ويهدي إليه من ينيب

- 14 And they did not become divided until after knowledge had come to them, out of jealous animosity between themselves. And if not for a word that preceded from your Lord until a specified term, it would have been concluded between them. And indeed those who were granted inheritance of the Scripture after them are in disquieting doubt concerning it.

وما تفرقوا إلا من بعد ما جاءهم العلم بغيا بينهم ولولا كلمة سبقت من ربك إلى أجل مسمى لقضي بينهم وإن الذين أورثوا الكتاب من بعدهم لفي شك منه مريب

- 15 So to that invite, and remain on a right course as you are commanded and do not follow their inclinations but say, I have believed in what Allah has revealed of the Book, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no argument between us and you. Allah will bring us together, and to Him is the destination.

فلذلك فادع واستقم كما أمرت ولا تتبع أهواءهم وقل آمنت بما أنزل الله من كتاب وأمرت لأعدل بينكم الله ربنا وربكم لنا أعمالنا ولكم أعمالكم لا حجة بيننا وبينكم الله يجمع بيننا وإليه المصير

- 16 And those who argue concerning Allah after He has been responded to, their argument is invalid with their Lord, and upon them is wrath, and for them is severe punishment.

والذين يحاجون في الله من بعد ما استجيب له حجتهم داحضة عند ربهم وعليهم غضب ولهم عذاب شديد

- 17 It is Allah who has sent down the Book in truth and also the balance. And what will make you perceive? Perhaps the Hour is near.

الله الذي أنزل الكتاب بالحق والميزان وما يدريك لعل الساعة قريب

- 18 Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

يستعجل بها الذين لا يؤمنون بها والذين آمنوا مشفقون منها ويعلمون أنها الحق ألا إن الذين يمارون في الساعة لفي ضلال بعيد

- 19 Allah is Subtle with His servants; He gives provision to whom He wills. And He is the Powerful, the Almighty.

الله لطيف بعباده يرزق من يشاء وهو القوي العزيز

- 20 Whoever desires the harvest of the Hereafter, We increase for him in his harvest. And whoever desires the harvest of this world, We give him thereof, but there is not for him in the Hereafter any share.

من كان يريد حرث الآخرة نزد له في حرثه ومن كان يريد حرث الدنيا نؤته منها وما له في الآخرة من نصيب

- 21 Or have they other deities who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have been concluded between them. And indeed the wrongdoers will have a painful punishment.

أم لهم شركاء شرعوا لهم من الدين ما لم يأذن به الله ولولا كلمة الفصل لقضي بينهم وإن الظالمين لهم عذاب أليم

- 22 You will see the wrongdoers fearful of what they have earned, and it will certainly befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens having whatever they will in the presence of their Lord. That is what is the great bounty.

ترى الظالمين مشفقين مما كسبوا وهو واقع بهم والذين آمنوا وعملوا الصالحات في روضات الجنات لهم ما يشاءون عند ربهم ذلك هو الفضل الكبير

- 23 It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, I do not ask you for it any payment, only goodwill through kinship. And whoever commits a good deed, We will increase for him good therein. Indeed Allah is Forgiving, Appreciative.

ذلك الذي يبشر الله عباده الذين آمنوا وعملوا الصالحات قل لا أسألكم عليه أجرا إلا المودة في القربى ومن يقترف حسنة نزد له فيها حسنا إن الله غفور شكور

- 24 Or do they say, he has invented about Allah a lie? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed He is Knowing of that within the breasts.

أم يقولون افترى على الله كذبا فإن يشاء الله يختم على قلبك ويمح الله الباطل ويمحق الحق بكلماته إنه عليم بذات الصدور

- 25 And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do.

وهو الذي يقبل التوبة عن عباده ويعفو عن السيئات ويعلم ما تفعلون

- 26 And He responds to those who have believed and done righteous deeds and increases them from His bounty. But the disbelievers will have a severe punishment.

ويستجيب الذين آمنوا وعملوا الصالحات ويزيدهم من فضله والكافرون لهم عذاب شديد

- 27 And if Allah had extended excessively provision for His servants, they would have committed tyranny throughout the earth. But He sends it down in an amount which He wills. Indeed He is of His servants Acquainted, Seeing.

ولو بسط الله الرزق لعباده لبغوا في الأرض ولكن ينزل بقدر ما يشاء إنه بعباده خبير بصير

- 28 And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Ally, the Praiseworthy.

وهو الذي ينزل الغيث من بعد ما قنطوا وينشر رحمته وهو الولي الحميد

- 29 And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He for gathering them when He wills is capable.

ومن آياته خلق السماوات والأرض وما بث فيهما من دابة وهو على جمعهم إذا يشاء قدير

- 30 And whatever strikes you of disaster, it is for what your hands have earned; but He pardons much.

وما أصابكم من مصيبة فبما كسبت أيديكم ويعفو عن كثير

- 31 And you will not cause failure upon the earth. And you have not besides Allah any protector or helper.

وما أنتم بمعجزين في الأرض وما لكم من دون الله من ولي ولا نصير

- 32 And of His signs are the ships in the sea like mountains.

ومن آياته الجوار في البحر كالأعلام

- 33 If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

إن يشأ يسكن الريح فيظللن رواكد على ظهره إن في ذلك لآيات لكل صبار شكور

- 34 Or He could destroy them for what they earned; but He pardons much.

أو يوبقهن بما كسبوا ويعف عن كثير

- 35 And let those who dispute concerning Our signs know that there is no place of escape for them.

ويعلم الذين يجادلون في آياتنا ما لهم من محيص

- 36 So whatever thing you have been given, it is but for enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely,

فما أوتيتم من شيء فمتاع الحياة الدنيا وما عند الله خير وأبقى للذين آمنوا وعلى ربهم يتوكلون

- 37 and those who avoid the major sins and immoralities, and when they are angry, they forgive,

والذين يجتنبون كبائر الإثم والفواحش وإذا ما غضبوا هم يغفرون

- 38 and those who have responded to their Lord and established prayer and whose affair is consultation among themselves, and from what We have provided them, they spend,

والذين استجابوا لربهم وأقاموا الصلاة وأمرهم شورى بينهم ومما رزقناهم
ينفقون

- 39 and those who, when tyranny strikes them, they defend themselves.

والذين إذا أصابهم البغي هم ينتصرون

- 40 And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation, his reward is due from Allah. Indeed He does not like wrongdoers.

وجزاء سيئة سيئة مثلها فمن عفا وأصلح فأجره على الله إنه لا يحب
الظالمين

- 41 And whoever avenges himself after having been wronged, those have not upon them any cause for blame.

ولمن انتصر بعد ظلمه فأولئك ما عليهم من سبيل

- 42 The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

إنما السبيل على الذين يظلمون الناس ويبغون في الأرض بغير الحق أولئك
لهم عذاب أليم

- 43 And whoever is patient and forgives, indeed that is of the matters requiring determination.

ولمن صبر وغفر إن ذلك لمن عزم الأمور

- 44 And whoever Allah sends astray, for him there is no ally beyond Him. And you will see the wrongdoers, when they see the punishment, saying, is there for return any way?

ومن يضلل الله فما له من ولي من بعده وترى الظالمين لما رأوا العذاب يقولون هل إلى مرد من سبيل

- 45 And you will see them being exposed to it, humbled from humiliation, looking from behind a furtive glance. And those who believed will say, indeed the losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment.

وتراهم يعرضون عليها خاشعين من الذل ينظرون من طرف خفي وقال الذين آمنوا إن الخاسرين الذين خسروا أنفسهم وأهليهم يوم القيامة ألا إن الظالمين في عذاب مقيم

- 46 And there will not be for them any allies to aid them other than Allah. And whoever Allah sends astray, for him there is no way.

وما كان لهم من أولياء ينصرونهم من دون الله ومن يضلل الله فما له من سبيل

- 47 Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that Day, nor for you will there be any denial.

استجيبوا لربكم من قبل أن يأتي يوم لا مرد له من الله ما لكم من ملجأ يومئذ وما لكم من نكير

- 48 But if they turn away, then We have not sent you over them as a guardian; upon you is only notification. And indeed when We give man a taste of mercy from Us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed man is ungrateful.

فإن أعرضوا فما أرسلناك عليهم حفيظا إن عليك إلا البلاغ وإنما إذا أذقنا
الإنسان منا رحمة فرح بها وإن تصبهم سيئة بما قدمت أيديهم فإن الإنسان
كفور

- 49 To Allah belongs the dominion of the heavens and the earth; He creates what He wills. He gives to whom He wills female children, and He gives to whom He wills males.

لله ملك السماوات والأرض يخلق ما يشاء يهب لمن يشاء إناثا ويهب لمن
يشاء الذكور

- 50 Or He makes them both males and females, and He renders whom He wills barren. Indeed He is Knowing, Capable.

أو يزوجهم ذكرا وإناثا ويجعل من يشاء عقيما إنه عليم قدير

- 51 And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal by His permission what He wills. Indeed He is Most High, Wise.

وما كان لبشر أن يكلمه الله إلا وحيا أو من وراء حجاب أو يرسل رسولا
فيوحي بإذنه ما يشاء إنه علي حكيم

- 52 And thus We have revealed to you a spirit of Our command. You did not know what is the Book or what is faith, but We have made it a light by which We guide whom We will of Our servants. And indeed you guide to a straight path,

وكذلك أوحينا إليك روحا من أمرنا ما كنت تدري ما الكتاب ولا
الإيمان ولكن جعلناه نورا نهدي به من نشاء من عبادنا وإنك لتهدي إلى
صراط مستقيم

- 53 the path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do all matters evolve.

صراط الله الذي له ما في السماوات وما في الأرض ألا إلى الله تصير
الأمور

الزخرف

Az-Zukhruf

“The Gold Adornments”

89 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ha Mim.

...

حم

2 By the clear Book,

...

والكتاب المبين

3 indeed We have made it an Arabic Quran that you might understand.

...

إنا جعلناه قرآنا عربيا لعلكم تعقلون

4 And indeed it is in the Mother of the Book with Us, exalted and full of wisdom.

...

وإنه في أم الكتاب لدينا لعلي حكيم

5 Then should We turn the message away from you dismissively because you are a transgressing people?

...

أفنزرب عنكم الذكر صفحا أن كنتم قوما مسرفين

- 6 And how many a prophet We sent among the former peoples,

وكم أرسلنا من نبي في الأولين

- 7 and no prophet would come to them except that they used to ridicule him.

وما يأتيهم من نبي إلا كانوا به يستهزئون

- 8 And We destroyed greater than them in power, and the example of the former peoples has preceded.

فأهلكنا أشد منهم بطشا ومضى مثل الأولين

- 9 And if you should ask them who created the heavens and the earth, they would surely say, they were created by the Almighty, the Knowing,

ولئن سألتهم من خلق السماوات والأرض ليقولن خلقهن العزيز العليم

- 10 He who has made for you the earth a bed and made for you upon it roads that you might be guided,

الذي جعل لكم الأرض مهذا وجعل لكم فيها سبلا لعلكم تهتدون

- 11 and who sends down rain from the sky in measured amounts, and We revive thereby a dead land. Thus will you be brought forth,

والذي نزل من السماء ماء بقدر فأنشربنا به بلدة ميتا كذلك تخرجون

- 12 and who created all the pairs and made for you of ships and animals those which you mount,

والذي خلق الأزواج كلها وجعل لكم من الفلك والأنعام ما تركبون

- 13 that you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, exalted is He who has subjected this to us, and we could not have subjected it ourselves.

لَتَسْتَوُوا عَلَى ظَهْرِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ
الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مَقْرِنِينَ

- 14 And indeed we to our Lord will surely return.

وَأَنَا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

- 15 But they have attributed to Him from His servants a portion. Indeed man is clearly ungrateful.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جِزَاءً إِنْ الْإِنْسَانُ لَكَفُورٌ مُّبِينٌ

- 16 Or has He taken from what He has created daughters and chosen you for sons?

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ

- 17 And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark and he suppresses grief.

وَإِذَا بَشَّرَ أَحَدَهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

- 18 So is one brought up in ornaments while being during conflict uneventful?

أَوْ مِنْ يَنْشَأُ فِي الْحُلِيِّةِ وَهُوَ فِي الْخِصَامِ غَيْرَ مُبِينٌ

- 19 And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

وجعلوا الملائكة الذين هم عباد الرحمن إناثا أشهدوا خلقهم ستكتب
شهادتهم ويسألون

- 20 And they said, if the Most Merciful had willed, we would not have worshipped them. They have of that no knowledge. They are not but falsifying.

وقالوا لو شاء الرحمن ما عبدناهم ما لهم بذلك من علم إن هم إلا
يخرون

- 21 Or did We give them a book before it to which they are adhering?

أم آتيناهم كتابا من قبله فهم به مستمسكون

- 22 Rather they say, indeed we found our fathers upon a religion, and we are in their footsteps guided.

بل قالوا إنا وجدنا آباءنا على أمة وإنا على آثارهم مهتدون

- 23 And similarly We did not send before you any warner into a city except that its affluent said, indeed we found our fathers upon a religion, and we are in their footsteps following.

وكذلك ما أرسلنا من قبلك في قرية من نذير إلا قال مترفوها إنا وجدنا
آباءنا على أمة وإنا على آثارهم مقتدون

- 24 He said, even if I brought you better guidance than that upon which you found your fathers? They said, indeed we in that with which you were sent are disbelievers.

قال أولو جثكم بأهدى مما وجدتم عليه آباءكم قالوا إنا بما أرسلتم به
كافرون

- 25 So We took retribution from them; then see how was the end of the deniers.

فانتقمنا منهم فانظر كيف كان عاقبة المكذبين

- 26 And when Ibrahim said to his father and his people, indeed I am disassociated from that which you worship,

وإذ قال إبراهيم لأبيه وقومه إنني براء مما تعبدون

- 27 except He who created me; and indeed He will guide me.

إلا الذي فطرني فإنه سيهدين

- 28 And he made it a lasting word among his descendants that they might return to it.

وجعلها كلمة باقية في عقبه لعلهم يرجعون

- 29 Rather I gave enjoyment to these and their fathers until there came to them the truth and a clear messenger.

بل تمتع هؤلاء وآباءهم حتى جاءهم الحق ورسول مبين

- 30 But when the truth came to them, they said, this is magic, and indeed we are concerning it disbelievers.

ولما جاءهم الحق قالوا هذا سحر وإنا به كافرون

- 31 And they said, why was this Quran not sent down upon a great man from one of the two cities?

وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم

- 32 Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees so that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.

أهم يقسمون رحمت ربك نحن قسمنا بينهم معيشتهم في الحياة الدنيا
ورفعنا بعضهم فوق بعض درجات ليتخذ بعضهم بعضا سخريا ورحمت
ربك خير مما يجمعون

- 33 And if it were not that the people would become one community, We would have made for those who disbelieve in the Most Merciful for their houses ceilings and stairways of silver upon which to mount,

ولولا أن يكون الناس أمة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفا
من فضة ومعارج عليها يظهرون

- 34 and for their houses doors and couches upon which to recline,

ولبيوتهم أبوابا وسرا عليها يتكئون

- 35 and gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.

وزخرفا وإن كل ذلك لما متاع الحياة الدنيا والآخرة عند ربك للمتقين

- 36 And whoever is blinded from remembrance of the Most Merciful, We appoint for him a devil, and he is to him a companion.

ومن يعش عن ذكر الرحمن نقيض له شيطانا فهو له قرين

- 37 And indeed the devils avert them from the way while they think that they are rightly guided,

وإنهم ليصدونهم عن السبيل ويحسبون أنهم مهتدون

- 38 until when he comes to Us, he says, Oh I wish there was between me and you the distance between the east and west. How wretched a companion.

حتى إذا جاءنا قال يا ليت بيني وبينك بعد المشرقين فبئس القرين

- 39 And never will it benefit you that Day when you have wronged that you are all sharing in the punishment.

ولن ينفعكم اليوم إذ ظلمتم أنكم في العذاب مشتركون

- 40 Then will you make the deaf hear or guide the blind or he who is in clear error?

أفأنت تسمع الصم أو تهدي العمي ومن كان في ضلال مبين

- 41 And whether We take you away, We will surely take retribution upon them,

فإما نذهب بك فإننا منهم منتقمون

- 42 or whether We show you that which We have promised them, for indeed We are Prevailing over them.

أو نرينك الذي وعدناهم فإنا عليهم مقتدرون

- 43 So adhere to that which is revealed to you. Indeed you are on a straight path.

فاستمسك بالذي أوحى إليك إنك على صراط مستقيم

- 44 And indeed it is a remembrance for you and your people, and you are going to be questioned.

وإنه لذكر لك ولقومك وسوف تسألون

- 45 And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?

واسأل من أرسلنا من قبلك من رسلنا أجمعنا من دون الرحمن آلهة يعبدون

- 46 And We did certainly send Musa with Our signs to Pharaoh and his establishment, and he said, indeed I am the messenger of the Lord of the worlds.

ولقد أرسلنا موسى بآياتنا إلى فرعون وملئه فقال إني رسول رب العالمين

- 47 But when he brought them Our signs, at once they laughed at them.

فلما جاءهم بآياتنا إذا هم منها يضحكون

- 48 And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return.

وما نريهم من آية إلا هي أكبر من أختها وأخذناهم بالعذاب لعلمهم يرجعون

- 49 And they said, O magician, invoke for us your Lord by what He has promised you. Indeed we will be guided.

وقالوا يا أيه الساحر ادع لنا ربك بما عهد عندك إتنا لمهتدون

- 50 But when We removed from them the affliction, at once they broke their word.

فلما كشفنا عنهم العذاب إذا هم ينكثون

- 51 And Pharaoh called out among his people; he said, O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?

ونادى فرعون في قومه قال يا قوم أليس لي ملك مصر وهذه الأنهار تجري من تحتي أفلا تبصرون

- 52 Or am I not better than this one who is insignificant and hardly makes himself clear?

أم أنا خير من هذا الذي هو مهين ولا يكاد يبين

- 53 Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?

فلولا ألقى عليه أسورة من ذهب أو جاء معه الملائكة مقترنين

- 54 So he bluffed his people, and they obeyed him. Indeed they were a defiantly disobedient people.

فاستخف قومه فأطاعوه إنهم كانوا قوما فاسقين

- 55 And when they angered Us, We took retribution from them and drowned them all.

فلما آسفونا انتقمنا منهم فأغرقناهم أجمعين

- 56 And We made them a precedent and an example for the later peoples.

فجعلناهم سلفا ومثلا للآخرين

- 57 And when the son of Maryam was presented as a parable, immediately your people laughed aloud.

ولما ضرب ابن مريم مثلا إذا قومك منه يصدون

- 58 And they said, are our gods better or is he? They did not present it except for mere argument. Rather they are a people prone to dispute.

وقالوا آلهتنا خير أم هو ما ضربوه لك إلا جدلا بل هم قوم خصمون

- 59 He was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.

إن هو إلا عبد أنعمنا عليه وجعلناه مثلا لبني إسرائيل

- 60 And if We willed, We could have made among you angels succeeding one another on the earth.

ولو نشاء لجعلنا منكم ملائكة في الأرض يخلفون

- 61 And indeed he is a knowledge for the Hour, so be not in doubt of it, and follow Me. This is a straight path.

وإنه لعلم للساعة فلا تمترن بها واتبعون هذا صراط مستقيم

- 62 And let not Shaytan avert you. Indeed he is to you a clear enemy.

ولا يصدنكم الشيطان إنه لكم عدو مبين

- 63 And when Isa brought clear proofs, he said, I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me.

ولما جاء عيسى بالبينات قال قد جئتكم بالحكمة ولأبين لكم بعض الذي تختلفون فيه فاتقوا الله وأطيعون

- 64 Indeed Allah is my Lord and your Lord, so worship Him. This is a straight path.

إن الله هو ربي وربكم فاعبدوه هذا صراط مستقيم

- 65 But the factions among them differed, so woe to those who have wronged from the punishment of a painful Day.

فاختلف الأحزاب من بينهم فويل للذين ظلموا من عذاب يوم أليم

- 66 Are they waiting except for the Hour to come upon them suddenly while they perceive not?

هل ينظرون إلا الساعة أن تأتيهم بغتة وهم لا يشعرون

- 67 Close friends that Day will be enemies to each other, except for the righteous,

الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين

- 68 O My servants, no fear will there be concerning you this Day, nor will you grieve,

يا عباد لا خوف عليكم اليوم ولا أنتم تحزنون

- 69 those who believed in Our verses and were Muslims.

الذين آمنوا بآياتنا وكانوا مسلمين

- 70 Enter Paradise, you and your kinds, delighted.

ادخلوا الجنة أنتم وأزواجكم تحبرون

- 71 Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally.

يطاف عليهم بصحاف من ذهب وأكواب وفيها ما تشتهي الأنفس وتلذ الأعين وأنتم فيها خالدون

- 72 And that is Paradise which you are made to inherit for what you used to do.

وتلك الجنة التي أورتموها بما كنتم تعملون

- 73 For you therein is much fruit from which you will eat.

لكم فيها فاكهة كثيرة منها تأكلون

- 74 Indeed the criminals will be in the punishment of Hell, abiding eternally.

إن المجرمين في عذاب جهنم خالدون

- 75 It will not be allowed to subside for them, and they therein are in despair.

لا يفتر عنهم وهم فيه مبلسون

- 76 And We did not wrong them, but it was they who were the wrongdoers.

وما ظلمناهم ولكن كانوا هم الظالمين

- 77 And they will call, O Malik, let your Lord put an end to us! He will say, indeed you will remain.

ونادوا يا مالك ليقض علينا ربك قال إنكم ما كاثون

- 78 We had certainly brought you the truth, but most of you to the truth were averse.

لقد جئناكم بالحق ولكن أكثركم للحق كارهون

- 79 Or have they devised some affair? But indeed We are devising.

أم أبرموا أمرا فإنا مبرمون

- 80 Or do they think that We hear not their secrets and their private conversations? Yes, and Our messengers are with them recording.

أم يحسبون أنا لا نسمع سرهم ونجواهم بلى ورسلنا لديهم يكتبون

- 81 Say, if the Most Merciful had a son, then I would be the first of the worshippers.

قل إن كان للرحمن ولد فأنا أول العابدين

- 82 Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.

سبحان رب السماوات والأرض رب العرش عما يصفون

- 83 So leave them to converse vainly and amuse themselves until they meet their Day which they are promised.

فذرهم يخوضوا ويلعبوا حتى يلاقوا يومهم الذي يوعدون

- 84 And it is He who is God in the heaven and God on the earth. And He is the Wise, the Knowing.

وهو الذي في السماء إله وفي الأرض إله وهو الحكيم العليم

- 85 And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned.

وتبارك الذي له ملك السماوات والأرض وما بينهما وعنده علم الساعة وإليه ترجعون

- 86 And those they invoke besides Him do not possess the power of intercession; but only those who testify to the truth and they know.

ولا يملك الذين يدعون من دونه الشفاعة إلا من شهد بالحق وهم يعلمون

- 87 And if you asked them who created them, they would surely say, Allah. So how are they deluded?

ولئن سألتهم من خلقهم ليقولن الله فأنى يؤفكون

- 88 And his saying, O my Lord, indeed these are a people who do not believe.

وقيله يا رب إن هؤلاء قوم لا يؤمنون

- 89 So turn aside from them and say, Peace. But they are going to know.

فاصفح عنهم وقل سلام فسوف يعلمون

الدخان

Ad-Dukhan

“The Smoke”

59 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ha Mim.

...

حم

2 By the clear Book,

...

والكتاب المبين

3 indeed We sent it down during a blessed night. Indeed We were to warn.

...

إنا أنزلناه في ليلة مباركة إنا كنا منذرين

4 On that night every wise matter is made distinct,

...

فيها يفرق كل أمر حكيم

5 as a command from Us. Indeed We were to send a messenger,

...

أمرًا من عندنا إنا كنا مرسلين

6 as mercy from your Lord. Indeed He is the Hearing, the Knowing,

...

رحمة من ربك إنه هو السميع العليم

- 7 Lord of the heavens and the earth and that between them, if you would be certain.

رب السماوات والأرض وما بينهما إن كنتم موقنين

- 8 There is no deity except Him; He gives life and causes death. Your Lord and the Lord of your first forefathers.

لا إله إلا هو يحيي ويميت ربكم ورب آبائكم الأولين

- 9 But they are in doubt, amusing themselves.

بل هم في شك يلعبون

- 10 Then watch for the Day when the sky will bring a visible smoke,

فارتقب يوم تأتي السماء بدخان مبين

- 11 covering the people. This is a painful punishment.

يغشى الناس هذا عذاب أليم

- 12 Our Lord, remove from us the punishment; indeed we are believers.

ربنا اكشف عنا العذاب إنا مؤمنون

- 13 How will there be for them a reminder when a clear messenger had already come to them,

أنى لهم الذكرى وقد جاءهم رسول مبين

- 14 then they turned away from him and said, instructed by another, a madman?

ثم تولوا عنه وقالوا معلم مجنون

- 15 Indeed We will remove the punishment for a little. Indeed you will return to disbelief.

إنا كاشفوا العذاب قليلا إنكم عائدون

- 16 On the Day We will strike with the greatest assault, indeed We will take retribution.

يوم نبطش البطشة الكبرى إنا منتقمون

- 17 And We had already tried before them the people of Pharaoh, and there came to them a noble messenger,

ولقد فتنا قبلهم قوم فرعون وجاءهم رسول كريم

- 18 saying render to me the servants of Allah. Indeed I am to you a trustworthy messenger.

أن أدوا إلي عباد الله إني لكم رسول أمين

- 19 And do not exalt yourselves above Allah. Indeed I have come to you with clear authority.

وأن لا تعلوا على الله إني آتكم بسلطان مبين

- 20 And indeed I have sought refuge in my Lord and your Lord lest you stone me.

وإني عذت بربي وربكم أن ترجمون

- 21 But if you do not believe me, then leave me alone.

وإن لم تؤمنوا لي فاعتزلون

- 22 And he called to his Lord that these were a criminal people.

فدعا ربه أن هؤلاء قوم مجرمون

23 Then set out with My servants by night. Indeed you are to be pursued.

فأسر بعبادي ليلا إنكم متبعون

24 And leave the sea in stillness. Indeed they are an army to be drowned.

واترك البحر رهوا إنهم جند مغرقون

25 How much they left behind of gardens and springs,

كم تركوا من جنات وعيون

26 and crops and noble sites,

وزروع ومقام كريم

27 and comfort wherein they were amused.

ونعمة كانوا فيها فاكهين

28 Thus. And We caused to inherit it another people.

كذلك وأورثناها قوما آخرين

29 And the heaven and earth wept not for them, nor were they reprieved.

فما بكت عليهم السماء والأرض وما كانوا منظرين

30 And We certainly saved the Children of Israel from the humiliating punishment,

ولقد نجينا بني إسرائيل من العذاب المهين

31 from Pharaoh. Indeed he was a haughty one among the transgressors.

من فرعون إنه كان عاليا من المسرفين

32 And We certainly chose them by knowledge over the worlds.

ولقد اخترناهم على علم على العالمين

33 And We gave them of signs that in which there was a clear trial.

وَأَتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ

34 Indeed these people are saying,

إِنْ هُوَ إِلَّا لَيْقُولُونَ

35 there is not but our first death, and we will not be resurrected.

إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ

36 Then bring back our forefathers, if you should be truthful.

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ

37 Are they better or the people of Tubba and those before them? We destroyed them. Indeed they were criminals.

أَمْ خَيْرٌ أَمْ قَوْمٌ تَبِعَ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ

38 And We did not create the heavens and the earth and that between them in play.

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

39 We did not create them except in truth, but most of them do not know.

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

40 Indeed the Day of Judgment is the appointed time for them all,

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتِهِمْ أَجْمَعِينَ

41 the Day when no relation will avail a relation at all, nor will they be helped,

يَوْمَ لَا يَغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ

42 except those whom Allah has mercy upon. Indeed He is the Almighty, the Merciful.

إلا من رحم الله إنه هو العزيز الرحيم

43 Indeed the tree of Zaqqum

إن شجرة الزقوم

44 is the food of the sinful,

طعام الأثيم

45 like murky oil, it boils within bellies,

كالمهل يغلي في البطون

46 like the boiling of scalding water.

كغلي الحميم

47 Seize him and drag him into the midst of the Hellfire,

خذوه فاعتلوه إلى سواء الجحيم

48 then pour over his head from the punishment of scalding water.

ثم صبوا فوق رأسه من عذاب الحميم

49 Taste! Indeed you are the mighty, the noble!

ذق إنك أنت العزيز الكريم

50 Indeed this is what you used to dispute.

إن هذا ما كنتم به تمترون

51 Indeed the righteous will be in a secure place,

إن المتقين في مقام أمين

52 within gardens and springs,

في جنات وعيون

53 wearing fine silk and brocade, facing each other.

يلبسون من سندس وإستبرق متقابلين

54 Thus. And We will marry them to fair women with large beautiful eyes.

كذلك وزوجناهم بحور عين

55 They will call therein for every kind of fruit, safe and secure.

يدعون فيها بكل فاكهة آمنين

56 They will not taste death therein except the first death, and He will protect them from the punishment of Hellfire,

لا يدوقون فيها الموت إلا الموتة الأولى ووقاهم عذاب الجحيم

57 as bounty from your Lord. That is the great attainment.

فضلا من ربك ذلك هو الفوز العظيم

58 And indeed We have eased the Quran in your tongue that they might be reminded.

فإنما يسرناه بلسانك لعلهم يتذكرون

59 So watch, indeed they are watching.

فارتقب إنهم مرتقبون

الجاثية

Al-Jathiyah

“The Kneeling”

37 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ha Mim.

...

حم

2 The revelation of the Book is from Allah, the Almighty, the Wise.

...

تنزيل الكتاب من الله العزيز الحكيم

3 Indeed within the heavens and earth are signs for the believers.

...

إن في السماوات والأرض لآيات للمؤمنين

4 And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain in faith.

...

وفي خلقكم وما يبث من دابة آيات لقوم يوقنون

- 5 And in the alternation of night and day and what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and the directing of the winds are signs for a people who reason.

واختلاف الليل والنهار وما أنزل الله من السماء من رزق فأحيا به
الأرض بعد موتها وتصريف الرياح آيات لقوم يعقلون

- 6 These are the verses of Allah which We recite to you in truth. Then in what statement after Allah and His verses will they believe?

تلك آيات الله نتلوها عليك بالحق فبأي حديث بعد الله وآياته يؤمنون

- 7 Woe to every sinful liar,

ويل لكل أفاك أثيم

- 8 who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.

يسمع آيات الله تتلى عليه ثم يصر مستكبرا كأن لم يسمعها فبشره بعذاب
اليم

- 9 And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment.

وإذا علم من آياتنا شيئا اتخذها هزوا أولئك لهم عذاب مهين

- 10 Before them is Hell, and what they had earned will not avail them at all nor what they had taken besides Allah as allies. And they will have a great punishment.

من وراءهم جهنم ولا يغني عنهم ما كسبوا شيئا ولا ما اتخذوا من دون
الله أولياء ولهم عذاب عظيم

- 11 This is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.

هذا هدى والذين كفروا بآيات ربهم لهم عذاب من رجز أليم

- 12 It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty, and perhaps you will be grateful.

الله الذي سخر لكم البحر لتجري الفلك فيه بأمره ولتبتغوا من فضله ولعلكم تشكرون

- 13 And He has subjected to you whatever is in the heavens and whatever is on the earth, all from Him. Indeed in that are signs for a people who reflect.

وسخر لكم ما في السماوات وما في الأرض جميعا منه إن في ذلك لآيات لقوم يتفكرون

- 14 Say to those who have believed to forgive those who do not expect the days of Allah, so that He may recompense a people for what they used to earn.

قل للذين آمنوا يغفروا للذين لا يرجون أيام الله ليجزي قوما بما كانوا يكسبون

- 15 Whoever does righteousness, it is for himself; and whoever does evil, it is against himself. Then to your Lord you will be returned.

من عمل صالحا فلنفسه ومن أساء فعليها ثم إلى ربكم ترجعون

- 16 And We did certainly give the Children of Israel the Scripture and judgment and prophethood, and We provided them with good things and preferred them over the worlds.

ولقد آتينا بني إسرائيل الكتاب والحكم والنبوة ورزقناهم من الطيبات
وفضلناهم على العالمين

- 17 And We gave them clear proofs of the matter. And they did not differ except after knowledge had come to them, out of jealous animosity between themselves. Indeed your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

وآتيناهم بينات من الأمر فما اختلفوا إلا من بعد ما جاءهم العلم بغيا بينهم
إن ربك يقضي بينهم يوم القيامة فيما كانوا فيه يختلفون

- 18 Then We put you upon an ordained way concerning the matter, so follow it and do not follow the inclinations of those who do not know.

ثم جعلناك على شريعة من الأمر فاتبعها ولا تتبع أهواء الذين لا يعلمون

- 19 Indeed they will never avail you against Allah at all. And indeed the wrongdoers are allies of one another; but Allah is the protector of the righteous.

إنهم لن يغنوا عنك من الله شيئا وإن الظالمين بعضهم أولياء بعض والله
ولي المتقين

- 20 This is enlightenment for mankind and guidance and mercy for a people who are certain in faith.

هذا بصائر للناس وهدى ورحمة لقوم يوقنون

- 21 Or do those who commit evils think that We will make them like those who have believed and done righteous deeds, equal in their life and their death? Evil is what they judge.

أم حسب الذين اجترحوا السيئات أن نجعلهم كالذين آمنوا وعملوا الصالحات سواء محياهم ومماتهم ساء ما يحكمون

- 22 And Allah created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.

وخلق الله السماوات والأرض بالحق ولتجزى كل نفس بما كسبت وهم لا يظلمون

- 23 Have you seen he who has taken as his god his own desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?

أفرأيت من اتخذ إلهه هواه وأضله الله على علم وختم على سمعه وقلبه وجعل على بصره غشاوة فمن يهديه من بعد الله أفلا تذكرون

- 24 And they say, there is not but our worldly life; we die and live, and nothing destroys us except time. And they have of that no knowledge; they are only assuming.

وقالوا ما هي إلا حياتنا الدنيا نموت ونحيا وما يهلكنا إلا الدهر وما لهم بذلك من علم إن هم إلا يظنون

- 25 And when Our verses are recited to them as clear evidences, their argument is only that they say, bring back our forefathers, if you should be truthful.

وإذا تتلى عليهم آياتنا بينات ما كان حجتهم إلا أن قالوا ائتوا بآبائنا إن كنتم صادقين

- 26 Say, Allah causes you to live, then causes you to die; then He will gather you for the Day of Resurrection, about which there is no doubt, but most of the people do not know.

قل الله يحييكم ثم يميتكم ثم يجمعكم إلى يوم القيامة لا ريب فيه ولكن أكثر الناس لا يعلمون

- 27 And to Allah belongs the dominion of the heavens and the earth. And the Day the Hour appears, that Day the falsifiers will lose.

ولله ملك السماوات والأرض ويوم تقوم الساعة يومئذ يخسر المبطلون

- 28 And you will see every nation kneeling. Every nation will be called to its record. Today you will be recompensed for what you used to do.

وترى كل أمة جاثية كل أمة تدعى إلى كتابها اليوم تجزون ما كنتم تعملون

- 29 This Our record speaks about you in truth. Indeed We were having transcribed whatever you used to do.

هذا كتابنا ينطق عليكم بالحق إنا كنا نستنسخ ما كنتم تعملون

- 30 So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.

فأما الذين آمنوا و عملوا الصالحات فيدخلهم ربهم في رحمته ذلك هو الفوز المبين

- 31 But as for those who disbelieved, were not My verses recited to you, but you were arrogant and became a criminal people?

وأما الذين كفروا أفلم تكن آياتي تتلى عليكم فاستكبرتم وكنتم قوما مجرمين

- 32 And when it was said, indeed the promise of Allah is truth and the Hour, no doubt about it, you said, we know not what is the Hour. We assume only assumption, and we are not convinced.

وإذا قيل إن وعد الله حق والساعة لا ريب فيها قلتم ما ندري ما الساعة إن نظن إلا ظنا وما نحن بمستيقنين

- 33 And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule.

وبدا لهم سيئات ما عملوا وحاق بهم ما كانوا به يستهزئون

- 34 And it will be said, today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers.

وقيل اليوم ننساكم كما نسيتم لقاء يومكم هذا ومآواكم النار وما لكم من ناصرين

- 35 That is because you took the verses of Allah in ridicule, and worldly life deluded you. So that Day they will not be removed from it, nor will they be asked to appease Allah.

ذلكم بأنكم اتخذتم آيات الله هزوا وغرتكم الحياة الدنيا فاليوم لا يخرجون منها ولا هم يستعتبون

- 36 Then to Allah belongs all praise, Lord of the heavens and Lord of the earth, Lord of the worlds.

فله الحمد رب السماوات ورب الأرض رب العالمين

37

And to Him belongs all grandeur within the heavens and the earth, and He is the Almighty, the Wise.

وله الكبرياء في السماوات والأرض وهو العزيز الحكيم

الأحقاف

Al-Ahqaf

“The Curved Sand-tracts”

35 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Ha Mim.

...

حم

2 The revelation of the Book is from Allah, the Almighty, the Wise.

...

تنزيل الكتاب من الله العزيز الحكيم

3 We did not create the heavens and earth and what is between them except in truth and for a specified term. But those who disbelieve, from that of which they are warned, are turning away.

...

ما خلقنا السماوات والأرض وما بينهما إلا بالحق وأجل مسمى والذين
كفروا عما أنذروا معرضون

- 4 Say, have you considered that which you invoke besides Allah? Show me what they have created of the earth; or did they have partnership in the heavens? Bring me a scripture before this or a remnant of knowledge, if you should be truthful.

قل أرأيتم ما تدعون من دون الله أروني ماذا خلقوا من الأرض أم لهم شرك في السماوات ائتوني بكتاب من قبل هذا أو أثارة من علم إن كنتم صادقين

- 5 And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware.

ومن أضل ممن يدعو من دون الله من لا يستجيب له إلى يوم القيامة وهم عن دعائهم غافلون

- 6 And when the people are gathered, those they invoked will be enemies to them, and they will be deniers of their worship.

وإذا حشر الناس كانوا لهم أعداء وكانوا بعبادتهم كافرين

- 7 And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, this is obvious magic.

وإذا تتلى عليهم آياتنا بينات قال الذين كفروا للحق لما جاءهم هذا سحر مبين

- 8 Or do they say, he has invented it? Say, if I have invented it, you cannot avail me against Allah at all. He is most knowing of that in which you are involved. Sufficient is He as a witness between me and you, and He is the Forgiving, the Merciful.

أم يقولون اقتراه قل إن اقتريته فلا تملكون لي من الله شيئا هو أعلم بما تفيضون فيه كفى به شهيدا بيني وبينكم وهو الغفور الرحيم

- 9 Say, I am not something original among the messengers, nor do I know what will be done with me or with you. I follow only what is revealed to me, and I am only a clear warner.

قل ما كنت بدعا من الرسل وما أدري ما يفعل بي ولا بكم إن أتبع إلا ما يوحى إلي وما أنا إلا نذير مبين

- 10 M Say, have you considered: if it was from Allah, and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant? Indeed Allah does not guide the wrongdoing people.

قل أرأيتم إن كان من عند الله وكفرتم به وشهد شاهد من بني إسرائيل على مثله فآمن واستكبرتم إن الله لا يهدي القوم الظالمين

- 11 And those who disbelieve say of those who believe, if it had been good, they would not have preceded us to it. And when they are not guided by it, they will say, this is an ancient falsehood.

وقال الذين كفروا للذين آمنوا لو كان خيرا ما سبقونا إليه وإذ لم يهتدوا به فسيقولون هذا إفك قديم

- 12 And before it was the Scripture of Musa as a guide and mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

ومن قبله كتاب موسى إماما ورحمة وهذا كتاب مصدق لسانا عربيا
لينذر الذين ظلموا وبشري للمحسنين

- 13 Indeed those who have said, our Lord is Allah, and then remained steadfast, no fear will there be concerning them, nor will they grieve.

إن الذين قالوا ربنا الله ثم استقاموا فلا خوف عليهم ولا هم يحزنون

- 14 Those are the companions of Paradise, abiding eternally therein as recompense for what they used to do.

أولئك أصحاب الجنة خالدين فيها جزاء بما كانوا يعملون

- 15 And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning are thirty months. Until when he reaches maturity and reaches forty years, he says, my Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed I have repented to You, and indeed I am of the Muslims.

ووصينا الإنسان بوالديه إحسانا حملته أمه كرها ووضعته كرها وحمله
وفصاله ثلاثون شهرا حتى إذا بلغ أشده وبلغ أربعين سنة قال رب أوزعني
أن أشكر نعمتك التي أنعمت علي وعلى والدي وأن أعمل صالحا ترضاه
وأصلح لي في ذريتي إني تبت إليك وإني من المسلمين

- 16 Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, among the companions of Paradise. That is the promise of truth which they had been promised.

أولئك الذين نتقبل عنهم أحسن ما عملوا ونتجاوز عن سيئاتهم في أصحاب
الجنة وعد الصدق الذي كانوا يوعدون

- 17 But one who says to his parents, Uff to you; do you promise me that I will be brought forth from the grave when generations before me have already passed on? While they call to Allah for help, woe to you! Believe! Indeed the promise of Allah is truth. But he says, this is not but legends of the former peoples.

والذي قال لوالديه أف لكما أتعدانني أن أخرج وقد خلت القرون من
قبلي وهما يستغيثان الله ويك آمن إن وعد الله حق فيقول ما هذا إلا
أساطير الأولين

- 18 Those are the ones upon whom the word has come into effect along with nations that had passed on before them of jinn and men. Indeed they were the losers.

أولئك الذين حق عليهم القول في أمم قد خلت من قبلهم من الجن
والإنس إنهم كانوا خاسرين

- 19 And for all there are degrees from what they have done, and that He may fully compensate them for their deeds, and they will not be wronged.

ولكل درجات مما عملوا وليوفيهم أعمالهم وهم لا يظلمون

- 20 And the Day those who disbelieved are exposed to the Fire, you exhausted your good things in your worldly life and enjoyed them, so this Day you will be recompensed with the punishment of humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient.

ويوم يعرض الذين كفروا على النار أذهبتم طيباتكم في حياتكم الدنيا واستمتعتم بها فاليوم تجزون عذاب الهون بما كنتم تستكبرون في الأرض بغير الحق وبما كنتم تفسقون

- 21 And mention the brother of Aad, when he warned his people in the curved sand-tracts, and warners had already passed on before him and after him, saying do not worship except Allah. Indeed I fear for you the punishment of a terrible day.

واذكر أخا عاد إذ أنذر قومه بالأحقاف وقد خلت النذر من بين يديه ومن خلفه ألا تعبدوا إلا الله إني أخاف عليكم عذاب يوم عظيم

- 22 They said, have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful.

قالوا أجيئنا لتأفكنا عن آلهتنا فأتنا بما تعدنا إن كنت من الصادقين

- 23 He said, knowledge is only with Allah, and I convey to you that with which I was sent; but I see you are a people behaving ignorantly.

قال إنما العلم عند الله وأبلغكم ما أرسلت به ولكني أراكم قوما تجهلون

- 24 And when they saw it as a cloud approaching their valleys, they said, this is a cloud bringing us rain. Rather it is that for which you were impatient: a wind containing a painful punishment,

فلما رأوه عارضا مستقبل أوديتهم قالوا هذا عارض ممطرنا بل هو ما استعجلتم به ريح فيها عذاب أليم

- 25 destroying everything by command of its Lord. And they became so that nothing was seen except their dwellings. Thus do We recompense the criminal people.

تدمر كل شيء بأمر ربها فأصبحوا لا يرى إلا مساكنهم كذلك نجزي
القوم المجرمين

- 26 And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts. But their hearing and vision and hearts availed them not from anything when they were rejecting the signs of Allah; and they were enveloped by what they used to ridicule.

ولقد مكناهم فيما إن مكنناكم فيه وجعلنا لهم سمعا وأبصارا وأفئدة فما أغنى
عنهم سمعهم ولا أبصارهم ولا أفئدتهم من شيء إذ كانوا يجحدون بآيات
الله وحاق بهم ما كانوا به يستهزئون

- 27 And We have already destroyed what surrounds you of the cities, and We have diversified the signs that perhaps they might return.

ولقد أهلكننا ما حولكم من القرى وصرفنا الآيات لعلهم يرجعون

- 28 Then why did those they took besides Allah as deities by which to gain proximity not aid them? But they had departed from them. And that was their falsehood and what they were inventing.

فلولا نصرهم الذين اتخذوا من دون الله قربانا آلهة بل ضلوا عنهم وذلك
إفكهم وما كانوا يفترون

- 29 And mention when We directed to you a few of the jinn, listening to the Quran. And when they attended it, they said, listen quietly. And when it was concluded, they went back to their people as warners.

وإذ صرفنا إليك نفرا من الجن يستمعون القرآن فلما حضروه قالوا أنصتوا
فلما قضى ولوا إلى قومهم منذرين

- 30 They said, O our people, indeed we have heard a Book revealed after Musa confirming what was before it which guides to the truth and to a straight path.

قالوا يا قومنا إنا سمعنا كتابا أنزل من بعد موسى مصدقا لما بين يديه يهدي
إلى الحق وإلى طريق مستقيم

- 31 O our people, respond to the caller of Allah and believe in him; He will forgive for you your sins and protect you from a painful punishment.

يا قومنا أجبوا داعي الله وآمنوا به يغفر لكم من ذنوبكم ويحرمكم من عذاب
اليم

- 32 But he who does not respond to the caller of Allah will not cause failure on the earth, and he will not have besides Him any protectors. Those are in manifest error.

ومن لا يجب داعي الله فليس بمعجز في الأرض وليس له من دونه أولياء
أولئك في ضلال مبين

- 33 Do they not see that Allah, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed He is over all things capable.

أولم يروا أن الله الذي خلق السماوات والأرض ولم يعي بخلقهن بقادر
على أن يحيي الموتى بلى إنه على كل شيء قدير

- 34 And the Day those who disbelieved are exposed to the Fire, is this not the truth? They will say, yes, by our Lord. He will say, then taste the punishment because you used to disbelieve.

ويوم يعرض الذين كفروا على النار أليس هذا بالحق قالوا بلى وربنا قال
فذوقوا العذاب بما كنتم تكفرون

- 35 So be patient, as were those of determination among the messengers, and do not be impatient for them. It will be on the Day they see what they are promised as though they had not remained except an hour of a day. Notification. And will any be destroyed except the defiantly disobedient people?

فاصبر كما صبر أولو العزم من الرسل ولا تستعجل لهم كأنهم يوم يرون
ما يوعدون لم يلبثوا إلا ساعة من نهار بلاغ فهل يهلك إلا القوم
الفاسقون

محمد

Muhammad

“Muhammad”

38 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Those who disbelieve and avert from the way of Allah, He will waste their deeds.

الذين كفروا وصدوا عن سبيل الله أضل أعمالهم

- 2 And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.

والذين آمنوا وعملوا الصالحات وآمنوا بما نزل على محمد وهو الحق من ربهم
كفر عنهم سيئاتهم وأصلح بالهم

- 3 That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons.

ذلك بأن الذين كفروا اتبعوا الباطل وأن الذين آمنوا اتبعوا الحق من ربهم
كذلك يضرب الله للناس أمثالهم

- 4 So when you meet those who disbelieve, strike necks until you have inflicted slaughter upon them; then secure their bonds, and either favor afterwards or ransom until the war lays down its burdens. That is the command. And if Allah had willed, He could have taken vengeance Himself, but He tests some of you by means of others. And those who are killed in the cause of Allah, He will never waste their deeds.

فإذا لقيتم الذين كفروا فضرب الرقاب حتى إذا أثختموهم فشدوا الوثاق فإما منا بعد وإما فداء حتى تضع الحرب أوزارها ذلك ولو يشاء الله لانتصر منهم ولكن ليبلو بعضكم ببعض والذين قتلوا في سبيل الله فلن يضل أعمالهم

- 5 He will guide them and amend their condition,

سيهديهم ويصلح بالهم

- 6 and admit them to Paradise which He has made known to them.

ويدخلهم الجنة عرفها لهم

- 7 O you who have believed, if you support Allah, He will support you and plant firmly your feet.

يا أيها الذين آمنوا إن تنصروا الله ينصركم ويثبت أقدامكم

- 8 But those who disbelieve, for them is misery, and He will waste their deeds.

والذين كفروا فتعسا لهم وأضل أعمالهم

- 9 That is because they disliked what Allah revealed, so He rendered worthless their deeds.

ذلك بأنهم كرهوا ما أنزل الله فأحبط أعمالهم

- 10 Have they not traveled through the land and seen how was the end of those before them? Allah destroyed them, and for the disbelievers is something comparable.

أفلم يسيروا في الأرض فينظروا كيف كان عاقبة الذين من قبلهم دمر
الله عليهم وللكافرين أمثالها

- 11 That is because Allah is the protector of those who have believed and because the disbelievers have no protector.

ذلك بأن الله مولى الذين آمنوا وأن الكافرين لا مولى لهم

- 12 Indeed Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

إن الله يدخل الذين آمنوا وعملوا الصالحات جنات تجري من تحتها الأنهار
والذين كفروا يتمتعون ويأكلون كما تأكل الأنعام والنار مثوى لهم

- 13 And how many a city was stronger than your city which drove you out? We destroyed them; and there was no helper for them.

وكأين من قرية هي أشد قوة من قريتك التي أخرجتك أهلكتناهم فلا
ناصر لهم

- 14 So is he who is on clear evidence from his Lord like he to whom the evil of his work has been made attractive and they follow their inclinations?

أفمن كان على بينة من ربه كمن زين له سوء عمله واتبعوا أهواءهم

- 15 Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all kinds of fruits and forgiveness from their Lord like that of those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?

مثل الجنة التي وعد المتقون فيها أنهار من ماء غير آسن وأنهار من لبن لم يتغير طعمه وأنهار من نحر لذة للشاربين وأنهار من عسل مصفى ولهم فيها من كل الثمرات ومغفرة من ربهم كمن هو خالد في النار وسقوا ماء حميما فقطع أمعاءهم

- 16 And among them are those who listen to you, until when they depart from you, they say to those who were given knowledge, what has he said just now? Those are the ones over whose hearts Allah has set a seal, and they have followed their inclinations.

ومنهم من يستمع إليك حتى إذا خرجوا من عندك قالوا للذين أوتوا العلم ماذا قال آنفا أولئك الذين طبع الله على قلوبهم واتبعوا أهواءهم

- 17 And those who are guided, He increases them in guidance and gives them their righteousness.

والذين اهتدوا زادهم هدى وآتاهم تقواهم

- 18 Then do they await except that the Hour should come upon them suddenly? But already there have come some of its indications. Then how when it comes to them will be their reminder?

فهل ينظرون إلا الساعة أن تأتيهم بغتة فقد جاء أشراطها فأنى لهم إذا جاءتهم ذكراهم

- 19 So know that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows your movement and your resting place.

فاعلم أنه لا إله إلا الله واستغفر لذنبك وللمؤمنين والمؤمنات والله يعلم متقلبكم ومثواكم

- 20 Those who believe say, why has a surah not been sent down? But when a precise surah is revealed and fighting is mentioned therein, you see those in whose hearts is disease looking at you with a look of one overcome by death. And more appropriate for them would have been

ويقول الذين آمنوا لولا نزلت سورة فإذا أنزلت سورة محكمة وذكر فيها القتال رأيت الذين في قلوبهم مرض ينظرون إليك نظر المغشي عليه من الموت فأولى لهم

- 21 obedience and good word. And when the matter is determined, if they were truthful to Allah, it would be better for them.

طاعة وقول معروف فإذا عزم الأمر فلو صدقوا الله لكان خيرا لهم

- 22 So would you perhaps, if you turned away, cause corruption on earth and sever your ties of kinship?

فهل عسى إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم

- 23 Those are the ones whom Allah has cursed, so He deafened them and blinded their vision.

أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم

- 24 Then do they not reflect upon the Quran, or are there locks upon their hearts?

أفلا يتدبرون القرآن أم على قلوب أقفالها

- 25 Indeed those who reverted back after guidance had become clear to them, Shaytan enticed them and prolonged hope for them.

إن الذين ارتدوا على أدبارهم من بعد ما تبين لهم الهدى الشيطان سول لهم وأملى لهم

- 26 That is because they said to those who disliked what Allah sent down, we will obey you in part of the matter. And Allah knows what they conceal.

ذلك بأنهم قالوا للذين كرهوا ما نزل الله سنطيعكم في بعض الأمر والله يعلم أسرارهم

- 27 Then how will it be when the angels take them in death, striking their faces and their backs?

فكيف إذا توفتهم الملائكة يضربون وجوههم وأدبارهم

- 28 That is because they followed what angered Allah and disliked His pleasure, so He rendered worthless their deeds.

ذلك بأنهم اتبعوا ما أسخط الله وكرهوا رضوانه فأحبط أعمالهم

- 29 Or do those in whose hearts is disease think that Allah will never expose their hatred?

أم حسب الذين في قلوبهم مرض أن لن يخرج الله أضغانهم

- 30 And if We willed, We could show them to you, and you would know them by their mark. But you will surely know them by the tone of their speech. And Allah knows your deeds.

ولو نشاء لأريناكمهم فلعرفتهم بسيماهم ولتعرفنهم في لحن القول والله يعلم أعمالكم

- 31 And We will surely test you until We make evident those who strive among you and the patient, and We will test your affairs.

ولنبلونكم حتى نعلم المجاهدين منكم والصابرين ونبلو أخباركم

- 32 Indeed those who disbelieved and averted from the way of Allah and opposed the Messenger after guidance had become clear to them will never harm Allah at all, and He will render worthless their deeds.

إن الذين كفروا وصدوا عن سبيل الله وشاقوا الرسول من بعد ما تبين لهم الهدى لن يضروا الله شيئا وسيحبط أعمالهم

- 33 O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول ولا تبطلوا أعمالكم

- 34 Indeed those who disbelieved and averted from the way of Allah and then died while they were disbelievers, never will Allah forgive them.

إن الذين كفروا وصدوا عن سبيل الله ثم ماتوا وهم كفار فلن يغفر الله لهم

- 35 So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of your deeds.

فلا تهنوا وتدعوا إلى السلم وأنتم الأعلون والله معكم ولن يتركم أعمالكم

- 36 This worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties.

إنما الحياة الدنيا لعب ولهو وإن تؤمنوا وتتقوا يؤتكم أجوركم ولا يسألكم أموالكم

- 37 If He should ask you for them and press you, you would withhold, and He would expose your unwillingness.

إِنْ يَسْأَلْكُمْوهَا فِيحْفَكُمْ تَبْخُلُوا وَيُخْرِجْ أَضْغَانَكُمْ

- 38 Here you are, those invited to spend in the cause of Allah, but among you are those who withhold. And whoever withholds only withholds from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.

هَآ أَنْتُمْ هَؤْلَاءِ تَدْعُونَ لِتَنْفِقُوا فِي سَبِيلِ اللّٰهِ فَمَنْكُم مِّنْ يَّبْخُلُ وَمَنْ يَّبْخُلْ فَإِنَّمَا يَّبْخُلُ عَن نَّفْسِهِ وَاللّٰهُ الْغَنِيُّ وَأَنْتُمْ الْفُقَرَاءُ وَإِن تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

الفتح

Al-Fath

“The Victory”

29 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Indeed We have given you a clear conquest.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

2 That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path,

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيَتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ
صِرَاطًا مُسْتَقِيمًا

3 and that Allah may aid you with a mighty victory.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا

4 It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their faith. And to Allah belong the soldiers of the heavens and the earth, and Allah is ever Knowing, Wise.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ
جُنُودَ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

- 5 That He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds, and ever is that, in the sight of Allah, a great attainment.

ليدخل المؤمنين والمؤمنات جنات تجري من تحتها الأنهار خالدين فيها
ويكفر عنهم سيئاتهم وكان ذلك عند الله فوزا عظيما

- 6 And that He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women, those who assume about Allah an assumption of evil. Upon them is a misfortune of evil, and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

ويعذب المنافقين والمنافقات والمشركين والمشركات الظانين بالله ظن
السوء عليهم دائرة السوء وغضب الله عليهم ولعنهم وأعد لهم جهنم
وساءت مصيرا

- 7 And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Almighty, Wise.

ولله جنود السماوات والأرض وكان الله عزيزا حكيما

- 8 Indeed We have sent you as a witness and a bringer of good tidings and a warner,

إنا أرسلناك شاهدا ومبشرا ونذيرا

- 9 that you may believe in Allah and His Messenger and honor Him and respect Him and glorify Him morning and afternoon.

لتؤمنوا بالله ورسوله وتعزروه وتوقروه وتسبحوه بكرة وأصيلا

- 10 Indeed those who pledge allegiance to you only pledge allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah, He will give him a great reward.

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسِرَتِهِ أَجْرًا عَظِيمًا

- 11 Those who remained behind of the bedouins will say to you, our properties and our families occupied us, so ask forgiveness for us. They say with their tongues what is not within their hearts. Say, then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, with what you do, Acquainted.

سَيَقُولُ لَكَ الْمُخَلْفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

- 12 But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined.

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزِينَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَ السُّوءِ وَكُنْتُمْ قَوْمًا بُورًا

- 13 And whoever has not believed in Allah and His Messenger, then indeed We have prepared for the disbelievers a Blaze.

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

- 14 And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving, Merciful.

...
 والله ملك السماوات والأرض يغفر لمن يشاء ويعذب من يشاء وكان
 الله غفورا رحيما

- 15 Those who remained behind will say when you set out toward the war booty to capture it, allow us to follow you. They wish to change the words of Allah. Say, never will you follow us. Thus did Allah say before. So they will say, rather you envy us. But they were not understanding except a little.

...
 سيقول المخلفون إذا انطلقتم إلى مغانم لتأخذوها ذرونا تتبعكم يريدون أن
 يبدلوا كلام الله قل لن تتبعونا كذلكم قال الله من قبل فسيقولون بل
 تحسدوننا بل كانوا لا يفقهون إلا قليلا

- 16 Say to those who remained behind of the bedouins, you will be called to face a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment.

...
 قل للمخلفين من الأعراب ستدعون إلى قوم أولي بأس شديد تقاتلونهم أو
 يسلمون فإن تطيعوا يؤتكم الله أجرا حسنا وإن تتولوا كما توليتم من قبل
 يعذبكم عذابا أليما

- 17 There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt for staying behind. And whoever obeys Allah and His Messenger, He will admit him to gardens beneath which rivers flow; but whoever turns away, He will punish him with a painful punishment.

ليس على الأعمى حرج ولا على الأعرج حرج ولا على المريض حرج
ومن يطع الله ورسوله يدخله جنات تجري من تحتها الأنهار ومن يتول
يعذبه عذابا أليما

- 18 Allah was certainly pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest,

لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة فعلم ما في قلوبهم
فأنزل السكينة عليهم وأثابهم فتحا قريبا

- 19 and much war booty which they will take. And ever is Allah Almighty, Wise.

ومغانم كثيرة يأخذونها وكان الله عزيزا حكيما

- 20 Allah has promised you much war booty that you will take and has hastened for you this and withheld the hands of people from you, that it may be a sign for the believers and that He may guide you to a straight path.

وعدكم الله مغانم كثيرة تأخذونها فعجل لكم هذه وكف أيدي الناس
عنكم ولتكون آية للمؤمنين ويهديكم صراطا مستقيما

- 21 And other gains over which you have not yet been able. Allah has already encompassed them. And ever is Allah, over all things, capable.

وأخرى لم تقدروا عليها قد أحاط الله بها وكان الله على كل شيء قديرا

- 22 And if those who disbelieve had fought you, they would have turned their backs in retreat. Then they would not find a protector or a helper.

ولو قاتلكم الذين كفروا لولوا الأدبار ثم لا يجدون وليا ولا نصيرا

- 23 It is the established way of Allah which has occurred before. And never will you find in the way of Allah any change.

سنة الله التي قد خلت من قبل ولن تجد لسنة الله تبديلا

- 24 And it is He who withheld their hands from you and your hands from them within the area of Mecca after He caused you to overcome them. And ever is Allah, of what you do, Seeing.

وهو الذي كف أيديهم عنكم وأيديكم عنهم ببطن مكة من بعد أن أظفركم عليهم وكان الله بما تعملون بصيرا

- 25 They are the ones who disbelieved and obstructed you from the Sacred Mosque while the offering was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know, lest you tread them down and there would befall you because of them dishonor without your knowledge, and so Allah might admit to His mercy whom He willed. If they had been apart, We would have punished those who disbelieved among them with painful punishment.

هم الذين كفروا وصدوكم عن المسجد الحرام والهدي معكوبا أن يبلغ محله ولولا رجال مؤمنون ونساء مؤمنات لم تعلموهم أن تطئوهم فتصيبكم منهم معرفة بغير علم ليدخل الله في رحمته من يشاء لو تزيلوا لعذبنا الذين كفروا منهم عذابا أليما

- 26 When those who disbelieved had put into their hearts chauvinism, the chauvinism of the time of ignorance. But Allah sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.

إذ جعل الذين كفروا في قلوبهم الحمية حمية الجاهلية فأنزل الله سكينته
على رسوله وعلى المؤمنين وألزمهم كلمة التقوى وكانوا أحق بها وأهلها
وكان الله بكل شيء عليما

- 27 Certainly has Allah shown to His Messenger the vision in truth. You will surely enter the Sacred Mosque, if Allah wills, in safety, with your heads shaved and shortened, not fearing anyone. He knew what you did not know and has arranged before that a conquest near at hand.

لقد صدق الله رسوله الرؤيا بالحق لتدخلن المسجد الحرام إن شاء الله
آمنين محلقين رؤوسكم ومقصرين لا تخافون فعلم ما لم تعلموا فجعل من
دون ذلك فتحا قريبا

- 28 It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى
بالله شهيدا

29

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers, that He may enrage the disbelievers by them. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم تراهم ركعا
 سجدا يبتغون فضلا من الله ورضوانا سيماهم في وجوههم من أثر السجود
 ذلك مثلهم في التوراة ومثلهم في الإنجيل كزرع أخرج شطأه فآزره
 فاستغلظ فاستوى على سوقه يعجب الزراع ليغيظ بهم الكفار وعد الله
 الذين آمنوا وعملوا الصالحات منهم مغفرة وأجرا عظيما

الحجرات

Al-Hujurat

“The Chambers”

18 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 O you who have believed, do not put yourselves before Allah and His Messenger but fear Allah. Indeed Allah is Hearing, Knowing.

يا أيها الذين آمنوا لا تقدموا بين يدي الله ورسوله واتقوا الله إن الله سميع
عليم

- 2 O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول
كجهر بعضكم لبعض أن تحبط أعمالكم وأنتم لا تشعرون

- 3 Indeed those who lower their voices before the Messenger of Allah, those are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

إن الذين يخفضون أصواتهم عند رسول الله أولئك الذين امتحن الله قلوبهم
للتقوى لهم مغفرة وأجر عظيم

- 4 Indeed those who call you from behind the chambers, most of them do not use reason.

إِنَّ الَّذِينَ ينادونك من وراء الحجرات أكثرهم لا يعقلون

- 5 And if they had been patient until you came out to them, it would have been better for them. But Allah is Forgiving, Merciful.

ولو أنهم صبروا حتى تخرج إليهم لكان خيرا لهم والله غفور رحيم

- 6 O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become regretful for what you have done.

يا أيها الذين آمنوا إن جاءكم فاسق بنبأ فتبينوا أن تصيبوا قوما بجهالة فتصبحوا على ما فعلتم نادمين

- 7 And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty. But Allah has endeared to you the faith and made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the rightly guided,

واعلموا أن فيكم رسول الله لو يطيعكم في كثير من الأمر لعنتم ولكن الله حبب إليكم الإيمان وزينه في قلوبكم وكره إليكم الكفر والفسوق والعصيان أولئك هم الراشدون

- 8 as bounty from Allah and favor. And Allah is Knowing, Wise.

فضلا من الله ونعمة والله عليم حكيم

- 9 And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed Allah loves those who act justly.

وإن طائفتان من المؤمنين اقاتلوا فأصلحوا بينهما فإن بغت إحداهما على الأخرى فقاتلوا التي تبغي حتى تفيء إلى أمر الله فإن فاءت فأصلحوا بينهما بالعدل وأقسطوا إن الله يحب المقسطين

- 10 The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

إنما المؤمنون إخوة فأصلحوا بين أخويكم واتقوا الله لعلكم ترحمون

- 11 O you who have believed, let not a people ridicule another people; perhaps they may be better than them; nor let women ridicule other women; perhaps they may be better than them. And do not insult one another and do not call each other by offensive nicknames. Wretched is the name of disobedience after one has believed. And whoever does not repent, then it is those who are the wrongdoers.

يا أيها الذين آمنوا لا يسخر قوم من قوم عسى أن يكونوا خيرا منهم ولا نساء من نساء عسى أن يكن خيرا منهن ولا تلهزوا أنفسكم ولا تنابزوا بالألقاب بئس الاسم الفسوق بعد الإيمان ومن لم يتب فأولئك هم الظالمون

- 12 O you who have believed, avoid much assumption. Indeed some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed Allah is Accepting of repentance and Merciful.

يا أيها الذين آمنوا اجتنبوا كثيرا من الظن إن بعض الظن إثم ولا تجسسوا
ولا يغتب بعضكم بعضا أيحب أحدكم أن يأكل لحم أخيه ميتا فكرهتموه
واتقوا الله إن الله تواب رحيم

- 13 O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed the most noble of you in the sight of Allah is the most righteous of you. Indeed Allah is Knowing and Acquainted.

يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا
إن أكرمكم عند الله أتقاكم إن الله عليم خبير

- 14 The bedouins say, we have believed. Say, you have not yet believed; but say we have submitted, for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you of any of your deeds. Indeed Allah is Forgiving, Merciful.

قالت الأعراب آمنا قل لم تؤمنوا ولكن قولوا أسلمنا ولما يدخل الإيمان في
قلوبكم وإن تطيعوا الله ورسوله لا يلتكم من أعمالكم شيئا إن الله غفور
رحيم

- 15 The believers are only the ones who have believed in Allah and His Messenger and then have not doubted but have striven with their properties and their lives in the cause of Allah. It is those who are the truthful.

إنما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم
وأنفسهم في سبيل الله أولئك هم الصادقون

- 16 Say, would you teach Allah about your religion when Allah knows whatever is in the heavens and whatever is on the earth? And Allah is Knowing of all things.

قل أتعلمون الله بدينكم والله يعلم ما في السموات وما في الأرض والله بكل شيء عليم

- 17 They consider it a favor to you that they have submitted. Say, do not consider your submission a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful.

يمنون عليك أن أسلموا قل لا تمنوا علي إسلامكم بل الله يمن عليكم أن هداكم للإيمان إن كنتم صادقين

- 18 Indeed Allah knows the unseen of the heavens and the earth. And Allah is Seeing of what you do.

إن الله يعلم غيب السموات والأرض والله بصير بما تعملون

ق

Qaf

“Qaf”

45 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Qaf. By the honored Quran.

ق وَالْقُرْآنِ الْمَجِيدِ

2 But they wonder that there has come to them a warner from among themselves, and the disbelievers say, this is an amazing thing.

بَلْ عَجَبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

3 When we have died and have become dust, that is a far return.

إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

4 We know what the earth diminishes of them, and with Us is a retaining record.

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ

5 But they denied the truth when it came to them, so they are in a confused condition.

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ

- 6 Have they not looked at the heaven above them - how We structured it and adorned it and how it has no rifts?

أفلم ينظروا إلى السماء فوقهم كيف بنيناها وزيناها وما لها من فروج

- 7 And the earth - We spread it out and cast therein firmly set mountains and made grow therein every beautiful kind,

والأرض مددناها وألقينا فيها رواسي وأنبتنا فيها من كل زوج بهيج

- 8 giving insight and a reminder for every servant who turns to Allah.

تبصرة وذكرى لكل عبد منيب

- 9 And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest,

ونزلنا من السماء ماء مباركا فأنبتنا به جنات وحب الحصيد

- 10 and lofty palm trees having layered sheaths,

والنخل باسقات لها طلع نضيد

- 11 as provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection.

رزقا للعباد وأحيينا به بلدة ميتا كذلك الخروج

- 12 The people of Nuh denied before them, and the companions of the well and Thamud,

كذبت قبلهم قوم نوح وأصحاب الرس وثمود

- 13 and Aad and Pharaoh and the brothers of Lut,

وعاد وفرعون وإخوان لوط

- 14 and the companions of the Thicket and the people of Tubba. All denied the messengers, so My threat was justly fulfilled.

وأصحاب الأيكة وقوم تبع كل كذب الرسل فحق وعيد

- 15 Did We fail in the first creation? But they are in confusion over a new creation.

أفعمينا بالخلق الأول بل هم في لبس من خلق جديد

- 16 And We have already created man and know what his soul whispers to him, and We are closer to him than his jugular vein.

ولقد خلقنا الإنسان ونعلم ما توسوس به نفسه ونحن أقرب إليه من حبل الوريد

- 17 When the two receivers receive, seated on the right and on the left.

إذ يتلقى المتلقيان عن اليمين وعن الشمال قعيد

- 18 He utters no word except that with him is an observer prepared.

ما يلفظ من قول إلا لديه رقيب عتيد

- 19 And the intoxication of death will bring the truth: That is what you were trying to avoid.

وجاءت سكرة الموت بالحق ذلك ما كنت منه تحيد

- 20 And the Horn will be blown. That is the Day of warning.

ونفخ في الصور ذلك يوم الوعيد

- 21 And every soul will come, with it a driver and a witness.

وجاءت كل نفس معها سائق وشهيد

- 22 You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight this Day is sharp.

لقد كنت في غفلة من هذا فكشفنا عنك غطاءك فبصرك اليوم حديد

- 23 And his companion will say, this is what is with me, prepared.

وقال قرينه هذا ما لدي عتيد

- 24 Cast into Hell every obstinate disbeliever,

ألقيا في جهنم كل كفار عنيد

- 25 preventer of good, aggressor, and doubter,

مناع للخير معتد مرئب

- 26 who made beside Allah another deity; then throw him into the severe punishment.

الذي جعل مع الله إلهًا آخر فألقياه في العذاب الشديد

- 27 His companion will say, our Lord, I did not make him transgress, but he was in extreme error.

قال قرينه ربنا ما أطغيته ولكن كان في ضلال بعيد

- 28 He will say, do not dispute before Me, while I had already presented to you the warning.

قال لا تختصموا لدي وقد قدمت إليكم بالوعيد

- 29 The word will not be changed with Me, and I am not unjust to the servants.

ما يبدل القول لدي وما أنا بظلام للعبيد

- 30 On the Day We will say to Hell, have you been filled? And it will say, are there some more?

يوم نقول لجهنم هل امتلأت وتقول هل من مزيد

- 31 And Paradise will be brought near to the righteous, not far,

وأزلفت الجنة للمتقين غير بعيد

- 32 this is what you were promised - for every returner and keeper,

هذا ما توعدون لكل أواب حفيظ

- 33 who feared the Most Merciful unseen and came with a heart returning.

من خشي الرحمن بالغيب وجاء بقلب منيب

- 34 Enter it in peace. This is the Day of Eternity.

ادخلوها بسلام ذلك يوم الخلود

- 35 They will have whatever they wish therein, and with Us is more.

لهم ما يشاءون فيها ولدينا مزيد

- 36 And how many a generation before them did We destroy who were greater than them in striking power, and they roamed through the lands. Is there any place of escape?

وكم أهلكنا قبلهم من قرن هم أشد منهم بطشا فنقبوا في البلاد هل من محيص

- 37 Indeed in that is a reminder for whoever has a heart or who listens while he is present in mind.

إن في ذلك لذكرى لمن كان له قلب أو ألقى السمع وهو شهيد

- 38 And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness.

ولقد خلقنا السماوات والأرض وما بينهما في ستة أيام وما مسنا من لغوب

- 39 So be patient over what they say, and exalt with praise of your Lord before the rising of the sun and before its setting,

فاصبر على ما يقولون واسبح بحمد ربك قبل طلوع الشمس وقبل الغروب

- 40 and during a portion of the night exalt Him and after prostration.

ومن الليل فاسبحه وأدبار السجود

- 41 And listen on the Day when the Caller will call out from a place that is near,

واستمع يوم يناد المناد من مكان قريب

- 42 the Day they will hear the shout in truth. That is the Day of Emergence.

يوم يسمعون الصيحة بالحق ذلك يوم الخروج

- 43 Indeed it is We who give life and cause death, and to Us is the destination,

إنا نحن نحيي ونميت وإلينا المصير

- 44 on the Day the earth breaks away from them in haste. That is a gathering easy for Us.

يوم تشقق الأرض عنهم سراعا ذلك حشر علينا يسير

- 45 We are most knowing of what they say, and you are not over them a tyrant. So remind by the Quran whoever fears My threat.

نحن أعلم بما يقولون وما أنت عليهم بجبار فذكر بالقرآن من يخاف وعيد

الذاريات

Adh-Dhariyat

“The Scattering Winds”

60 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By those scattering dispersing,
...
والذاريات ذروا
- 2 and the bearers of burdens,
...
فالحاملات وقرا
- 3 and those sailing with ease,
...
فالجاريات يسرا
- 4 and those distributing by command -
...
فالمقسمات أمرا
- 5 indeed what you are promised is true,
...
إنما توعدون لصادق
- 6 and indeed the recompense is to occur.
...
وإن الدين لواقع

7 By the heaven containing pathways,

والسمااء ذات الحببك

8 indeed you are in differing speech.

إنكم لفي قول مختلف

9 Deluded away from it is whoever is deluded.

يؤفك عنه من أفك

10 Destroyed are the conjecturers,

قتل الخراصون

11 who are within a flood of confusion and heedless.

الذين هم في غمرة ساهون

12 They ask, when is the Day of Recompense?

يسألون أيان يوم الدين

13 It is the Day they will be tormented over the Fire.

يوم هم على النار يفتنون

14 Taste your torment. This is what you were impatient for.

ذوقوا فتنكم هذا الذي كنتم به تستعجلون

15 Indeed the righteous will be among gardens and springs,

إن المتقين في جنات وعميون

16 accepting what their Lord has given them. Indeed they were before that doers of good.

آخذين ما آتاهم ربهم إنهم كانوا قبل ذلك محسنين

- 17 They used to sleep but little of the night,
 كانوا قليلا من الليل ما يهجعون
- 18 and in the hours before dawn they would ask forgiveness,
 وبالأصباح هم يستغفرون
- 19 and from their properties was given the right of the petitioner and the deprived.
 وفي أموالهم حق للسائل والمحروم
- 20 And on the earth are signs for the certain in faith,
 وفي الأرض آيات للموقنين
- 21 and in yourselves. Then will you not see?
 وفي أنفسكم أفلا تبصرون
- 22 And in the heaven is your provision and whatever you are promised.
 وفي السماء رزقكم وما توعدون
- 23 Then by the Lord of the heaven and earth, indeed it is truth, just as it is that you are speaking.
 فو رب السماء والأرض إنه لحق مثل ما أنكم تنطقون
- 24 Has there reached you the story of the honored guests of Ibrahim?
 هل أتاك حديث ضيف إبراهيم المكرمين
- 25 When they entered upon him and said, peace. He answered, peace, a people unknown.
 إذ دخلوا عليه فقالوا سلاما قال سلام قوم منكرون

26 Then he went to his family and came with a fat roasted calf,

فراغ إلى أهله فجاء بعجل سمين

27 and placed it near them; he said, will you not eat?

فقربه إليهم قال ألا تأكلون

28 And he felt from them apprehension. They said, fear not. And they gave him good tidings of a learned boy.

فأوجس منهم خيفة قالوا لا تخف وبشروه بسلام عليم

29 And his wife approached with a cry, striking her face and saying, an old barren woman!

فأقبلت امرأته في صرة فصكت وجهها وقالت عجوز عقيم

30 They said, thus has your Lord said. Indeed He is the Wise, the Knowing.

قالوا كذلك قال ربك إنه هو الحكيم العليم

31 He said, then what is your business, O messengers?

قال فما خطبكم أيها المرسلون

32 They said, indeed we have been sent to a people of criminals,

قالوا إنا أرسلنا إلى قوم مجرمين

33 to send down upon them stones of clay,

لنرسل عليهم حجارة من طين

34 marked in the presence of your Lord for the transgressors.

مسومة عند ربك للمسرفين

35 So We brought out whoever was in them of the believers.

فأخرجنا من كان فيها من المؤمنين

36 And We found not within them other than a single house of Muslims.

فما وجدنا فيها غير بيت من المسلمين

37 And We left therein a sign for those who fear the painful punishment.

وتركنا فيها آية للذين يخافون العذاب الأليم

38 And in Musa when We sent him to Pharaoh with a clear authority.

وفي موسى إذ أرسلناه إلى فرعون بسطان مبين

39 But he turned away with his supporters and said, a magician or a madman.

فتولى بركنه وقال ساحر أو مجنون

40 So We took him and his soldiers and cast them into the sea, while he was blameworthy.

فأخذناه وجنوده فنبذناهم في اليم وهو مليم

41 And in Aad when We sent against them the barren wind.

وفي عاد إذ أرسلنا عليهم الريح العقيم

42 It left nothing of what it came upon but that it made it like disintegrated ruins.

ما تذر من شيء أتت عليه إلا جعلته كالرميم

43 And in Thamud when it was said to them, enjoy yourselves for a time.

وفي ثمود إذ قيل لهم تمتعوا حتى حين

- 44 But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on.

ففتوا عن أمر ربهم فأخذتهم الصاعقة وهم ينظرون

- 45 And they were unable to arise, nor could they defend themselves.

فما استطاعوا من قيام وما كانوا منتصرين

- 46 And the people of Nuh before; indeed they were a people defiantly disobedient.

وقوم نوح من قبل إنهم كانوا قوما فاسقين

- 47 And the heaven We constructed with strength, and indeed We are its expander.

والسمااء بنيناها بأيد وإنا لموسعون

- 48 And the earth We have spread out, and excellent is the preparer.

والأرض فرشناها فنعم الماهدون

- 49 And of all things We created two mates; perhaps you will remember.

ومن كل شيء خلقنا زوجين لعلكم تذكرون

- 50 So flee to Allah. Indeed I am to you from Him a clear warner.

ففرؤا إلى الله إني لكم منه نذير مبين

- 51 And do not make with Allah another deity. Indeed I am to you from Him a clear warner.

ولا تجعلوا مع الله إلها آخر إني لكم منه نذير مبين

- 52 Similarly, there came not to those before them any messenger except that they said, a magician or a madman.

كذلك ما أتى الذين من قبلهم من رسول إلا قالوا ساحر أو مجنون

- 53 Did they suggest it to them? Rather, they are a transgressing people.

أتواصوا به بل هم قوم طاغون

- 54 So leave them, for you are not to be blamed.

فتول عنهم فما أنت بملوم

- 55 And remind, for indeed the reminder benefits the believers.

وذكر فإن الذكرى تنفع المؤمنين

- 56 And I did not create the jinn and mankind except to worship Me.

وما خلقت الجن والإنس إلا ليعبدون

- 57 I do not want from them any provision, nor do I want them to feed Me.

ما أريد منهم من رزق وما أريد أن يطعمون

- 58 Indeed it is Allah who is the continual Provider, the firm possessor of strength.

إن الله هو الرزاق ذو القوة المتين

- 59 And indeed for those who have wronged is a portion of punishment like the portion of their predecessors, so let them not impatiently urge Me.

فإن للذين ظلموا ذنوباً مثل ذنوب أصحابهم فلا يستعجلون

- 60 And woe to those who have disbelieved from their Day which they are promised.

فويل للذين كفروا من يومهم الذي يوعدون

الطور
At-Tur
"The Mount"
49 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By the mount,
...
والطور
- 2 and by a Book inscribed,
...
وكتاب مسطور
- 3 in parchment spread open,
...
في رق منشور
- 4 and the much-frequented house,
...
والبيت المعمور
- 5 and the roof raised high,
...
والسقف المرفوع
- 6 and the sea filled with fire,
...
والبحر المسجور

7 indeed the punishment of your Lord will occur.

إن عذاب ربك لواقع

8 Of it there is no preventer.

ما له من دافع

9 On the Day the heaven will sway in dizzying sway,

يوم تمور السماء مورا

10 and the mountains will pass on, departing.

وتسير الجبال سيرا

11 Then woe that Day to the deniers,

فويل يومئذ للمكذبين

12 who are in vain discourse amusing themselves.

الذين هم في خوض يلعبون

13 On the Day they are thrust toward the fire of Hell with a violent thrust.

يوم يدعون إلى نار جهنم دعا

14 This is the Fire which you used to deny.

هذه النار التي كنتم بها تكذبون

15 Then is this magic, or do you not see?

أفسح هذا أم أنتم لا تبصرون

16 Burn therein; then be patient or impatient - it is all the same for you.
You are only being recompensed for what you used to do.

اصلوها فاصبروا أو لا تصبروا سواء عليكم إنما تجزون ما كنتم تعملون

- 17 Indeed the righteous will be in gardens and pleasure,

إن المتقين في جنات ونعيم

- 18 enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.

فاكهيهم بما آتاهم ربهم ووقاهم ربهم عذاب الجحيم

- 19 Eat and drink in satisfaction for what you used to do.

كلوا واشربوا هنيئًا بما كنتم تعملون

- 20 Reclining on thrones lined up. And We will marry them to fair women with large beautiful eyes.

متكئين على سرر مصفوفة وزوجناهم بحور عين

- 21 And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained.

والذين آمنوا واتبعتهم ذريتهم بإيمان ألحقنا بهم ذريتهم وما ألتناهم من عملهم من شيء كل امرئ بما كسب رهين

- 22 And We will provide them with fruit and meat from whatever they desire.

وأمددناهم بفاكهة ولحم مما يشتهون

- 23 They will exchange with one another a cup, no ill speech therein nor any sin.

يتنازعون فيها كأسا لا لغو فيها ولا تأثيم

- 24 There will circulate among them young boys, as if they were pearls well-protected.

ويطوف عليهم غلمان لهم كأنهم لؤلؤ مكنون

- 25 And they will approach one another, inquiring of each other.

وأقبل بعضهم على بعض يتساءلون

- 26 They will say, indeed we were before among our people fearful.

قالوا إنا كنا قبل في أهلنا مشفقين

- 27 So Allah favored us and protected us from the punishment of the Scorching Fire.

فمن الله علينا ووقانا عذاب السموم

- 28 Indeed we used to supplicate Him before. Indeed it is He who is the Beneficent, the Merciful.

إنا كنا من قبل ندعوه إنه هو البر الرحيم

- 29 So remind, for you are not, by the favor of your Lord, a soothsayer or a madman.

فذكر فما أنت بنعمت ربك بكاهن ولا مجنون

- 30 Or do they say, a poet for whom we await a misfortune of time?

أم يقولون شاعر نترصد به ريب المنون

- 31 Say, wait, for indeed I am with you among the waiters.

قل تربصوا فإني معكم من المترصدين

- 32 Or do their minds command them to do this, or are they a transgressing people?

...
 أم تأمرهم أحلامهم بهذا أم هم قوم طاغون

- 33 Or do they say, he has invented it? Rather, they do not believe.

...
 أم يقولون تقوله بل لا يؤمنون

- 34 Then let them produce a statement like it, if they should be truthful.

...
 فليأتوا بحديث مثله إن كانوا صادقين

- 35 Or were they created by nothing, or were they the creators of themselves?

...
 أم خلقوا من غير شيء أم هم الخالقون

- 36 Or did they create the heavens and the earth? Rather, they are not certain.

...
 أم خلقوا السماوات والأرض بل لا يوقنون

- 37 Or have they the depositories of your Lord, or are they the controllers?

...
 أم عندهم خزائن ربك أم هم المصيطرون

- 38 Or have they a stairway by which they listen? Then let their listener bring a clear authority.

...
 أم لهم سلم يستمعون فيه فليأت مستمعهم بسطان مبين

- 39 Or has He daughters while you have sons?

...
 أم له البنات ولكم البنون

- 40 Or do you ask of them a payment, so they are by debt burdened down?

...
 أم تسألهم أجرا فهم من مغرم مثقلون

- 41 Or have they the unseen so they write it down?

أم عندهم الغيب فهم يكتبون

- 42 Or do they intend a plan? But those who disbelieve - they are the object of the plan.

أم يريدون كيدا فالذين كفروا هم المكيدون

- 43 Or have they a deity other than Allah? Exalted is Allah above whatever they associate with Him.

أم لهم إله غير الله سبحانه الله عما يشركون

- 44 And if they were to see a fragment from the sky falling, they would say, clouds piled up.

وإن يروا كسفا من السماء ساقطا يقولوا سحاب مركوم

- 45 So leave them until they meet their Day in which they will be struck dead,

فذرهم حتى يلاقوا يومهم الذي فيه يصعقون

- 46 the Day their plan will not avail them at all, nor will they be helped.

يوم لا يغني عنهم كيدهم شيئا ولا هم ينصرون

- 47 And indeed for those who have wronged is a punishment before that, but most of them do not know.

وإن للذين ظلموا عذابا دون ذلك ولكن أكثرهم لا يعلمون

- 48 And be patient for the decision of your Lord, for indeed you are in Our eyes. And exalt with praise of your Lord when you arise,

واصبر لحكم ربك فإنك بأعيننا وسبح بحمد ربك حين تقوم

49 and in a part of the night exalt Him and after the setting of the stars.

ومن الليل فسبحه وإدبار النجوم

النجم
An-Najm
"The Star"

62 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 By the star when it descends,

والنجم إذا هوى

2 your companion has not strayed, nor has he erred,

ما ضل صاحبكم وما غوى

3 nor does he speak from his own inclination.

وما ينطق عن الهوى

4 It is not but a revelation revealed,

إن هو إلا وحي يوحى

5 taught to him by one intense in strength,

علمه شديد القوى

6 one of soundness. And he rose to his true form,

ذو مرة فاستوى

7 while he was in the higher part of the horizon.

وهو بالأفق الأعلى

8 Then he approached and descended,

ثم دنا فتدلى

9 and was at a distance of two bow lengths or nearer.

فكان قاب قوسين أو أدنى

10 And he revealed to His servant what he revealed.

فأوحى إلى عبده ما أوحى

11 The heart did not lie about what it saw.

ما كذب الفؤاد ما رأى

12 So will you dispute with him over what he saw?

أفتمارونه على ما يرى

13 And he certainly saw him in another descent,

ولقد رآه نزلة أخرى

14 at the lote tree of the utmost boundary,

عند سدرة المنتهى

15 near it is the Garden of Refuge,

عندها جنة المأوى

16 when there covered the lote tree what covered it.

إذ يغشى السدرة ما يغشى

- 17 The sight did not swerve, nor did it transgress.

ما زاع البصر وما طغى

- 18 He certainly saw of the greatest signs of his Lord.

لقد رأى من آيات ربه الكبرى

- 19 So have you considered al-Lat and al-Uzza,

أفأريتم اللات والعزى

- 20 and Manat, the third - the other one?

ومناة الثالثة الأخرى

- 21 Is the male for you and for Him the female?

ألکم الذکر وله الأنثى

- 22 That, then, is an unjust division.

تلك إذا قسمة ضيزى

- 23 They are not but names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what their souls desire, and there has already come to them from their Lord guidance.

إن هي إلا أسماء سميتوها أنتم وآباؤكم ما أنزل الله بها من سلطان إن يتبعون إلا الظن وما تهوى الأنفس ولقد جاءهم من ربهم الهدى

- 24 Or is there for man whatever he wishes?

أم للإنسان ما تمنى

- 25 Rather, to Allah belongs the Hereafter and the first life.

فله الآخرة والأولى

- 26 And how many an angel there is in the heavens whose intercession will not avail at all except after Allah has permitted whom He wills and accepts.

وكم من ملك في السماوات لا تغني شفاعتهم شيئاً إلا من بعد أن يأذن الله لمن يشاء ويرضى

- 27 Indeed those who do not believe in the Hereafter name the angels female names.

إن الذين لا يؤمنون بالآخرة ليسمون الملائكة تسمية الأنثى

- 28 And they have thereof no knowledge. They follow not except assumption, and indeed assumption avails not against the truth at all.

وما لهم به من علم إن يتبعون إلا الظن وإن الظن لا يغني من الحق شيئاً

- 29 So turn away from whoever turns his back on Our message and desires not except the worldly life.

فأعرض عن من تولى عن ذكرنا ولم يرد إلا الحياة الدنيا

- 30 That is their sum of knowledge. Indeed your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.

ذلك مبلغهم من العلم إن ربك هو أعلم بمن ضل عن سبيله وهو أعلم بمن اهتدى

- 31 And to Allah belongs whatever is in the heavens and whatever is in the earth, that He may recompense those who do evil with the penalty of what they have done and recompense those who do good with the best.

ولله ما في السماوات وما في الأرض ليجزي الذين أساءوا بما عملوا ويجزي الذين أحسنوا بالحسنى

- 32 Those who avoid the major sins and immoralities, only small faults - indeed your Lord is vast in forgiveness. He is most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him.

الذين يجتنبون كبائر الإثم والفواحش إلا اللثم إن ربك واسع المغفرة هو أعلم بكم إذ أنشأكم من الأرض وإذ أنتم أجنة في بطون أمهاتكم فلا تزكوا أنفسكم هو أعلم بمن اتقى

- 33 Have you seen the one who turned away,

أفرأيت الذي تولى

- 34 and gave a little and then withheld?

وأعطى قليلا وأكدى

- 35 Does he have knowledge of the unseen, so he sees?

أعنده علم الغيب فهو يرى

- 36 Or has he not been informed of what was in the scriptures of Musa,

أم لم ينبأ بما في صحف موسى

- 37 and of Ibrahim, who fulfilled -

وإبراهيم الذي وفى

- 38 that no bearer of burdens will bear the burden of another,

ألا تزر وازرة وزر أخرى

- 39 and that there is not for man except what he strives for,

وأن ليس للإنسان إلا ما سعى

- 40 and that his effort is going to be seen,
 ...
 وأن سعيه سوف يرى
- 41 then he will be recompensed for it with the fullest recompense,
 ...
 ثم يجزاه الجزاء الأوفى
- 42 and that to your Lord is the finality,
 ...
 وأن إلى ربك المنتهى
- 43 and that it is He who makes laugh and weep,
 ...
 وأنه هو أضحك وأبكى
- 44 and that it is He who causes death and gives life,
 ...
 وأنه هو أمات وأحيا
- 45 and that He created the two mates - the male and female,
 ...
 وأنه خلق الزوجين الذكر والأنثى
- 46 from a sperm-drop when it is emitted,
 ...
 من نطفة إذا تمنى
- 47 and that upon Him is the next creation,
 ...
 وأن عليه النشأة الأخرى
- 48 and that it is He who enriches and suffices,
 ...
 وأنه هو أغنى وأقنى
- 49 and that it is He who is the Lord of Sirius,
 ...
 وأنه هو رب الشعرى

50 and that He destroyed the first Aad,

وأنه أهلك عادا الأولى

51 and Thamud - and He did not spare them,

وثمود فما أبقى

52 and the people of Nuh before. Indeed it was they who were more unjust and more rebellious.

وقوم نوح من قبل إنهم كانوا هم أظلم وأطغى

53 And the overturned cities He hurled down,

والمؤتفكة أهوى

54 and covered them by that which He covered.

فغشاها ما غشى

55 Then which of the favors of your Lord do you doubt?

فبأي آلاء ربك تتمارى

56 This is a warner from the former warners.

هذا نذير من النذر الأولى

57 The Approaching Day has approached.

أزفت الآزفة

58 Of it, besides Allah, there is no remover.

ليس لها من دون الله كاشفة

59 Then at this statement do you wonder?

أفمن هذا الحديث تعجبون

60 And you laugh and do not weep,
...

وتضحكون ولا تبكون

61 while you are proudly sporting?
...

وأنتم سامدون

62 So prostrate to Allah and worship.
...

فاسجدوا لله واعبدوا

القمر

Al-Qamar
"The Moon"

55 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 The Hour has come near, and the moon has split.

اقتربت الساعة وانشق القمر

2 And if they see a sign, they turn away and say, passing magic.

وإن يروا آية يعرضوا ويقولوا سحر مستمر

3 And they denied and followed their inclinations. But for every matter is a settlement.

وكذبوا واتبعوا أهواءهم وكل أمر مستقر

4 And there has already come to them of information that wherein is deterrent,

ولقد جاءهم من الأنبياء ما فيه مزدجر

5 effective wisdom, but warning does not avail.

حكمة بالغة فما تغن النذر

- 6 So turn away from them. The Day the Caller will call to a horrible thing,

فتول عنهم يوم يدع الداع إلى شيء نكر

- 7 their eyes humbled, they will emerge from the graves as if they were locusts spreading,

خشعا أبصارهم يخرجون من الأجداث كأنهم جراد منتشر

- 8 racing toward the Caller. The disbelievers will say, this is a difficult Day.

مهطعين إلى الداع يقول الكافرون هذا يوم عسر

- 9 The people of Nuh denied before them, and they denied Our servant and said, a madman, and he was repelled.

كذبت قبلهم قوم نوح فكذبوا عبدنا وقالوا مجنون وازدجر

- 10 So he invoked his Lord, indeed I am overpowered, so help.

فدعا ربه أني مغلوب فانتصر

- 11 Then We opened the gates of the heaven with rain pouring down,

ففتحنا أبواب السماء بماء منهمر

- 12 and caused the earth to burst with springs, and the waters met for a matter already predestined.

وفجرنا الأرض عيوناً فالتقى الماء على أمر قد قدر

- 13 And We carried him on a construction of planks and nails,

وحملناه على ذات ألواح ودسر

- 14 sailing under Our observation as reward for one who had been denied.

تجري بأعيننا جزاء لمن كان كفر

- 15 And We left it as a sign, so is there any who will remember?

ولقد تركناها آية فهل من مدكر

- 16 And how were My punishment and My warning?

فكيف كان عذابي ونذر

- 17 And We have certainly made the Quran easy for remembrance, so is there any who will remember?

ولقد يسرنا القرآن للذكر فهل من مدكر

- 18 Aad denied; and how were My punishment and My warning?

كذبت عاد فكيف كان عذابي ونذر

- 19 Indeed We sent upon them a screaming wind on a day of continuous misfortune,

إنا أرسلنا عليهم ريحا صرصرا في يوم نحس مستمر

- 20 extracting the people as if they were trunks of palm trees uprooted.

تنزع الناس كأنهم أعجاز نخل منقعر

- 21 And how were My punishment and My warning?

فكيف كان عذابي ونذر

- 22 And We have certainly made the Quran easy for remembrance, so is there any who will remember?

ولقد يسرنا القرآن للذكر فهل من مدكر

23 Thamud denied the warnings.

كذبت ثمود بالنذر

24 And said, is it one human being among us that we should follow? Indeed we would then be in error and madness.

فقالوا أبشرا منا واحدا نتبعه إنا إذا لفي ضلال وسعر

25 Has the message been sent down upon him from among us? Rather he is an insolent liar.

أألقي الذكر عليه من بيننا بل هو كذاب أشر

26 They will know tomorrow who is the insolent liar.

سيعلمون غدا من الكذاب الأشر

27 Indeed We are sending the she-camel as a trial for them, so watch them and be patient.

إنا مرسلو الناقة فتنة لهم فارتقبهم واصطبر

28 And inform them that the water is to be shared between them, each share is to be attended in turn.

ونبئهم أن الماء قسمة بينهم كل شرب محتضر

29 But they called their companion, and he took and hamstrung her.

فنادوا صاحبهم فتعاطى فعقر

30 And how were My punishment and My warning?

فكيف كان عذابي ونذر

- 31 Indeed We sent upon them one shout, and they became like the dry twigs of a fence builder.

إنا أرسلنا عليهم صيحة واحدة فكانوا كهشيم المحتظر

- 32 And We have certainly made the Quran easy for remembrance, so is there any who will remember?

ولقد يسرنا القرآن للذكر فهل من مدكر

- 33 The people of Lut denied the warning.

كذبت قوم لوط بالندر

- 34 Indeed We sent upon them a storm of stones, except the family of Lut - We saved them before dawn,

إنا أرسلنا عليهم حاصبا إلا آل لوط نجيناهم بسحر

- 35 as favor from Us. Thus do We reward he who is grateful.

نعمة من عندنا كذلك نجزي من شكر

- 36 And he had already warned them of Our assault, but they disputed the warning.

ولقد أنذرهم بطشتنا فتماروا بالندر

- 37 And they had already demanded from him his guests, but We obliterated their eyes, saying taste My punishment and My warning.

ولقد راودوه عن ضيفه فطمسنا أعينهم فذوقوا عذابي ونذر

- 38 And there came upon them by morning an abiding punishment.

ولقد صبحهم بكرة عذاب مستقر

39 So taste My punishment and My warning.

فذوقوا عذابي ونذر

40 And We have certainly made the Quran easy for remembrance, so is there any who will remember?

ولقد يسرنا القرآن للذكر فهل من مدكر

41 And there had already come to the people of Pharaoh warnings.

ولقد جاء آل فرعون النذر

42 They denied Our signs, all of them, so We seized them with a seizure of one Almighty, Perfect in Ability.

كذبوا بآياتنا كلها فأخذناهم أخذ عزيز مقتدر

43 Are your disbelievers better than those, or have you immunity in the scriptures?

أكفاركم خير من أولئكم أم لكم براءة في الزبر

44 Or do they say, we are an assembly supporting each other?

أم يقولون نحن جميع منتصر

45 The assembly will be defeated, and they will turn their backs in retreat.

سيهزم الجمع ويولون الدبر

46 But the Hour is their appointment, and the Hour is more disastrous and more bitter.

بل الساعة موعدهم والساعة أدهى وأمر

47 Indeed the criminals are in error and madness.

إن المجرمين في ضلال وسعر

- 48 The Day they are dragged into the Fire on their faces, taste the touch of the Fire.

يوم يسحبون في النار على وجوههم ذوقوا مس سقر

- 49 Indeed all things We created with predestination.

إنا كل شيء خلقناه بقدر

- 50 And Our command is but one, like a glance of the eye.

وما أمرنا إلا واحدة كلمح بالبصر

- 51 And We have already destroyed your kinds, so is there any who will remember?

ولقد أهلكنا أشياعكم فهل من مذكر

- 52 And everything they did is in written records.

وكل شيء فعلوه في الزبر

- 53 And every small and great is inscribed.

وكل صغير وكبير مستطر

- 54 Indeed the righteous will be among gardens and rivers,

إن المتقين في جنات ونهر

- 55 in a seat of honor near a Sovereign, Perfect in Ability.

في مقعد صدق عند مليك مقتدر

الرحمن

Ar-Rahman

“The Most Merciful”

78 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 The Most Merciful
... الرحمن
- 2 taught the Quran,
... علم القرآن
- 3 created man,
... خلق الإنسان
- 4 and taught him eloquence.
... علمه البيان
- 5 The sun and the moon by precise calculation,
... الشمس والقمر بحسبان
- 6 and the stars and trees prostrate.
... والنجم والشجر يسجدان

- 7 And the heaven He raised and imposed the balance,
 ...
 والسماء رفعها ووضع الميزان
- 8 that you not transgress within the balance,
 ...
 ألا تطغوا في الميزان
- 9 and establish weight in justice and do not make deficient the balance.
 ...
 وأقيموا الوزن بالقسط ولا تخسروا الميزان
- 10 And the earth He laid out for the creatures.
 ...
 والأرض وضعها للأنام
- 11 Therein is fruit and palm trees having sheaths,
 ...
 فيها فاكهة والنخل ذات الأكمام
- 12 and grain having husks and scented plants.
 ...
 والحب ذو العصف والريحان
- 13 So which of the favors of your Lord would you deny?
 ...
 فبأي آلاء ربكما تكذبان
- 14 He created man from clay like that of pottery.
 ...
 خلق الإنسان من صلصال كالفخار
- 15 And He created the jinn from a smokeless flame of fire.
 ...
 وخلق الجن من مارج من نار
- 16 So which of the favors of your Lord would you deny?
 ...
 فبأي آلاء ربكما تكذبان

17 Lord of the two sunrises and Lord of the two sunsets.

رب المشرقين ورب المغربين

18 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

19 He released the two seas, meeting one another.

مرج البحرين يلتقيان

20 Between them is a barrier so neither of them transgresses.

بينهما برزخ لا يبغيان

21 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

22 From both of them emerge pearl and coral.

يخرج منهما اللؤلؤ والمرجان

23 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

24 And to Him belong the ships sailing in the sea like mountains.

وله الجوار المنشآت في البحر كالأعلام

25 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

26 Everyone upon it will perish,

كل من عليها فان

- 27 and there will remain the Face of your Lord, owner of Majesty and Honor.

...

ويبقى وجه ربك ذو الجلال والإكرام

- 28 So which of the favors of your Lord would you deny?

...

فبأي آلاء ربكما تكذبان

- 29 Whoever is within the heavens and earth asks Him; every day He is upon some affair.

...

يسأله من في السماوات والأرض كل يوم هو في شأن

- 30 So which of the favors of your Lord would you deny?

...

فبأي آلاء ربكما تكذبان

- 31 We will attend to you, O prominent beings.

...

سنفرغ لكم أيه الثقلان

- 32 So which of the favors of your Lord would you deny?

...

فبأي آلاء ربكما تكذبان

- 33 O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority.

...

يا معشر الجن والإنس إن استطعتم أن تنفذوا من أقطار السماوات والأرض فانفذوا لا تنفذون إلا بسلطان

- 34 So which of the favors of your Lord would you deny?

...

فبأي آلاء ربكما تكذبان

- 35 There will be sent upon you a flame of fire and smoke, and you will not defend yourselves.

يرسل عليكم شواظ من نار ونحاس فلا تنتصران

- 36 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 37 And when the heaven is split open and becomes rose-colored like oil.

فإذا انشقت السماء فكانت وردة كالدهان

- 38 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 39 Then on that Day none will be asked about his sin among men or jinn.

فيومئذ لا يسأل عن ذنبه إنس ولا جان

- 40 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 41 The criminals will be known by their marks, and they will be seized by the forelocks and the feet.

يعرف المجرمون بسيماهم فيؤخذ بالنواصي والأقدام

- 42 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 43 This is Hell which the criminals deny.

هذه جهنم التي يكذب بها المجرمون

- 44 They will go around between it and scalding water, heated to the utmost degree.

يطوفون بينها وبين حميم آن

- 45 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 46 But for he who has feared the position of his Lord are two gardens.

ولمن خاف مقام ربه جنتان

- 47 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 48 Having spreading branches.

ذواتا أفنان

- 49 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 50 In both of them are two springs flowing.

فيهما عينان تجريان

- 51 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 52 In both of them are of every fruit, two kinds.

فيهما من كل فاكهة زوجان

- 53 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 54 Reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.

متكئين على فرش بطائنها من إستبرق وجنى الجنتين دان

- 55 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 56 In them are women limiting their glances, untouched before them by any man or jinn.

فيهن قاصرات الطرف لم يطمثهن إنس قبلهم ولا جان

- 57 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 58 As if they were rubies and coral.

كأنهن الياقوت والمرجان

- 59 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 60 Is the reward for good anything but good?

هل جزاء الإحسان إلا الإحسان

- 61 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

- 62 And below them both are two other gardens.

ومن دونهما جنتان

- 63 So which of the favors of your Lord would you deny?
 ...
 فبأي آلاء ربكما تكذبان
- 64 Dark green.
 ...
 مدهامتان
- 65 So which of the favors of your Lord would you deny?
 ...
 فبأي آلاء ربكما تكذبان
- 66 In both of them are two springs gushing forth.
 ...
 فيهما عينان نضاختان
- 67 So which of the favors of your Lord would you deny?
 ...
 فبأي آلاء ربكما تكذبان
- 68 In both of them are fruit and palm trees and pomegranates.
 ...
 فيهما فاكهة ونخل ورمان
- 69 So which of the favors of your Lord would you deny?
 ...
 فبأي آلاء ربكما تكذبان
- 70 In them are good and beautiful women.
 ...
 فيهن خيرات حسان
- 71 So which of the favors of your Lord would you deny?
 ...
 فبأي آلاء ربكما تكذبان
- 72 Fair ones reserved in pavilions.
 ...
 حور مقصورات في الخيام

73 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

74 Untouched before them by any man or jinn.

لم يطمثهن إنس قبلهم ولا جان

75 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

76 Reclining on green cushions and beautiful fine carpets.

متكئين على رفرف خضر وعبقري حسان

77 So which of the favors of your Lord would you deny?

فبأي آلاء ربكما تكذبان

78 Blessed is the name of your Lord, owner of Majesty and Honor.

تبارك اسم ربك ذي الجلال والإكرام

الواقعة

Al-Waqi'ah

“The Inevitable”

96 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 When the Occurrence occurs,
...
إذا وقعت الواقعة
- 2 there is, at its occurrence, no denial.
...
ليس لوقعتها كاذبة
- 3 It will bring down some, and raise up others.
...
خافضة رافعة
- 4 When the earth is shaken with severe shaking,
...
إذا رجت الأرض رجا
- 5 and the mountains are crumbled with thorough crumbling,
...
ويست الجبال بسا
- 6 and become dust dispersing.
...
فكانت هباء منبثا

7 And you become of three kinds.

وكنتم أزواجا ثلاثة

8 Then the companions of the right - what are the companions of the right?

فأصحاب الميمنة ما أصحاب الميمنة

9 And the companions of the left - what are the companions of the left?

وأصحاب المشأمة ما أصحاب المشأمة

10 And the foremost are the foremost.

والسابقون السابقون

11 Those are the ones brought near to Allah,

أولئك المقربون

12 in the Gardens of Pleasure,

في جنات النعيم

13 a large company from the former peoples,

ثلة من الأولين

14 and a few from the later peoples,

وقليل من الآخرين

15 on thrones woven with ornament,

على سرر موضونة

16 reclining on them, facing one another.

متكئين عليها متقابلين

- 17 There will circulate among them young boys made eternal,
 يطوف عليهم ولدان مخلدون
- 18 with vessels and pitchers and a cup from a flowing spring,
 بأكواب وأباريق وكأس من معين
- 19 no headache will they have therefrom, nor will they be intoxicated,
 لا يصدعون عنها ولا ينزفون
- 20 and fruit of what they choose,
 وفاكهة مما يتخيرون
- 21 and the meat of fowl, from whatever they desire.
 ولحم طير مما يشتهون
- 22 And fair ones with large beautiful eyes,
 وحوور عين
- 23 like protected pearls,
 كأمثال اللؤلؤ المكنون
- 24 as a reward for what they used to do.
 جزاء بما كانوا يعملون
- 25 They will not hear therein any ill speech or sinful talk,
 لا يسمعون فيها لغوا ولا تأثيما
- 26 only the saying of peace, peace.
 إلا قبيلا سلا ما سلا ما

- 27 And the companions of the right - what are the companions of the right?
...
وأصحاب اليمين ما أصحاب اليمين
- 28 They will be among lote trees with thorns removed,
...
في سدر مخضود
- 29 and clustered banana trees,
...
وطلح منضود
- 30 and shade extended,
...
وظل ممدود
- 31 and water poured out,
...
وماء مسكوب
- 32 and abundant fruit,
...
وفاكهة كثيرة
- 33 neither limited nor forbidden,
...
لا مقطوعة ولا ممنوعة
- 34 and elevated couches.
...
وفرش مرفوعة
- 35 Indeed We have produced them in a new creation,
...
إنا أنشأناهن إنشاء
- 36 and made them virgins,
...
فجعلناهن أبكارا

- 37 loving, equal in age,
...
عربا أترابا
- 38 for the companions of the right,
...
لأصحاب اليمين
- 39 a large company from the former peoples,
...
ثلة من الأولين
- 40 and a large company from the later peoples.
...
وثلة من الآخرين
- 41 And the companions of the left - what are the companions of the left?
...
وأصحاب الشمال ما أصحاب الشمال
- 42 In scorching fire and scalding water,
...
في سموم وحميم
- 43 and a shade of black smoke,
...
وظل من يحموم
- 44 neither cool nor pleasant.
...
لا بارد ولا كريم
- 45 Indeed they were before that indulging in affluence,
...
إنهم كانوا قبل ذلك مترفين
- 46 and they used to persist in the great violation,
...
وكانوا يصرون على الحنث العظيم

- 47 and they used to say, when we die and become dust and bones, are we to be resurrected?

وكانوا يقولون أئذا متنا وكنا ترابا وعظاما أإنا لمبعوثون

- 48 And our forefathers as well?

أوأبائنا الأولون

- 49 Say, indeed the former and the later peoples,

قل إن الأولين والآخرين

- 50 are to be gathered together for the appointment of a known Day.

لمجموعون إلى ميقات يوم معلوم

- 51 Then indeed you, O those astray and deniers,

ثم إنكم أيها الضالون المكذبون

- 52 will be eating from trees of Zaqqum,

لأكلون من شجر من زقوم

- 53 and filling with it your bellies,

فمالتون منها البطون

- 54 and drinking on top of it from scalding water,

فشاربون عليه من الحميم

- 55 and will drink as the drinking of thirsty camels.

فشاربون شرب الهيم

- 56 That is their accommodation on the Day of Recompense.

هذا نزلهم يوم الدين

57 We have created you, so why do you not believe?

نحن خلقناكم فلولا تصدقون

58 Have you considered what you emit?

أفأنتم ما تمنون

59 Is it you who creates it, or are We the Creator?

أأنتم تخلقونه أم نحن الخالقون

60 We have decreed death among you, and We are not to be outdone,

نحن قدرنا بينكم الموت وما نحن بمسبوقين

61 in that We will change your likenesses and produce you in that which you do not know.

على أن نبدل أمثالكم وننشئكم في ما لا تعلمون

62 And you have already known the first creation, so will you not remember?

ولقد علمتم النشأة الأولى فلولا تذكرون

63 And have you seen that which you sow?

أفأنتم ما تحرثون

64 Is it you who makes it grow, or are We the grower?

أأنتم تزرعونه أم نحن الزارعون

65 If We willed, We could make it dry debris, and you would remain in wonder,

لو نشاء لجعلناه حطاما فظلمت تفكهن

66 saying, indeed we are now in debt;

إنا لمغرمون

67 rather, we have been deprived.

بل نحن محرومون

68 And have you seen the water that you drink?

أفأريتم الماء الذي تشربون

69 Is it you who brought it down from the clouds, or is it We who bring it down?

أأنتم أنزلتموه من المزن أم نحن المنزلون

70 If We willed, We could make it bitter, so why are you not grateful?

لو نشاء جعلناه أجاجا فلولا تشكرون

71 And have you seen the fire that you ignite?

أفأريتم النار التي تورون

72 Is it you who produced its tree, or are We the producer?

أأنتم أنشأتم شجرتها أم نحن المنشئون

73 We have made it a reminder and provision for the travelers.

نحن جعلناها تذكرة ومتاعا للمقوين

74 So exalt the name of your Lord, the Most Great.

فسبح باسم ربك العظيم

75 Then I swear by the setting of the stars,

فلا أقسم بمواقع النجوم

76 and indeed it is an oath, if you only knew, magnificent.

وإنه لقسم لو تعلمون عظيم

77 Indeed it is a noble Quran,

إنه لقرآن كريم

78 in a Book well-protected,

في كتاب مكنون

79 none touch it except the purified.

لا يمسه إلا المطهرون

80 A revelation from the Lord of the worlds.

تنزيل من رب العالمين

81 Then is it to this statement that you are indifferent,

أفبهذا الحديث أنتم مدهنون

82 and make your provision that you deny it?

وتجعلون رزقكم أنكم تكذبون

83 Then why, when the soul reaches the throat,

فلولا إذا بلغت الحلقوم

84 and you are at that time looking on,

وأنتم حينئذ تنظرون

85 and We are nearer to him than you, but you do not see,

ونحن أقرب إليه منكم ولكن لا تبصرون

86 then why do you not, if you are not to be recompensed,

فلولا إن كنتم غير مدينين

87 bring it back, if you should be truthful?

ترجعونها إن كنتم صادقين

88 And if he was of those brought near to Allah,

فأما إن كان من المقربين

89 then rest and bounty and a Garden of Pleasure.

فروح وريحان وجنت نعيم

90 And if he was of the companions of the right,

وأما إن كان من أصحاب اليمين

91 then peace for you from the companions of the right.

فسلام لك من أصحاب اليمين

92 But if he was of the deniers, those astray,

وأما إن كان من المكذبين الضالين

93 then an accommodation of scalding water,

فنزل من حميم

94 and burning in Hellfire.

وتصلية بحميم

95 Indeed this is the certain truth.

إن هذا لهو حق اليقين

96 So exalt the name of your Lord, the Most Great.

فسبح باسم ربك العظيم

الحديد

Al-Hadid

“The Iron”

29 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Whatever is in the heavens and earth exalts Allah, and He is the Almighty, the Wise.

سبح لله ما في السماوات والأرض وهو العزيز الحكيم

- 2 His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things capable.

له ملك السماوات والأرض يحيي ويميت وهو على كل شيء قدير

- 3 He is the First and the Last, the Outward and the Inward, and He is, of all things, Knowing.

هو الأول والآخر والظاهر والباطن وهو بكل شيء عليم

- 4 It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is with you wherever you are. And Allah, of what you do, is Seeing.

هو الذي خلق السماوات والأرض في ستة أيام ثم استوى على العرش
يعلم ما يلج في الأرض وما يخرج منها وما ينزل من السماء وما يعرج فيها
وهو معكم أين ما كنتم والله بما تعملون بصير

- 5 His is the dominion of the heavens and earth. And to Allah are returned all matters.

له ملك السماوات والأرض وإلى الله ترجع الأمور

- 6 He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts.

يولج الليل في النهار ويولج النهار في الليل وهو عليم بذات الصدور

- 7 Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward.

آمنوا بالله ورسوله وأنفقوا مما جعلكم مستخلفين فيه فالذين آمنوا منكم
وأنفقوا لهم أجر كبير

- 8 And why do you not believe in Allah while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should be believers?

وما لكم لا تؤمنون بالله والرسول يدعوكم لتؤمنوا بربكم وقد أخذ ميثاقكم إن
كنتم مؤمنين

- 9 It is He who sends down upon His servant clear verses that He may bring you out from darknesses into the light. And indeed Allah is to you Kind, Merciful.

هو الذي ينزل على عبده آيات بينات ليخرجكم من الظلمات إلى النور
وإن الله بكم لرؤوف رحيم

- 10 And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest and fought. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best. And Allah, of what you do, is Acquainted.

وما لكم ألا تنفقوا في سبيل الله ولله ميراث السماوات والأرض لا
يستوي منكم من أنفق من قبل الفتح وقاتل أولئك أعظم درجة من
الذين أنفقوا من بعد وقاتلوا وكلا وعد الله الحسنى والله بما تعملون خبير

- 11 Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?

من ذا الذي يقرض الله قرضاً حسناً فيضاعفه له وله أجر كريم

- 12 On the Day you see the believing men and believing women, their light proceeding before them and on their right, good tidings for you this Day: gardens beneath which rivers flow, wherein you will abide eternally. That is what is the great attainment.

يوم ترى المؤمنين والمؤمنات يسعى نورهم بين أيديهم وبأيمانهم بشراكم
اليوم جنات تجري من تحتها الأنهار خالدين فيها ذلك هو الفوز العظيم

- 13 On the Day the hypocrite men and hypocrite women will say to those who believed, wait for us that we may acquire some of your light. It will be said, go back behind you and seek light. And a wall will be placed between them with a door, its interior containing mercy, but on the outside, before it, is torment.

يوم يقول المنافقون والمنافقات للذين آمنوا انظرونا نقتبس من نوركم قيل
ارجعوا وراءكم فالتمسوا نورا فضرب بينهم بسور له باب باطنه فيه الرحمة
وظاهره من قبله العذاب

- 14 They will call to them, were we not with you? They will say, yes, but you afflicted yourselves and awaited misfortune for us and doubted, and wishful thinking deluded you until the command of Allah came. And the Deceiver deceived you concerning Allah.

ينادونهم ألم نكن معكم قالوا بلى ولكنكم فتنتم أنفسكم وتربصتم وارتبتم
وغرتمكم الأماني حتى جاء أمر الله وغركم بالله الغرور

- 15 So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.

فاليوم لا يؤخذ منكم فدية ولا من الذين كفروا مأواكم النار هي مولاكم
وبئس المصير

- 16 Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

ألم يأن للذين آمنوا أن تخشع قلوبهم لذكر الله وما نزل من الحق ولا يكونوا كالذين أوتوا الكتاب من قبل فطال عليهم الأمد فقست قلوبهم وكثير منهم فاسقون

- 17 Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.

اعلموا أن الله يحيي الأرض بعد موتها قد بينا لكم الآيات لعلكم تعقلون

- 18 Indeed the men who practice charity and the women who practice charity and lend Allah a goodly loan, it will be multiplied for them, and they will have a noble reward.

إن المصدقين والمصدقات وأقرضوا الله قرضاً حسناً يضاعف لهم ولهم أجر كريم

- 19 And those who have believed in Allah and His messengers - those are the truthful. And the witnesses with their Lord; for them is their reward and their light. But those who have disbelieved and denied Our verses - those are the companions of Hellfire.

والذين آمنوا بالله ورسوله أولئك هم الصديقون والشهداء عند ربهم لهم أجرهم ونورهم والذين كفروا وكذبوا بآياتنا أولئك أصحاب الجحيم

- 20 Know that the worldly life is only amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes scattered debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.

اعلموا أنما الحياة الدنيا لعب ولهو وزينة وتفاخر بينكم وتكاثر في الأموال والأولاد كمثل غيث أعجب الكفار نباته ثم يهيج فتراه مصفرا ثم يكون حطاما وفي الآخرة عذاب شديد ومغفرة من الله ورضوان وما الحياة الدنيا إلا متاع الغرور

- 21 Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.

سابقوا إلى مغفرة من ربكم وجنة عرضها كعرض السماء والأرض أعدت للذين آمنوا بالله ورسوله ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم

- 22 No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being. Indeed that, for Allah, is easy.

ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأها إن ذلك على الله يسير

- 23 In order that you not despair over what has eluded you and not exult in pride over what He has given you. And Allah does not like everyone self-deluded and boastful,

لكيلا تأسوا على ما فاتكم ولا تفرحوا بما آتاكم والله لا يحب كل مختال
نفخور

- 24 those who are stingy and enjoin upon people stinginess. And whoever turns away - then indeed Allah is the Free of need, the Praiseworthy.

الذين يبخلون ويأمرون الناس بالبخل ومن يتول فإن الله هو الغني الحميد

- 25 We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain their affairs in justice. And We sent down iron, wherein is great might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed Allah is Powerful and Almighty.

لقد أرسلنا رسلنا بالبينات وأنزلنا معهم الكتاب والميزان ليقوم الناس
بالقسط وأنزلنا الحديد فيه بأس شديد ومنافع للناس وليعلم الله من ينصره
ورسله بالغيب إن الله قوي عزيز

- 26 And We have already sent Nuh and Ibrahim and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.

ولقد أرسلنا نوحا وإبراهيم وجعلنا في ذريتهما النبوة والكتاب فمنهم مهتد
وكثير منهم فاسقون

- 27 Then We sent following their footsteps Our messengers and followed them with Isa, the son of Maryam, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they invented. We did not prescribe it for them except seeking the pleasure of Allah; but they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.

ثم قفينا على آثارهم برسلنا وقفينا بعيسى ابن مريم وآتيناه الإنجيل وجعلنا في قلوب الذين اتبعوه رأفة ورحمة ورهبانية ابتدعوها ما كتبناها عليهم إلا ابتغاء رضوان الله فما رعوها حق رعايتها فاتينا الذين آمنوا منهم أجرهم وكثير منهم فاسقون

- 28 O you who have believed, fear Allah and believe in His Messenger; He will give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving, Merciful,

يا أيها الذين آمنوا اتقوا الله وآمنوا برسوله يؤتكم كفلين من رحمته ويجعل لكم نورا تمشون به ويغفر لكم والله غفور رحيم

- 29 so that the People of the Scripture may know that they are not able to grasp anything from the bounty of Allah and that all bounty is in the hand of Allah - He gives it to whom He wills. And Allah is the possessor of great bounty.

لئلا يعلم أهل الكتاب ألا يقدرون على شيء من فضل الله وأن الفضل بيد الله يؤتية من يشاء والله ذو الفضل العظيم

المجادلة

Al-Mujadilah

“The Pleading Woman”

22 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Allah has heard the speech of the one who pleaded with you concerning her husband and complained to Allah. And Allah hears your dialogue. Indeed Allah is Hearing and Seeing.

قد سمع الله قول التي تجادلك في زوجها وتشتكي إلى الله والله يسمع
تجاوز كما إن الله سميع بصير

- 2 Those who pronounce zihar among you against their wives, they are not their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed Allah is Pardoning and Forgiving.

الذين يظاهرون منكم من نسائهم ما هن أمهاتهم إن أمهاتهم إلا اللائي
ولدنهم وإنهم ليقولون منكرا من القول وزورا وإن الله لعفو غفور

- 3 And those who pronounce zihar from their wives and then go back on what they said - then there must be the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Acquainted with what you do.

والذين يظاهرون من نسائهم ثم يعودون لما قالوا فتحرير رقبة من قبل أن يتماسا ذلكم توعظون به والله بما تعملون خبير

- 4 And he who does not find - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe in Allah and His Messenger; and these are the limits of Allah; and for the disbelievers is a painful punishment.

فمن لم يجد فصيام شهرين متتابعين من قبل أن يتماسا فمن لم يستطع فإطعام ستين مسكينا ذلك لتؤمنوا بالله ورسوله وتلك حدود الله وللكافرين عذاب أليم

- 5 Indeed those who oppose Allah and His Messenger are abased as those before them were abased. And We have certainly sent down clear verses. And for the disbelievers is a humiliating punishment.

إن الذين يحادون الله ورسوله كما كبت الذين من قبلهم وقد أنزلنا آيات بينات وللكافرين عذاب مهين

- 6 On the Day when Allah will resurrect them all and inform them of what they did. Allah has counted it, while they forgot it; and Allah is Witness over all things.

يوم يعثم الله جميعا فينبئهم بما عملوا أحصاه الله ونسوه والله على كل شيء شهيد

- 7 Have you not considered that Allah knows what is in the heavens and what is on the earth? There is no private conversation among three but that He is the fourth of them, nor among five but that He is the sixth of them, nor less than that nor more except that He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed Allah is, of all things, Knowing.

ألم تر أن الله يعلم ما في السماوات وما في الأرض ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أين ما كانوا ثم ينبئهم بما عملوا يوم القيامة إن الله بكل شيء عليم

- 8 Have you not considered those who were forbidden from private conversation, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that with which Allah does not greet you and say among themselves, why does Allah not punish us for what we say? Sufficient for them is Hell, which they will burn in, and wretched is the destination.

ألم تر إلى الذين نهوا عن النجوى ثم يعودون لما نهوا عنه ويتناجون بالإثم والعدوان ومعصيت الرسول وإذا جاءوك حيوك بما لم يحيك به الله ويقولون في أنفسهم لولا يعذبنا الله بما نقول حسبهم جهنم يصلونها فبئس المصير

- 9 O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered.

يا أيها الذين آمنوا إذا تناجيتم فلا تتناجوا بالإثم والعدوان ومعصيت الرسول وتناجوا بالبر والتقوى واتقوا الله الذي إليه تحشرون

- 10 Private conversation is only from Shaytan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

- 11 O you who have believed, when you are told, make room in the assemblies, then make room; Allah will make room for you. And when you are told, arise, then arise; Allah will raise those who have believed among you and those who were given knowledge by degrees. And Allah, of what you do, is Acquainted.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

- 12 O you who have believed, when you privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not, then indeed Allah is Forgiving and Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

- 13 Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do.

أَلَسْفَقْتُمْ أَن تَقْدِمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

- 14 Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know.

ألم تر إلى الذين تولوا قوما غضب الله عليهم ما هم منكم ولا منهم ويحلفون
على الكذب وهم يعلمون

- 15 Allah has prepared for them a severe punishment. Indeed it was evil that they were doing.

أعد الله لهم عذابا شديدا إنهم ساء ما كانوا يعملون

- 16 They took their oaths as a cover, so they averted from the way of Allah, and for them is a humiliating punishment.

اتخذوا أيمانهم جنة فصدوا عن سبيل الله فلهم عذاب مهين

- 17 Never will their wealth or their children avail them against Allah at all. Those are the companions of the Fire; they will abide therein eternally.

لن تغني عنهم أموالهم ولا أولادهم من الله شيئا أولئك أصحاب النار هم
فيها خالدون

- 18 On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are upon something. Unquestionably, it is they who are the liars.

يوم يبعثهم الله جميعا فيحلفون له كما يحلفون لكم ويحسبون أنهم على شيء
ألا إنهم هم الكاذبون

- 19 Shaytan has overcome them and made them forget the remembrance of Allah. Those are the party of Shaytan. Unquestionably, the party of Shaytan - they will be the losers.

استحوذ عليهم الشيطان فأنساهم ذكر الله أولئك حزب الشيطان ألا إن حزب الشيطان هم الخاسرون

- 20 Indeed those who oppose Allah and His Messenger - those will be among the most humbled.

إن الذين يجادون الله ورسوله أولئك في الأذلين

- 21 Allah has written, I will surely overcome, I and My messengers. Indeed Allah is Powerful and Almighty.

كتب الله لأغلبن أنا ورسلي إن الله قوي عزيز

- 22 You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And He will admit them to gardens beneath which rivers flow, wherein they will abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.

لا تجد قوما يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله ولو كانوا آباءهم أو أبناءهم أو إخوانهم أو عشيرتهم أولئك كتب في قلوبهم الإيمان وأيدهم بروح منه ويدخلهم جنات تجري من تحتها الأنهار خالدين فيها رضي الله عنهم ورضوا عنه أولئك حزب الله ألا إن حزب الله هم المفلحون

الحشر

Al-Hashr

“The Gathering”

24 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Almighty, the Wise.

سبح لله ما في السماوات وما في الأرض وهو العزيز الحكيم

- 2 It is He who expelled the ones who disbelieved among the People of the Book from their homes at the first gathering. You did not think they would leave, and they thought their fortresses would protect them from Allah; but Allah came upon them from where they had not expected, and He cast terror into their hearts. They destroyed their houses by their hands and the hands of the believers. So take warning, O people of vision.

هو الذي أخرج الذين كفروا من أهل الكتاب من ديارهم لأول الحشر ما ظننتم أن يخرجوا وظنوا أنهم مانعتهم حصونهم من الله فأتاهم الله من حيث لم يحتسبوا وقذف في قلوبهم الرعب يخربون بيوتهم بأيديهم وأيدي المؤمنين فاعتبروا يا أولي الأبصار

- 3 And if not that Allah had decreed for them evacuation, He would have punished them in this world, and for them in the Hereafter is the punishment of the Fire.

ولولا أن كتب الله عليهم الجلاء لعذبهم في الدنيا ولهم في الآخرة عذاب النار

- 4 That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed Allah is severe in penalty.

ذلك بأنهم شاقوا الله ورسوله ومن يشاق الله فإن الله شديد العقاب

- 5 Whatever you have cut down of palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient.

ما قطعتم من لينة أو تركتموها قائمة على أصولها فبإذن الله وليخزي الفاسقين

- 6 And what Allah restored to His Messenger from them - you did not spur for it any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things capable.

وما أفاء الله على رسوله منهم فما أوجفتم عليه من خيل ولا ركاب ولكن الله يسلط رسوله على من يشاء والله على كل شيء قدير

- 7 And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for kindred and orphans and the needy and the traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed Allah is severe in penalty.

ما أفاء الله على رسوله من أهل القرى فله وللرسول ولذي القربى واليتامى
والمساكين وابن السبيل كي لا يكون دولة بين الأغنياء منكم وما آتاكم
الرسول نفذوه وما نهاكم عنه فانتهوا واتقوا الله إن الله شديد العقاب

- 8 For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and pleasure and supporting Allah and His Messenger - those are the truthful.

للفقراء المهاجرين الذين أخرجوا من ديارهم وأموالهم يبتغون فضلا من
الله ورضوانا وينصرون الله ورسوله أولئك هم الصادقون

- 9 And those who, before them, had homes in Medina and had adopted the faith - they love those who emigrated to them and find not any want in their breasts of what they were given but give them preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

والذين تبوءوا الدار والإيمان من قبلهم يحبون من هاجر إليهم ولا يجدون
في صدورهم حاجة مما أوتوا ويؤثرون على أنفسهم ولو كان بهم خصاصة
ومن يوق شح نفسه فأولئك هم المفلحون

- 10 And those who came after them say, Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any rancor toward those who have believed. Our Lord, indeed You are Kind and Merciful.

والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا ربنا إنك رؤوف رحيم

- 11 Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Book, if you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you. But Allah testifies that they are liars.

ألم تر إلى الذين نافقوا يقولون لإخوانهم الذين كفروا من أهل الكتاب لئن أخرجتم لنخرجن معكم ولا نطيع فيكم أحدا أبدا وإن قوتكم لنصرنكم والله يشهد إنهم لكاذبون

- 12 If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And even if they should aid them, they will surely turn their backs; then they will not be aided.

لئن أخرجوا لا يخرجون معهم ولئن قوتوا لا ينصرونهم ولئن نصروهم ليولن الأدبار ثم لا ينصرون

- 13 You are more fearful within their breasts than Allah. That is because they are a people who do not understand.

لأنتم أشد رهبة في صدورهم من الله ذلك بأنهم قوم لا يفقهون

- 14 They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

لا يقاتلونكم جميعا إلا في قرى محصنة أو من وراء جدر بأسهم بينهم شديد
تحسبهم جميعا وقلوبهم شتى ذلك بأنهم قوم لا يعقلون

- 15 Like those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

كمثل الذين من قبلهم قريبا ذاقوا وبال أمرهم ولهم عذاب أليم

- 16 Like the example of Shaytan when he says to man, disbelieve. But when he disbelieves, he says, indeed I am disassociated from you. Indeed I fear Allah, Lord of the worlds.

كمثل الشيطان إذ قال للإنسان اكفر فلما كفر قال إني بريء منك إني أخاف الله رب العالمين

- 17 So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

فكان عاقبتهما أنهما في النار خالدين فيها وذلك جزاء الظالمين

- 18 O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed Allah is Acquainted with what you do.

يا أيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد واتقوا الله إن الله خبير بما تعملون

- 19 And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.

ولا تكونوا كالذين نسوا الله فأنساهم أنفسهم أولئك هم الفاسقون

- 20 Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers.

لا يستوي أصحاب النار وأصحاب الجنة أصحاب الجنة هم الفائزون

- 21 If We had sent down this Quran upon a mountain, you would have seen it humbled and splitting from fear of Allah. And these examples We present to the people that perhaps they will give thought.

لو أنزلنا هذا القرآن على جبل لرأيته خاشعا متصدعا من خشية الله وتلك الأمثال نضربها للناس لعلهم يتفكرون

- 22 He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Compassionate, the Especially Merciful.

هو الله الذي لا إله إلا هو عالم الغيب والشهادة هو الرحمن الرحيم

- 23 He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Almighty, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

هو الله الذي لا إله إلا هو الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر سبحان الله عما يشركون

- 24 He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth exalts Him. And He is the Almighty, the Wise.

هو الله الخالق البارئ المصور له الأسماء الحسنى يسبح له ما في السموات والأرض وهو العزيز الحكيم

المتحنة

Al-Mumtahanah

“The Examined One”

13 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Messenger and yourselves because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking My approval, you confide affection to them. And I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء تلقون إليهم بالمودة وقد كفروا بما جاءكم من الحق يخرجون الرسول وإياكم أن تؤمنوا بالله ربكم إن كنتم خرجتم جهادا في سبيلي وابتغاء مرضاتي تسرون إليهم بالمودة وأنا أعلم بما أخفيتم وما أعلنتم ومن يفعلهم فقل منكم فأخفيتم بالمودة وأنا أعلم بما أخفيتم وما أعلنتم ومن يفعلهم فقل منكم فأخفيتم بالمودة

السبيل

- 2 If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.

إن يثقفوكم يكونوا لكم أعداء ويبسطوا إليكم أيديهم وألسنتهم بالسوء وودوا لو تكفرون

- 3 Never will your relatives or your children benefit you; on the Day of Resurrection He will judge between you. And Allah, of what you do, is Seeing.

لن تنفعكم أرحامكم ولا أولادكم يوم القيامة يفصل بينكم والله بما تعملون بصير

- 4 There has already been for you an excellent example in Ibrahim and those with him, when they said to their people, indeed we are disassociated from you and from whatever you worship besides Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone - except for the saying of Ibrahim to his father, I will surely ask forgiveness for you, but I have not the power to do for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

قد كانت لكم أسوة حسنة في إبراهيم والذين معه إذ قالوا لقومهم إنا برآء منكم ومما تعبدون من دون الله كفرنا بكم وبدا بيننا وبينكم العداوة والبغضاء أبدا حتى تؤمنوا بالله وحده إلا قول إبراهيم لأبيه لأستغفرن لك وما أملك لك من الله من شيء ربنا عليك توكلنا وإليك أنبنا وإليك المصير

- 5 Our Lord, make us not subject to trial by those who disbelieve and forgive us, our Lord. Indeed it is You who is the Almighty, the Wise.

ربنا لا تجعلنا فتنة للذين كفروا واغفر لنا ربنا إنك أنت العزيز الحكيم

- 6 There has certainly been for you in them an excellent example for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed Allah is the Free of need, the Praiseworthy.

لقد كان لكم فيهم أسوة حسنة لمن كان يرجو الله واليوم الآخر ومن يتول فإن الله هو الغني الحميد

- 7 Perhaps Allah will put, between you and those whom you regard as enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.

عسى الله أن يجعل بينكم وبين الذين عاديتم منهم مودة والله قدير والله غفور رحيم

- 8 Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed Allah loves those who act justly.

لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين

- 9 Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - from making allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.

إنما ينهاكم الله عن الذين قاتلوكم في الدين وأخرجوكم من دياركم وظاهروا على إخراجكم أن تولوهم ومن يتولهم فأولئك هم الظالمون

- 10 O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful for them, nor are they lawful for them. But give them what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgment of Allah; He judges between you. And Allah is Knowing and Wise.

يا أيها الذين آمنوا إذا جاءكم المؤمنات مهاجرات فامتحنوهن الله أعلم
 بإيمانهن فإن علمتموهن مؤمنات فلا ترجعهن إلى الكفار لا هن حل
 لهم ولا هم يحلون لهن وآتوهن ما أنفقوا ولا جناح عليكم أن تتكحوهن
 إذا آتيتوهن أجورهن ولا تمسكوا بعصم الكوافر وأسألوا ما أنفقتم
 وليسألوا ما أنفقوا ذلكم حكم الله يحكم بينكم والله عليم حكيم

- 11 And if any of your wives have gone from you to the disbelievers and you make a gain, then give those whose wives have gone the equivalent of what they had spent. And fear Allah, in whom you are believers.

وإن فاتكم شيء من أزواجكم إلى الكفار فعاقبتهم فاتوا الذين ذهب
 أزواجهم مثل ما أنفقوا واتقوا الله الذي أنتم به مؤمنون

- 12 O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allah. Indeed Allah is Forgiving and Merciful.

يا أيها النبي إذا جاءك المؤمنات يباعدنك على أن لا يشركن بالله شيئاً ولا يسرقن ولا يزنين ولا يقتلن أولادهن ولا يأتين ببهتان يفتريه بين أيديهن وأرجلهن ولا يعصينك في معروف فبايعهن واستغفر لهن الله إن الله غفور رحيم

- 13 O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of the Hereafter just as the disbelievers have despaired of the inhabitants of the graves.

يا أيها الذين آمنوا لا تتولوا قوما غضب الله عليهم قد يئسوا من الآخرة كما يئس الكفار من أصحاب القبور

الصف

As-Saff

“The Ranks”

14 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Almighty, the Wise.

سبح لله ما في السموات وما في الأرض وهو العزيز الحكيم

- 2 O you who have believed, why do you say what you do not do?

يا أيها الذين آمنوا لم تقولون ما لا تفعلون

- 3 Great is hatred in the sight of Allah that you say what you do not do.

كبر مقتا عند الله أن تقولوا ما لا تفعلون

- 4 Indeed Allah loves those who fight in His cause in a row as though they are a structure joined firmly.

إن الله يحب الذين يقاتلون في سبيله صفا كأنهم بنيان مرصوص

- 5 And mention when Musa said to his people, O my people, why do you harm me while you certainly know that I am the messenger of Allah to you? And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.

وإذ قال موسى لقومه يا قوم لم تؤذونني وقد تعلمون أني رسول الله إليكم
فلما زاغوا أزاغ الله قلوبهم والله لا يهدي القوم الفاسقين

- 6 And mention when Isa, the son of Maryam, said, O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad. But when he came to them with clear evidences, they said, this is obvious magic.

وإذ قال عيسى ابن مريم يا بني إسرائيل إني رسول الله إليكم مصدقا لما بين
يدي من التوراة ومبشرا برسول يأتي من بعدي اسمه أحمد فلما جاءهم
بالبينات قالوا هذا سحر مبين

- 7 And who is more unjust than one who invents about Allah untruth while he is being invited to Islam. And Allah does not guide the wrongdoing people.

ومن أظلم ممن افترى على الله الكذب وهو يدعى إلى الإسلام والله لا
يهدي القوم الظالمين

- 8 They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.

يريدون ليطفئوا نور الله بأفواههم والله متم نوره ولو كره الكافرون

- 9 It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.

هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون

- 10 O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

يا أيها الذين آمنوا هل أدلكم على تجارة تنجيكم من عذاب أليم

- 11 You believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.

تؤمنون بالله ورسوله وتجاهدون في سبيل الله بأموالكم وأنفسكم ذلكم خير لكم إن كنتم تعلمون

- 12 He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

يغفر لكم ذنوبكم ويدخلكم جنات تجري من تحتها الأنهار ومساكن طيبة في جنات عدن ذلك الفوز العظيم

- 13 And another favor that you love - victory from Allah and an imminent conquest. And give good tidings to the believers.

وأخرى تحبونها نصر من الله وفتح قريب وبشر المؤمنين

- 14 O you who have believed, be supporters of Allah, as when Isa, the son of Maryam, said to the disciples, who are my supporters for Allah? The disciples said, we are supporters of Allah. And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

يا أيها الذين آمنوا كونوا أنصار الله كما قال عيسى ابن مريم للحواريين من أنصاري إلى الله قال الحواريون نحن أنصار الله فأمنت طائفة من بني إسرائيل وكفرت طائفة فأيدنا الذين آمنوا على عدوهم فأصبحوا ظاهرين

الجمعة

Al-Jumu'ah

“The Friday”

11 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Whatever is in the heavens and whatever is on the earth exalts Allah, the Sovereign, the Pure, the Almighty, the Wise.

يسبح لله ما في السماوات وما في الأرض الملك القدوس العزيز الحكيم

- 2 It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error -

هو الذي بعث في الأميين رسولا منهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين

- 3 and others of them who have not yet joined them. And He is the Almighty, the Wise.

وآخرين منهم لما يلحقوا بهم وهو العزيز الحكيم

- 4 That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty.

ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم

- 5 The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes of books. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.

مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل أسفارا بس
مثل القوم الذين كذبوا بآيات الله والله لا يهدي القوم الظالمين

- 6 Say, O you who are Jews, if you claim that you are allies of Allah, excluding the other people, then wish for death, if you should be truthful.

قل يا أيها الذين هادوا إن زعمتم أنكم أولياء لله من دون الناس فتمنوا
الموت إن كنتم صادقين

- 7 But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

ولا يتمنونه أبدا بما قدمت أيديهم والله عليم بالظالمين

- 8 Say, indeed the death from which you flee - indeed it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do.

قل إن الموت الذي تفرون منه فإنه ملائكم ثم تردون إلى عالم الغيب
والشهادة فينبئكم بما كنتم تعملون

- 9 O you who have believed, when the call to prayer is made for the prayer on Friday, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.

يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله
وذروا البيع ذلكم خير لكم إن كنتم تعلمون

- 10 And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

فإذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله واذكروا
الله كثيرا لعلكم تفلحون

- 11 But when they saw a transaction or a diversion, they rushed to it and left you standing. Say, what is with Allah is better than diversion and than a transaction, and Allah is the best of providers.

وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما قل ما عند الله خير من
اللهو ومن التجارة والله خير الرازقين

المنافقون

Al-Munafiqun

“The Hypocrites”

11 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 When the hypocrites come to you, they say, we testify that you are the Messenger of Allah. And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

إذا جاءك المنافقون قالوا نشهد إنك لرسول الله والله يعلم إنك لرسوله والله يشهد إن المنافقين لكاذبون

- 2 They have taken their oaths as a cover, so they averted from the way of Allah. Indeed it was evil that they were doing.

اتخذوا أيمانهم جنة فصدوا عن سبيل الله إنهم ساء ما كانوا يعملون

- 3 That is because they believed and then disbelieved; so their hearts were sealed, and they do not understand.

ذلك بأنهم آمنوا ثم كفروا فطبع على قلوبهم فهم لا يفقهون

- 4 And when you see them, their forms please you, and if they speak, you listen to their speech. They are as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?

وإذا رأيتم تعجبك أجسامهم وإن يقولوا تسمع لقولهم كأنهم خشب
مسندة يحسبون كل صيحة عليهم هم العدو فاحذرهم قاتلهم الله أنى
يؤفكون

- 5 And when it is said to them, come, the Messenger of Allah will ask forgiveness for you, they turn their heads aside and you see them turning away while they are arrogant.

وإذا قيل لهم تعالوا يستغفر لكم رسول الله لووا رؤوسهم ورأيتم يصدون
وهم مستكبرون

- 6 It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed Allah does not guide the defiantly disobedient people.

سواء عليهم أستغفرت لهم أم لم تستغفر لهم لن يغفر الله لهم إن الله لا
يهدي القوم الفاسقين

- 7 They are the ones who say, do not spend on those who are with the Messenger of Allah until they disband. And to Allah belong the depositories of the heavens and the earth, but the hypocrites do not understand.

هم الذين يقولون لا تنفقوا على من عند رسول الله حتى ينفضوا ولله
خزائن السماوات والأرض ولكن المنافقين لا يفقهون

- 8 They say, if we return to Medina, the more honored will surely expel therefrom the more humble. And to Allah belongs all honor, and to His Messenger, and to the believers, but the hypocrites do not know.

يقولون لئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل والله العزة
ولرسوله وللمؤمنين ولكن المنافقين لا يعلمون

- 9 O you who have believed, let not your wealth and your children divert you from the remembrance of Allah. And whoever does that - then those are the losers.

يا أيها الذين آمنوا لا تلهكم أموالكم ولا أولادكم عن ذكر الله ومن يفعل
ذلك فأولئك هم الخاسرون

- 10 And spend from what We have provided you before death approaches one of you and he says, my Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.

وأنفقوا من ما رزقناكم من قبل أن يأتي أحدكم الموت فيقول رب لولا
أخرتني إلى أجل قريب فأصدق وأكن من الصالحين

- 11 But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.

ولن يؤخر الله نفسا إذا جاء أجلها والله خبير بما تعملون

التغابن

At-Taghabun

“Mutual Disillusion”

18 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Whatever is in the heavens and whatever is on the earth exalts Allah. To Him belongs the dominion, and to Him belongs all praise, and He is over all things capable.

يسبح لله ما في السماوات وما في الأرض له الملك وله الحمد وهو على كل شيء قدير

- 2 It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing.

هو الذي خلقكم فمنكم كافر ومنكم مؤمن والله بما تعملون بصير

- 3 He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the destination.

خلق السماوات والأرض بالحق وصوركم فأحسن صوركم وإليه المصير

- 4 He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.

يعلم ما في السماوات والأرض ويعلم ما تسرون وما تعلنون والله عليم
بذات الصدور

- 5 Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

ألم يأتيكم نبأ الذين كفروا من قبل فذاقوا وبال أمرهم ولهم عذاب أليم

- 6 That is because their messengers used to come to them with clear evidences, but they said, shall human beings guide us? And they disbelieved and turned away. And Allah dispensed with them. And Allah is the Free of need, the Praiseworthy.

ذلك بأنه كانت تأتيهم رسلهم بالبينات فقالوا أبشر يهدونا فكفروا وتولوا
واستغنى الله والله غني حميد

- 7 Those who disbelieve have claimed that they will never be resurrected. Say, yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy.

زعم الذين كفروا أن لن يبعثوا قل بلى وربى لتبعثن ثم لتنبؤن بما عملتم
وذلك على الله يسير

- 8 So believe in Allah and His Messenger and the light which We have sent down. And Allah is Acquainted with what you do.

فآمنوا بالله ورسوله والنور الذي أنزلنا والله بما تعملون خبير

- 9 On the Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.

يوم يجمعكم ليوم الجمع ذلك يوم التغابن ومن يؤمن بالله ويعمل صالحا
يكفر عنه سيئاته ويدخله جنات تجري من تحتها الأنهار خالدين فيها أبدا
ذلك الفوز العظيم

- 10 But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

والذين كفروا وكذبوا بآياتنا أولئك أصحاب النار خالدين فيها وبئس
المصير

- 11 No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.

ما أصاب من مصيبة إلا بإذن الله ومن يؤمن بالله يهد قلبه والله بكل
شيء عليم

- 12 And obey Allah and obey the Messenger; but if you turn away - then upon Our Messenger is only the duty of clear notification.

وأطيعوا الله وأطيعوا الرسول فإن توليتم فإنما على رسولنا البلاغ المبين

- 13 Allah - there is no deity except Him. And upon Allah let the believers rely.

الله لا إله إلا هو وعلى الله فليتوكل المؤمنون

- 14 O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed Allah is Forgiving and Merciful.

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَغْفَرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

- 15 Your wealth and your children are but a trial, and Allah has with Him a great reward.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

- 16 So fear Allah as much as you are able and listen and obey and spend; it is better for yourselves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفَقُوا خَيْرًا لَأَنْفُسِكُمْ وَمَنْ يوقِ شَيْخَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

- 17 If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing.

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضَاعَفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

- 18 Knower of the unseen and the witnessed, the Almighty, the Wise.

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ

الطلاق

At-Talaq

“The Divorce”

12 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 O Prophet, when you divorce women, divorce them for their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their houses, nor should they leave unless they commit a clear immorality. And those are the limits set by Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a matter.

يا أيها النبي إذا طلقتم النساء فطلقوهن لعدتهن وأحصوا العدة واتقوا الله
ربكم لا تخرجوهن من بيوتهن ولا يخرجن إلا أن يأتين بفاحشة مبينة
وتلك حدود الله ومن يتعد حدود الله فقد ظلم نفسه لا تدري لعل الله
يحدث بعد ذلك أمرا

- 2 And when they have reached the end of their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for the sake of Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out.

فإذا بلغن أجلهن فأمسكوهن بمعروف أو فارقوهن بمعروف وأشهدوا ذوي عدل منكم وأقيموا الشهادة لله ذلكم يوعظ به من كان يؤمن بالله واليوم الآخر ومن يتق الله يجعل له مخرجا

- 3 And He will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed Allah will accomplish His purpose. Allah has already set for everything a measure.

ويرزقه من حيث لا يحتسب ومن يتوكل على الله فهو حسبه إن الله بالغ أمره قد جعل الله لكل شيء قدرا

- 4 And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and also for those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.

واللاتي يئسن من المحيض من نسائكم إن ارتبتم فعدتهن ثلاثة أشهر واللاتي لم يحضن وأولات الأحمال أجلهن أن يضعن حملهن ومن يتق الله يجعل له من أمره يسرا

- 5 That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.

ذلك أمر الله أنزله إليكم ومن يتق الله يكفر عنه سيئاته ويعظم له أجرا

- 6 Lodge them where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for him another woman.

أَسْكِنُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تَضَارُوهُمْ لِتُضَيِّقُوا عَلَيْهِمْ
وَإِنْ كُنَّ أَوْلَاتٍ حَمَلٌ فَانْفِقُوا عَلَيْهِنَّ حَتَّى يُضَعْنَ حَمَلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ
فَأْتُوهُنَّ أَجُورَهُنَّ وَأَتَمُّوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فِى تَرْضَعِ لَهُ أُخْرَى

- 7 Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except according to what He has given it. Allah will bring about, after hardship, ease.

لِيَنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قَدَرَ عَلَيْهِ رِزْقُهُ فَلْيَنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا
يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

- 8 And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with terrible punishment.

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرَسَلَهُ خَاسِمِينَ
وَعَذَّبْنَاهَا عَذَابًا نَكِرًا

- 9 And it tasted the bad consequence of its affair, and the result of its affair was loss.

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا

- 10 Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down to you the Quran,

أعد الله لهم عذابا شديدا فاتقوا الله يا أولي الألباب الذين آمنوا قد أنزل
الله إليكم ذكرا

- 11 a Messenger reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow, to abide therein forever. Allah will have perfected for him a provision.

رسولا يتلو عليكم آيات الله مبينات ليخرج الذين آمنوا وعملوا الصالحات
من الظلمات إلى النور ومن يؤمن بالله ويعمل صالحا يدخله جنات تجري
من تحتها الأنهار خالدين فيها أبدا قد أحسن الله له رزقا

- 12 It is Allah who has created seven heavens and of the earth, the like of them. The command descends among them so you may know that Allah is over all things capable and that Allah has encompassed all things in knowledge.

الله الذي خلق سبع سماوات ومن الأرض مثلهن ينزل الأمر بينهن لتعلموا
أن الله على كل شيء قدير وأن الله قد أحاط بكل شيء علما

التحریم

At-Tahrim

“The Prohibition”

12 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 O Prophet, why do you prohibit yourself from what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

يا أيها النبي لم تحرم ما أحل الله لك تبتغي مرضات أزواجك والله غفور
رحيم

- 2 Allah has already ordained for you the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

قد فرض الله لكم تحلة أيمانكم والله مولاكم وهو العليم الحكيم

- 3 And mention when the Prophet confided to one of his wives a statement; and when she informed of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, who told you this? He said, I was informed by the Knowing, the Acquainted.

وإذ أسر النبي إلى بعض أزواجه حديثا فلما نبأت به وأظهره الله عليه
عرف بعضه وأعرض عن بعض فلما نبأها به قالت من أنبأك هذا قال
نبأني العليم الخبير

- 4 If you both repent to Allah, then your hearts have already inclined; but if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are assistants.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ
وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

- 5 Perhaps his Lord, if he divorced you, would substitute for him wives better than you - submitting, believing, devoutly obedient, repentant, worshipping, and traveling - previously married and virgins.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مَسْلَمَاتٍ مُّؤْمِنَاتٍ
قَاتِنَاتٍ تَأْتِيْنَ بَعْدَكَ سَائِحَاتٍ ثِيْبَاتٍ وَأَبْكَارٍ

- 6 O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا
مَلَائِكَةٌ غُلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

- 7 O you who have disbelieved, make no excuses today. You will only be recompensed for what you used to do.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

- 8 O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow on the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, our Lord, perfect for us our light and forgive us. Indeed You are over all things capable.

يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا عسى ربكم أن يكفر عنكم سيئاتكم ويدخلكم جنات تجري من تحتها الأنهار يوم لا يخزي الله النبي والذين آمنوا معه نورهم يسعى بين أيديهم وبأيمانهم يقولون ربنا أتمم لنا نورنا واغفر لنا إنك على كل شيء قدير

- 9 O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

يا أيها النبي جاهد الكفار والمنافقين واغظ عليهم ومأواهم جهنم وبئس المصير

- 10 Allah presents an example of those who disbelieved: the wife of Nuh and the wife of Lut. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, enter the Fire with those who enter.

ضرب الله مثلا للذين كفروا امرأت نوح وامرأت لوط كانتا تحت عبدين من عبادنا صالحين فخانتاهما فلم يغنيا عنهما من الله شيئا وقيل ادخلا النار مع الداخلين

- 11 And Allah presents an example of those who believed: the wife of Pharaoh, when she said, my Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ
بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

- 12 And the example of Maryam, the daughter of Imran, who guarded her chastity, so We blew into it through Our spirit, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ
بِكَلِمَاتِ رَبِّهَا وَكَتَبَ وَكَانَتْ مِنَ الْقَائِمِينَ

الملك

Al-Mulk

“The Sovereignty”

30 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Blessed is He in whose hand is dominion, and He is over all things capable.

تبارك الذي بيده الملك وهو على كل شيء قدير

- 2 He who created death and life to test you as to which of you is best in deed - and He is the Almighty, the Forgiving.

الذي خلق الموت والحياة ليبلوكم أيكم أحسن عملا وهو العزيز الغفور

- 3 He who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your vision to the sky; do you see any breaks?

الذي خلق سبع سماوات طباقا ما ترى في خلق الرحمن من تفاوت
فارجع البصر هل ترى من فطور

- 4 Then return your vision twice again. Your vision will return to you humbled while it is fatigued.

ثم ارجع البصر كرتين ينقلب إليك البصر خاسئا وهو حسير

- 5 And We have certainly beautified the nearest heaven with stars and have made them what is thrown at the devils and have prepared for them the punishment of the Blaze.

ولقد زيننا السماء الدنيا بمصابيح وجعلناها رجوما للشياطين وأعتدنا لهم عذاب السعير

- 6 And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.

وللذين كفروا بربهم عذاب جهنم وبئس المصير

- 7 When they are thrown into it, they hear from it a violent inhalation while it boils up.

إذا ألقوا فيها سمعوا لها شهيقا وهي تفور

- 8 It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, did there not come to you a warner?

تكاد تميز من الغيظ كلما ألقى فيها فوج سألهم خزنتها ألم يأتكم نذير

- 9 They will say, yes, a warner had come to us, but we denied and said, Allah has not sent down anything. You are not but in great error.

قالوا بلى قد جاءنا نذير فكذبنا وقلنا ما نزل الله من شيء إن أنتم إلا في ضلال كبير

- 10 And they will say, if only we had been listening or reasoning, we would not be among the companions of the Blaze.

وقالوا لو كنا نسمع أو نعقل ما كنا في أصحاب السعير

- 11 And they will admit their sin, so away with the companions of the Blaze.

فاعترفوا بذنوبهم فسحقا لأصحاب السعير

- 12 Indeed those who fear their Lord unseen will have forgiveness and great reward.

إن الذين يخشون ربهم بالغيب لهم مغفرة وأجر كبير

- 13 And conceal your speech or publicize it; indeed He is Knowing of that within the breasts.

وأسرأ قولكم أو اجهروا به إنه عليم بذات الصدور

- 14 Does He who created not know, while He is the Subtle, the Acquainted?

ألا يعلم من خلق وهو اللطيف الخبير

- 15 It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.

هو الذي جعل لكم الأرض ذلولا فامشوا في مناكبها واكلوا من رزقه
وإليه النشور

- 16 Do you feel secure that He who is in the heaven would not cause the earth to swallow you and suddenly it would sway?

أأنتم من في السماء أن يخسف بكم الأرض فإذا هي تمور

- 17 Or do you feel secure that He who is in the heaven would not send against you a storm of stones? Then you would know how is My warning.

أم أأنتم من في السماء أن يرسل عليكم حاصبا فستعلمون كيف نذير

- 18 And already had those before them denied, and how terrible was My reproach.

ولقد كذب الذين من قبلهم فكيف كان نكير

- 19 Do they not see the birds above them with wings outspread and folding in? None holds them aloft except the Most Merciful. Indeed He is, of all things, Seeing.

أولم يروا إلى الطير فوقهم صافات ويقبضن ما يمسكهن إلا الرحمن إنه بكل شيء بصير

- 20 Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

أمن هذا الذي هو جند لكم ينصركم من دون الرحمن إن الكافرون إلا في غرور

- 21 Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

أمن هذا الذي يرزقكم إن أمسك رزقه بل لجوا في عتو ونفور

- 22 Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

أفمن يمشي مكبا على وجهه أهدى أمن يمشي سويا على صراط مستقيم

- 23 Say, it is He who has produced you and made for you hearing and vision and hearts; little are you grateful.

قل هو الذي أنشأكم وجعل لكم السمع والأبصار والأفئدة قليلا ما تشكرون

- 24 Say, it is He who has multiplied you throughout the earth, and to Him you will be gathered.

قل هو الذي ذرأكم في الأرض وإليه تحشرون

- 25 And they say, when is this promise, if you should be truthful?

ويقولون متى هذا الوعد إن كنتم صادقين

- 26 Say, the knowledge is only with Allah, and I am only a clear warner.

قل إنما العلم عند الله وإنما أنا نذير مبين

- 27 But when they see it approaching, the faces of those who disbelieved will be distressed, and it will be said, this is that for which you used to call.

فلما رأوه زلفة سيئت وجوه الذين كفروا وقيل هذا الذي كنتم به تدعون

- 28 Say, have you considered: whether Allah should cause my death and those with me or have mercy upon us, who will protect the disbelievers from a painful punishment?

قل أرأيتم إن أهلكني الله ومن معي أو رحمتنا فمن ينجي الكافرين من عذاب أليم

- 29 Say, He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will know who it is that is in clear error.

قل هو الرحمن آمنّا به وعليه توكلنا فستعلمون من هو في ضلال مبين

- 30 Say, have you considered: if your water was to become sunken into the earth, then who could bring you flowing water?

قل أرأيتم إن أصبح ماؤكم غورا فمن يأتيكم بماء معين

القلم
Al-Qalam
"The Pen"
52 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Nun. By the pen and what they inscribe,

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

2 you are not, by the favor of your Lord, a madman.

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

3 And indeed for you is a reward uninterrupted.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

4 And indeed you are of a great moral character.

وَإِنَّكَ لَعَلَى خَلْقٍ عَظِيمٍ

5 So you will see and they will see

فَسَتَبْصُرُونَهُ وَيُبْصِرُكَ وَيُصِرُّكَ

6 which of you is the afflicted by madness.

بِأَيْدِيكُمْ أَلْفُتُونٍ

- 7 Indeed your Lord is most knowing of who has gone astray from His way, and He is most knowing of the rightly guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

- 8 Then do not obey the deniers.

فَلَا تَطْعَمُ الْمُكْذِبِينَ

- 9 They wish that you would soften so they would soften.

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

- 10 And do not obey every worthless habitual swearer,

وَلَا تَطْعَمُ كُلَّ حَلَّافٍ مَهِينٍ

- 11 a slanderer, going about with malicious gossip,

هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ

- 12 a preventer of good, transgressing and sinful,

مِنَاعٍ لِلْخَيْرِ مَعْتَدٍ أَثِيمٍ

- 13 cruel, moreover, and an illegitimate pretender.

عَتَلٌ بَعْدَ ذَلِكَ زَنِيمٍ

- 14 Because he is a possessor of wealth and children,

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ

- 15 when Our verses are recited to him, he says, legends of the former peoples.

إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسْطِيرَ الْأُولِينَ

- 16 We will brand him on the snout.

سنسّمه على أنحرطوم

- 17 Indeed We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the morning

إنا بلونهم كما بلونا أصحاب الجنة إذ أقسموا ليصر منها مصبحين

- 18 without making exception.

ولا يستثنون

- 19 So there came upon it a visitation from your Lord while they were asleep.

فطاف عليها طائف من ربك وهم نائمون

- 20 And it became as though reaped.

فأصبحت كالصريم

- 21 And they called one another at morning,

فتنادوا مصبحين

- 22 saying, go early to your crop if you would cut the fruit.

أن أغدوا على حرثكم إن كنتم صرّمين

- 23 So they set out, while lowering their voices,

فأنطلقوا وهم يتخفتون

- 24 saying, there will surely not enter it today upon you any poor person.

أن لا يدخلها اليوم عليكم مسكين

25 And they went early in determination, capable of preventing.

وغدوا على حرد قدرين

26 But when they saw it, they said, indeed we are lost;

فلها رأوها قالوا إنا لضالون

27 rather we have been deprived.

بل نحن محرومون

28 The most moderate of them said, did I not say to you, why do you not exalt Allah?

قال أوسطهم ألم أقل لكم لولا تسبحون

29 They said, exalted is our Lord! Indeed we were wrongdoers.

قالوا سبحن ربنا إنا كنا ظلمين

30 Then they approached one another, blaming each other.

فأقبل بعضهم على بعض يتلومون

31 They said, O woe to us; indeed we were transgressors.

قالوا يويلنا إنا كنا طغين

32 Perhaps our Lord will substitute for us better than it. Indeed we are toward our Lord desirous.

عسى ربنا أن يبدلنا خيرا منها إنا إلى ربنا رغبون

33 Such is the punishment; and the punishment of the Hereafter is greater, if they only knew.

كذلك العذاب ولعذاب الآخرة أكبر لو كانوا يعلمون

34 Indeed for the righteous with their Lord are the Gardens of Pleasure.

إن للمتقين عند ربهم جنت النعيم

35 Then will We treat the Muslims like the criminals?

أفجعل المسلمين كالمجرمين

36 What is wrong with you? How do you judge?

ما لكم كيف تحكمون

37 Or do you have a scripture in which you learn

أم لكم كتب فيه تدرسون

38 that indeed for you is whatever you choose?

إن لكم فيه لما تخبرون

39 Or do you have oaths binding upon Us until the Day of Resurrection that indeed for you is whatever you judge?

أم لكم أيمن علينا بلغة إلى يوم القيمة إن لكم لما تحكمون

40 Ask them which of them, for that claim, is responsible.

سلهم أيهم بذلك زعيم

41 Or do they have partners? Then let them bring their partners, if they should be truthful.

أم لهم شركاء فليأتوا بشركائهم إن كانوا صدقين

42 On the Day the leg will be uncovered and they are invited to prostration but the disbelievers will not be able,

يوم يكشف عن ساق ويدعون إلى السجود فلا يستطيعون

- 43 their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.

خشعة أبصرهم ترهقهم ذلة وقد كانوا يدعون إلى السجود وهم سلّمون

- 44 So leave Me, O Muhammad, with him who denies this statement. We will progressively lead them to punishment from where they do not know.

فذرني ومن يكذب بهذا الحديث سنستدرجهم من حيث لا يعلمون

- 45 And I will give them time. Indeed My plan is firm.

وأملى لهم إن كيدى متين

- 46 Or do you ask them for payment, so they are by debt burdened down?

أم تسألهم أجرا فهم من مغرم مثقلون

- 47 Or have they knowledge of the unseen, so they write it down?

أم عندهم الغيب فهم يكتبون

- 48 Then be patient for the decision of your Lord and be not like the companion of the fish when he called out while he was distressed.

فأصبر لحكم ربك ولا تكن كصاحب الحوت إذ نادى وهو مكظوم

- 49 If not that a favor from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.

لولا أن تدركه نعمة من ربه لنبذ بالعراء وهو مذموم

- 50 And his Lord chose him and made him of the righteous.

فأجته ربه فجعله من الصالحين

- 51 And indeed those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, indeed he is mad.

وإن يكاد الَّذِينَ كَفَرُوا لِيَزَلِقُونَكَ بِأَبْصَرِهِمْ مَا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

- 52 But it is not except a reminder to the worlds.

وما هو إلا ذكر للعلمين

الحاقة

Al-Haqqah
"The Reality"

52 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 The Inevitable Reality -
... الحاقة
- 2 what is the Inevitable Reality?
... ما الحاقة
- 3 And what can make you know what is the Inevitable Reality?
... وما أدراك ما الحاقة
- 4 Thamud and Aad denied the Striking Calamity.
... كذبت ثمود وعاد بالقارعة
- 5 So as for Thamud, they were destroyed by the overpowering blast.
... فأما ثمود فأهلكوا بالطاغية
- 6 And as for Aad, they were destroyed by a screaming, violent wind
... وأما عاد فأهلكوا بريح صرصر عاتية

- 7 which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.

سخرها عليهم سبع ليال وثمانية أيام حسوما فترى القوم فيها صرعى كأنهم
أعجاز نخل خاوية

- 8 Then do you see of them any remains?

فهل ترى لهم من باقية

- 9 And there came Pharaoh and those before him and the overturned cities with sin.

وجاء فرعون ومن قبله والمؤتفكات بالخاطئة

- 10 And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding.

فقصوا رسول ربهم فأخذهم أخذة رابية

- 11 Indeed when the water overflowed, We carried you in the sailing ship,

إنا لما طغى الماء حملناكم في الجارية

- 12 that We might make it for you a reminder and that a conscious ear would be conscious of it.

لنجعلها لكم تذكرة وتعيها أذن واعية

- 13 Then when the Horn is blown with one blast,

فإذا نفخ في الصور نفخة واحدة

- 14 and the earth and the mountains are lifted and leveled with one blow,

وحملت الأرض والجبال فدكتا دكة واحدة

15 then on that Day the Occurrence will occur,

فيومئذ وقعت الواقعة

16 and the heaven will split, for that Day it is infirm.

وانشقت السماء فهي يومئذ واهية

17 And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight.

والملك على أرجائها ويحمل عرش ربك فوقهم يومئذ ثمانية

18 That Day, you will be exhibited; not hidden among you is anything concealed.

يومئذ تعرضون لا تخفى منكم خافية

19 So as for he who is given his record in his right hand, he will say, here, read my record!

فأما من أوتي كتابه بيمينه فيقول هاؤم اقرءوا كتابيه

20 Indeed I was certain that I would meet my account.

إني ظننت أني ملاق حساييه

21 So he will be in a pleasant life,

فهو في عيشة راضية

22 in a lofty garden,

في جنة عالية

23 its fruits hanging low.

قطوفها دانية

- 24 Eat and drink in satisfaction for what you put forth in days past.

كَلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

- 25 But as for he who is given his record in his left hand, he will say, oh I wish I had not been given my record

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ

- 26 and had not known what is my account.

وَلَمْ أَدْرَمَا حَسَابِيهِ

- 27 I wish my death had been the decisive one.

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ

- 28 My wealth has not availed me.

مَا أَغْنَىٰ عَنِّي مَالِيهِ

- 29 Gone from me is my authority.

هَلَكَ عَنِّي سُلْطَانِيهِ

- 30 Seize him and shackle him.

خُذُوهُ فَغُلُوهُ

- 31 Then into Hellfire drive him.

ثُمَّ الْجَحِيمِ صَلْوَهُ

- 32 Then into a chain whose length is seventy cubits insert him.

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

- 33 Indeed he did not used to believe in Allah, the Most Great,

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

34 nor did he encourage the feeding of the poor.

ولا يحض على طعام المسكين

35 So there is not for him here this Day any devoted friend

فليس له اليوم هاهنا حميم

36 nor any food except foul refuse.

ولا طعام إلا من غسيلن

37 None will eat it except the sinners.

لا يأكله إلا الخاطئون

38 So I swear by what you see

فلا أقسم بما تبصرون

39 and what you do not see,

وما لا تبصرون

40 indeed it is the word of a noble Messenger.

إنه لقول رسول كريم

41 And it is not the word of a poet; little do you believe.

وما هو بقول شاعر قليلا ما تؤمنون

42 Nor the word of a soothsayer; little do you remember.

ولا بقول كاهن قليلا ما تذكرون

43 It is a revelation from the Lord of the worlds.

تنزيل من رب العالمين

- 44 And if he had attributed against Us some sayings,
ولو تقول علينا بعض الأقاويل
- 45 We would have seized him by the right hand;
لأخذنا منه باليمين
- 46 then We would have cut off from him the aorta.
ثم لقطعنا منه الوتين
- 47 And there is no one of you who could prevent it from him.
فما منكم من أحد عنه حاجزين
- 48 And indeed it is a reminder for the righteous.
وإنه لتذكرة للمتقين
- 49 And indeed We know that among you are deniers.
وإنا لنعلم أن منكم مكذبين
- 50 And indeed it will be a regret upon the disbelievers.
وإنه لحسرة على الكافرين
- 51 And indeed it is the truth of certainty.
وإنه لحق اليقين
- 52 So exalt the name of your Lord, the Most Great.
فسبح باسم ربك العظيم

المعارج

Al-Ma'arij

“The Ascending Stairways”

44 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 A questioner asked about a punishment to befall
...
سأل سائل بعذاب واقع
- 2 the disbelievers; of it there is no preventer
...
للكافرين ليس له دافع
- 3 from Allah, owner of the ways of ascent.
...
من الله ذي المعارج
- 4 The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years.
...
تعرج الملائكة والروح إليه في يوم كان مقداره خمسين ألف سنة
- 5 So be patient with gracious patience.
...
فاصبر صبرا جميلا
- 6 Indeed they see it as far off.
...
إنهم يرونه بعيدا

7 But We see it as near.

ونراه قريبا

8 On the Day the sky will be like murky oil,

يوم تكون السماء كالمهل

9 and the mountains will be like wool,

وتكون الجبال كالعهن

10 and no friend will ask anything of a friend,

ولا يسأل حميم حميما

11 they will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children

يبصرونهم يود المجرم لو يفتدي من عذاب يومئذ بنيه

12 and his wife and his brother

وصاحبته وأخيه

13 and his nearest kindred who shelter him

وفصيلته التي تؤويه

14 and whoever is on the earth entirely so then it could save him.

ومن في الأرض جميعا ثم ينجيه

15 No! Indeed it is the Flame of Hell,

كلا إنها لظى

16 a remover of exteriors.

نزاعة للشوى

17 It invites him who turned his back on the truth and went away from obedience

تدعو من أدبر وتولى

18 and collected wealth and hoarded.

وجمع فأوعى

19 Indeed mankind was created anxious;

إن الإنسان خلق هلوعا

20 when evil touches him, impatient,

إذا مسه الشر جزوعا

21 and when good touches him, withholding,

وإذا مسه الخير منوعا

22 except the observers of prayer,

إلا المصلين

23 those who are constant in their prayer

الذين هم على صلاتهم دائمون

24 and those within whose wealth is a known right

والذين في أموالهم حق معلوم

25 for the petitioner and the deprived,

للسائل والمحروم

26 and those who believe in the Day of Recompense,

والذين يصدقون بيوم الدين

27 and those who are fearful of the punishment of their Lord -

والذين هم من عذاب ربهم مشفقون

28 indeed the punishment of their Lord is not that from which one is safe

إن عذاب ربهم غير مأمون

29 and those who guard their private parts,

والذين هم لفروجهم حافظون

30 except from their wives or those their right hands possess, for indeed they are not to be blamed,

إلا على أزواجهم أو ما ملكت أيمانهم فإنهم غير ملومين

31 but whoever seeks beyond that, then those are the transgressors,

فمن ابتغى وراء ذلك فأولئك هم العادون

32 and those who are to their trusts and their promises attentive,

والذين هم لأماناتهم وعهدهم راعون

33 and those who are in their testimonies upright,

والذين هم بشهاداتهم قائمون

34 and those who carefully maintain their prayer,

والذين هم على صلاتهم يحافظون

35 those will be in gardens, honored.

أولئك في جنات مكرمون

36 So what is wrong with those who disbelieve, hastening before you,

فقال الذين كفروا قبلك مهطعين

37 on the right and on the left, in groups?

عن اليمين وعن الشمال عزين

38 Does every person among them aspire to enter a Garden of Pleasure?

أيطمع كل امرئ منهم أن يدخل جنة نعيم

39 No! Indeed We have created them from that which they know.

كلا إنا خلقناهم مما يعلمون

40 So I swear by the Lord of the sunrises and the sunsets, indeed We are able

فلا أقسم برب المشارق والمغارب إنا لقادرون

41 to replace them with better than them; and We are not to be outdone.

على أن نبدل خيرا منهم وما نحن بمسبوقين

42 So leave them to converse vainly and amuse themselves until they meet their Day which they are promised,

فذرهم يخوضوا ويلعبوا حتى يلاقوا يومهم الذي يوعدون

43 the Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening,

يوم يخرجون من الأجداث سراعا كأنهم إلى نصب يوفضون

44 their eyes humbled, humiliation will cover them. That is the Day which they had been promised.

خاشعة أبصارهم ترهقهم ذلة ذلك اليوم الذي كانوا يوعدون

نوح

Nuh

“Noah”

28 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Indeed We sent Nuh to his people, saying warn your people before there comes to them a painful punishment.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

- 2 He said, O my people, indeed I am to you a clear warner,

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

- 3 saying worship Allah, fear Him and obey me.

أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرًا

- 4 He will forgive you of your sins and delay you for a specified term. Indeed the time set by Allah, when it comes, will not be delayed, if you only knew.

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنْ أَجَلَ اللَّهُ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ

- 5 He said, my Lord, indeed I invited my people night and day,

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

- 6 but my invitation increased them not except in flight.

فلم يزدهم دعائي إلا فرارا

- 7 And indeed every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with great arrogance.

وإني كلما دعوتهم لتغفر لهم جعلوا أصابعهم في آذانهم واستغشوا ثيابهم وأصروا واستكبروا استكبارا

- 8 Then I invited them publicly.

ثم إني دعوتهم جهارا

- 9 Then I announced to them and confided to them secretly.

ثم إني أعلنت لهم وأسررت لهم إسرارا

- 10 And said, ask forgiveness of your Lord. Indeed He is ever a Perpetual Forgiver.

فقلت استغفروا ربكم إنه كان غفارا

- 11 He will send rain from the sky upon you in showers

يرسل السماء عليكم مدرارا

- 12 and give you increase in wealth and children and provide for you gardens and provide for you rivers.

ويمددكم بأموال وبنين ويجعل لكم جنات ويجعل لكم أنهارا

- 13 What is the matter with you that you do not attribute to Allah due grandeur

ما لكم لا ترجون لله وقارا

14 while He has created you in stages?

وقد خلقكم أطوارا

15 Do you not consider how Allah has created seven heavens in layers

ألم تروا كيف خلق الله سبع سماوات طباقا

16 and made the moon therein a light and made the sun a burning lamp?

وجعل القمر فيهن نورا وجعل الشمس سراجا

17 And Allah has caused you to grow from the earth a growth.

والله أنبتكم من الأرض نباتا

18 Then He will return you into it and extract you another extraction.

ثم يعيدكم فيها ويخرجكم إخراجا

19 And Allah has made for you the earth an expanse

والله جعل لكم الأرض بساطا

20 that you may follow therein roads of passage.

لتسلكوا منها سبلا فجاجا

21 Nuh said, my Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss.

قال نوح رب إنهم عصوني واتبعوا من لم يزدده ماله وولده إلا خسارا

22 And they conspired an immense conspiracy.

ومكروا مكرا كبيرا

- 23 And said, never leave your gods and never leave Wadd or Suwa or Yaghuth and Yauq and Nasr.

وقالوا لا تذرنا آلهتكم ولا تذرنا ودا ولا سواعا ولا يغوث ويعوق ونسرا

- 24 And already they have misled many. And, my Lord, do not increase the wrongdoers except in error.

وقد أضلوا كثيرا ولا تزد الظالمين إلا ضلالا

- 25 Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah any helpers.

مما خطيئاتهم أغرقوا فأدخلوا نارا فلم يجدوا لهم من دون الله أنصارا

- 26 And Nuh said, my Lord, do not leave upon the earth from among the disbelievers an inhabitant.

وقال نوح رب لا تذر على الأرض من الكافرين ديارا

- 27 Indeed if You leave them, they will mislead Your servants and not beget except wicked, ungrateful ones.

إنك إن تذرهم يضلوا عبادك ولا يلدوا إلا فاجرا كفارا

- 28 My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction.

رب اغفر لي ولوالدي ولمن دخل بيتي مؤمنا وللمؤمنين والمؤمنات ولا تزد
الظالمين إلا تبارا

الجن

Al-Jinn

“The Jinn”

28 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Say, it has been revealed to me that a group of the jinn listened and said, indeed we have heard an amazing Quran.

قل أوحى إلي أنه استمع نفر من الجن فقالوا إنا سمعنا قرآنا عجبا

- 2 It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.

يهدى إلى الرشـد فأـمنا به ولن نشرك بربنا أحدا

- 3 And exalted is the nobleness of our Lord; He has not taken a wife or a son.

وأنه تعالى جد ربنا ما اتخذ صاحبة ولا ولدا

- 4 And the foolish among us used to say about Allah an excessive transgression.

وأنه كان يقول سفيها على الله شططا

- 5 And we had thought that mankind and the jinn would never speak about Allah a lie.

وَأَنَا ظَنْنَا أَنْ لَنْ تَقُولَ الْإِنْسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

- 6 And there were men from mankind who sought refuge in men from the jinn, so they increased them in burden.

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

- 7 And they had thought, as you thought, that Allah would never resurrect anyone.

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا

- 8 And we have sought to reach the heaven but found it filled with powerful guards and burning flames.

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلَأَتْ حَرَسًا شَدِيدًا وَشِهَابًا

- 9 And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.

وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

- 10 And we do not know whether evil is intended for those on earth or whether their Lord intends for them a right course.

وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

- 11 And among us are the righteous, and among us are others not so; we are sects of differing ways.

وَأَنَا مِنَ الصَّالِحِينَ وَمَنَا دُونِ ذَلِكَ كُنَّا طَرَائِقَ قَدَا

- 12 And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight.

وَأَنَا ظَنْنَا أَنْ لَنْ نَعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نَعْجِزَهُ هَرَبًا

- 13 And when we heard the guidance, we believed in it. And whoever believes in his Lord will not fear deprivation or burden.

وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

- 14 And among us are Muslims in submission, and among us are the unjust. And whoever has become Muslim - those have sought out the right course.

وَأَنَا مَنَا الْمُسْلِمُونَ وَمَنَا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأَوْلَتْكَ تَحَرُّوا رَشَدًا

- 15 As for the unjust, they will be, for Hell, firewood.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

- 16 And if they had remained straight on the way, We would have given them rain in abundance,

وَأَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا

- 17 so that We might test them therein. And whoever turns away from the remembrance of his Lord - He will put him into arduous punishment.

لَنَفْتَنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

- 18 And the masjids are for Allah, so do not invoke with Allah anyone.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

- 19 And that when the servant of Allah stood up supplicating Him, they almost became about him a compacted mass.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

- 20 Say, I only invoke my Lord and do not associate with Him anyone.

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

- 21 Say, indeed I do not possess for you the power of harm or right direction.

قل إني لا أملك لكم ضرا ولا رشدا

- 22 Say, indeed never will anyone protect me from Allah, nor will I find in other than Him a refuge.

قل إني لن يجيرني من الله أحد ولن أجد من دونه ملتحدا

- 23 But only the announcement from Allah and His messages. And whoever disobeys Allah and His Messenger - then indeed for him is the fire of Hell; they will abide therein forever.

إلا بلاغا من الله ورسالاته ومن يعص الله ورسوله فإن له نار جهنم خالدين فيها أبدا

- 24 Until, when they see that which they are promised, then they will know who is weaker in helpers and less in number.

حتى إذا رأوا ما يوعدون فسيعلمون من أضعف ناصرا وأقل عددا

- 25 Say, I do not know if what you are promised is near or if my Lord will grant for it a long term.

قل إن أدري أقرب ما توعدون أم يجعل له ربي أمدا

- 26 He is the Knower of the unseen, and He does not disclose His unseen to anyone

عالم الغيب فلا يظهر على غيبه أحدا

- 27 except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers

إلا من ارتضى من رسول فإنه يسلك من بين يديه ومن خلفه رصدا

- 28 that he may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

ليعلم أن قد أبلغوا رسالات ربهم وأحاط بما لديهم وأحصى كل شيء
عددا

المزمل

Al-Muzzammil

“The Enshrouded One”

20 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 O you who covers himself with a garment,

يا أيها المزمل

- 2 arise to pray the night, except for a little,

قم الليل إلا قليلا

- 3 half of it, or subtract from it a little,

نصفه أو انقص منه قليلا

- 4 or add to it, and recite the Quran with measured recitation.

أو زد عليه ورتل القرآن ترتيلا

- 5 Indeed We will cast upon you a heavy word.

إنا سنلقي عليك قولاً ثقيلاً

- 6 Indeed the rising at night is more effective for concurrence and more suitable for words.

إن ناشئة الليل هي أشد وطئاً وأقوم قيلاً

- 7 Indeed for you by day is prolonged occupation.

إن لك في النهار سبحا طويلا

- 8 And remember the name of your Lord and devote yourself to Him with complete devotion.

واذكر اسم ربك وتبتل إليه تبتيلا

- 9 Lord of the East and the West; there is no deity except Him, so take Him as Disposer of your affairs.

رب المشرق والمغرب لا إله إلا هو فاتخذه وكيلا

- 10 M And be patient over what they say and avoid them with gracious avoidance.

واصبر على ما يقولون واهجرهم هجرا جميلا

- 11 M And leave Me with the deniers, those of ease, and allow them respite a little.

وذرنى والمكذبين أولي النعمة ومهلهم قليلا

- 12 Indeed with Us are shackles and burning fire

إن لدينا أنكالا وحيما

- 13 and food that chokes and a painful punishment,

وطعاما ذا غصة وعذابا أليما

- 14 on the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.

يوم ترجف الأرض والجبال وكانت الجبال كثيبا مهيلا

- 15 Indeed We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.

إنا أرسلنا إليكم رسولا شاهدا عليكم كما أرسلنا إلى فرعون رسولا

- 16 But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.

فغصى فرعون الرسول فأخذناه أخذا ويلا

- 17 Then how can you fear, if you disbelieve, a Day that will make the children white-haired?

فكيف تتقون إن كفرتم يوما يجعل الولدان شيبا

- 18 The heaven will break apart therefrom; ever is His promise fulfilled.

السماء منفطر به كان وعده مفعولا

- 19 Indeed this is a reminder, so whoever wills may take to his Lord a way.

إن هذه تذكرة فمن شاء اتخذ إلى ربه سبيلا

20

M Indeed your Lord knows that you stand in prayer almost two thirds of the night or half of it or a third of it, and a group of those with you. And Allah determines the night and the day. He has known that you will not be able to do it and has turned to you in forgiveness, so recite what is easy for you of the Quran. He has known that there will be among you those who are ill and others traveling throughout the land seeking from the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and establish prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves, you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed Allah is Forgiving and Merciful.

إن ربك يعلم أنك تقوم أدنى من ثلثي الليل ونصفه وثلثه وطائفة من الذين
معك والله يقدر الليل والنهار علم أن لن تحصوه فتاب عليكم فاقراءوا ما
تيسر من القرآن علم أن سيكون منكم مرضى وآخرون يضربون في
الأرض يبتغون من فضل الله وآخرون يقاتلون في سبيل الله فاقراءوا ما
تيسر منه وأقيموا الصلاة وآتوا الزكاة وأقرضوا الله قرضا حسنا وما
تقدموا لأنفسكم من خير تجدوه عند الله هو خيرا وأعظم أجرا واستغفروا
الله إن الله غفور رحيم

المدثر

Al-Muddaththir

“The Cloaked One”

56 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 O you who covers himself with a cloak,

يَا أَيُّهَا الْمُدَّثِّرُ

2 arise and warn,

قُمْ فَأَنْذِرْ

3 and your Lord glorify,

وَرَبِّكَ فَكَبِّرْ

4 and your clothing purify,

وَتِيَابِكَ فَطَهِّرْ

5 and uncleanness avoid,

وَالرَّجْزَ فَاهْجُرْ

6 and do not confer favor expecting more,

وَلَا تَمُنَّ بِتَسْتَكْثِرْ

7 but for your Lord be patient. ...

ولربك فاصبر

8 And when the trumpet is blown, ...

فإذا نقر في الناقور

9 that Day will be a difficult day ...

فذلك يومئذ يوم عسير

10 for the disbelievers - not easy. ...

على الكافرين غير يسير

11 Leave Me with the one I created alone, ...

ذرتني ومن خلقت وحيدا

12 and to whom I granted extensive wealth, ...

وجعلت له مالا ممدودا

13 and children present with him, ...

وبنين شهودا

14 and spread out for him ease. ...

ومهدت له تمهيدا

15 Then he desires that I should add more. ...

ثم يطمع أن أزيد

16 No! Indeed he has been toward Our verses obstinate. ...

كلا إنه كان لآياتنا عنيدا

- 17 I will cover him with arduous torment.
...
سأرهقه صعودا
- 18 Indeed he thought and deliberated.
...
إنه فكر وقدر
- 19 So may he be destroyed for how he deliberated.
...
فقتل كيف قدر
- 20 Then may he be destroyed for how he deliberated.
...
ثم قتل كيف قدر
- 21 Then he considered;
...
ثم نظر
- 22 then he frowned and scowled;
...
ثم عبس وبسر
- 23 then he turned back and was arrogant
...
ثم أدبر واستكبر
- 24 and said, this is not but magic imitated.
...
فقال إن هذا إلا سحر يوثر
- 25 This is not but the word of a human being.
...
إن هذا إلا قول البشر
- 26 I will drive him into Saqar.
...
سأصليه سقر

27 And what can make you know what is Saqar?

وما أدراك ما سقر

28 It lets nothing remain and leaves nothing.

لا تبقي ولا تذر

29 It is a scorcher to the human skin.

لواحة للبشر

30 Over it are nineteen.

عليها تسعة عشر

31 And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve, that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is hypocrisy and the disbelievers will say, what does Allah intend by this as an example? Thus does Allah leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it is not but a reminder to humanity.

وما جعلنا أصحاب النار إلا ملائكة وما جعلنا عدتهم إلا فتنة للذين كفروا ليستيقن الذين أوتوا الكتاب ويزداد الذين آمنوا إيماناً ولا يرتاب الذين أوتوا الكتاب والمؤمنون وليقول الذين في قلوبهم مرض والكافرون ماذا أراد الله بهذا مثلاً كذلك يضل الله من يشاء ويهدي من يشاء وما يعلم جنود ربك إلا هو وما هي إلا ذكرى للبشر

32 No! By the moon

كلا والقمر

- 33 and the night when it departs
والليل إذ أدبر
- 34 and the morning when it brightens,
والصبح إذا أسفر
- 35 indeed it is one of the greatest matters,
إنها لإحدى الكبر
- 36 as a warning to humanity,
نذيرا للبشر
- 37 to whoever wills among you to proceed or stay behind.
لمن شاء منكم أن يتقدم أو يتأخر
- 38 Every soul, for what it has earned, will be retained,
كل نفس بما كسبت رهينة
- 39 except the companions of the right.
إلا أصحاب اليمين
- 40 In gardens, they will ask each other
في جنات يتساءلون
- 41 about the criminals,
عن المجرمين
- 42 what put you into Saqar?
ما سلككم في سقر

- 43 They will say, we were not of those who prayed,
...
قالوا لم نك من المصلين
- 44 nor did we used to feed the poor.
...
ولم نك نطعم المسكين
- 45 And we used to enter into vain discourse with those who engaged in it,
...
وكنا نخوض مع الخائضين
- 46 and we used to deny the Day of Recompense
...
وكنا نكذب بيوم الدين
- 47 until there came to us the certainty.
...
حتى أتانا اليقين
- 48 So no intercession of intercessors will benefit them.
...
فما تنفعهم شفاعة الشافعين
- 49 Then what is wrong with them that they are, from the reminder,
turning away,
...
فما لهم عن التذكرة معرضين
- 50 as if they were alarmed donkeys
...
كأنهم حمر مستنفرة
- 51 fleeing from a lion?
...
فرت من قسورة

- 52 Rather, every person among them desires that he should be given scriptures spread open.

بل يريد كل امرئ منهم أن يؤتى صحفا منشرة

- 53 No! But they do not fear the Hereafter.

كلا بل لا يخافون الآخرة

- 54 No! Indeed it is a reminder.

كلا إنه تذكرة

- 55 Then whoever wills will remember it.

فمن شاء ذكره

- 56 And they will not remember except that Allah wills. He is worthy of fear and adequate for forgiveness.

وما يذكرون إلا أن يشاء الله هو أهل التقوى وأهل المغفرة

القيامة

Al-Qiyamah

“The Resurrection”

40 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 I swear by the Day of Resurrection

لا أقسم بيوم القيامة

2 and I swear by the reproaching soul.

ولا أقسم بالنفس اللوامة

3 Does man think that We will not assemble his bones?

أيحسب الإنسان أن لن نجتمع عظامه

4 Yes. We are able to proportion his fingertips.

بلى قادرين على أن نسوي بنانه

5 But man desires to continue in sin.

بل يريد الإنسان ليفجر أمامه

6 He asks, when is the Day of Resurrection?

يسأل أيان يوم القيامة

- 7 So when vision is dazzled
...
فإذا برق البصر
- 8 and the moon darkens
...
وخصف القمر
- 9 and the sun and the moon are joined,
...
وجمع الشمس والقمر
- 10 man will say on that Day, where is the place of escape?
...
يقول الإنسان يومئذ أين المفر
- 11 No! There is no refuge.
...
كلا لا وزر
- 12 To your Lord, that Day, is the place of permanence.
...
إلى ربك يومئذ المستقر
- 13 Man will be informed that Day of what he sent ahead and kept back.
...
ينبأ الإنسان يومئذ بما قدم وأخر
- 14 Rather, man, against himself, will be a witness,
...
بل الإنسان على نفسه بصيرة
- 15 even if he presents his excuses.
...
ولو ألقى معاذيره
- 16 Move not your tongue with it to hasten with it.
...
لا تحرك به لسانك لتعجل به

- 17 Indeed upon Us is its collection and its recitation.
 ...
 إن علينا جمعه وقرآنه
- 18 So when We have recited it, then follow its recitation.
 ...
 فإذا قرأناه فاتبع قرآنه
- 19 Then upon Us is its clarification.
 ...
 ثم إن علينا بيانه
- 20 No! But you love the immediate
 ...
 كلا بل تحبون العاجلة
- 21 and leave the Hereafter.
 ...
 وتذرون الآخرة
- 22 Some faces, that Day, will be radiant,
 ...
 وجوه يومئذ ناضرة
- 23 looking at their Lord.
 ...
 إلى ربها ناظرة
- 24 And some faces, that Day, will be contorted,
 ...
 ووجوه يومئذ باسرة
- 25 expecting that there will be done to them something backbreaking.
 ...
 تظن أن يفعل بها فاقرة
- 26 No! When the soul has reached the collar bones
 ...
 كلا إذا بلغت التراقي

- 27 and it is said, who can cure?
...
وقيل من راق
- 28 And the dying one is certain that it is the parting,
...
وظن أنه الفراق
- 29 and the leg is wound about the leg,
...
والتفت الساق بالساق
- 30 to your Lord, that Day, will be the procession.
...
إلى ربك يومئذ المساق
- 31 And the disbeliever had not believed, nor had he prayed.
...
فلا صدق ولا صلى
- 32 But he denied and turned away.
...
ولكن كذب وتولى
- 33 And then he went to his people, swaggering.
...
ثم ذهب إلى أهله يتمطى
- 34 Woe to you, and woe!
...
أولى لك فأولى
- 35 Then woe to you, and woe!
...
ثم أولى لك فأولى
- 36 Does man think that he will be left neglected?
...
أيحسب الإنسان أن يترك سدى

37 Had he not been a sperm from semen emitted?

ألم يك نطفة من مني يمى

38 Then he was a clinging clot, and Allah created and proportioned

ثم كان علقة نخلق فسوى

39 and made of him two mates, the male and the female.

فجعل منه الزوجين الذكر والأنثى

40 Is not that Creator able to give life to the dead?

أليس ذلك بقادر على أن يحيي الموتى

الإنسان

Al-Insan

“The Human”

31 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Has there come upon man a period of time when he was not a thing mentioned?

هل أتى على الإنسان حين من الدهر لم يكن شيئا مذكورا

- 2 Indeed We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

إنا خلقنا الإنسان من نطفة أمشاج نتليه فجعلناه سميعا بصيرا

- 3 Indeed We guided him to the way, be he grateful or be he ungrateful.

إنا هديناه السبيل إما شاكرا وإما كفورا

- 4 Indeed We have prepared for the disbelievers chains and shackles and a Blaze.

إنا أعتدنا للكافرين سلاسل وأغلالا وسعيرا

- 5 Indeed the righteous will drink from a cup whose mixture is of camphor,

إن الأبرار يشربون من كأس كان مزاجها كافورا

- 6 a spring of which the servants of Allah will drink; they will make it gush forth in force and abundance.

عينا يشرب بها عباد الله يفجرونها تفجيرا

- 7 They fulfill their vows and fear a Day whose evil will be widespread.

يوفون بالنذر ويخافون يوما كان شره مستطيرا

- 8 And they give food, in spite of love for it, to the needy, the orphan, and the captive,

ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا

- 9 saying, we feed you only for the countenance of Allah. We wish not from you reward or gratitude.

إنما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا

- 10 Indeed we fear from our Lord a Day austere and distressful.

إننا نخاف من ربنا يوما عبوسا قمطريرا

- 11 So Allah will protect them from the evil of that Day and give them radiance and happiness

فوقاهم الله شر ذلك اليوم ولقاهم نضرة وسورا

- 12 and will reward them for what they patiently endured with a garden in Paradise and silk garments.

وجزاهم بما صبروا جنة وحريرا

- 13 Reclining therein on adorned couches, they will not see therein any sun or any cold.

متكئين فيها على الأرائك لا يرون فيها شمسا ولا زمهيرا

- 14 And near above them are its shades, and its fruits hung low to be picked.

...
 ودانية عليهم ظلالها وذللت قطفها تذليلا

- 15 And there will be circulated among them vessels of silver and cups having been determined

...
 ويطاف عليهم بآنية من فضة وأكواب كانت قواريرا

- 16 clear glasses of silver of which they have determined the measure.

...
 قوارير من فضة قدروها تقديرا

- 17 And they will be given to drink a cup whose mixture is of ginger,

...
 ويسقون فيها كأسا كان مزاجها زنجبيلا

- 18 from a fountain within it named Salsabil.

...
 عينا فيها تسمى سلسبيلا

- 19 There will circulate among them young boys made eternal. When you see them, you would think them scattered pearls.

...
 ويطوف عليهم ولدان مخلدون إذا رأيتهم حسبتهم لؤلؤا منثورا

- 20 And when you look there, you will see pleasure and great dominion.

...
 وإذا رأيت ثم رأيت نعيما وملكا كبيرا

- 21 Upon them will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

...
 عاليهم ثياب سندس خضر وإستبرق وحلوا أساور من فضة وسقاهم
 رهم شرابا طهورا

- 22 Indeed this is for you a reward, and your effort has been appreciated.

إن هذا كان لكم جزاء و كان سعيكم مشكورا

- 23 Indeed it is We who have sent down to you the Quran progressively.

إنا نحن نزلنا عليك القرآن تنزيلا

- 24 So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful.

فاصبر لحكم ربك ولا تطع منهم آثما أو كفورا

- 25 And mention the name of your Lord morning and evening,

واذكر اسم ربك بكرة وأصيلا

- 26 and during the night prostrate to Him and exalt Him a long part of the night.

ومن الليل فاسجد له وسبحه ليلا طويلا

- 27 Indeed these love the immediate and leave behind them a heavy Day.

إن هؤلاء يحبون العاجلة ويذرون وراءهم يوما ثقيلا

- 28 We have created them and strengthened their forms, and when We will, We can change their likenesses with substitution.

نحن خلقناهم وشددنا أسرهم وإذا شئنا بدلنا أمثالهم تبديلا

- 29 Indeed this is a reminder, so he who wills may take to his Lord a way.

إن هذه تذكرة فمن شاء اتخذ إلى ربه سبيلا

- 30 And you do not will except that Allah wills. Indeed Allah is ever Knowing and Wise.

وما تشاءون إلا أن يشاء الله إن الله كان عليما حكيما

- 31 He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.

يدخل من يشاء في رحمته والظالمين أعد لهم عذابا أليما

المرسلات

Al-Mursalat

“Those Sent Forth”

50 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By those sent forth in gusts,
...
والمرسلات عرفا
- 2 and the winds that blow violently,
...
فالعاصفات عصفا
- 3 and those scattering wide,
...
والناشرات نشرا
- 4 and those distinguishing thoroughly,
...
فالفارقات فرقا
- 5 and those bringing down a reminder,
...
فالملقيات ذكرا
- 6 as justification or warning,
...
عذرا أو نذرا

7 indeed what you are promised is to occur.

إنما توعدون لواقع

8 So when the stars are obliterated,

فإذا النجوم طمست

9 and when the heaven is split open,

وإذا السماء فرجت

10 and when the mountains are blown away,

وإذا الجبال نسفت

11 and when the messengers are gathered for their appointed time -

وإذا الرسل أقتت

12 for what Day was it postponed?

لأي يوم أجلت

13 For the Day of Judgment.

ليوم الفصل

14 And what can make you know what is the Day of Judgment?

وما أدراك ما يوم الفصل

15 Woe, that Day, to the deniers.

ويل يومئذ للكافرين

16 Did We not destroy the former peoples?

ألم نهلك الأولين

17 Then We will follow them with the later ones.

ثم نتبعهم الآخرين

18 Thus do We deal with the criminals.

كذلك نفعل بالمجرمين

19 Woe, that Day, to the deniers.

ويل يومئذ للمكذبين

20 Did We not create you from a liquid disdained?

ألم نخلقكم من ماء مهين

21 And We placed it in a firm lodging

فجعلناه في قرار مكين

22 for a known extent.

إلى قدر معلوم

23 And We determined; and excellent are We to determine.

فقدرنا فنعم القادرون

24 Woe, that Day, to the deniers.

ويل يومئذ للمكذبين

25 Have We not made the earth a container

ألم نجعل الأرض كفاتا

26 of the living and the dead?

أحياء وأمواتا

- 27 And We placed therein lofty, firmly set mountains and have given you to drink sweet water.

وجعلنا فيها رواسي شاهحات وأسقيناكم ماء فراتا

- 28 Woe, that Day, to the deniers.

ويل يومئذ للمكذبين

- 29 It will be said, proceed to that which you used to deny.

انطلقوا إلى ما كنتم به تكذبون

- 30 Proceed to a shadow having three columns

انطلقوا إلى ظل ذي ثلاث شعب

- 31 providing no shade and availing nothing against the flame.

لا ظليل ولا يغني من اللهب

- 32 Indeed it throws sparks as huge as palaces,

إنها ترمي بشرر كالقصر

- 33 as if they were yellowish black camels.

كأنه جمالت صفر

- 34 Woe, that Day, to the deniers.

ويل يومئذ للمكذبين

- 35 This is a Day they will not speak,

هذا يوم لا ينطقون

- 36 nor will it be permitted for them to make excuses.

ولا يؤذن لهم فيعتذرون

37 Woe, that Day, to the deniers.

ويل يومئذ للمكذبين

38 This is the Day of Judgment; We have assembled you and the former peoples.

هذا يوم الفصل جمعناكم والأولين

39 So if you have a plan, then plan against Me.

فإن كان لكم كيد فكيدون

40 Woe, that Day, to the deniers.

ويل يومئذ للمكذبين

41 Indeed the righteous will be among shades and springs

إن المتقين في ظلال وعيون

42 and fruits from whatever they desire,

وفواكه مما يشتهون

43 saying eat and drink in satisfaction for what you used to do.

كلوا واشربوا هنيئا بما كنتم تعملون

44 Indeed We thus reward the doers of good.

إنا كذلك نجزي المحسنين

45 Woe, that Day, to the deniers.

ويل يومئذ للمكذبين

46 Eat and enjoy yourselves a little; indeed you are criminals.

كلوا وتمتعوا قليلا إنكم مجرمون

47 Woe, that Day, to the deniers. . . .

ويل يومئذ للمكذبين

48 And when it is said to them, bow, they do not bow. . . .

وإذا قيل لهم اركعوا لا يركعون

49 Woe, that Day, to the deniers. . . .

ويل يومئذ للمكذبين

50 Then in what statement after the Quran will they believe? . . .

فبأي حديث بعده يؤمنون

النبا

An-Naba

“The Great News”

40 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 About what are they asking one another?

عم يتساءلون

2 About the great news,

عن النبا العظيم

3 about which they are in disagreement.

الذي هم فيه مختلفون

4 No! They are going to know.

كلا سيعلمون

5 Then no! They are going to know.

ثم كلا سيعلمون

6 Have We not made the earth a resting place,

ألم نجعل الأرض مهادا

- 7 and the mountains as stakes?
...
والجبال أوتادا
- 8 And We created you in pairs
...
وخلقناكم أزواجا
- 9 and made your sleep a means for rest
...
وجعلنا نومكم سباتا
- 10 and made the night as clothing
...
وجعلنا الليل لباسا
- 11 and made the day for livelihood
...
وجعلنا النهار معاشا
- 12 and constructed above you seven strong heavens
...
وبنينا فوقكم سبعا شدادا
- 13 and made a burning lamp
...
وجعلنا سراجا وهاجا
- 14 and sent down from the rain clouds pouring water
...
وأنزلنا من المعصرات ماء ثجاجا
- 15 that We may bring forth thereby grain and vegetation
...
لنخرج به حبا ونباتا
- 16 and gardens of entwined growth.
...
وجنات ألفافا

- 17 Indeed the Day of Judgment is an appointed time,
 ...
 إن يوم الفصل كان ميقاتا
- 18 the Day the Horn is blown and you will come forth in multitudes,
 ...
 يوم ينفخ في الصور فتأتون أفواجا
- 19 and the heaven is opened and will become gateways,
 ...
 وفتحت السماء فكانت أبوابا
- 20 and the mountains are removed and will become a mirage.
 ...
 وسيرت الجبال فكانت سرابا
- 21 Indeed Hell has been lying in wait,
 ...
 إن جهنم كانت مرصادا
- 22 for the transgressors, a place of return,
 ...
 للطاغين مآبا
- 23 in which they will remain for ages.
 ...
 لا يثين فيها أحقابا
- 24 They will not taste therein any coolness or drink
 ...
 لا يذوقون فيها بردا ولا شرابا
- 25 except scalding water and purulence -
 ...
 إلا حميما وغساقا
- 26 an appropriate recompense.
 ...
 جزاء وفاقا

- 27 Indeed they were not expecting an account

- إنهم كانوا لا يرجون حسابا
- 28 and denied Our verses with strong denial.

- وكذبوا بآياتنا كذابا
- 29 And all things We have enumerated in writing.

- وكل شيء أحصيناه كتابا
- 30 So taste, and never will We increase you except in punishment.

- فذوقوا فلن نزيدكم إلا عذابا
- 31 Indeed for the righteous is attainment,

- إن للمتقين مفازا
- 32 gardens and grapevines

- حدائق وأعنابا
- 33 and full-breasted companions of equal age

- وكواعب أترابا
- 34 and a full cup.

- وكأسا دهاقا
- 35 They will not hear therein any ill speech or any falsehood,

- لا يسمعون فيها لغوا ولا كذابا
- 36 as reward from your Lord, an offering, a sufficient gift.

- جزاء من ربك عطاء حسابا

- 37 Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him the power of any speech.

رب السماوات والأرض وما بينهما الرحمن لا يملكون منه خطابا

- 38 The Day that the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct.

يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا

- 39 That is the True Day; so he who wills may take to his Lord a way of return.

ذلك اليوم الحق فمن شاء اتخذ إلى ربه مآبا

- 40 Indeed We have warned you of a near punishment on the Day a man will observe what his hands have put forth and the disbeliever will say, oh I wish that I were dust!

إنا أنذرناكم عذابا قريبا يوم ينظر المرء ما قدمت يداه ويقول الكافر ياليتني كنت ترابا

النازعات

An-Nazi'at

“Those Who Pull Out”

46 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 By those who extract with violence

والنازعات غرقا

2 and those who remove with ease

والناشطات نشطا

3 and those who glide swimmingly

والسابحات سبحا

4 and those who race each other in a race

فالسابقات سبقا

5 and those who arrange affairs.

فالمديرات أمرا

6 On the Day the blast will convulse,

يوم ترجف الراجفة

- 7 there will follow it the subsequent one.
...
تتبعها الرادفة
- 8 Hearts that Day will tremble,
...
قلوب يومئذ واجفة
- 9 their eyes humbled.
...
أبصارها خاشعة
- 10 They are saying, will we indeed be returned to our former state of life?
...
يقولون أننا لمردودون في الحافة
- 11 Even if we should be decayed bones?
...
إذا كنا عظاما نخرة
- 12 They say, that, then, would be a losing return.
...
قالوا تلك إذا كرة خاسرة
- 13 Indeed it will be but one shout,
...
فإنما هي زجرة واحدة
- 14 and suddenly they will be on the earth's surface.
...
فإذا هم بالساهرة
- 15 Has there reached you the story of Musa?
...
هل أتاك حديث موسى
- 16 When his Lord called to him in the sacred valley of Tuwa,
...
إذ ناداه ربه بالواد المقدس طوى

- 17 go to Pharaoh. Indeed he has transgressed.
اذهب إلى فرعون إنه طغى
- 18 And say, would you be willing to purify yourself,
فقل هل لك إلى أن تزكى
- 19 and let me guide you to your Lord so you would fear Him?
وأهديك إلى ربك فتخشى
- 20 And he showed him the greatest sign,
فأراه الآية الكبرى
- 21 but Pharaoh denied and disobeyed.
فكذب وعصى
- 22 Then he turned his back, striving.
ثم أدبر يسعى
- 23 And he gathered his people and called out
فحشر فنادى
- 24 and said, I am your most exalted lord.
فقال أنا ربكم الأعلى
- 25 So Allah seized him in exemplary punishment for the last and the first transgression.
فأخذه الله نكال الآخرة والأولى
- 26 Indeed in that is a warning for whoever fears.
إن في ذلك لعبرة لمن يخشى

27 Are you a more difficult creation or is the heaven? He constructed it.

أأنتم أشد خلقا أم السماء بناها

28 He raised its ceiling and proportioned it.

رفع سمكها فسواها

29 And He darkened its night and extracted its brightness.

وأغطش ليلها وأخرج ضحاها

30 And after that He spread the earth.

والأرض بعد ذلك دحاها

31 He extracted from it its water and its pasture,

أخرج منها ماءها ومرعاها

32 and the mountains He set firmly,

والجبال أرساها

33 as provision for you and your grazing livestock.

متاعا لكم ولأنعامكم

34 But when there comes the greatest Overwhelming Calamity -

فإذا جاءت الطامة الكبرى

35 the Day when man will remember that for which he strove,

يوم يتذكر الإنسان ما سعى

36 and Hellfire will be exposed for whoever sees -

وبرزت الجحيم لمن يرى

- 37 so as for he who transgressed
فأما من طغى
- 38 and preferred the life of the world,
وأثر الحياة الدنيا
- 39 then indeed Hellfire will be his refuge.
فإن الجحيم هي المأوى
- 40 But as for he who feared the position of his Lord and prevented the soul from unlawful inclination,
وأما من خاف مقام ربه ونهى النفس عن الهوى
- 41 then indeed Paradise will be his refuge.
فإن الجنة هي المأوى
- 42 They ask you about the Hour: when is its arrival?
يسألونك عن الساعة أيان مرساها
- 43 In what position are you that you should mention it?
فيم أنت من ذكراها
- 44 To your Lord is its finality.
إلى ربك منتهاها
- 45 You are only a warner for those who fear it.
إنما أنت منذر من يخشاها

- 46 It will be, on the Day they see it, as though they had not remained in the world except for an afternoon or a morning.

كأنهم يوم يرونها لم يلبثوا إلا عشية أو ضحاها

عبس

Abasa

“He Frowned”

42 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 He frowned and turned away
...
عبس وتولى
- 2 because the blind man came to him.
...
أن جاءه الأعمى
- 3 But what would make you perceive that perhaps he might be purified
...
وما يدريك لعله يزكى
- 4 or be reminded and the remembrance would benefit him?
...
أو يذكر فتنفعه الذكرى
- 5 As for he who thinks himself without need,
...
أما من استغنى
- 6 to him you give attention.
...
فأنت له تصدى

7 And not upon you is any blame if he will not be purified.

وما عليك ألا يزكى

8 But as for he who came to you striving

وأما من جاءك يسعى

9 while he fears Allah,

وهو يخشى

10 from him you are distracted.

فأنت عنه تلهي

11 No! Indeed it is a reminder,

كلا إنها تذكرة

12 so whoever wills may remember it.

فمن شاء ذكره

13 Recorded in honored sheets,

في صحف مكرمة

14 exalted and purified,

مرفوعة مطهرة

15 by the hands of messenger angels,

بأيدي سفرة

16 noble and dutiful.

كرام بررة

17 Cursed is man; how disbelieving is he.

قتل الإنسان ما أكفره

18 From what substance did He create him?

من أي شيء خلقه

19 From a sperm-drop He created him and determined him.

من نطفة خلقه فقدره

20 Then He eased the way for him,

ثم السبيل يسره

21 then He causes his death and provides a grave for him,

ثم أماته فأقبره

22 then when He wills, He will resurrect him.

ثم إذا شاء أنشره

23 No! Man has not yet accomplished what He commanded him.

كلا لما يقض ما أمره

24 Then let mankind look at his food,

فلينظر الإنسان إلى طعامه

25 how We poured down water in torrents,

أنا صببنا الماء صبا

26 then We broke open the earth, splitting it,

ثم شققنا الأرض شقا

- 27 and caused to grow within it grain
فأنبتنا فيها حبا
- 28 and grapes and herbage
وعنبا وقضبيا
- 29 and olive and palm trees
وزيتونا ونخلا
- 30 and gardens of dense shrubbery
وحدائق غلبا
- 31 and fruits and grasses,
وفاكهة وأبا
- 32 as enjoyment for you and your grazing livestock.
متاعا لكم ولأنعامكم
- 33 But when there comes the Deafening Blast,
فإذا جاءت الصاخة
- 34 on the Day a man will flee from his brother
يوم يفر المرء من أخيه
- 35 and his mother and his father
وأمه وأبيه
- 36 and his wife and his children,
وصاحبته وبنيه

37 for every man, that Day, will be a matter adequate for him.

لكل امرئ منهم يومئذ شأن يغنيه

38 Some faces, that Day, will be bright,

وجوه يومئذ مسفرة

39 laughing, rejoicing at good news.

ضاحكة مستبشرة

40 And other faces, that Day, will have upon them dust.

ووجوه يومئذ عليها غبرة

41 Blackness will cover them.

ترهقها قفرة

42 Those are the disbelievers, the wicked ones.

أولئك هم الكفرة الفجرة

التكوير

At-Takwir

“The Folding Up”

29 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 When the sun is wrapped up,
...
إِذَا الشَّمْسُ كُوِّرَتْ
- 2 and when the stars fall, dispersing,
...
وَإِذَا النُّجُومُ انكَدَرَتْ
- 3 and when the mountains are removed,
...
وَإِذَا الْجِبَالُ سُيِّرَتْ
- 4 and when full-term she-camels are neglected,
...
وَإِذَا الْعِشَارُ عُطِّلَتْ
- 5 and when the wild beasts are gathered,
...
وَإِذَا الْوُحُوشُ حُشِرَتْ
- 6 and when the seas are filled with flame,
...
وَإِذَا الْبِحَارُ سُجِّرَتْ

- 7 and when the souls are paired,
...
وإذا النفوس زوجت
- 8 and when the girl buried alive is asked
...
وإذا الموءودة سئلت
- 9 for what sin she was killed,
...
بأي ذنب قتلت
- 10 and when the pages are spread out,
...
وإذا الصحف نشرت
- 11 and when the sky is stripped away,
...
وإذا السماء كشطت
- 12 and when Hellfire is set ablaze,
...
وإذا الجحيم سعرت
- 13 and when Paradise is brought near,
...
وإذا الجنة أزلقت
- 14 a soul will then know what it has brought with it.
...
علمت نفس ما أحضرت
- 15 So I swear by the retreating stars,
...
فلا أقسم بالخنس
- 16 those that run their course and disappear,
...
الجوار الكنس

17 and by the night as it closes in,
...

والليل إذا عسعس

18 and by the dawn when it breathes,
...

والصبح إذا تنفس

19 indeed it is a word of a noble Messenger,
...

إنه لقول رسول كريم

20 possessor of power and with the Owner of the Throne, secure in position,
...

ذي قوة عند ذي العرش مكين

21 obeyed there in the heavens and trustworthy.
...

مطاع ثم أمين

22 And your companion is not mad.
...

وما صاحبكم بمجنون

23 And he has already seen him in the clear horizon.
...

ولقد رآه بالأفق المبين

24 And he is not, regarding the unseen, a withholder.
...

وما هو على الغيب بضنين

25 And it is not the word of a devil, expelled.
...

وما هو بقول شيطان رجيم

26 So where are you going?
...

فأين تذهبون

27 It is not but a reminder to the worlds,

إن هو إلا ذكر للعالمين

28 for whoever wills among you to take a right course.

لمن شاء منكم أن يستقيم

29 And you do not will except that Allah wills - Lord of the worlds.

وما تشاءون إلا أن يشاء الله رب العالمين

الانفطار

Al-Infitar

“The Cleaving”

19 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 When the sky breaks apart
...
إذا السماء انفطرت
- 2 and when the stars fall, scattering,
...
وإذا الكواكب انتثرت
- 3 and when the seas are erupted,
...
وإذا البحار فجرت
- 4 and when the graves are overturned,
...
وإذا القبور بعثرت
- 5 a soul will then know what it has put forth and kept back.
...
علمت نفس ما قدمت وأخرت
- 6 O man, what has deceived you concerning your Lord, the Generous,
...
يا أيها الإنسان ما غرك بربك الكريم

7 who created you, proportioned you, and balanced you?

الذي خلقك فسواك فعدلك

8 In whatever form He willed has He assembled you.

في أي صورة ما شاء ركبك

9 No! But you deny the Recompense.

كلا بل تكذبون بالدين

10 And indeed, over you are keepers,

وإن عليكم لحافظين

11 noble and recording.

كراما كاتبين

12 They know whatever you do.

يعلمون ما تفعلون

13 Indeed the righteous will be in pleasure,

إن الأبرار لفي نعيم

14 and indeed the wicked will be in Hellfire.

وإن الفجار لفي جحيم

15 They will burn therein on the Day of Recompense,

يصلونها يوم الدين

16 and never therefrom will they be absent.

وما هم عنها بغائبين

17 And what can make you know what is the Day of Recompense?

وما أدراك ما يوم الدين

18 Then, what can make you know what is the Day of Recompense?

ثم ما أدراك ما يوم الدين

19 It is the Day when a soul will not possess for another soul anything of power, and the command, that Day, is for Allah.

يوم لا تملك نفس لنفس شيئا والأمر يومئذ لله

المطففين

Al-Mutaffifin
"The Defrauders"

36 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Woe to those who give less.

ويل للمطففين

2 Who, when they take a measure from people, take in full.

الذين إذا اکتالوا علی الناس یستوفون

3 But when they give by measure or by weight to them, they cause loss.

وإذا کالوهم أو وزنوهم یخسرون

4 Do they not think that they will be resurrected

ألا یظن أولئک أنهم مبعوثون

5 for a tremendous Day,

لیوم عظیم

6 the Day when mankind will stand before the Lord of the worlds?

یوم یقوم الناس لرب العالمین

7 No! Indeed the record of the wicked is in Sijjin.

كلا إن كتاب الفجار لفي سجين

8 And what can make you know what is Sijjin?

وما أدراك ما سجين

9 It is a register inscribed.

كتاب مرقوم

10 Woe, that Day, to the deniers,

ويل يومئذ للمكذبين

11 who deny the Day of Recompense.

الذين يكذبون بيوم الدين

12 And none deny it except every sinful transgressor.

وما يكذب به إلا كل معتمد أثيم

13 When Our verses are recited to him, he says, legends of the former peoples.

إذا تتلى عليه آياتنا قال أساطير الأولين

14 No! Rather, the stain has covered their hearts of that which they were earning.

كلا بل ران على قلوبهم ما كانوا يكسبون

15 No! Indeed, from their Lord, that Day, they will be partitioned.

كلا إنهم عن ربهم يومئذ لمحجوبون

16 Then indeed they will burn in Hellfire.

ثم إنهم لصالو الجحيم

17 Then it will be said, this is what you used to deny.

ثم يقال هذا الذي كنتم به تكذبون

18 No! Indeed the record of the righteous is in Illiyyun.

كلا إن كتاب الأبرار لفي عليين

19 And what can make you know what is Illiyyun?

وما أدراك ما عليون

20 It is a register inscribed,

كتاب مرقوم

21 witnessed by those brought near to Allah.

يشهده المقربون

22 Indeed the righteous will be in pleasure,

إن الأبرار لفي نعيم

23 on adorned couches, observing.

على الأرائك ينظرون

24 You will recognize in their faces the radiance of pleasure.

تعرف في وجوههم نضرة النعيم

25 They will be given to drink pure wine sealed,

يسقون من رحيق مختوم

- 26 the last of which is musk. So for this let the competitors compete.

ختامه مسك وفي ذلك فليتنافس المتنافسون

- 27 And its mixture is of Tasnim,

ومزاجه من تسنيم

- 28 a spring from which those near to Allah drink.

عينا يشرب بها المقربون

- 29 Indeed those who committed crimes used to laugh at those who believed.

إن الذين أجمعوا كانوا من الذين آمنوا يضحكون

- 30 And when they passed by them, they would exchange derisive glances.

وإذا مروا بهم يتغامزون

- 31 And when they returned to their people, they would return jesting.

وإذا انقلبوا إلى أهلهم انقلبوا فكهين

- 32 And when they saw them, they would say, indeed those are truly lost.

وإذا رأوهم قالوا إن هؤلاء لضالون

- 33 But they had not been sent as guardians over them.

وما أرسلوا عليهم حافظين

- 34 So Today those who believed are laughing at the disbelievers,

فاليوم الذين آمنوا من الكفار يضحكون

- 35 on adorned couches, observing.

على الأرائك ينظرون

36 Have the disbelievers been rewarded for what they used to do?

هل ثوب الكفار ما كانوا يفعلون

الانشقاق

Al-Inshiqaq

“The Splitting Asunder”

25 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 When the sky has split open
...
إذا السماء انشقت
- 2 and has responded to its Lord and was obligated,
...
وأذنت لربها وحقت
- 3 and when the earth has been extended
...
وإذا الأرض مدت
- 4 and has cast out that within it and relinquished it,
...
وألقت ما فيها وتخلت
- 5 and has responded to its Lord and was obligated.
...
وأذنت لربها وحقت
- 6 O mankind, indeed you are laboring toward your Lord with great exertion and will meet it.
...
يأيتها الإنسان إنك كادح إلى ربك كدحا فملاقيه

- 7 Then as for he who is given his record in his right hand,
فأما من أوتي كتابه بيمينه
- 8 he will be judged with an easy account
فسوف يحاسب حسابا يسيرا
- 9 and return to his people in happiness.
وينقلب إلى أهله مسرورا
- 10 But as for he who is given his record behind his back,
وأما من أوتي كتابه وراء ظهره
- 11 he will cry out for destruction
فسوف يدعو ثورا
- 12 and burn in a Blaze.
ويصلى سعيرا
- 13 Indeed he had been among his people in happiness;
إنه كان في أهله مسرورا
- 14 indeed he had thought that he would never return.
إنه ظن أن لن يحور
- 15 But yes! Indeed his Lord was ever, of him, Seeing.
بلى إن ربه كان به بصيرا
- 16 So I swear by the twilight glow
فلا أقسم بالشفق

17 and the night and what it envelops

والليل وما وسق

18 and the moon when it becomes full,

والقمر إذا اتسق

19 you will surely experience state after state.

لتركبن طبقا عن طبق

20 So what is wrong with them that they do not believe,

فما لهم لا يؤمنون

21 and when the Quran is recited to them, they do not prostrate?

وإذا قرئ عليهم القرآن لا يسجدون

22 But those who have disbelieved deny,

بل الذين كفروا يكذبون

23 and Allah is most knowing of what they keep within themselves.

والله أعلم بما يوعون

24 So give them tidings of a painful punishment,

فبشرهم بعذاب أليم

25 except for those who believe and do righteous deeds. For them is a reward uninterrupted.

إلا الذين آمنوا وعملوا الصالحات لهم أجر غير ممنون

البروج

Al-Buruj

“The Constellations”

22 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By the sky containing great stars,
...
والسمااء ذات البروج
- 2 and the promised Day,
...
واليوم الموعود
- 3 and witness and what is witnessed,
...
وشاهد ومشهود
- 4 cursed were the companions of the trench,
...
قتل أصحاب الأخدود
- 5 containing the fire full of fuel,
...
النار ذات الوقود
- 6 when they were sitting near it,
...
إذ هم عليها قعود

- 7 and they, to what they were doing against the believers, were witnesses.

وهم على ما يفعلون بالمؤمنين شهود

- 8 And they resented them not except because they believed in Allah, the Almighty, the Praiseworthy,

وما نقموا منهم إلا أن يؤمنوا بالله العزيز الحميد

- 9 to whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness.

الذي له ملك السماوات والأرض والله على كل شيء شهيد

- 10 Indeed those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

إن الذين فتنوا المؤمنين والمؤمنات ثم لم يتوبوا فلهم عذاب جهنم ولهم عذاب الحريق

- 11 Indeed those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

إن الذين آمنوا وعملوا الصالحات لهم جنات تجري من تحتها الأنهار ذلك الفوز الكبير

- 12 Indeed the assault of your Lord is severe.

إن بطش ربك لشديد

- 13 Indeed it is He who originates and repeats,

إنه هو يبدئ ويعيد

- 14 and He is the Forgiving, the Affectionate,
...
وهو الغفور الودود
- 15 Honorable Owner of the Throne,
...
ذو العرش المجيد
- 16 Effector of what He intends.
...
فعال لما يريد
- 17 Has there reached you the story of the soldiers,
...
هل أتاك حديث الجنود
- 18 of Pharaoh and Thamud?
...
فرعون وثمود
- 19 But those who disbelieve are in denial,
...
بل الذين كفروا في تكذيب
- 20 while Allah encompasses them from behind.
...
والله من ورائهم محيط
- 21 But this is an honored Quran,
...
بل هو قرآن مجيد
- 22 in a Preserved Tablet.
...
في لوح محفوظ

الطارق

At-Tariq

“The Night Visitor”

17 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 By the sky and the night comer,

والسما والطارق

2 and what can make you know what is the night comer?

وما أدراك ما الطارق

3 It is the piercing star.

النجم الثاقب

4 There is no soul but that it has over it a protector.

إن كل نفس لما عليها حافظ

5 So let man observe from what he was created.

فلينظر الإنسان مم خلق

6 He was created from a fluid, ejected,

خلق من ماء دافق

- 7 emerging from between the backbone and the ribs.
 يخرج من بين الصلب والترائب
- 8 Indeed Allah, to return him to life, is able.
 إنه على رجع له لقادر
- 9 The Day when secrets will be put on trial,
 يوم تبلى السرائر
- 10 then man will have no power or any helper.
 فما له من قوة ولا ناصر
- 11 By the sky which returns
 والسماء ذات الراجع
- 12 and the earth which cracks open,
 والأرض ذات الصدع
- 13 indeed the Quran is a decisive statement,
 إنه لقول فصل
- 14 and it is not amusement.
 وما هو بالهزل
- 15 Indeed they are planning a plan,
 إنهم يكيدون كيدا
- 16 but I am planning a plan.
 وأكيد كيدا

- 17 So allow time for the disbelievers. Leave them awhile.

فهل الكافرين أمهلهم رويدا

الأعلى

Al-A'la

“The Most High”

19 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Exalt the name of your Lord, the Most High,
...
- 2 who created and proportioned
...
- 3 and who destined and then guided,
...
- 4 and who brings out the pasture
...
- 5 and then makes it black stubble.
...
- 6 We will make you recite, and you will not forget,
...

سبح اسم ربك الأعلى

الذي خلق فسوى

والذي قدر فهدى

والذي أخرج المرعى

فجعله غثاء أحوى

سنقرئك فلا تنسى

- 7 except what Allah should will. Indeed He knows what is declared and what is hidden.

إلا ما شاء الله إنه يعلم الجهر وما يخفى

- 8 And We will ease you toward ease.

ونيسرك لليسرى

- 9 So remind, if the reminder should benefit;

فذكر إن نفعت الذكرى

- 10 he who fears Allah will be reminded.

سيدكر من يخشى

- 11 But the wretched one will avoid it,

ويتجنبها الأشقى

- 12 the one who will burn in the greatest Fire,

الذي يصلى النار الكبرى

- 13 neither dying therein nor living.

ثم لا يموت فيها ولا يحيى

- 14 He has certainly succeeded who purifies himself

قد أفلح من تزكى

- 15 and mentions the name of his Lord and prays.

وذكر اسم ربه فصلى

- 16 But you prefer the worldly life,

بل توثرون الحياة الدنيا

17 while the Hereafter is better and more enduring.

والآخرة خير وأبقى

18 Indeed this is in the former scriptures,

إن هذا لفي الصحف الأولى

19 the scriptures of Ibrahim and Musa.

صحف إبراهيم وموسى

الغاشية

Al-Ghashiyah

“The Overwhelming”

26 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Has there reached you the report of the Overwhelming?

هل أتاك حديث الغاشية

2 Faces, that Day, will be humbled,

وجوه يومئذ خاشعة

3 working and exhausted.

عاملة ناصبة

4 They will be burned in an intensely hot Fire.

تصلى نارا حامية

5 They will be given drink from a boiling spring.

تسقى من عين آنية

6 For them there will be no food except from a poisonous, thorny plant

ليس لهم طعام إلا من ضريع

- 7 which neither nourishes nor avails against hunger.
...
لا يسمن ولا يغني من جوع
- 8 Other faces, that Day, will be content,
...
وجوه يومئذ ناعمة
- 9 with their effort satisfied,
...
لسعيها راضية
- 10 in an elevated garden,
...
في جنة عالية
- 11 wherein they will hear no unsuitable speech.
...
لا تسمع فيها لاغية
- 12 Within it is a flowing spring.
...
فيها عين جارية
- 13 Within it are couches raised high
...
فيها سرر مرفوعة
- 14 and cups put in place
...
وأكواب موضوعة
- 15 and cushions lined up
...
ونمارق مصفوفة
- 16 and carpets spread around.
...
وزرابي مبثوثة

- 17 Then do they not look at the camels - how they are created?
 أفلا ينظرون إلى الإبل كيف خلقت
- 18 And at the sky - how it is raised?
 وإلى السماء كيف رفعت
- 19 And at the mountains - how they are erected?
 وإلى الجبال كيف نصبت
- 20 And at the earth - how it is spread out?
 وإلى الأرض كيف سطحت
- 21 So remind, you are only a reminder.
 فذكر إنما أنت مذكر
- 22 You are not over them a controller.
 لست عليهم بمسيطر
- 23 However, he who turns away and disbelieves,
 إلا من تولى وكفر
- 24 then Allah will punish him with the greatest punishment.
 فيعذبه الله العذاب الأكبر
- 25 Indeed to Us is their return.
 إن إلينا إيابهم
- 26 Then indeed upon Us is their account.
 ثم إن علينا حسابهم

الفجر

Al-Fajr

“The Dawn”

30 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By the dawn
...
والفجر
- 2 and ten nights
...
وليال عشر
- 3 and the even and the odd
...
والشفع والوتر
- 4 and the night when it passes,
...
والليل إذا يسر
- 5 is there in that an oath for one of perception?
...
هل في ذلك قسم لذي حجر
- 6 Have you not considered how your Lord dealt with Aad,
...
ألم تر كيف فعل ربك بعاد

- 7 with Iram - who had lofty pillars,
إرم ذات العماد
- 8 the likes of whom had never been created in the land?
التي لم يخلق مثلها في البلاد
- 9 And with Thamud, who carved out the rocks in the valley?
وتمود الذين جابوا الصخر بالواد
- 10 And with Pharaoh, owner of the stakes?
وفرعون ذي الأوتاد
- 11 who transgressed in the lands
الذين طغوا في البلاد
- 12 and increased therein the corruption.
فأكثروا فيها الفساد
- 13 So your Lord poured upon them a scourge of punishment.
فصب عليهم ربك سوط عذاب
- 14 Indeed your Lord is in observation.
إن ربك بالمرصاد
- 15 And as for man, when his Lord tries him and is generous to him and favors him, he says, my Lord has honored me.
فأما الإنسان إذا ما ابتلاه ربه فأكرمه ونعمه فيقول ربي أكرمن

- 16 But when He tries him and restricts his provision, he says, my Lord has humiliated me.

وأما إذا ما ابتلاه فقد رزقه فيقول ربي أهانن

- 17 No! But you do not honor the orphan,

كلا بل لا تكرمون اليتيم

- 18 and you do not encourage the feeding of the poor,

ولا تحاضون على طعام المسكين

- 19 and you consume inheritance, devouring it altogether,

وتأكلون التراث أكلا لما

- 20 and you love wealth with intense love.

وتحبون المال حبا جما

- 21 No! When the earth has been leveled, pounded and crushed,

كلا إذا دكت الأرض دكا دكا

- 22 and your Lord has come and the angels, rank upon rank,

وجاء ربك والملك صفا صفا

- 23 and brought, that Day, is Hell - that Day man will remember, but how can the remembrance benefit him?

وجيء يومئذ بجهنم يومئذ يتذكر الإنسان وأنى له الذكرى

- 24 He will say, oh I wish I had sent ahead some good for my life.

يقول يا ليتني قدمت لحياتي

- 25 So on that Day none will punish with His punishment,
 ...
 فيومئذ لا يعذب عذابه أحد
- 26 and none will bind with His binding.
 ...
 ولا يوثق وثاقه أحد
- 27 O reassured soul,
 ...
 يا أيها النفس المطمئنة
- 28 return to your Lord, well-pleased and pleasing to Him.
 ...
 ارجعي إلى ربك راضية مرضية
- 29 And enter among My servants
 ...
 فادخلي في عبادي
- 30 and enter My Paradise.
 ...
 وادخلي جنتي

البلد

Al-Balad

“The City”

20 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 I swear by this city,
... لا أقسم بهذا البلد
- 2 and you, are free of restriction in this city,
... وأنت حل بهذا البلد
- 3 and by the father and that which was born,
... ووالد وما ولد
- 4 We have certainly created man into hardship.
... لقد خلقنا الإنسان في كبد
- 5 Does he think that never will anyone overcome him?
... أيحسب أن لن يقدر عليه أحد
- 6 He says, I have spent wealth in abundance.
... يقول أهلكت مالا لبدا

7 Does he think that no one has seen him?

أيحسب أن لم يره أحد

8 Have We not made for him two eyes

ألم نجعل له عينين

9 and a tongue and two lips

ولسانا وشفتين

10 and shown him the two ways?

وهديناه النجدين

11 But he has not broken through the difficult pass.

فلا اقتحم العقبة

12 And what can make you know what is the difficult pass?

وما أدراك ما العقبة

13 It is the freeing of a slave

فك رقبة

14 or feeding on a day of severe hunger

أو إطعام في يوم ذي مسغبة

15 an orphan of near relationship

يتيما ذا مقربة

16 or a needy person in misery

أو مسكينا ذا متربة

- 17 and then being among those who believed and advised one another to patience and advised one another to compassion.

ثم كان من الذين آمنوا وتواصوا بالصبر وتواصوا بالمرحمة

- 18 Those are the companions of the right.

أولئك أصحاب اليمين

- 19 But they who disbelieved in Our signs - those are the companions of the left.

والذين كفروا بآياتنا هم أصحاب المشأمة

- 20 Over them will be fire closed in.

عليهم نار مؤصدة

الشمس

Ash-Shams

“The Sun”

15 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By the sun and its brightness
...
والشمس وضحاها
- 2 and the moon when it follows it
...
والقمر إذا تلاها
- 3 and the day when it displays it
...
والنهار إذا جلاها
- 4 and the night when it covers it
...
والليل إذا يغشاها
- 5 and the sky and He who constructed it
...
والسمااء وما بناها
- 6 and the earth and He who spread it
...
والأرض وما طحاها

- 7 and the soul and He who proportioned it
 ...
 ونفس وما سواها
- 8 and inspired it as to its wickedness and its righteousness,
 ...
 فألهمها فجورها وتقواها
- 9 he has succeeded who purifies it,
 ...
 قد أفلح من زكاها
- 10 and he has failed who instills it with corruption.
 ...
 وقد خاب من دساها
- 11 Thamud denied by reason of their transgression,
 ...
 كذبت ثمود بطغواها
- 12 when the most wretched of them was sent forth.
 ...
 إذ انبعث أشقاه
- 13 And the messenger of Allah said to them, beware of the she-camel of Allah and her time of drink.
 ...
 فقال لهم رسول الله ناقة الله وسقياها
- 14 But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal upon all.
 ...
 فكذبوه فعقروها فدمدم عليهم ربهم بذنبهم فسواها
- 15 And He does not fear the consequence thereof.
 ...
 ولا يخاف عقباها

الليل

Al-Layl

“The Night”

21 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By the night when it covers
...
والليل إذا يغشى
- 2 and the day when it appears
...
والنهار إذا تجلى
- 3 and He who created the male and female,
...
وما خلق الذكر والأنثى
- 4 indeed your efforts are diverse.
...
إن سعيكم لشتى
- 5 As for he who gives and fears Allah
...
فأما من أعطى واتقى
- 6 and believes in the best,
...
وصدق بالحسنى

- 7 We will ease him toward ease.
...
فسنيسره اليسرى
- 8 But as for he who withholds and considers himself free of need
...
وأما من بخل واستغنى
- 9 and denies the best,
...
وكذب بالحسنى
- 10 We will ease him toward difficulty.
...
فسنيسره للعسرى
- 11 And what will his wealth avail him when he falls?
...
وما يغني عنه ماله إذا تردى
- 12 Indeed upon Us is guidance,
...
إن علينا للهدى
- 13 and indeed to Us belongs the Hereafter and the first life.
...
وإن لنا للآخرة والأولى
- 14 So I have warned you of a Fire that is blazing.
...
فأنذرتكم نارا تلظى
- 15 None will burn in it except the most wretched one,
...
لا يصلها إلا الأشقى
- 16 who had denied and turned away.
...
الذي كذب وتولى

17 But the righteous one will avoid it,
...

وسيجنبها الأتقى

18 who gives from his wealth to purify himself,
...

الذي يؤتي ماله يتزكى

19 and not as payment for a favor from anyone,
...

وما لأحد عنده من نعمة تجزى

20 but only seeking the countenance of his Lord, Most High.
...

إلا ابتغاء وجه ربه الأعلى

21 And he is going to be satisfied.
...

ولسوف يرضى

الضحى

Ad-Duha

“The Forenoon”

11 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 By the morning brightness

...

والضحى

2 and by the night when it covers with darkness,

...

والليل إذا سجي

3 your Lord has not taken leave of you, nor has He detested you.

...

ما ودعك ربك وما قلى

4 And the Hereafter is better for you than the first life.

...

والآخرة خير لك من الأولى

5 And your Lord is going to give you, and you will be satisfied.

...

ولسوف يعطيك ربك فترضى

6 Did He not find you an orphan and give shelter?

...

ألم يجدك يتيما فأوى

7 And He found you lost and guided you,
...

ووجدك ضالا فهدى

8 and He found you poor and made you self-sufficient.
...

ووجدك عائلا فأغنى

9 So as for the orphan, do not oppress him.
...

فأما اليتيم فلا تقهر

10 And as for the petitioner, do not repel him.
...

وأما السائل فلا تنهر

11 And as for the favor of your Lord, then proclaim it.
...

وأما بنعمة ربك فحدث

الشرح

Ash-Sharh

“The Opening Forth”

8 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Did We not expand for you your breast?

ألم نشرح لك صدرك

2 And We removed from you your burden

ووضعنا عنك وزرك

3 which had weighed upon your back,

الذي أنقض ظهرك

4 and raised high for you your repute.

ورفعنا لك ذكرك

5 For indeed, with hardship will be ease.

فإن مع العسر يسرا

6 Indeed, with hardship will be ease.

إن مع العسر يسرا

7 So when you have finished, then stand up for worship,
...

فإذا فرغت فانصب

8 and to your Lord direct your longing.
...

وإلى ربك فارغب

التين
At-Tin
"The Fig"
8 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By the fig and the olive
...
والتين والزيتون
- 2 and Mount Sinai
...
وطور سينين
- 3 and this secure city,
...
وهذا البلد الأمين
- 4 We have certainly created man in the best of stature;
...
لقد خلقنا الإنسان في أحسن تقويم
- 5 then We return him to the lowest of the low,
...
ثم رددناه أسفل سافلين
- 6 except for those who believe and do righteous deeds, for they will have a reward uninterrupted.
...
إلا الذين آمنوا وعملوا الصالحات فلهم أجر غير ممنون

7 So what yet causes you to deny the Recompense?
...

فما يكذبك بعد بالدين

8 Is not Allah the most just of judges?
...

أليس الله بأحكم الحاكمين

العلق

Al-Alaq

“The Clinging Clot”

19 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Recite in the name of your Lord who created,

اقرأ باسم ربك الذي خلق

2 created man from a clinging clot.

خلق الإنسان من علق

3 Recite, and your Lord is the Most Generous,

اقرأ وربك الأكرم

4 who taught by the pen,

الذي علم بالقلم

5 taught man that which he knew not.

علم الإنسان ما لم يعلم

6 No! Indeed, man transgresses

كلا إن الإنسان ليطغى

7 because he sees himself self-sufficient.

أَنْ رَأَى اسْتَعْنَى

8 Indeed to your Lord is the return.

إِنْ إِلَى رَبِّكَ الرَّجْعَى

9 Have you seen the one who forbids

أَرَأَيْتَ الَّذِي يَنْهَى

10 a servant when he prays?

عَبْدًا إِذَا صَلَّى

11 Have you seen if he is upon guidance

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى

12 or enjoins righteousness?

أَوْ أَمَرَ بِالتَّقْوَى

13 Have you seen if he denies and turns away?

أَرَأَيْتَ إِنْ كَذَبَ وَتَوَلَّى

14 Does he not know that Allah sees?

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

15 No! If he does not desist, We will surely drag him by the forelock,

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ

16 a lying, sinning forelock.

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

17 Then let him call his associates;
...

فليدع ناديه

18 We will call the angels of Hell.
...

سندع الزبانية

19 No! Do not obey him. But prostrate and draw near to Allah.
...

كلا لا تطعه واسجد واقترب

القدر

Al-Qadr

“The Power, Decree”

5 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Indeed We sent it down during the Night of Decree.

إنا أنزلناه في ليلة القدر

2 And what can make you know what is the Night of Decree?

وما أدراك ما ليلة القدر

3 The Night of Decree is better than a thousand months.

ليلة القدر خير من ألف شهر

4 The angels and the Spirit descend therein by permission of their Lord for every matter.

تنزل الملائكة والروح فيها بإذن ربهم من كل أمر

5 Peace it is until the emergence of dawn.

سلام هي حتى مطلع الفجر

البينة

Al-Bayyinah

“The Clear Evidence”

8 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Those who disbelieved among the People of the Book and the polytheists were not to be parted from misbelief until there came to them clear evidence,

لم يكن الذين كفروا من أهل الكتاب والمشركين منفكين حتى تأتيهم
البينة

- 2 a Messenger from Allah, reciting purified scriptures

رسول من الله يتلو صحفا مطهرة

- 3 within which are correct writings.

فيها كتب قيمة

- 4 Nor did those who were given the Scripture become divided until after there had come to them clear evidence.

وما تفرق الذين أوتوا الكتاب إلا من بعد ما جاءتهم البينة

- 5 And they were not commanded except to worship Allah, sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة

- 6 Indeed those who disbelieved among the People of the Book and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

إن الذين كفروا من أهل الكتاب والمشركين في نار جهنم خالدين فيها أولئك هم شر البرية

- 7 Indeed those who have believed and done righteous deeds - those are the best of creatures.

إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية

- 8 Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.

جزاءهم عند ربهم جنات تجري من تحتها الأنهار خالدين فيها أبدا رضي الله عنهم ورضوا عنه ذلك لمن خشي ربه

الزَّلْزَلَةُ

Az-Zalzalah

“The Earthquake”

8 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 When the earth is shaken with its convulsion
...
إذا زلزلت الأرض زلزالها
- 2 and the earth discharges its burdens
...
وأخرجت الأرض أثقالها
- 3 and man says, what is wrong with it?
...
وقال الإنسان ما لها
- 4 That Day, it will report its news
...
يومئذ تحدث أخبارها
- 5 because your Lord has commanded it.
...
بأن ربك أوحى لها
- 6 That Day, the people will depart separated to be shown the result of their deeds.
...
يومئذ يصدر الناس أشتاتا ليروا أعمالهم

7 So whoever does an atom's weight of good will see it,

فمن يعمل مثقال ذرة خيرا يره

8 and whoever does an atom's weight of evil will see it.

ومن يعمل مثقال ذرة شرا يره

العاديات

Al-Adiyat

“The Coursers”

11 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 By the racers, panting,
...
والعاديات ضبحا
- 2 and the producers of sparks when striking,
...
فالموريات قدحا
- 3 and the chargers at dawn,
...
فالمغيرات صباحا
- 4 stirring up thereby clouds of dust,
...
فأثرن به نقعا
- 5 penetrating thereby into the midst of the enemy,
...
فوسطن به جمعا
- 6 indeed mankind, to his Lord, is ungrateful.
...
إن الإنسان لربه لكنود

- 7 And indeed he is, to that, a witness.

وإنه على ذلك لشهيد

- 8 And indeed he is, in love of wealth, intense.

وإنه لحب الخير لشديد

- 9 But does he not know that when the contents of the graves are scattered

أفلا يعلم إذا بعثر ما في القبور

- 10 and that within the breasts is obtained,

وحصل ما في الصدور

- 11 indeed their Lord, with them, that Day, is acquainted.

إن ربهم بهم يومئذ لخبير

القارعة

Al-Qari'ah

“The Striking Hour”

11 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 The Striking Calamity -

...

القارعة

2 what is the Striking Calamity?

...

ما القارعة

3 And what can make you know what is the Striking Calamity?

...

وما أدراك ما القارعة

4 It is the Day when people will be like moths, dispersed,

...

يوم يكون الناس كالفراش المبثوث

5 and the mountains will be like wool, fluffed up.

...

وتكون الجبال كالعهن المنفوش

6 Then as for one whose scales are heavy with good deeds,

...

فأما من ثقلت موازينه

7 he will be in a pleasant life. . . .

فهو في عيشة راضية

8 But as for one whose scales are light, . . .

وأما من خفت موازينه

9 his refuge will be an abyss. . . .

فأمه هاوية

10 And what can make you know what that is? . . .

وما أدراك ما هيه

11 It is a Fire, intensely hot. . . .

نار حامية

التكاثر

At-Takathur
“Piling Up”
8 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Competition in increase distracts you

أَلْهَاكُمْ التَّكَاثُرُ

2 until you visit the graveyards.

حَتَّى زُرْتُمُ الْمَقَابِرَ

3 No! You are going to know.

كَلَّا سَوْفَ تَعْلَمُونَ

4 Then no! You are going to know.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

5 No! If you only knew with knowledge of certainty.

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

6 You will surely see the Hellfire.

لَتَرُونَ الْجَحِيمَ

7 Then you will surely see it with the eye of certainty.

ثم لترونها عين اليقين

8 Then you will surely be asked that Day about pleasure.

ثم لتسألن يومئذ عن النعيم

العصر

Al-Asr

“The Time”

3 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 By time,

...

والعصر

2 indeed mankind is in loss,

...

إن الإنسان لفي خسر

3 except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

...

إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر

الهمزة

Al-Humazah

“The Slanderer”

9 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Woe to every scorner and mocker,

ويل لكل همزة لمزة

2 who collects wealth and continuously counts it.

الذي جمع مالا وعدده

3 He thinks that his wealth will make him immortal.

يحسب أن ماله أخذه

4 No! He will surely be thrown into the Crusher.

كلا لينبذن في الحطمة

5 And what can make you know what is the Crusher?

وما أدراك ما الحطمة

6 It is the fire of Allah, kindled,

نار الله الموقدة

7 which mounts directed at the hearts.
...

التي تطلع على الأفتدة

8 Indeed it will be closed down upon them
...

إنها عليهم مؤصدة

9 in extended columns.
...

في عمد ممددة

الفيل

Al-Fil

“The Elephant”

5 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 Have you not considered how your Lord dealt with the companions of the elephant?

...

ألم تر كيف فعل ربك بأصحاب الفيل

- 2 Did He not make their plan into misguidance?

...

ألم يجعل كيدهم في تضليل

- 3 And He sent against them birds in flocks,

...

وأرسل عليهم طيرا أبابيل

- 4 striking them with stones of hard clay,

...

ترميهم بحجارة من سجيل

- 5 and made them like eaten straw.

...

فجعلهم كعصف مأكول

قریش
Quraysh
"Quraysh"
4 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

- 1 For the accustomed security of the Quraysh,

لإيلاف قريش

- 2 their accustomed security in the caravan of winter and summer,

إيلافهم رحلة الشتاء والصيف

- 3 let them worship the Lord of this House,

فليعبدوا رب هذا البيت

- 4 who has fed them, saving them from hunger and made them safe, from fear.

الذي أطعمهم من جوع وآمنهم من خوف

الماعون

Al-Ma'un

“Small Kindnesses”

7 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Have you seen the one who denies the Recompense?

أرأيت الذي يكذب بالدين

2 For that is the one who drives away the orphan

فذلك الذي يدع اليتيم

3 and does not encourage the feeding of the poor.

ولا يحض على طعام المسكين

4 So woe to those who pray,

فويل للمصلين

5 who are heedless of their prayer,

الذين هم عن صلاتهم ساهون

6 those who make show of their deeds

الذين هم يراءون

7 and withhold simple assistance.

...

ويمنعون الماعون

الكوثر

Al-Kawthar

“The Abundance”

3 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Indeed We have granted you abundance.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

2 So pray to your Lord and sacrifice.

فَصَلِّ لِرَبِّكَ وَانْحَرْ

3 Indeed your enemy is the one cut off.

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

الكافرون

Al-Kafirun

“The Disbelievers”

6 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Say, O disbelievers,

قل يا أيها الكافرون

2 I do not worship what you worship,

لا أعبد ما تعبدون

3 nor are you worshippers of what I worship.

ولا أنتم عابدون ما أعبد

4 Nor will I be a worshipper of what you worship,

ولا أنا عابد ما عبدتم

5 nor will you be worshippers of what I worship.

ولا أنتم عابدون ما أعبد

6 For you is your religion, and for me is my religion.

لكم دينكم ولي دين

النصر

An-Nasr

“The Help”

3 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 When the victory of Allah has come and the conquest,

إذا جاء نصر الله والفتح

2 and you see the people entering into the religion of Allah in multitudes,

ورأيت الناس يدخلون في دين الله أفواجا

3 then exalt with praise of your Lord and ask forgiveness of Him. Indeed He is ever Accepting of repentance.

فسبح بحمد ربك واستغفره إنه كان توابا

المسد

Al-Masad

“The Palm Fiber”

5 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 May the hands of Abu Lahab be ruined, and ruined is he.

تبت يدا أبي لهب وتب

2 His wealth will not avail him or that which he gained.

ما أغنى عنه ماله وما كسب

3 He will burn in a Fire of blazing flame,

سيصلى نارا ذات لهب

4 and his wife as well - the carrier of firewood.

وامراته حمالة الحطب

5 Around her neck is a rope of twisted fiber.

في جيدها حبل من مسد

الإخلاص

Al-Ikhlās

“The Sincerity”

4 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Say, He is Allah, One,

...

قل هو الله أحد

2 Allah, the Eternal Refuge.

...

الله الصمد

3 He neither begets nor is born,

...

لم يلد ولم يولد

4 nor is there to Him any equivalent.

...

ولم يكن له كفوا أحد

الفلق

Al-Falaq

“The Daybreak”

5 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Say, I seek refuge in the Lord of daybreak

قل أعوذ برب الفلق

2 from the evil of that which He created

من شر ما خلق

3 and from the evil of darkness when it settles

ومن شر غاسق إذا وقب

4 and from the evil of the blowers in knots

ومن شر النفاثات في العقد

5 and from the evil of an envier when he envies.

ومن شر حاسد إذا حسد

الناس

An-Nas

“The Mankind”

6 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Compassionate, the Especially Merciful

1 Say, I seek refuge in the Lord of mankind,

قل أعوذ برب الناس

2 the Sovereign of mankind,

ملك الناس

3 the God of mankind,

إله الناس

4 from the evil of the retreating whisperer,

من شر الوسواس الخناس

5 who whispers in the breasts of mankind,

الذي يوسوس في صدور الناس

6 from among the jinn and mankind.

من الجنة والناس