

# The Glorious Quran

Word-for-Word Translation  
to facilitate learning of  
Quranic Arabic

Volume - 2  
Juz 11 - 20

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In the name of Allah, the Most Gracious, the Most Merciful

## PREFACE

Praise be to Allah, the Lord of the Worlds, Who has said in His Noble Book,

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾

“(This is) a blessed Book which *We* have revealed to you, that they may ponder over its Verses and those of understanding would be reminded.” [Al-Quran 38:29];

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

“Then do they not ponder upon the *Quran*, or are there locks upon their hearts.” [Al-Quran 47:24].

وَأَنْ أتلُوا الْقُرْآنَ ۚ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ

“And to recite the *Quran*, and whoever is guided is only guided for (the benefit of) his own soul.” [Al-Quran 27:92].

And may peace and blessings of Allah be upon the Prophet, Muhammad (SAWS), who said: “The best among you is he who learns the *Quran* and then teaches it (to others).” [Bukhari].

### Obligations of the Quran on every Muslim

Based on the Quran and Hadith, it can be said that every Muslim has the following obligations towards the Quran

- To believe in the Quran;
- To read it and recite it daily;
- To understand its commandments;
- To act upon its teachings; and
- To convey its teachings to others

It is obvious that most of these obligations cannot be fully discharged unless the understanding of the Quran is acquired! When those who were given the book of Allah could no longer prove themselves to be its worthy bearers, they were described as donkeys laden with books. Allah (SWT) says,

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ط

“The likeness of those who were entrusted with the Taurat then they did not bore it (i.e., failed in the obligations), is like the donkey who carries volumes (of books *but understands nothing from them*).” [Al-Quran 62:5].

On the Day of Judgment our beloved Prophet (SAWS) will say:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

“And the Messenger will say, ‘O my Lord! Indeed, my people treated this Quran as a forsaken thing.’”  
[Al-Quran 25:30].

Most of us devote a precious part of our lives to build our careers. We study a number of books, most of them in detail, in our schools, colleges, and universities. All these hardships are made to achieve the worldly gains. Do we devote at least a small percentage of our lifetime to the study of the Quran, which contains true guidance for achieving the success in this life and in the eternal life hereafter?

We want newspaper as soon as we get up in the morning and we read books and magazines of our fancy. It is indeed very sad that we have plenty of time at our disposal for everything except for studying the Quran.

Only if we could regularly recite the Quran with understanding, it would not only strengthen our faith but revolutionize our true relationship with Allah.

### **Importance of Understanding the Quran via the Arabic Text**

The Quran is revealed in Arabic. It is neither prose nor poetry but a unique combination of both. It is simply inimitable and untranslatable. However, in spite of the limitations of translation, a sincere reader of the Quran will not be deprived of guidance. The message of the Quran is so powerful that it will have its due effect on the reader even if one reads the ‘translation’ only. But to feel the real charm of its originality by one’s heart, mind, and reason, and ultimately by the soul, one should understand the Quran via the Arabic text.

We are linked with the Quran through one or all of the following sources: one’s own recitation, listening to it in individual/congregational prayers, and audio and video channels. However, it is essential that we understand the full message of our Creator.

### **Easy to learn**

It may be emphasized here that there are around 80,000 words in the Quran but the actual words are only around 2000!!! This could also be termed as one of the many miracles of the Quran. Accordingly, if a reader decides to learn only 10 new words everyday, he can understand the basic message of the Quran within a period of seven months! So it is indeed very easy to understand the Quran, provided one is willing to learn it.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّاكِرٍ ﴿٧﴾

“And We have certainly made the Quran easy to understand and remember, so is there any who will remember (or receive admonition)?” [Al-Quran 54:17, 22, 32, 40].

See the video of a student of Al-Muminah School, Mumbai, India, titled “Even children can learn the Quran word-for-word” at <http://www.youtube.com/watch?v=UL7gYBb1CBc>

This present work may not be termed as an addition to the existing translations, but an attempt to equip the reader to understand the revelation directly from the text; thus it will Insha-Allah be a very useful tool for those who are willing to study the Quran and try to understand it. A beginner can bear in mind the meanings of each Arabic word provided right below it. Since many words are repeated in the Quran, the student will find for himself that within a few months of regular study, he is indeed able to understand the Quran through the text itself.

It may also be pointed out that a beginner does not have to, in the start itself, be worried about learning extensive grammar or how to speak the Arabic language. In fact, one has to develop vocabulary **before** learning grammar for the following reasons:

- A child first learns words and then starts linking them together. We speak our mother tongue fluently without ever learning the grammatical rules. That is to say, we learn it by repeatedly listening to the words.
- Learning extensive grammar before improving vocabulary is like putting the cart before the horse. Or it is like learning different styles of swimming by moving hands in the air inside a swimming pool without water. One has to fill the swimming pool with water (i.e., increase vocabulary) and then learn to swim (i.e., to connect the words with grammatical rules).

### **Importance of daily recitation**

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا  
وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورًا ﴿٢٩﴾

*“Indeed, those who recite the Book of Allah, and establish prayer, and spend out of what We have provided them secretly and openly, they hope for a transaction (profit) that will never perish.” [Al-Quran 35:29].*

We should therefore make it binding upon ourselves, among others, to recite the Quran everyday along with an effort to understand it via the Arabic text. If we recite one Ju'z (para) everyday, we can complete the Quran once every month. This will not only strengthen our faith but also revolutionize our relationship with Allah.

### **Some features of this work:**

Even though there are many translations of the meanings of the Quran, they do not help the reader in linking the Arabic words to their meanings. The only purpose of this word-for-word translation is to facilitate learning the language of the Quran. Even though a few word-for-word translations exist but the format of the present work is different from them.

- The meaning of each word is given right below it.
- The translation provided in the left column is kept close to the Arabic and not literal. The objective of the whole exercise is to enable the reader understand directly from Arabic.
- Last, but not the least, the layout is such that it can also be used for regular recitation enabling constant revision.



**Also, please note:**

- The square brackets [ ] is placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. For example, look at **[the]** below:

ط	الدِّينِ	يَوْمِ	مَلِكِ
4	(of) <b>[the]</b> Judgment.	(of the) Day	(The) Master

- Parentheses ( ) are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. For example, look at **(is)** below:

اَللّٰمِ	عَ	ذٰلِكَ	اَلْكِتٰبِ
(is) the Book,	That	1	Alif Laam Meem

In translating the words, every effort is made to choose the English word from the existing authentic Quran translations. Among others, we have benefited from the translations of Saheeh International, Abdullah Yusuf Ali, Pickthall, Shakir, Muhammad Mohar Ali, Muhammad Asad, Muhammad Taqi-ud-din Al-Hilali and Muhammad Muhsin Khan extensively. The compilers will be grateful to those who can spare some time and communicate the errors, if any, to them. Insha-Allah, they will be corrected in future editions of this work.

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يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا	"(Do) not Say, to them. you (have) returned when to you They will make excuses
تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ	of Allah (has) informed us Verily, you. we will believe never make excuse,
أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ	Then and His Messenger. your deeds, and Allah will see your news,
تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ	and the seen, (of) the unseen (the) Knower to, you will be brought back
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ	They will swear 94 do." you used (to) of what then He will inform you
بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ	from them. that you may turn away to them, you returned when to you by Allah
فَاعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَا لَهُمْ جَهَنَّمَ	(is) Hell, and their abode (are) impure indeed, they from them, So turn away
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ	They swear 95 earn. they used (to) for what a recompense
لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ	with them, you are pleased But if with them. that you may be pleased to you
فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ	(who are) defiantly disobedient. the people with (is) not pleased Allah then indeed,
﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ	and more likely and hypocrisy, (in) disbelief (are) stronger The bedouins 96
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ	His Messenger. to Allah (has) revealed (of) what (the) limits they know that not
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَنْ	(is he) who the bedouins And among 97 All-Wise. (is) All-Knower, And Allah
يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَابُّ	the turns (of misfortune). for you and he awaits (as) a loss, he spends what takes
عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ	All-Knower. (is) All-Hearer, And Allah (of) the evil. (will be) the turn Upon them

94. They will make excuses to you when you have returned to them. Say, "Do not make excuses, we will never believe you. Verily, Allah has informed us about you. And Allah will see your deeds and (so will) His Messenger. Then you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you used to do."

95. They will swear by Allah to you when you return to them so that you may turn away from them. So turn away from them; indeed, they are impure and their abode is Hell as a recompense for what they used to earn.

96. They swear to you so that you may be pleased with them. But if you are pleased with them, then indeed, Allah is not pleased with the people who are defiantly disobedient.

97. The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise.

98. And among the bedouins are some who consider what they spend as a loss and they await for your turn of misfortune. Upon them will be a turn of evil. And Allah is All-Hearer, All-Knower.

99. But among the bedouins are some who believe in Allah and the Last Day and consider what they spend as a means of nearness to Allah and of (obtaining) blessings of the Messenger. Behold! It is a means of nearness for them. Allah will admit them to His Mercy. Indeed, Allah is Oft-Forgiving, Most Merciful.

98	But among	the bedouins	(is he) who,	believes	in Allah	and the Day	98
98	the Last,	and takes	what	he spends	(as) means of nearness	عِنْدَ اللَّهِ	98
98	and blessings	(of) the Messenger.	Behold!	Indeed, it	(is) a means of nearness	وَصَلَاتِ الرَّسُولِ	98
98	for them.	Allah will admit them	to	His Mercy.	Indeed,	إِنَّ اللَّهَ	98
98	Most Merciful.	is	Oft-Forgiving,	Allah	(is) Oft-Forgiving,	عَفُورًا	98

100. And the first forerunners among the emigrants and the helpers and those who followed them in righteousness, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens underneath which rivers flow, wherein they will abide forever. That is the great success.

99	Most Merciful.	And the forerunners,	the first	among	the emigrants	99
99	and the helpers	and those who	followed them	in righteousness,	Allah is pleased	99
99	with them,	and they are pleased	with Him.	And He has prepared	for them	99
99	flows	underneath it	the rivers,	will abide	in it	99
99	That	forever.	in it	will abide	the rivers,	99

101. And among those around you of the bedouins are hypocrites and (also) from the people of Madinah. They persist 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.

100	the great.	(is) the success	100	And among those	around you	of	100
100	the bedouins	(are) hypocrites	and (also) from	people	(of) the Madinah.	They persist	100
100	in	the hypocrisy,	not	you know them,	We	you know them,	100
100	twice	then	they will be returned	to	a punishment	great.	100
100	And others	(who have) acknowledged	their sins.	They had mixed	a deed	righteous	100
100	(with) other	(that was) evil.	Perhaps	Allah	Indeed,	to them.	100
100	Allah	(is) Oft-Forgiving,	Most Merciful.	Take	from	their wealth	100

102. And (there are) others who have acknowledged their sins. They had mixed a righteous deed with another that was evil. Perhaps Allah will turn in mercy to them. Indeed, Allah is Oft-Forgiving, Most Merciful.

101	great.	a punishment	to	they will be returned	then	twice	101
101	And others	(who have) acknowledged	their sins.	They had mixed	a deed	righteous	101
101	(with) other	(that was) evil.	Perhaps	Allah	Indeed,	to them.	101
101	Allah	(is) Oft-Forgiving,	Most Merciful.	Take	from	their wealth	101

103. Take from their wealth a charity

102	Most Merciful.	(is) Oft-Forgiving,	Allah	Take	from	their wealth	102
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تُطَهِّرُهُمْ	وَتُزَكِّيهِمْ	بِهَا	وَصَلِّ عَلَيْهِمْ	إِنَّ
purifying them	and cause them increase	by it,	and bless	[upon] them.
صَلَوَاتِكَ	سَكَنٌ	لَّهُمْ	وَاللَّهُ	سَيِّعٌ عَلَيْهِمْ
your blessings	(are a) reassurance	for them.	And Allah	All-Knower.
﴿١٠٣﴾	أَلَمْ يَعْلَمُوا أَنَّ	اللَّهِ هُوَ	يَقْبَلُ	التَّوْبَةَ
103	Do not	that	Allah	(Who) accepts
عَنْ عِبَادِهِ	وَيَأْخُذُ	الصَّدَقَاتِ	وَأَنَّ	اللَّهِ هُوَ
from	His slaves	and takes	the charities,	and that
التَّوَابُ	الرَّحِيمُ	﴿١٠٤﴾	وَقُلِ	اعْمَلُوا
(is) the Acceptor of repentance,	the Most Merciful.	104	And say,	"Do,
فَسِيرَى	اللَّهُ	عَمَلَكُمْ	وَرَأْسُوهُ	وَالْمُؤْمِنُونَ
then Allah will see	your deed	and His Messenger,	and the believers.	
وَسَتُرَدُّونَ	إِلَى	عَلِيمٍ	الْغَيْبِ	وَالشَّهَادَةِ
And you will be brought back	to	(the) Knower	(of) the unseen	and the seen,
فَيُنَبِّئُكُمْ	بِهَا	كُنْتُمْ	تَعْمَلُونَ	﴿١٠٥﴾
then He will inform you	of what	you used (to)	do."	105
مُرَجُونَ	لِأَمْرِ	اللَّهِ	إِمَّا	يُعَذِّبُهُمْ
deferred	for the Command of Allah -	whether	or	He will punish them
يَتُوبُ	عَلَيْهِمْ	وَاللَّهُ	عَلَيْهِمْ	حَكِيمٌ
He will turn (in mercy)	to them.	And Allah	(is) All-Knower,	All-Wise.
﴿١٠٦﴾	106	وَالَّذِينَ	اتَّخَذُوا	مَسْجِدًا
And those who	take	a masjid	(for causing) harm	and (for) disbelief,
وَتَفْرِيقًا	بَيْنَ	الْمُؤْمِنِينَ	وَأِرْصَادًا	لِمَنْ
and (for) division	among	the believers,	and (as) a station	warred
اللَّهُ	وَرَأْسُوهُ	مِنْ قَبْلُ	وَلِيَحْلِفَنَّ	إِنْ أَرَادْنَا
(against) Allah	and His Messenger	before.	And surely they will swear,	"Not
﴿١٠٧﴾	107	إِلَّا	الْحَسَنَى	وَاللَّهُ
except	the good."	But Allah	bears witness	indeed, they
لَا	تَقُمْ	فِيهِ	أَبَدًا	لَسَجِدٍ
(Do) not	stand	in it	ever.	A masjid
مِنْ	التَّقْوَى	عَلَى	الْمَسْجِدِ	فُؤَادًا
from	the righteousness	on	founded	on

by which you may purify them and cause them increase, and invoke (Allah's blessings) upon them. Indeed, your blessings are a reassurance for them. And Allah is All-Hearer, All-Knower.

104. Do they not know that it is Allah Who accepts repentance from His slaves and takes charities and that it is Allah Who is the Acceptor of repentance, the Most Merciful.

105. And say, "Do, for Allah will observe your deeds and (so will) His Messenger and the believers. And you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you used to do."

106. And (there are) others who deferred for the Command of Allah-whether He will punish them or He will turn to them in mercy. And Allah is All-Knower, All-Wise.

107. And those who took a masjid 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 did not wish except the good." And Allah bears witness that indeed, they are liars.

108. Do not stand (for prayer) in it ever. A masjid founded on righteousness 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.

109. Then is one who founded his building on righteousness (with fear) from Allah and (seeking) His pleasure better or one who founded his building on the edge of a cliff about to collapse, so it collapsed with him in the Fire of Hell. And Allah does not guide the wrongdoing people.

110. Their building which they built will not cease to be a (cause of) doubt in their hearts until their hearts are cut into pieces. And Allah is All-Knower, All-Wise.

111. Indeed, Allah has purchased from the believers their lives and their wealth because for them is Paradise. They fight in the way of Allah, they slay and they are slain. (It is) a true promise (binding) upon Him in the Taurat, Injeel and the Quran. And who is more faithful to his promise than Allah? So rejoice in the transaction which you have contracted. And that is the great success.

112. (Successful are) those who turn in repentance, those who worship, those who praise, those who go out (in the way of Allah), those who bow down,

أَوَّلِ يَوْمٍ أَحْسَنُ أَنْ تَقُومَ فِيهِ ۖ فِيهِ رِجَالٌ	(are) men	Within it	in it.	you stand	that	(is) more worthy	day	(the) first
يُحِبُّونَ أَنْ يَتَّطَهَّرُوا ۖ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ	the ones who purify themselves.	loves	and Allah	purify themselves,	to	who love		
⑩ أَفَنْ أَسَسَ بُيُوتَهُ عَلَى تَقْوَىٰ مِنْ	from	righteousness	on	his building	founded	Then is (one) who	108	
اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَن أَسَسَ بُيُوتَهُ عَلَىٰ	on	his building	founded	(one) who	or	better	and (His) pleasure	Allah
شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ	(the) Fire	in	with him	so it collapsed	(about to) collapse,	(of) a cliff	edge	
جَهَنَّمَ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ⑪ لَا	Not	109	the wrongdoing people.	guide	(does) not	And Allah	(of) Hell.	
يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ	their hearts	in	a (cause of) doubt	they built	which	their building	(will) cease	
إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ	All-Wise.	(is) All-Knower,	And Allah	their hearts.	(are) cut into pieces	that	except	
⑫ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ	their lives	the believers	from	(has) purchased	Allah	Indeed,	110	
وَأَمْوَالَهُمْ بِأَنْ لَهُمْ الْجَنَّةُ ۖ يُقَاتِلُونَ فِي سَبِيلِ	(the) way	in	They fight	(is) Paradise.	for them	because	and their wealth,	
اللَّهِ فَيُقْتَلُونَ وَيُقْتَلُونَ ۖ وَعَدًّا عَلَيْهِ حَقًّا فِي	in	true,	upon Him	A promise	and they are slain.	they slay	(of) Allah,	
التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۖ وَمَنْ أَوْفَىٰ بِعَهْدِهِ	to his promise	(is) more faithful	And who	and the Quran.	and the Injeel	the Taurat		
مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۖ	[with it].	you have contracted	which	in your transaction	So rejoice	Allah?	than	
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ⑬	Those who turn in repentance,	111	the great.	(is) the success	it	And that		
الْعَبِيدُونَ الصَّالِحُونَ الرَّكْعُونَ	those who bow down,	those who go out,	those who praise,	those who worship,				



السَّاجِدُونَ					الْأَمْرُونَ					بِالْمَعْرُوفِ					وَالنَّاهُونَ					عَنِ														
[on]					and those who forbid					the right					those who enjoin					those who prostrate,														
الْمُنْكَرِ					وَالْحَافِظُونَ					لِحُدُودِ					اللَّهِ					وَبَشِيرِ														
And give glad tidings					(of) Allah.					(the) limits					and those who observe					the wrong,														
الْمُؤْمِنِينَ					مَا					كَانَ					لِلنَّبِيِّ					وَالَّذِينَ														
and those who					for the Prophet					(it) is					Not					112					(to) the believers.									
أَمْنُوا					أَنْ					يَسْتَغْفِرُوا					لِلْمُشْرِكِينَ					وَلَوْ					كَانُوا									
they be					even though					for the polytheists,					they ask forgiveness					that					believe									
أُولَىٰ قُرْبَىٰ					مِنْ بَعْدِ					مَا					تَبَيَّنَ					لَهُمْ					أَنْهُمْ									
that they					to them,					has become clear					[what]					after					near of kin,									
أَصْحَابُ					الْجَحِيمِ					وَمَا					كَانَ																			
was					And not					113					(of) the Hellfire.					(are) the companions														
اسْتَعْفَأَ					إِبْرَاهِيمَ					لِأَبِيهِ					إِلَّا					عَنْ														
because					except					for his father					(by) Ibrahim					(the) asking of forgiveness														
مَوْعِدَةٍ					وَعَدَهَا					إِيَّاهُ					فَلَمَّا					تَبَيَّنَ					لَهُ					أَنَّهُ				
that he					to him					it became clear					But when					(to) him.					he had promised it					(of) a promise				
عَدُوٌّ					لِلَّهِ					تَبَرَّأَ					مِنْهُ					إِنَّ					إِبْرَاهِيمَ									
Ibrahim					Indeed,					from him.					he disassociated					to Allah,					(was) an enemy									
لَاوَاهٍ					حَلِيمٍ					وَمَا					كَانَ					اللَّهُ														
(for) Allah					is					And not					114					forbearing.					(was) compassionate,									
لِيُضِلَّ					قَوْمًا					بَعْدَ					إِذْ					هَدَاهُمْ					حَتَّىٰ									
until					He has guided them					[when]					after					a people					that He lets go astray									
يُبَيِّنَ					لَهُمْ					مَا					يَتَّقُونَ					إِنَّ					اللَّهَ									
Allah					Indeed,					they should fear.					what					to them					He makes clear									
بِكُلِّ شَيْءٍ					عَلِيمٍ					إِنَّ					اللَّهَ					لَهُ														
to Him (belongs)					Allah					Indeed,					115					(is) All-Knower.					thing					(of) every				
مُلْكُ					السَّمَوَاتِ					وَالْأَرْضِ					يُحْيِي					وَيُمِيتُ														
and He causes death.					He gives life,					and the earth,					(of) the heavens					the dominion														
وَمَا					لَكُمْ					مِن دُونِ					اللَّهِ					مِنْ					وَلِيٍّ					وَلَا				
and not					protector					any					besides Allah					for you					And not									

those who prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits of Allah. And give glad tidings to the believers.

113. It is not for the Prophet and those who believe to ask forgiveness for those who associate partners with Allah, even though they were relatives, after it has become clear to them that they are the companions of the Hellfire.

114. And Ibrahim's asking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated from him. Indeed, Ibrahim was compassionate and forbearing.

115. And Allah will not let a people go astray after He has guided them until He has made clear to them what they should fear. Indeed, Allah is All-Knower of everything.

116. Indeed, to Allah belongs the dominion of the heavens and the earth, He gives life and causes death. And you do not have besides Allah any protector or



any helper.

117. Verily, Allah turned in mercy to the Prophet, the emigrants, and the helpers who followed him in the hour of difficulty after the hearts of a party of them had nearly deviated (from the right path), then He turned to them in mercy. Indeed, He is Most Kind and Most Merciful to them.

118. And (He also turned in mercy) to the three of those who were left behind when the earth, in spite of its vastness, was straitened for them, and their own souls were straitened for them till they were certain that there is no refuge from Allah except in Him. Then He turned to them in mercy so that they may repent. Indeed, Allah is the Acceptor of repentance, the Most Merciful.

119. O you who believe! Fear Allah and be with those who are truthful.

120. It was not (proper) for the people of Madinah and for those around them of the bedouins that they remain after (the departure of) the Messenger of Allah, or that they prefer their lives to his life. That is because they are not afflicted by thirst

لَصِيرٍ ۝	لَقَدْ	ثَابَّ	اللَّهُ	عَلَى	النَّبِيِّ
any helper.	116	Verily,	Allah turned (in mercy)	to	the Prophet,
وَالْمُهَاجِرِينَ	وَالْأَنْصَارِ	الَّذِينَ	اتَّبَعُوهُ		
and the emigrants,	and the helpers	[those] who	followed him,		
فِي	سَاعَةِ	الْعُسْرَةِ	مِنْ	بَعْدِ	مَا
in	(the) hour	(of) difficulty	after	[what]	had nearly
يَزِيغُ	قُلُوبُ	فَرِيقٍ	مِنْهُمْ	ثُمَّ	تَابَ
deviated	(the) hearts	(of) a party	then of them,	then	He turned (in mercy)
إِنَّهُ	بِهِمْ	رَأُوفٌ	رَّحِيمٌ ۝	وَعَلَى	الثَّلَاثَةِ
Indeed, He	to them	(is) Most Kind,	Most Merciful.	And on	the three
الَّذِينَ	خُفِّفُوا	حَتَّى	إِذَا	صَاقَتْ	عَلَيْهِمُ
(of) those who	were left behind,	until	when	(was) straitened	for them
بِهَا	رَاحِبَتْ	وَصَاقَتْ	عَلَيْهِمْ	أَنْفُسَهُمْ	
though	it was vast.	And (was) straitened	for them	their own souls	
وَوَظَّنُوا	أَنْ	لَا	مَدْجًا	مِنْ	اللَّهِ
and they were certain	that	(there is) no	refuge	from	Allah
إِلَّا	إِلَيْهِ ۝	ثُمَّ	تَابَ	عَلَيْهِمْ	لِيَتُوبُوا ۝
except	to Him.	Then	He turned (in mercy)	to them	Indeed, that they may repent.
اللَّهُ	هُوَ	التَّوَّابُ	الرَّحِيمُ ۝		
Allah,	He	(is) the Acceptor of repentance,	the Most Merciful.	118	
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اتَّقُوا	اللَّهَ	وَكُونُوا
O you who believe!	and who	Fear	Allah	with	and be
الصَّادِقِينَ ۝	مَا	كَانَ	لِأَهْلِ		
those who are truthful.	119	Not	(for) the people	it was	
الْمَدِينَةِ	وَمَنْ	حَوْلَهُمْ	مِّنَ	الْأَعْرَابِ	أَنْ
of the Madinah	and who	were around them	of	the bedouins,	that
يَتَخَلَّفُوا	عَنْ	رَّسُولِ	اللَّهِ	وَلَا	يَرْتَدُّوا
they remain behind	after	the Messenger	of Allah,	and not	they prefer
عَنْ	نَفْسِهِ ۝	ذَلِكَ	بِأَنَّ	هُمْ	لَا
to	his life.	That is	because [they]	(does) not	thirst

وَلَا نَصَبٌ وَلَا مَخَصَّةٌ فِي سَبِيلِ اللَّهِ						
(of) Allah,	(the) way	in	hunger	and not	fatigue	and not
وَلَا يَطُّونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا						
and not	the disbelievers	that angers	any step	they step	and not	
يَأْلُونَ مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ						
for them	is recorded	except	an infliction	an enemy	on	they inflict
بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ						
allow to be lost	(does) not	Allah	Indeed,	righteous.	(as) a deed	in it
أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنْفِقُونَ نَفَقَةً						
any spending	they spend	And not	120	(of) the good-doers.	the reward	
صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا						
but	a valley	they cross	and not	big,	and not	small
كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا						
they used (to)	(of) what	the best	that Allah may reward them	for them,	is recorded	
يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا						
that they go forth	(for) the believers	is	And not	121	do.	
كَأَفَّةً ۖ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ						
among them	group	every	from	go forth	So if not	all together.
طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا						
and that they may warn	the religion,	in	that they may obtain understanding	a party		
قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ						
beware.	so that they may	to them,	they return	when	their people	
يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ						
(are) close to you	those who	Fight	O you who believe!	122		
مِّنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلَظَةً ۗ وَاعْلَمُوا أَنَّ						
that	And know	harshness.	in you	and let them find	the disbelievers,	of
اللَّهَ مَعَ السَّاتِقِينَ ﴿١٢٣﴾ وَإِذَا مَا أُنزِلَتْ						
is revealed	And whenever	123	those who fear (Him).	(is) with	Allah	
سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ						
(has) increased [it]	"Which of you	say,	(are some) who	among them	a Surah,	

or fatigue or hunger in the way of Allah, nor they took any step that angered the disbelievers, nor did they inflict upon an enemy any infliction but that is recorded for them as a righteous deed. Indeed, Allah does not allow the reward of the good-doers to be lost.

121. Nor do they spend any spending small or big, or cross a valley but that is recorded for them, that Allah may reward them the best of what they used to do.

122. And it is not for the believers to go forth (to battle) all together. If a party from every group among them remained behind they may obtain understanding in the religion and warn the people when they return to them that they may beware (against evil).

123. O you who believe! Fight the disbelievers who are close to you and let them find harshness in you. And know that Allah is with those who fear (Him).

124. And whenever a Surah is revealed, some of them say, "Which of you has had his faith increased

by it?" As for those who believe, it has increased them in faith while they rejoice.

125. But as for those in whose hearts is a disease, it increases them in evil (in addition) to their evil. And they die while they are disbelievers.

126. Do they not see that they are tried every year once or twice? Yet they do not turn in repentance nor do they pay heed.

127. And whenever a Surah is revealed, they look at each other (saying), "Does anyone see you?" Then they turn away. Allah has turned their hearts because they are a people who do not understand.

128. Certainly a Messenger has come to you from among yourselves. Grievous to him is what you suffer, (he is) concerned over you (i.e., your guidance), and to the believers he is kind and merciful.

129. But if they turn away, then say, "Sufficient for me is Allah. There is no god except Him. On Him I put my trust. And He is the Lord of the Great Throne."

هُدًىٰ إِيَّانَا فَأَمَّا الَّذِينَ آمَنُوا فَرَّادَتْهُمْ					
then it has increased them	believe	those who	As for	(in) faith?"	(by) this
إِيَّانَا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي					
in	those,	But as for	124	rejoice.	and they (in) faith
قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ					
their evil.	to	(in) evil	(it) increases them	(is) a disease,	their hearts
وَمَاتُوا وَهُمْ كُفْرًا ﴿١٢٥﴾ أَوَلَا يَرَوْنَ					
they see	Do not	125	(are) disbelievers.	while they	And they die
أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ					
or	once	year	every	[in]	are tried that they
مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ					
they	and not	they turn (in repentance),	not	Yet	twice?
يَذْكُرُونَ ﴿١٢٦﴾ وَإِذَا مَا أَنْزَلْنَا سُورَةً تَنْظُرَ					
look	a Surah,	is revealed	And whenever	126	pay heed.
بَعْضَهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ					
one?"	any	see you	"Does	others,	to some of them
ثُمَّ أَصْرَفُوا صَرَفَ اللَّهِ قُلُوبَهُمْ بِأَنَّهُمْ					
because they	their hearts	Allah has turned away	they turn away.	Then	
قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾ لَقَدْ جَاءَكُمْ					
(has) come to you	Certainly,	127	they understand.	not	(are) a people
رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ					
you suffer,	(is) what	to him	Grievous	yourselves.	from a Messenger
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ					
(and) merciful.	(he is) kind	to the believers	over you,	(he is) concerned	
﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ					
(is) Allah.	"Sufficient for me	then say,	they turn away,	But if	128
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ					
I put my trust.	On Him	Him.	except	god	(There is) no
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾					
129	the Great."	(of) the Throne,	(is the) Lord	And He	

سورَةُ يُونُسَ مَكِّيَّةٌ ١٠ سُوْرَةُ يُونُسَ مَكِّيَّةٌ ١٠						
Surah Yunus						
بِسْمِ		الرَّحْمَنِ		اللَّهِ		الرَّحِيمِ
In (the) name		the Most Gracious,		(of) Allah,		the Most Merciful.
الرَّ		تِلْكَ		أَيْتُ		الْكِتَابِ الْحَكِيمِ ①
Alif Lam Ra.		These		(are the) verses		the wise. ①
لِلنَّاسِ		عَجَبًا أَنْ		أَوْحَيْنَا		إِلَى رَجُلٍ مِّنْهُمْ
for the mankind		a wonder		We revealed		to a man from (among) them
أَنْ		أَنْذِرِ		النَّاسِ		وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ
that,		“Warn		the mankind		and give glad tidings to those who believe (to) those who
لَهُمْ		قَدَمَ صِدْقٍ		عِنْدَ رَبِّهِمْ ②		قَالَ
for them		(will be) a respectable position		near		Said
الْكَافِرُونَ		إِنَّ هَذَا		لَسِحْرٌ		مُبِينٌ ③
the disbelievers,		“Indeed,		(is) surely a magician		this ②
إِنَّ رَبَّكُمُ		اللَّهُ		الَّذِي		خَلَقَ السَّمَوَاتِ
Indeed,		(is) Allah		the <b>One Who</b>		created the heavens
وَالْأَرْضِ		فِي سِتَّةِ		أَيَّامٍ		ثُمَّ اسْتَوَىٰ عَلَىٰ
and the earth		in		six		on He established then periods,
الْعَرْشِ		يُدَبِّرُ الْأَمْرَ ④		مَا مِنْ شَفِيعٍ		إِلَّا مِنْ بَعْدِ
the Throne,		disposing		Not		the affairs. after except (is) any intercessor
إِذْنِهِ ⑤		ذِكْرُكُمْ		اللَّهُ		رَبُّكُمْ فَاعْبُدُوهُ ⑥
His permission.		That		(is) Allah,		your Lord, Then will not so worship Him.
تَذَكَّرُونَ ⑦		إِلَيْهِ		مَرْجِعُكُمْ		جَمِيعًا وَعَدَّ اللَّهُ
you remember?		To Him,		(will be) your return		(of) Allah Promise [all].
حَقًّا ⑧		إِنَّهُ		يَبْدُو		الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ
Indeed, He (is) true.		Indeed, He		originates		the creation, then He repeats it, that He may reward He repeats it, then the creation, originates
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ⑨		وَالَّذِينَ كَفَرُوا		لَهُمْ		شَرَابٌ مِّنْ حَيِّمٍ وَعَذَابٌ أَلِيمٌ بِمَا
those who believed		and did		boiling fluids		of (will be) a drink for them
those who		disbelieved,		But those who		in justice. the good deeds, and did believed those who
because		painful,		and a punishment		boiling fluids of (will be) a drink for them

In the name of Allah, the Most Gracious, the Most Merciful.

1. *Alif Lam Ra.* These are the verses of the wise Book.

2. Is it a wonder for mankind that We revealed (Our revelation) to a man from among them (saying), “Warn mankind and give glad tidings to those who believe that for them will be a respectable position near their Lord?” (But) the disbelievers say, “Indeed, this is an obvious magician.”

3. Indeed, your Lord is Allah, the **One Who** created the heavens and the earth in six periods and then established **Himself** on the throne, disposing the affairs (of all things). There is no intercessor except after **His** permission. That is Allah, your Lord, so worship **Him**. Then will you not remember?

4. To **Him**, you will all return. The Promise of Allah is true. Indeed, **He** originates the creation, then **He** repeats it, so that **He** may reward those who believe and do good deeds, in justice. But those who disbelieve, for them will be a drink of boiling fluids and a painful punishment because

they used to disbelieve.

5. **He is the One Who** made the sun a shining light and the moon a reflected light and determined for it phases, that you may know the numbers of years and the count (of time). Allah has not created this except in truth. **He** explains the Signs for a people who know.

6. Indeed, in the alternation of the night and the day and (in) what Allah has created in the heavens and the earth are Signs for a people who are God conscious.

7. Indeed, those who do not expect the meeting with **Us** and are pleased with the life of this world and feel satisfied with it, and those who are heedless of **Our** Signs.

8. Those - their abode will be the Fire because of what they used to earn.

9. Indeed, those who believe and do good deeds, their Lord will guide them by their faith. Underneath them rivers will flow in Gardens of Delight.

10. Their prayer therein will be, "Glory be to **You**, O Allah!" And their greetings therein will be, "Peace." And the last of their call will be, "All the Praise be

كَانُوا	يَكْفُرُونَ	هُوَ	الَّذِي	جَعَلَ
they used (to)	disbelieve.	4	He	(is) the <b>One Who</b> made
الشَّمْسِ	ضِيَاءً	وَالْقَمَرَ	نُورًا	وَقَدَرَهُ
the sun	a shining light,	and the moon	a reflected light	and determined for it
مَنَازِلَ	لِتَعْلَمُوا	عَدَدَ	السِّنِينَ	وَالْحِسَابَ
phases,	that you may know	(the) number	(of) the years	and the count (of time).
خَلَقَ	اللَّهُ	ذَلِكَ	إِلَّا	بِالْحَقِّ
created	Allah	that	except	in truth.
لِقَوْمٍ	يَعْلَمُونَ	إِنَّ	فِي	اِخْتِلَافِ
for a people	(who) know.	5	Indeed,	in
وَالنَّهَارِ	وَمَا	خَلَقَ	اللَّهُ	فِي
and the day	and what	Allah has created	the heavens,	in
لآيَاتٍ	لِقَوْمٍ	يَتَّقُونَ	إِنَّ	الَّذِينَ
(are) Signs	for a people	who are God conscious.	6	Indeed,
لَا	يَرْجُونَ	لِقَاءَنَا	وَرَاضُوا	بِالْحَيَاةِ
(do) not	expect	the meeting with <b>Us</b>	and are pleased	with the life
وَاطْمَأَنُّوا	بِهَا	وَالَّذِينَ	هُمْ	عَنْ
and feel satisfied	with it	and those -	they	(are) of
لَأُولَئِكَ	مَأْوَهُمْ	النَّارُ	بِهَا	كَانُوا
Those -	their abode	(will be) the Fire,	for what	they used (to)
يَكْسِبُونَ	إِنَّ	الَّذِينَ	آمَنُوا	وَعَمِلُوا
earn.	8	Indeed,	those who	believed
الصَّلَاتِ	يَهْدِيهِمْ	رَبُّهُمْ	بِإِيمَانِهِمْ	تَجْرِي
good deeds,	(will) guide them	their Lord,	by their faith.	Will flow
تَحْتَهُمْ	الأنهرُ	فِي	جَنَّاتِ	النَّعِيمِ
underneath them	the rivers,	in	Gardens	(of) Delight.
دَعْوَاهُمْ	فِيهَا	سُبْحَانَكَ	اللَّهُمَّ	وَتَجِيَّتُهُمْ
Their prayer	therein	(will be), "Glory be to <b>You</b> ,	O Allah!"	And their greeting
فِيهَا	سَلَامٌ	وَآخِرُ	دَعْوَاهُمْ	أَنَّ
therein (will be),	"Peace."	And the last	(of) their call	(will be) [that]



لِلَّهِ رَبِّ الْعَالَمِينَ ۝ وَلَوْ يُعَجِّلُ اللَّهُ					
Allah (was) to hasten	And if	10	(of) the worlds.”	Lord	to Allah,
لِلنَّاسِ الشَّرَّ اسْتَعَجَلَهُمْ بِالْخَيْرِ					
the good,	(as) He hastens for them		the evil,		for the mankind
لَقَضَىٰ إِلَيْهِمْ أَجْلَهُمْ فَذَرُوا					
But We leave	their term.	for them			surely, would have been decreed
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ					
their transgression,	in	the meeting with Us,	expect	(do) not	those who
يَعْتَمُونَ ۝ وَإِذَا مَسَّ الْإِنْسَانَ الضُّمُّ					
the affliction	the man	touches	And when	11	wandering blindly.
دَعَانَا لِجَنبَيْهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا					
But when	standing.	or	sitting	or	(lying) on his side he calls Us,
كَشَفْنَا عَنْهُ صُرَّةَ أَمْرِهِ لَمَّا هُوَ					
(had) not	as if he	he passes on	his affliction	from him	We remove
يَدْعُنَا إِلَىٰ صُرَّةِ أَمْرِهِ كَذَلِكَ نُزَيِّنُ					
(it) is made fair seeming	Thus	(that) touched him.	(the) affliction	for	called Us
لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ۝ وَلَقَدْ					
And verily	12	do.	they used (to)	what	to the extravagant
أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا					
they wronged,	when	before you	the generations		We destroyed
وَجَاءَهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا					
to believe.	they were	but not	with clear proofs,	their Messengers	and came to them
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ۝ ثُمَّ					
Then	13	(who are) criminals.	the people	We recompense	Thus
جَعَلْنَاكُمْ خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ					
after them	the earth	in	successors		We made you
لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ۝ وَإِذَا تُلِي					
are recited	And when	14	you do.	how	so that We may see
عَلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ					
hope	(do) not	those who	said	(as) clear proofs	Our Verses to them

يعتذرون-١١  
to Allah, Lord of the worlds.”

11. And if Allah was to hasten the evil for mankind as He hastens for them the good, surely their term would have been decreed for them. But We leave those who do not expect the meeting with Us, in their transgression, wandering blindly.

12. And when affliction touches man, he calls Us lying on his side or sitting or standing. But when We remove from him his affliction, he passes on as if he had never called Us to (remove) the affliction that touched him. Thus it is made fair seeming to the extravagant what they used to do.

13. And verily We destroyed the generations before you when they wronged, and their Messengers came to them with clear proofs, but they were not to believe. Thus do We recompense the people who are criminals.

14. Then We made you successors in the earth after them so that We may see how you do.

15. And when Our Verses are recited to them as clear proofs, those who do not hope

for 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, if I were to disobey my Lord, I fear the punishment of a Great Day."

16. Say, "If Allah had willed, I would not have recited it to you, and He would have not made it known to you. Verily, I have stayed among you a lifetime before it. Then will you not use reason?"

17. So who does more wrong than he who invents a lie against Allah or denies His Signs? Indeed, the criminals will not succeed.

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 that which He does not know in the heavens and in the earth?" Glorified and Exalted is He above what they associate (with Him).

لِقَاءَنَا							اَنْتِ بُرْءَانِ غَيْرِ هَذَا اَوْ						
or		this		other (than)		a Quran		"Bring us		(for the) meeting (with) Us,			
بَدَلَهُ ط							قُلْ مَا يَكُونُ لِي اَنْ اُبَدِّلَهُ						
I change it		that		for me		(it) is		"Not		Say, change it."			
مِنْ تِلْقَائِي نَفْسِي ع							اِنْ اَتَّبِعُ اِلَّا مَا يُوْحَى						
is revealed		what		except		I follow		Not		my own accord. of			
اِلَىَّ							اِنِّي اَخَافُ اِنْ عَصَيْتُ رَبِّي عَذَابَ						
(the) punishment		my Lord,		I were to disobey		if		[I] fear		Indeed, I to me.			
يَوْمِ عَظِيمٍ							قُلْ لَوْ شَاءَ اللهُ مَا						
not		Allah (had) willed,		"If		Say,		15		(of) a Great Day."			
تَكُونُ							عَلَيْكُمْ وَلَا اَدْرِكُمْ بِهِ ط						
He (would) have made it known to you.		and not		to you,		I (would) have recited it							
فَقَدْ لَبِثْتُ فِيكُمْ							عُمْرًا مِّنْ قَبْلِهِ ط						
before it.		a lifetime		among you		I have stayed		Verily,					
اَفَلَا تَعْقِلُونَ							فَمَنْ اَظْلَمُ مِمَّنْ						
than he who		(is) more wrong		So who		16		you use reason?"		Then will not			
اِفْتَرَىٰ عَلَىٰ اللهِ							كَذِبًا اَوْ كَذَّبَ بِآيَاتِهِ ط						
His Signs?		denies		or		a lie		Allah		against invents			
اِنَّهٗ لَا يُفْلِحُ							الْبُجْرَمُونَ						
And they worship		17		the criminals.		will succeed		not		Indeed,			
مِنْ دُونِ اللهِ							مَا لَا يَضُرُّهُمْ وَلَا						
and not		harm them		(does) not		that (which)		other than Allah					
يَنْفَعُهُمْ							وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ						
with		(are) our intercessors		"These		and they say,		benefit them,					
اللهِ ط							قُلْ اَتُنَبِّئُونَ						
He does not know		of what		Allah		"Do you inform		Say,		Allah."			
فِي السَّمٰوٰتِ							وَلَا فِي الْاَرْضِ ط سُبْحٰنَهُ						
Glorified is He		the earth?"		in		and not		the heavens		in			
وَتَعْلٰى عَمَّا يُشْرِكُوْنَ							وَمَا كَانَ						
was		And not		18		they associate (with Him).		above what		and Exalted			



النَّاسِ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا	And had (it) not been	then they differed.	one community,	but	the mankind
كَلِمَةٍ سَبَقَتْ مِنْ رَبِّكَ لَقَضَىٰ	surely, it (would) have been judged	your Lord,	from	(that) preceded	a word
بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ۗ ۙ وَيَقُولُونَ	And they say,	19	they differ.	[therein]	concerning what between them
لَوْلَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلْ	So say,	his Lord?"	from	a Sign	to him is sent down "Why not
إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ	among	with you	indeed, I am	so wait;	(is) for Allah, the unseen "Only
الْمُنْتَظِرِينَ ۗ وَإِذَا آدَقْنَا النَّاسَ رَحْمَةً	mercy	We let [the] mankind taste	And when	20	the ones who wait."
مِنْ بَعْدِ ضَرَاءٍ مَسَّاهُمْ إِذَا لَهُمْ مَكْرٌ فِي	against	a plot	They have	behold!	has touched them, adversity after
آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا	Our Messengers	Indeed,	(in) planning."	(is) more swift	"Allah Say, Our Verses.
يَكْتُبُونَ مَا تَكْمُرُونَ ۗ هُوَ الَّذِي	(is) the One Who	He	21	you plot.	what write down
يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ	you are	when	until,	and the sea,	the land in enables you to travel
فِي الْفُلِكِ وَجَرِينَ بِيَهُمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا	and they rejoice	good,	with a wind	with them	and they sail the ships in
بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْبُوجُ مِنْ	from	the waves	and comes to them	stormy,	a wind comes to it therein
كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا	They call	with them.	are surrounded	that they	and they assume place, every
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ لَئِنِ أَنْجَيْتَنَا مِنْ	from	You save us	(saying), "If	(in) the religion,	to Him sincerely Allah
هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ۗ فَلَمَّا أَنْجَاهُمْ	He saved them,	But when	22	the thankful."	among surely we will be this,

19. And mankind was but one community, then they differed. And had it not been for a word that preceded from your Lord, it would have been judged between them concerning that over which they differ.

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 waiting with you."

21. And when We let mankind taste mercy after adversity has touched them, behold! They plot against Our Verses. Say, "Allah is more swift in planning." Indeed, Our Messengers (Angels) write down that which you plot.

22. He is the One Who enables you to travel in the land and the sea, until, when you are in ships and they sail with them by a good wind, and they rejoice therein, there comes a stormy wind and the waves come upon them from everywhere and they think that they are surrounded with them. They call Allah, sincere to Him in religion, (saying), "If You save us from this, we will surely be among the thankful."

23. But when He saves them,

behold! They rebel in the earth without right. O mankind! Your rebellion is only against yourselves, an enjoyment of the life of this world. Then to Us is your return, and We will inform you of what you used to do.

24. The example of the life of this world is only like water which We sent down from the sky that the plants of the earth absorb, from which the men and the cattle eat, until, when the earth takes its adornment and is beautified and its people think that they have all the power over it, there comes to it Our command by night or by day, and We make it as a harvest clean-mown, as if it had not flourished yesterday. Thus We explain the Signs for a people who reflect.

25. And Allah calls to the Home of Peace, and guides whom He wills to the straight path.

26. For those who do good is the best (reward) and more. Neither dust nor humiliation will cover their faces. Those are the companions of Paradise, they will abide in it forever.

27. And those who earn evil deeds, the recompense

إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ط	[the] right.	without	the earth	in	rebel	They	behold!
يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاءً	(the) enjoyment	yourselves,	(is) against	your rebellion	Only	O mankind!	
الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا	of what	and We will inform you	(is) your return	to Us	Then	(of) the world.	(of) the life
كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا	(of) the world	(of) the life	(the) example	Only	23	do.	you used (to)
كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ	(the) plants	[with] it,	so absorbs	the sky,	from	which We sent down	(is) like (the) water
الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا	when	until	and the cattle,	the men	eat	from which	(of) the earth
أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَأُتْرِيقَتُهَا وَأَنَّهَا أَمْرًا	that they	its people	and think	and is beautified	its adornment	the earth	takes
أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَّمْ تَعْنِ بِأَلَمْسِ كَذَلِكَ	(by) day,	or	(by) night	Our command	comes (to) it	over it,	have the power
نُقِصَّلُ لِقَوْمٍ لِّيَتَفَكَّرُونَ ﴿٢٤﴾ وَاللَّهُ	Thus	yesterday.	it had flourished	not	as if	a harvest clean-mown,	and We make it
يَدْعُوًا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ	And Allah	24	who reflect.	for a people	the Signs	We explain	
إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ	He wills	whom	and guides	(of) the Peace,	(the) Home	to	calls
وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ دُخَانٌ وَلَا	(is) the best	do good	For those who	25	(the) straight path.	to	
ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا	and not	dust	their faces	(will) cover	And not	and more.	
خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ	in it	they	(of) Paradise,	(are) the companions	Those	humiliation.	
	(the) recompense	the evil deeds,	earned	And those who	26	(will) abide forever.	

سَيِّئَةٍ	بِشَيْهَا	وَتَرَهَّقُهُمْ	ذَلَّةً	مَا لَهُمْ
(of) an evil deed	(is) like it,	and (will) cover them	humiliation.	They will not have
مِّنَ اللَّهِ	مِنْ عَاصِمٍ	كَأَنَّمَا	أُغْشِيَتْ	وُجُوهُهُمْ
from Allah	any defender.	As if	had been covered	their faces
قَطَعًا	مِّنَ النَّارِ	مِنَ الْبَيْلِ	مُظْلِمًا	أُولَئِكَ
(with) pieces	from (of) the Fire,	the darkness (of) night.	Those	(are the) companions
وَيَوْمَ	وَالنَّارِ	هُمْ فِيهَا	خُلِدُونَ	٢٧
And (the) Day	(of) the Fire,	in it	(will) abide forever.	27
نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ	نَقُولُ	لِلَّذِينَ
We will gather them	all together,	then	We will say	to those who
أَشْرَكُوا	مَكَانَكُمْ	أَنْتُمْ	وَشُرَكَاءِكُمْ	٢٨
associate partners (with Allah),	“(Remain in) your place	you	and your partners.”	
فَزَيَّلْنَا	بَيْنَهُمْ	وَقَالَ	شُرَكَاءُهُمْ	مَا
Then We will separate	[between] them,	and (will) say	their partners,	“Not
كُنْتُمْ	إِيَّانَا	تَعْبُدُونَ	٢٨	فَكَفَى
you used (to)	worship us.”	28	(as) a witness	(is) Allah
بَيْنَنَا	وَبَيْنَكُمْ	إِنْ	كُنَّا	عَنْ
between us	and between you	that	we were	of your worship
لُغْفَلِينَ	٢٩	هَذَاكَ	تَبَلَّوْا	كُلُّ
certainly unaware.	29	There	will be put to trial	every soul
أَسَلَفَتْ	وَرُدُّوْا	إِلَى اللَّهِ	مَوْلَهُمْ	الْحَقِّ
it did previously,	and they will be returned	to Allah	their Lord	the true,
وَضَلَّ	عَنْهُمْ	مَا	كَانُوا	يَفْتَرُونَ
and will be lost	from them	what	they used (to)	invent.
قُلْ	مَنْ	يَرْزُقُكُمْ	مِّنَ السَّمَاءِ	وَالْأَرْضِ
Say,	“Who	provides for you	the sky	and the earth?”
يَسِّرُكَ	السَّمْعَ	وَالْأَبْصَارَ	وَمَنْ	يُخْرِجُ
controls	the hearing	and the sight?	And who	brings out
مِنَ السَّمْعِ	وَيُخْرِجُ	السَّمْعَ	مِنَ الْحَيِّ	وَمَنْ
the dead,	and brings forth	the dead	from the living?	And who

of an evil deed is the like thereof, and humiliation will cover them. They will not have from Allah any defender. As if their faces had been covered with the darkness of night. Those are the companions of the Fire, they will abide in it forever.

28. And the Day We will gather them all together, then We will say to those who associated partners with Allah, “(Remain in) your place, you and your partners.” Then We will separate them, and their partners will say, “It was not us that you used to worship.”

29. So Allah is sufficient as a witness between you and us that we were unaware of your worship.

30. There (on that Day), every soul will be put to trial for what it did previously, and they will be returned to Allah, their true Lord, and will be lost from them whatever they used to invent.

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

disposes the affairs?"  
Then they will say  
"Allah." Then say "Then  
will you not fear Him?"

32. For that is Allah, your  
true Lord. So what can  
be beyond truth except  
error? So how are you  
turned away.

33. Thus the Word of  
your Lord is proved true  
upon those who  
defiantly disobeyed, that  
they will not believe.

34. Say, "Is there of  
your partners any who  
originates the creation  
and then repeats it?" Say,  
"Allah originates the  
creation and then repeats  
it. So how are you  
deluded?"

35. Say, "Is there of  
your partners any who  
guides to the truth?" Say,  
"Allah guides to the  
truth. Is then 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?"

36. And most of them  
follow nothing except  
assumption. Indeed,  
assumption does not  
avail anything against  
the truth. Indeed, Allah is  
All-Knower of what  
they do.

37. And it was not  
(possible) that this  
Quran could be  
produced

يُدَبِّرُ الْأُمْرَ ۖ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا						
"Then will not	Then say,	"Allah."	Then they will say,	the affairs?"	disposes	
تَتَّقُونَ ۚ فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ ۚ						
the true.	your Lord,	(is) Allah,	For that	31	you fear (Him)?"	
فَبِأَذَا بَعَدَ الْحَقِّ إِلَّا الصَّلٰٓءَ ۚ فَاِنَّ تُصْرَفُونَ						
(are) you turned away.	So how	the error?	except	the truth	after	So what (can be)
ۚ كَذٰلِكَ حَقَّتْ كَلِمٰتُ رَبِّكَ عَلَى الَّذِينَ						
those who	upon	(of) your Lord	(the) Word	(is) proved true	Thus	32
فَسَقَوْا ۗ اٰتٰهُمْ لَا يُؤْمِنُونَ ۚ قُلْ هَلْ						
"Is (there)	Say,	33	believe.	(will) not	that they	defiantly disobeyed,
مِّنْ شُرَكَائِكُمْ مَّنْ يَّبْدُوْا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ۗ						
repeats it?"	then	the creation	originates	(any) who	your partners	of
قُلْ اَللّٰهُ يَّبْدُوْا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ۗ فَاِنَّ						
So how	repeats it.	then	the creation	originates	"Allah	Say,
تُؤْفَكُونَ ۚ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَّنْ						
(any) who	your partners	of	"Is (there)	Say,	34	you are deluded?"
يُهْدِيْٓ اِلَى الْحَقِّ ۗ قُلْ اَللّٰهُ يُهْدِيْٓ لِّلْحَقِّ ۗ						
to the truth.	guides	"Allah	Say,	the truth?"	to	guides
اَفَمَنْ يُّهْدِيْٓ اِلَى الْحَقِّ اَحْسَنُ اَنْ يُسَبِّحَ						
he should be followed	that	more worthy	the truth	to	guides	Is then (he) who
اَمَّنْ لَا يُهْدِيْٓ اِلَّا اَنْ يُّهْدٰى ۗ فَمَا						
Then what	he is guided?	[that]	unless	guide	(does) not	or (he) who
لَكُمْ ۗ كَيْفَ تَحْكُمُونَ ۚ وَمَا يَتَّبِعُ اَكْثَرُهُمْ						
most of them	follow	And not	35	you judge?"	how	(is) for you,
اِلَّا ظَنًّا ۗ اِنَّ الظَّنَّ لَا يُغْنِيْٓ مِنْ						
against	avail	(does) not	the assumption	Indeed,	assumption.	except
الْحَقِّ شَيْئًا ۗ اِنَّ اَللّٰهَ عَلِيْمٌۢ بِمَا						
they do.	of what	(is) All-Knower	Allah	Indeed,	anything.	the truth
يُقْتَرٰى ۚ وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ						
(it could be) produced	that	the Quran,	this	is	And not	36

مِنْ دُونَ اللَّهِ	وَالَكِنْ	تَصْدِيقٌ	الَّذِي	بَيْنَ يَدَيْهِ
(was) before it	but	(it is) a confirmation	(of that) which	by
وَتَفْصِيلٌ	الْكِتَابِ	لَا	رَيْبَ فِيهِ	مِنْ
and a detailed explanation	(of) the Book,	(there is) no	doubt	from
رَبِّ الْعَالَمِينَ	﴿٣٧﴾	أَمْ يَقُولُونَ	اِفْتَرَاهُ	قُلْ
(of) the worlds.	37	(do) they say,	Or	Say,
فَاتُوا بِسُورَةٍ	مِثْلِهِ	وَادْعُوا	مَنْ	اسْتَطَعْتُمْ
“Then bring	like it	and call	whoever	you can
مِنْ دُونَ اللَّهِ	إِنْ كُنْتُمْ	صَادِقِينَ	﴿٣٨﴾	بَلْ كَذَّبُوا
besides Allah,	if	you are	truthful.”	Nay,
بِئْسَ لَمْ	يُحِيطُوا	بِعِلْمِهِ	وَلَمَّا	يَأْتِهِمْ
not	they could encompass	(of) its knowledge	and not	has come (to) them
تَأْوِيلُهُ	كَذَلِكَ	كَذَّبَ	الَّذِينَ	مِنْ قَبْلِهِمْ
its interpretation.	Thus	denied	those	before them,
كَانَ	عَاقِبَةُ	الظَّالِمِينَ	﴿٣٩﴾	وَمِنْهُمْ
was	(the) end	(of) the wrongdoers.	39	And of them
بِهِ	وَمِنْهُمْ	مَنْ	لَا	يُؤْمِنُ
in it,	and of them	(is one) who	(does) not	believe
أَعْلَمُ	بِالْمُفْسِدِينَ	﴿٤٠﴾	وَإِنْ	كَذَّبُوا
(is) All-Knower	of the corrupters.	40	And if	they deny you
عَمَلٍ	وَأَنَا	بَرِيءٌ	مِمَّا	تَعْمَلُونَ
(are) my deeds,	and for you	(are) your deeds.	You	(are) disassociated
أَعْمَلُ	وَأَنَا	بَرِيءٌ	مِمَّا	تَعْمَلُونَ
I do,	and I am	disassociated	from what	you do.”
مَنْ	يَسْتَمِعُونَ	إِلَيْكَ	﴿٤١﴾	وَلَوْ
(are some) who	listen	to you.	But (can) you	cause the deaf to hear
كَانُوا	لَا	يَعْقِلُونَ	﴿٤٢﴾	وَمِنْهُمْ
they [were]	(do) not	use reason?	42	And among them
يَنْظُرُ	إِلَيْكَ	﴿٤٣﴾	وَلَوْ	تَهْدِي
look	at you.	But (can) you	the blind	guide

by other than Allah, but (it is) a confirmation of that which was before it and a detailed explanation of the Book, about which there is no doubt, from the Lord of the worlds.

38. Or do they say, “He has invented it?” Say, “Then bring a Surah like it, and call upon (for help) whoever you can besides Allah, if you are truthful.”

39. Nay, they have denied that which they could not encompass in knowledge thereof and whose interpretation has not yet come to them. Thus denied those who were before them. So observe how was the end of the wrongdoers.

40. And of them are some who believe in it, and of them are some who do not believe in it. And your Lord is All-Knower of the corrupters.

41. And if they deny you then 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.”

42. And among them are some who listen to you. But can you cause the deaf to hear, even though they do not use reason?

43. And among them are some who look at you. But can you guide the blind, even though



they do not see?

44. Indeed, Allah does not wrong the people at all, but (it is) the people who wrong themselves.

45. And the Day **He** will gather them, (it will be) as if they had not remained (in the world) but an hour of the day, and they will recognize each other. Certainly, those will have lost who denied the meeting with Allah and were not guided.

46. And whether **We** show you some of that which **We** promised them, or **We** cause you to die, then to **Us** is their return, then Allah is a Witness over what they do.

47. And for every nation is a Messenger. So when their Messenger comes, it will be judged between them in justice, and they will not be wronged.

48. And they say, "When will this promise (be fulfilled), if you are truthful?"

49. Say, "I do not have power for myself (to cause) any harm or any profit except what Allah wills. For every nation is a (specified) term. When their term is reached, they cannot remain behind an hour, nor can they precede it."

50. Say, "Have you considered, if

كَانُوا لَا يَبْصُرُونَ ۝٤٣ إِنَّ اللَّهَ لَا	(does) not	Allah	Indeed,	43	see?	(do) not	they [were]
يُظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ	wrong	themselves.	the people	but	(in) anything,	the people	wrong
۝٤٤ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا	except	they had not remained	as if	<b>He</b> will gather them,	And the Day	44	
سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ط	between them.	they will recognize each other	the day,	of	an hour		
قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِإِِقَاءِ اللَّهِ وَمَا	and not	(with) Allah,	the meeting	denied	those who	(will have) lost	Certainly,
كَانُوا مُهْتَدِينَ ۝٤٥ وَإِنَّمَا نُرِيكَ بَعْضَ	some	<b>We</b> show you	And whether	45	the guided ones.	they were	
الَّذِي نَعَدُهُمْ أَوْ نَتَوَفَّيْكَ فَإِلَيْنَا مَرْجِعُهُمْ	(is) their return,	then to <b>Us</b>	<b>We</b> cause you to die,	or	<b>We</b> promised them	(of) that which	
ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ۝٤٦	46	they do.	what	over	(is) a Witness	Allah	then
وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ	their Messenger,	comes	So when	(is) a Messenger.	nation	And for every	
قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ	be wronged.	(will) not	and they	in justice,	between them	it will be judged	
۝٤٧ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ	you are	if	the promise (be fulfilled),	(will) this,	"When	And they say,	47
صَادِقِينَ ۝٤٨ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا	(for) any harm	for myself	I have power	"Not	Say,	48	truthful?"
وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ	nation	For every	Allah wills.	what	except	(for) any profit	and not
أَجَلٌ ۖ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً	an hour,	they remain behind	then not	their term,	comes	When	(is) a term.
وَلَا يَسْتَقْدِمُونَ ۝٤٩ قُلْ أَرَأَيْتُمْ إِن	if	"Do you see,	Say,	49	they can precede (it)."	and not	

أَتُنكُمُ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَّاذَا					
what (portion)	(by) day,	or	(by) night	His punishment	comes to you
يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ٥٠ أَتُمْ إِذَا مَا					
when	Is (it) then	50	the criminals?"	of it would (wish to) hasten	
وَقَمَّ أَصْنَمُ بِهِ آلنَّ وَقَدْ كُنْتُمْ					
you were	And certainly	Now?	in it?	you (will) believe	(it had) occurred
بِهِ تَسْتَعْجِلُونَ ٥١ شَمَّ قِيلَ لِلَّذِينَ ظَلَمُوا					
wronged,	to those who	it will be said	Then	51	seeking to hasten it.
ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْرُونَ إِلَّا					
except	Are you (being) recompensed		the everlasting.	punishment	"Taste
بِأَ كُنْتُمْ تَكْسِبُونَ ٥٢ وَيَسْتَبْشِرُونَ أَحَقُّ هُوَ					
"Is it true?"	And they ask you to inform	52	earn?"	you used (to)	for what
قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ					
you	and not	(is) surely the truth,	Indeed, it	by my Lord!	"Yes, Say,
بِشُعْرَيْنِ ٥٣ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ					
(that) wronged,	soul	for every	that	And if	53 (can) escape (it)."
مَا فِي الْأَرْضِ لَأَقْتَدَتْ بِهِ وَأَسْرُوا					
and they (will) confide	with it,	it (would) seek to ransom	the earth,	(is) in	whatever
النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ٥٤ وَقُضِيَ بَيْنَهُمْ					
between them	But will be judged	the punishment.	they see	when	the regret
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ٥٥ إِلَّا إِنْ					
indeed,	No doubt,	54	(be) wronged.	(will) not	and they in justice,
بِاللَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ٥٦ إِلَّا					
No doubt	and the earth.	the heavens	(is) in	(is) whatever	for Allah
إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ					
know.	(do) not	most of them	But	(is) true.	(the) Promise of Allah indeed,
٥٥ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ					
you will be returned.	and to Him	and causes death,	gives life	He	55
٥٦ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ					
from	an instruction	has come to you	Verily	O mankind!	56

His punishment comes to you by night or by day, what portion of it would the criminals wish to hasten?"

51. Then is it that when it has (actually) occurred you will believe in it? Now? And certainly you were seeking to hasten it.

52. Then it will be said to those who wronged, "Taste the everlasting punishment! Are you being recompensed except for what you used to earn?"

53. And they ask you to inform, "Is it true?" Say, "Yes, by my Lord! Indeed, it is the truth, and you cannot escape it."

54. And if every soul that wronged had everything on earth, it would seek to ransom itself with it. And they will confide regret when they see the punishment. But they will be judged in justice, and they will not be wronged.

55. No doubt! Indeed, to Allah belongs whatever is in the heavens and the earth. No doubt! Indeed, the Promise of Allah is true. But most of them do not know.

56. He gives life and causes death, and to Him you will be returned.

57. O mankind! Verily there has come to you an instruction from



your Lord and a healing for what is in your breasts and guidance and mercy for the believers.

58. Say, "In the Bounty of Allah and in His Mercy - in that let them rejoice." It is better than what they accumulate.

59. Say, "Have you seen what Allah has sent down to you of the provision, and you have made of it unlawful and lawful?" Say, "Has Allah permitted you or do you invent (lies) against Allah?"

60. And what will be the assumption of those who invent lies against Allah on the Day of Judgment? Indeed, Allah is Full of Bounty to mankind, but most of them are not grateful.

61. And you are not in any situation or recite from the Quran and you do not do any deed except that We are a witness over you when you are engaged in it. And not escapes from your Lord (even as much as) the weight of an atom in the earth and in the heavens or (anything) smaller than that or greater but is (written) in a clear Record.

62. No doubt!

رَبِّكُمْ	وَشَفَاءٌ	لِّمَا	فِي	الصُّدُورِ	وَهُدًى	وَرَحْمَةً
and mercy	and healing	(is) in	for what	your breasts,	and guidance	and a healing
لِّلْمُؤْمِنِينَ	قُلْ	بِفَضْلِ	اللَّهِ	وَبِرَحْمَتِهِ	فَبِذَلِكَ	
for the believers.	57	Say,	"In the Bounty of Allah	and in His Mercy	so in that	
فَلْيَفْرَحُوا	هُوَ	خَيْرٌ	مِّمَّا	يَجْمَعُونَ		
let them rejoice."	58	it	(is) better	than what	they accumulate.	
رَّازِقٍ	فَجَعَلْتُمْ	مِّنْهُ	حَرَامًا	وَحَلَالًا	قُلْ	أَلَا
(the) provision,	and you have made	of it	unlawful	and lawful?"	Has Allah	Say,
أَذِنَ	لَكُمْ	أَمْ	عَلَى	اللَّهِ	تَفْتَرُونَ	
permitted	[to] you,	or	against	Allah	you invent (lies)?"	59
وَمَا	كُنْ	الَّذِينَ	يَفْتَرُونَ	عَلَى	اللَّهِ	الْكُذِبَ
And what	(will be the) assumption	(of) those who	invent	against	Allah	the lie
يَوْمَ	الْقِيَامَةِ	إِنَّ	اللَّهَ	لَذُو	فَضْلٍ	عَلَى
(on) the Day	(of) the Judgment?	Indeed,	Allah	(is) surely Full (of) Bounty	to	
النَّاسِ	وَلَكِنَّ	أَكْثَرَهُمْ	لَا	يَشْكُرُونَ	وَمَا	
the mankind,	but	most of them	(are) not	grateful.	60	And not
تَكُونُ	فِي	شَأْنٍ	وَمَا	تَتْلُوا	مِنْهُ	مِنْ
you are	[in]	any situation,	and not	you recite	of it	from
قُرْآنٍ	وَلَا	تَعْمَلُونَ	مِنْ	عَمَلٍ	إِلَّا	كُنَّا
(the) Quran	and not	you do	any	deed	except	We are
عَلَيْكُمْ	شُهُودًا	إِذْ	تُفِيضُونَ	فِيهِ	وَمَا	يَعْرَبُ
over you	witnesses	when	you are engaged	in it.	And not	escapes
عَنْ	رَبِّكَ	مِنْ	مِثْقَالِ	دَرَّةٍ	فِي	الْأَرْضِ
from	your Lord	of	(the) weight	(of) an atom	in	the earth,
وَلَا	فِي	السَّمَاءِ	وَلَا	أَصْغَرَ	مِنْ	ذَلِكَ
and not	in	the heavens	and not	smaller	than	that
أَكْبَرَ	إِلَّا	فِي	كِتَابٍ	مُّبِينٍ	آلَا	
greater	but	(is) in	a Record	clear.	61	No doubt!

إِنَّ	أَوْلِيَاءَ	اللَّهِ	لَا	خَوْفٌ	عَلَيْهِمْ	وَلَا
Indeed,	(the) friends of Allah		(there will be) no	fear	upon then	and not
هُمْ	يَحْزَنُونَ	ط	الَّذِينَ	آمَنُوا	وَكَانُوا	
they	will grieve.	62	Those who	believe	and are	
يَتَّقُونَ	ط	لَهُمْ	الْبُشْرَى	فِي	الْحَيَاةِ	
conscious (of Allah),	63	For them	(are) the glad tidings	in	the life	
الدُّنْيَا	وَفِي	الْآخِرَةِ	لَا	تَبْدِيلَ	لِكَلِمَاتِ	اللَّهِ
(of) the world	and in	the Hereafter.	(There can be) no change		in the Words of Allah.	
ذَلِكَ	هُوَ	الْفَوْزُ	الْعَظِيمُ	ط	وَلَا	يَحْزَنُكَ
That	is	the success	the great.	64	And (let) not	grieve you
قَوْلُهُمْ	إِنَّ	الْعِزَّةَ	لِلَّهِ	جَمِيعًا	هُوَ	
their speech.	Indeed,	the honor	(belongs) to Allah	all.	He	
السَّيِّئِ	الْعَلِيمِ	ط	أَلَّا	إِنَّ	لِلَّهِ	
(is) the All-Knower,	the All-Knower.	65	No doubt!	Indeed,	to Allah (belongs)	
مَنْ	فِي	السَّمَوَاتِ	وَمَنْ	فِي	الْأَرْضِ	وَمَا
whoever	(is) in	the heavens	and whoever	(is) in	the earth.	And not
يَتَّبِعُهُمُ	الَّذِينَ	يَدْعُونَ	مِنْ	دُونِ	اللَّهِ	شُرَكَاءَ
follow	those who	invoke	other than Allah	from	other than Allah	Not
يَتَّبِعُونَ	إِلَّا	الظَّنَّ	وَإِنْ	هُمْ	إِلَّا	يَخْرُصُونَ
they follow	but	the assumption	and not	they	but	guess.
هُوَ	الَّذِي	جَعَلَ	لَكُمْ	الَّيْلَ	ط	
He	(is) the One Who	made	for you	the night	66	
لِتَسْكُنُوا	فِيهِ	وَالنَّهَارَ	مُبْصِرًا	ط	إِنَّ	فِي
that you may rest	in it	and the day	giving visibility.	Indeed,	in	
ذَلِكَ	لَايَاتٍ	لِّقَوْمٍ	يَسْمَعُونَ	ط	قَالُوا	
that	surely (are) Signs	for a people	(who) listen.	67	They say,	
اتَّخَذَ	اللَّهُ	وَلَدًا	سُبْحٰنَهُ	هُوَ	الْغَنِيُّ	ط
"Allah has taken	a son."	Glory be to Him!	He	(is) the Self-sufficient.		
لَهُ	مَا	فِي	السَّمَوَاتِ	وَمَا	فِي	
To Him (belongs)	whatever	(is) in	the heavens	and whatever	(is) in	

Indeed, on the friends of Allah, there will be no fear and not they will grieve.

63. Those who believe and are conscious of Allah,

64. For them are glad tidings in the life of this world and in the Hereafter. There can be no change in the Words of Allah. That is the great success.

65. And let not their speech grieve you. Indeed, all honor belongs to Allah. He is the All-Hearer, All-Knower.

66. No doubt! Indeed, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah in fact they follow not (Allah's so-called) partners. They do not follow except assumption and they only guess.

67. He is the One Who made for you the night so that you may rest therein and the day giving visibility. Indeed, in that are Signs for a people who listen.

68. They say, "Allah has taken a son." Glory be to Him! He is the Self-sufficient. To Him belongs whatever is in the heavens and whatever is in

the earth. You do not have any authority for this (claim). Do you say about Allah what you do not know?

69. Say, "Indeed, those who invent a lie against Allah, they will not succeed."

70. An enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment because they used to disbelieve.

71. And recite to them the news of Nuh, when he said to his people, "O my people! If my stay and my reminding the Signs of Allah is hard on you, then I put my trust in Allah. So you resolve all your plan and (call upon) your partners. Then let there not be any doubt in your plan. Then carry it out upon me and do not give me respite.

72. But if you turn away, then I have not asked you for any payment. My reward is only from Allah, and I have been commanded to be of the Muslims."

73. But they denied him, so We saved him and those who were with him in the ship and We made them successors and We drowned those who denied Our Signs. Then see how was the end

الْأَرْضِ ۗ إِنَّ عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا ۗ اَتَقُولُوْنَ						
Do you say	for this.	authority	any	you have	Not	the earth.
عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ ۗ قُلْ اِنَّ						
"Indeed	Say,	68	you know?	not	what	Allah about
الَّذِيْنَ يَفْتَرُوْنَ عَلٰى اللّٰهِ الْكٰذِبَ لَا يُفْلِحُوْنَ						
they will not succeed."	the lie,	Allah	against	invent	those who	
ۗ ثُمَّ اِنَّمَا هِيَ دُنْيَا ۗ ثُمَّ اِلَيْنَا مَرْجِعُهُمْ						
(is) their return,	to Us	then	the world,	in	An enjoyment	69
ثُمَّ نَذِيْقُهُمُ الْعَذَابَ الشَّدِيْدَ بِمَا كَانُوْا						
they used to	because	the severe	the punishment	We will make them taste	then	
اِيْكْفُرُوْنَ ۗ وَاَنْتَ اَنْتَ عَلَيْهِمْ نَبَا ۗ نُوْحٍ اِذْ						
when	(of) Nuh	the news	to them	And recite	70	disbelieve.
قَالَ لِقَوْمِهِ لِقَوْمِهِ اِنَّ كَانَ كَبْرًا عَلَيْكُمْ مَّقَامِيْ						
my stay	on you	hard	is	If	"O my people!	to his people, he said
وَتَذِكْرِيْۗ بِاٰتِ اللّٰهِ فَعَلٰى اللّٰهِ تَوَكَّلْتُ فَاَجْبِعُوْا						
So you all resolve	I put my trust.	Allah	then on	the Signs of Allah,	and my reminding	
اَمْرَكُمْ وَشُرَكَاءَكُمْ ۗ ثُمَّ لَا يَكُنْ اَمْرُكُمْ عَلَيْكُمْ غُمَّةً						
any doubt.	for you	(in) your plan	let not be	Then	and your partners.	your plan
ثُمَّ اَقْضُوْا اِلَيَّ وَلَا تُنظِرُوْنَ ۗ فَاِنْ						
But if	71	give me respite.	and (do) not	upon me	carry (it out)	Then
تَوَلَّيْتُمْ فَمَا سَاَلْتُمْ مِّنْ اَجْرٍ اِنْ اَجْرِيْ						
(is) my reward	Not	reward.	any	I have asked you	then not	you turn away
اِلَّا عَلٰى اللّٰهِ ۗ وَاُمِرْتُ اَنْ اَكُوْنَ مِنَ						
of	I be	that	and I have been commanded	Allah,	on	but
الْمُسْلِمِيْنَ ۗ فَكَذَّبُوْهُ فَجَعَلْنٰهُ وَمَنْ						
and (those) who	so We saved him	But they denied him,	72	the Muslims."		
مَعَهُ فِي الْفُلِكِ وَجَعَلْنٰهُمْ خَلِيْفًا وَاَغْرَقْنٰ						
and We drowned	successors,	and We made them	the ship,	in	(were) with him	
الَّذِيْنَ كَذَّبُوْا بِاٰتِنَاۗ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ						
(the) end	was	how	Then see	Our Signs.	denied	those who

الْمُنذَرِينَ ۝٧٣ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ						
to	Messengers	after him	We sent	Then	73	(of) those who were warned.
تَوَّابِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا						
to believe	they were	But not	with clear proofs.	and they came to them	their people,	
بِهَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ						
[on]	We seal	Thus	before.	[it]	they had denied	what
قُلُوبِ الْمُعْتَدِينَ ۝٧٤ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَىٰ						
Musa	after them	We sent	Then	74	(of) the transgressors.	the hearts
وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا						
but they were arrogant	with Our Signs,	and his chiefs	Firaun	to	and Harun	
وَكَانُوا قَوْمًا مُّجْرِمِينَ ۝٧٥ فَلَمَّا جَاءَهُمُ الْحَقُّ						
the truth	came to them	So when	75	criminal.	a people	and were
مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لِسِحْرٌ مُّبِينٌ ۝٧٦						
76	clear.”	(is) surely, a magic	this	“Indeed they said,	from Us,	
قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ						
it has come to you?	when	about the truth	“Do you say	Musa said,		
أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّحْرُونَ ۝٧٧ قَالُوا						
They said,	77	the magicians.”	succeed	But (will) not	Is this magic?	
أَجْتَنَّا لِنُلْقِيَنَّ عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا						
our forefathers,	on it	we found	from that	to turn us away	“Have you come to us	
وَتَكُونُ لَكُمْ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ						
(in) you two	And we (are) not	the land?	in	the greatness	and you two (may) have	
بِؤْمِنِينَ ۝٧٨ وَقَالَ فِرْعَوْنُ اسْتُونِي بِكُلِّ سِحْرِ						
magician	every	“Bring to me	And Firaun said,	78	believers.”	
عَلَيْهِمْ ۝٧٩ فَلَمَّا جَاءَ السَّحْرَةَ قَالَ لَهُمْ مُوسَىٰ						
Musa,	to them	said	the magicians,	came	So when	79
الْقُوا مَا أَنْتُمْ مُلْقُونَ ۝٨٠ فَلَمَّا						
Then when	80	(wish to) throw.”	you	whatever	“Throw	
الْقُوا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرَ						
(is) the magic.	[it]	you have brought	“What	Musa said,	they (had) thrown,	

of those who were warned.

74. Then We sent after him Messengers to their people, and they came to them with clear proofs. But they were not to believe in that which they had denied before. Thus We seal the hearts of the transgressors.

75. Then, after them, We sent Musa and Harun to Firaun and his chiefs with Our Signs, but they were arrogant and were a criminal people.

76. So when came to them the truth from Us, they said, “Indeed this is a clear magic.”

77. Musa said, “Do you say (this) about the truth when it has come to you? Is this magic? But magicians will not succeed.”

78. They said, “Have you come to us to turn us away from that upon which we found our forefathers so that you two may have greatness in the land? And we are not believers in you.”

79. And Firaun said, “Bring to me every learned magician.”

80. So when the magicians came, Musa said to them, “Throw whatever you wish to throw.”

81. Then when they had thrown, Musa said, “What you have brought is (only) magic.

Indeed, Allah will nullify it. Indeed, Allah does not amend the work of the corrupters.

82. And Allah will establish the truth by His words, even if the criminals dislike it.”

83. But none believed Musa, except (some) offspring among his people, for fear of Firaun and their chiefs, lest they would persecute them. And indeed, Firaun was a tyrant in the earth, and indeed, he was of the ones who commit excesses.

84. And Musa said, “O my people! If you have believed in Allah, then put your trust in Him, if you are Muslims.”

85. Then they said, “In Allah we put our trust. Our Lord! Make us not a trial for the wrongdoing people.

86. And by Your Mercy save us from the disbelieving people.”

87. And We inspired to Musa and his brother, “Settle your people in Egypt in houses and make your houses as places of worship and establish the prayer and give glad tidings to the believers.”

88. And Musa said, “Our Lord! Indeed, You have given Firaun and his chiefs splendor and wealth in the worldly life, our Lord!

إِنَّ	اللَّهَ	سَيَبْطِلُهُ	إِنَّ	اللَّهَ	لَا	يُصْلِحُ
Indeed,	Allah	will nullify it.	Indeed,	Allah	(does) not	amend
عَمَلِ	الْمُفْسِدِينَ	﴿٨١﴾	وَيُحِقُّ	اللَّهُ	الْحَقَّ	
the work	(of) the corrupters.	81	And Allah will establish	the truth		
بِكَلِمَاتِهِ	وَلَوْ	كَرِهَ	الْمُجْرِمُونَ	﴿٨٢﴾	فَمَا	أَمِنَ
by His words,	even if	dislike it	the criminals.”	82	But none	believed
لِمُوسَى	إِلَّا	ذُرِّيَّةً	مِّنْ	قَوْمِهِ	عَلَى	خَوْفٍ
Musa	except	(the) offspring	among	his people	of	fear
فَرَعُونَ	وَمَلَائِهِمْ	أَنْ	يَقْتُلَهُمْ	وَإِنَّ	فَرَعُونَ	
Firaun	and their chiefs,	lest	they persecute them.	And indeed,	Firaun	
لَعَالٍ	فِي	الْأَرْضِ	وَإِنَّهُ	لَمِنَ	السُّرِفِينَ	
in (was) a tyrant	the earth,	and indeed, he	(was) of	the ones who commit excesses.		
﴿٨٣﴾	وَقَالَ	مُوسَى	يَقَوْمِ	إِنْ	كُنْتُمْ	أُمَّتُمْ
83	And Musa said,	“O my people!	If	you have	believed	in Allah,
فَعَلَيْهِ	تَوَكَّلُوا	إِنْ	كُنْتُمْ	مُسْلِمِينَ	﴿٨٤﴾	فَقَالُوا
then on Him	put your trust,	if	you are	Muslims.”	84	Then they said,
عَلَى	اللَّهِ	تَوَكَّلْنَا	رَبَّنَا	لَا	تَجْعَلْنَا	فِتْنَةً
Allah	“Upon	we put our trust.	Our Lord!	(Do) not	make us	a trial
الظَّالِمِينَ	﴿٨٥﴾	وَنَجِّنَا	بِرَحْمَتِكَ	مِنَ	الْقَوْمِ	
the wrongdoers.	85	And save us	by Your Mercy	from	the people -	
الْكَافِرِينَ	﴿٨٦﴾	وَأَوْحَيْنَا	إِلَى	مُوسَى	وَأَخِيهِ	أَنْ
the disbelievers.”	86	And We inspired	to	Musa	and his brother	that,
تَبَوَّأُوا	لِقَوْمِكُمْ	بِأَرْضِ	مِصْرَ	وَبِيوتًا	وَأَجْعَلُوا	بِيوتَكُمْ
“Settle	your people	in Egypt	(in) houses,	and make	your houses	
قِبْلَةً	وَأَقِيمُوا	الصَّلَاةَ	وَبَشِّرِ	الْمُؤْمِنِينَ		
(as) places of worship,	and establish	the prayer.	And give glad tidings	(to) the believers.”		
﴿٨٧﴾	وَقَالَ	مُوسَى	رَبَّنَا	إِنَّكَ	أَتَيْتَ	فَرَعُونَ
87	And Musa said,	“Our Lord!	And Musa said,	Indeed, You	have given	Firaun
وَمَلَآئِكَةً	زِينَةً	وَأَمْوَالًا	فِي	الْحَيَاةِ	الدُّنْيَا	رَبَّنَا
and his chiefs	splendor	and wealth	in	the life	(of) the world.	Our Lord!



لِيُضِلُّوْا						عَنْ سَبِيْلِكَ رَبَّنَا اطِّسْ عَلَيَّ							
[on]	Destroy	Our Lord!	Your way.	from	That they may lead astray								
أَمْوَالِهِمْ وَأَشْدُّ عَلَى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتَّىٰ						يَرَوْا الْعَذَابَ الْأَلِيْمَ ﴿٨٨﴾ قَالَ قَدْ							
until	they believe	so (that) not	their hearts,	[on]	and harden	their wealth							
أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيْبَا						"Verily, He said, 88 the painful." the punishment - they see							
وَلَا تَتَّبِعِنَّ سَبِيْلَ الَّذِينَ لَا يَعْلَمُوْنَ ﴿٨٩﴾						So you two (keep to the) straight way. (the) invocation of both of you. has been answered							
89	know."	(do) not	(of) those who	(the) way	follow	And (do) not							
وَجَوْرَنَا بِبَنِي إِسْرَائِيْلَ الْبَحْرَ فَاتَّبَعَهُمْ						And We took across							
and followed them	the sea,	(of) Israel -	(the) Children			And We took across							
فِرْعَوْنُ وَجُنُودَهُ بَغِيًّا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ						Firaun							
overtook him	when	until	and enmity,	(in) rebellion	and his hosts	Firaun							
الْعَرَقُ قَالَ أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي						the drowning,							
the One,	except	god	(there is) no	that	"I believe	he said,	the drowning,						
أَمَنْتُ بِهِ بَنُو إِسْرَائِيْلَ وَأَنَا مِنَ الْمُسْلِمِيْنَ						in Whom believe							
the Muslims."	of	and I am	the Children of Israel,			in Whom believe							
﴿٩٠﴾ أَلَّنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنْ						90							
of	and you were	before	you (had) disobeyed	And verily,	"Now?"	90							
الْمُفْسِدِيْنَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُوْنَ						the corrupters?"							
that you may be	in your body,	We will save you	So today	91	the corrupters?"								
لِمَنْ خَلَقَ آيَةً وَإِنَّ كَثِيْرًا مِّنَ النَّاسِ						for (those) who							
the mankind	among	many	And indeed,	a sign.	succeed you	for (those) who							
عَنْ آيَاتِنَا لَعْفُوْنَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا						Our Signs of							
We settled	And verily,	92	(are) surely heedless."	Our Signs	of								
بَنِي إِسْرَائِيْلَ مَبَوًّا صَدَقِ وَّرَزَقْنَاهُمْ مِّنَ						(the) Children							
with	and We provided them	honorable,	(in) a settlement	(of) Israel	(the) Children								
الطَّيِّبَاتِ فَمَا اِخْتَفَوْا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ						the good things,							
Indeed,	the knowledge.	came to them	until	they differ	and not	the good things,							

That they may lead (men) astray from **Your** way. Our Lord! Destroy their wealth and harden their hearts so that they do not believe until they see the painful punishment."

89. He said, "Verily, your invocation has been answered. So keep to the straight way and do not follow the way of those who do not know."

90. And We took the Children of Israel across the sea, and Firaun and his hosts followed them in rebellion 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 the Muslims."

91. "Now? And you have disobeyed (**Him**) before and you were of the corrupters?"

92. So this day We will save you in your body that you may be a sign for those who succeed you. And indeed, many among the mankind are heedless of **Our** Signs.

93. And verily, We settled the Children of Israel in an honorable settlement and provided them with good things. And they did not differ until (after) 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.

94. So if you are in doubt concerning what We have revealed to you, then ask those who have been reading the Book before you. Verily, the truth has come to you from your Lord, so do not be among the doubters.

95. And do not be of those who deny the Signs of Allah, for then you will be among the losers.

96. Indeed, those on whom has become due the Word of your Lord will not believe.

97. Even if every Sign should come to them, until they see the painful punishment.

98. So why was there not any town 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 worldly life and We granted them enjoyment for a time.

99. And if your Lord had willed, all those who are on the earth all of them would have believed. Then, will you compel mankind until they become believers?

100. And it is not

رَبِّكَ يَقْضَىٰ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا	concerning what	(of) the Resurrection,	(on) the Day	between them	will judge	your Lord
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾ فَإِنْ كُنْتَ فِي شَكٍّ	doubt	in	you are	So if	93	differ. [in it] they used (to)
مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يُقْرَأُونَ	(have been) reading	those who	then ask	to you,	We have revealed	of what
الْكِتَابِ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ	from	the truth	has come to you	Verily,	before you.	the Book
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ ﴿٩٤﴾ وَلَا	And (do) not	94	the doubters.	among	be	so (do) not your Lord,
تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُ	among	then you will be	(the) Signs of Allah,	deny	those who	of be
الْخَاسِرِينَ ﴿٩٥﴾ إِنَّ الَّذِينَ كَفَرُوا عَلَيْهِمْ كَلِمَتُ	(the) Word	on them	has become due	those [whom],	Indeed,	95 the losers.
رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ	every	comes to them	Even if	96	believe.	will not (of) your Lord
آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا	So why not	97	the painful.	the punishment -	they see	until Sign
كَانَتْ قَرْيَةٌ أَمَنَتْ فَتَقَعَهَا إِيمَانُهَا إِلَّا قَوْمَ	the people	except	its faith,	and benefited it	that believed,	any town was
يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ	(the) punishment	from them	We removed	they believed,	When	(of) Yunus?
الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ	for	and We granted them enjoyment	of the world	the life	in	(of) the disgrace
حِينٍ ﴿٩٨﴾ وَلَوْ شَاءَ رَبُّكَ لَآمَنَ	surely, (would) have believed	your Lord	(had) willed	And if	98	a time.
مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ	compel	Then, will you	together.	all of them	the earth	(are) in who
النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ وَمَا	And not	99	believers?	they become	until	the mankind



كَانَ	لِنَفْسٍ	أَنْ	تُؤْمِنَ	إِلَّا	بِإِذْنِ	اللَّهِ		
(of)	Allah.	by	(the) permission	except	believe	to	for a soul	is
وَيَجْعَلُ	الرَّجْسَ	عَلَى	الَّذِينَ	لَا	يَعْقِلُونَ			
100	use reason.	(do) not	those who	on	the wrath	And He will place		
قُلْ	انظُرُوا	مَاذَا	فِي	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا		
But not	and the earth.”	the heavens	(is) in	what	“See,	Say,		
تُعْنَى	الْآيَاتِ	وَالنُّذُرِ	عَنْ	قَوْمٍ	لَّا	يُؤْمِنُونَ		
believe.	(who do) not	a people	to	and the warners	the Signs	will avail		
فَهَلْ	يَنْتَظِرُونَ	إِلَّا	مِثْلَ	أَيَّامِ	الَّذِينَ			
(of) those who	the days	like	except	they wait	Then do	101		
خَلَوْا	مِنْ	قَبْلِهِمْ	قُلْ	فَانْتَظِرُوا	إِنِّي	مَعَكُمْ		
with you	indeed, I (am)	“Then wait	Say,	before them?	passed away			
مِّنَ	الْمُنْتَظِرِينَ	ثُمَّ	نُنَجِّي	رُسُلَنَا				
Our Messengers	We will save	Then	102	the ones who wait.”	among			
وَالَّذِينَ	آمَنُوا	كَذَلِكَ	حَقًّا	عَلَيْنَا	نُنَجِّي			
(that) We save	upon Us	(it is) an obligation	Thus,	believe.	and those who			
الْمُؤْمِنِينَ	قُلْ	يَا أَيُّهَا النَّاسُ	إِنْ	كُنْتُمْ	فِي			
in	you are	If	“O mankind!	Say,	103	the believers.		
شَكٍّ	مِّنْ	دِينِي	فَلَا	أَعْبُدُ	الَّذِينَ	تَعْبُدُونَ		
you worship	those whom	I worship	then not	my religion,	of	doubt		
مِنْ	دُونِ	اللَّهِ	وَلَكِنْ	أَعْبُدُ	اللَّهَ	الَّذِي	يَتَوَلَّيْكُمْ	
causes you to die.	the One Who	Allah,	I worship	but	besides Allah,			
وَأُمِرْتُ	أَنْ	أَكُونَ	مِنَ	الْمُؤْمِنِينَ				
And that,	104	the believers.”	of	I be	that	And I am commanded		
أَقِمَّ	وَجْهَكَ	لِلدِّينِ	حَنِيفًا	وَلَا	تَكُونَنَّ	مِنَ		
of	be	and (do) not	upright,	to the religion	your face	“Direct		
الْمُشْرِكِينَ	وَلَا	تَدْعُ	مِنْ	دُونِ	اللَّهِ	مَا		
what	besides Allah	invoke	And (do) not	105	the polytheists.			
لَا	يَنْفَعُكَ	وَلَا	يَضُرُّكَ	فَإِنْ	فَعَلْتَ	فَأِنَّكَ		
indeed, you	you did so	But if	harm you.	and not	benefit you	(will) not		

for a soul to believe except by the permission of Allah. And He will place the wrath on those who do not use reason.

101. Say, “Observe what is in the heavens and the earth.” But will not avail the Signs and the warners to those who do not believe.

102. So do they wait except like the days of those who passed away before them? Say, “Then wait, indeed, I am with you among those who wait.”

103. Then We will save Our Messengers and those who believe. Thus, it is an obligation upon Us to save the believers.

104. Say, “O mankind! If you are in doubt as to my religion, then I do not worship those whom you worship besides Allah, but I worship Allah the One Who causes you to die. And I am commanded to be of the believers.”

105. And, “Direct your face towards the religion upright, and never be of those who associate partners (with Allah).

106. And do not invoke besides Allah that which neither benefits you nor harms you. But if indeed you do so,

then you will be of the wrongdoers.”


107. And if Allah afflicts you with adversity, then none can remove it except **Him**, and if **He** intends for you any good, then none can repel **His** Bounty. **He** causes it to reach whom **He** wills of **His** slaves. And **He** is the Oft-Forgiving, the Most Merciful.

108. Say, “O mankind! Verily, the truth has come to you from your Lord. So whoever is guided then he is guided only for (the benefit) of his soul, and whoever goes astray then he only strays against it. And I am not over you a guardian.”

109. And follow what is revealed to you and be patient until Allah gives judgment. And **He** is the Best of Judges.

In the name of Allah, the Most Gracious, the Most Merciful.

1. *Alif Lam Ra.*  
This is a Book whose Verses are perfected,

وَإِنْ	۱۰۶	الظَّالِمِينَ	مِّنْ	إِذَا
And if	106	the wrongdoers.”	of	then (will be)
إِلَّا	كَاشَفَ	فَلَا	بُصْرٍ	يَسْسُكُ اللَّهُ
except	of it	remover	(there is) no	with adversity
رَادًّا	فَلَا	بِخَيْرٍ	يُرِدُّكَ	وَإِنْ
repeller	then (there is) no	any good	<b>He</b> intends for you	and if
مِنْ	يَشَاءُ	مَنْ	يُصِيبُ بِهِ	لِفَضْلِهِ
of	<b>He</b> wills	whom	<b>He</b> causes it to reach	(of) <b>His</b> Bounty.
الرَّحِيمِ	الْغَفُورِ	وَهُوَ	عِبَادِهِ	
the Most Merciful.	(is) the Oft-Forgiving,	And <b>He</b>	<b>His</b> slaves.	
قَدْ	جَاءَكُمْ	قُلْ	يَا أَيُّهَا النَّاسُ	۱۰۷
has come to you	Verily	“O mankind!	Say,	107
فَمَنْ	سَرَّيْكُمْ	مِنْ	الْحَقُّ	
So whoever	your Lord.	from	the truth	
لِنَفْسِهِ	يَهْتَدِي	فَاتَّبَعْنَا	اهْتَدَى	
for his soul,	(he is) guided	then only	(is) guided	
وَمَا أَنَا	عَلَيْهَا	يَضُّ	فَاتَّبَعْنَا	وَمَنْ
And I am not	against it.	he strays	then only	goes astray
وَأَتَّبِعْ	مَا	بِوَكِيلٍ	عَلَيْكُمْ	
what	And follow	108	a guardian.”	over you
يُوحَى	إِلَيْكَ	وَأَصْبِرْ	حَتَّىٰ	يَجُزَّئَ اللَّهُ
Allah gives judgment.	until	and be patient	to you	is revealed
۱۰۹	الْحَكِيمِينَ	خَيْرٌ	وَهُوَ	
109	(of) the Judges.	(is) the Best	And <b>He</b>	
				
Surah Hud				
الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ	
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name	
أَيْتُهُ	أُحْكِمَتْ	كِتَابٌ	الرَّ	
its Verses	are perfected	(This is) a Book	<i>Alif Lam Ra.</i>	

ثُمَّ					فُصِّلَتْ					مِنْ لَدُنْ																			
moreover,					explained in detail					from (the <b>One Who</b> )																			
حَكِيمٍ					خَبِيرٍ					أَلَّا																			
(is) All-Wise,					All-Aware.					That "Not																			
تَعْبُدُوا					إِلَّا					اللَّهُ					إِنِّي					لَكُمْ									
you worship					but					Allah.					Indeed, I am					to you									
مِنْهُ					نَذِيرٍ					وَبَشِيرٍ					وَأَنَّ														
from Him					a warner					and a bearer of glad tidings."					2					And that									
اسْتَغْفِرُوا					رَبَّكُمْ					ثُمَّ					تُوبُوا					إِلَيْهِ									
"Seek forgiveness					(of) your Lord					and					turn in repentance					to Him,									
يَتَّبِعُكُمْ					مَتَاعًا					حَسَنًا					إِلَىٰ					أَجَلٍ									
He will let you					enjoy					a good					for					a term									
مُسَيِّ					وَيُوتِ					كُلَّ					ذِي					فَضْلٍ					فَضْلَهُ				
appointed.					And give					(to) every					owner					(of) grace					His Grace.				
وَأِنْ					تَوَلَّوْا					فَأِنِّي					أَخَافُ					عَلَيْكُمْ									
But if					you turn away					then indeed, I					fear					for you									
عَذَابِ					يَوْمِ كَبِيرٍ					إِلَىٰ					اللَّهُ														
(the) punishment					(of) a Great Day.					3					To					Allah									
مَرْجِعُكُمْ					وَهُوَ					عَلَىٰ					كُلِّ					شَيْءٍ									
(is) your return,					and He					(is) on					every					thing									
قَدِيرٍ					أَلَّا					إِنَّهُمْ					يَشْتُونَ														
All-Powerful."					4					No doubt!					They					fold up									
صُدُّوْهُمْ					لِيَسْتَخْفُوا					مِنْهُ					أَلَّا														
their breasts					that they may hide					from Him.					Surely,														
حِينَ					يَسْتَعْشُونَ					ثِيَابَهُمْ																			
when					they cover (themselves)					(with) their garments,																			
يَعْلَمُ					مَا					يُسْرُونَ					وَمَا					يُعْلِنُونَ									
He knows					what					they conceal					and what					they reveal.									
إِنَّهُ					عَلِيمٌ					بِذَاتِ					الْصُّدُورِ					٥									
Indeed, He					(is) All-Knower					of what					(is in) the breasts.					5									

moreover explained in detail from the **One Who** is All-Wise, All-Aware.

2. (Saying), "Worship none but Allah. Indeed, I am to you from **Him** a warner and a bearer of glad tidings."

3. And (saying), "Seek forgiveness of your Lord and turn in repentance to **Him**. **He** will let you enjoy for an appointed term and give to every owner of grace **His** Grace. But if you turn away, then indeed, I fear for you the punishment of a Great Day.

4. To Allah is your return, and **He** is on everything All-Powerful."

5. No doubt! They fold up their breasts to hide themselves from **Him**. Surely, when they cover themselves with their garments, **He** knows what they conceal and what they reveal. Indeed, **He** is All-Knower of what is in the breasts.

6. And there is no moving creature on earth but upon Allah is its provision. And He knows its dwelling place and its place of storage. All is in a clear Record.	وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا	(is) its provision. Allah on but the earth in moving creature any And not
	وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ	a Record (is) in All and its place of storage. its dwelling place And He knows
7. And He is the One Who created the heavens and the earth in six epochs, and His throne was on the water that He might test which of you is best in deed. But if you say, "Indeed, you will be resurrected after death," those who disbelieve will surely say, "This is nothing but a clear magic."	مُبِينٌ ٦ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ٧ وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَيَقُولُنَّ مَا يَحْسِبُهُ أَلا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا يَحْسِبُهُ ٨ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ	and the earth the heavens created (is) the One Who And He 6 clear. the water on and His throne was epochs, six in you say, But if (in) deed. (is) best which of you that He might test [you] those who surely would say [the] death," after (will be) resurrected "Indeed, you
	8. And if We delay from them the punishment for a determined time, they will surely say, "What detains it?" No doubt! On the Day it comes to them, it will not be averted from them, and they will be surrounded by what they used to mock at.	كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ٧ وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَيَقُولُنَّ مَا يَحْسِبُهُ أَلا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا يَحْسِبُهُ ٨ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ
9. And if We give man a taste of Mercy from Us and then withdraw it from him, indeed, he is despairing and ungrateful.	وَلَئِنْ آتَيْنَا الْإِنْسَانَ مِمَّا رَحْمَةً مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۗ لَئِنْ آتَيْنَا الْإِنْسَانَ مِمَّا رَحْمَةً مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۗ لَئِنْ آتَيْنَا الْإِنْسَانَ مِمَّا رَحْمَةً مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۗ	We withdraw it then (of) Mercy from Us, We give man a taste And if 8
	10. But if We give him a taste of favor after hardship has touched him, he will surely say, "The evils have departed from me." Indeed, he is exultant and boastful.	لَئِنْ آتَيْنَا الْإِنْسَانَ مِمَّا رَحْمَةً مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۗ لَئِنْ آتَيْنَا الْإِنْسَانَ مِمَّا رَحْمَةً مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۗ لَئِنْ آتَيْنَا الْإِنْسَانَ مِمَّا رَحْمَةً مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۗ
11. Except those who are patient and do good deeds, those will have	إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ	10 (and) boastful. (is) exultant Indeed, he from me." the evils "Have gone for them those the good deeds, and do (are) patient those who Except

مَغْفِرَةً	وَأَجْرٌ	كَبِيرٌ	⑪	فَلَعَلَّكَ			
(will be) forgiveness	and a reward	great.	11	Then possibly you			
تَارِكًا	بَعْضَ	مَا	يُوحَىٰ	إِلَيْكَ	وَصَاحِقٌ	بِهِ	صَدْرُكَ
(may) give up	a part	(of) what	is revealed	to you	and straitened	by it	your breast
أَنْ	يَقُولُوا	لَوْلَا	أُنزِلَ	عَلَيْهِ	كَذُّ	أَوْ	جَاءَ
because	they say,	"Why not	is sent down	for him	a treasure	or	has come
مَعَهُ	مَلَكٌ	إِنَّمَا	أَنْتَ	نَذِيرٌ	وَاللَّهُ	عَلَىٰ	كُلِّ
with him	an Angel?"	Only	you	(are) a warner.	And Allah	(is) on	every
شَيْءٍ	وَكَيْلٌ	⑫	أَمْ	يَقُولُونَ	اِفْتَرَاهُ	قُلْ	
thing	a Guardian.	12	Or	they say,	"He has fabricated it."	Say,	
فَاتُوا	بِعَشْرٍ	سُورًا	مِثْلِهِ	مُفْتَرِيَاتٍ	وَادْعُوا	مَنْ	
"Then bring	ten	Surahs	like it	fabricated,	and call	whoever	
اسْتَطَعْتُمْ	مِنْ	دُونِ	اللَّهِ	إِنْ	كُنْتُمْ	صَادِقِينَ	⑬
you can	besides Allah	if	you are	truthful."	13	Then if not	
يَسْتَجِيبُوا	لَكُمْ	فَاعْلَمُوا	أَنَّهَا	أُنزِلَ	بِعِلْمِ	اللَّهِ	
they respond	to you	that	then know	it was sent down	with the knowledge of Allah,		
وَأَنْ	لَّا	إِلَهَ	إِلَّا	هُوَ	فَهَلْ	أَنْتُمْ	مُسْلِمُونَ
and that	(there is) no	god	except	Him.	Then, would	you	(be) Muslims?
⑭	مَنْ	كَانَ	يُرِيدُ	الْحَيَاةَ	الدُّنْيَا	وَزِينَتَهَا	
14	Whoever [is]	desires	the life	(of) the world	and its adornments,		
نُوفٍ	إِلَيْهِمْ	أَعْمَالُهُمْ	فِيهَا	وَهُمْ	فِيهَا		
We will repay in full	to them	(for) their deeds	therein,	and they	in it		
لَا	يُبْخَسُونَ	⑮	أُولَٰئِكَ	الَّذِينَ	لَيْسَ	لَهُمْ	فِي
will not be lessened.	15	Those	(are) the ones who -	Those	in	for them	(is) not
الْآخِرَةِ	إِلَّا	النَّارُ	وَحَيْطٌ	مَا	صَنَعُوا	فِيهَا	
the Hereafter	except	the Fire.	And (has) gone in vain	therein,	they did	what	
وَبِطْلٌ	مَا	كَانُوا	يَعْمَلُونَ	⑯	أَفَنَنْ	كَانَ	
and (is) worthless	what	they used (to)	do.	16	is	Then is he who	
عَلَىٰ	بَيِّنَةٍ	مِّنْ	رَّبِّهِ	وَيَتْلُوهُ	شَاهِدٌ	مِّنْهُ	وَمِنْ
on	a clear proof	from	his Lord,	and recites it,	a witness	and before it	from Him,

forgiveness and a great reward.

12. Then would you possibly give up a part of what is revealed to you, and your breast is straitened by it because they say, "Why a treasure is not sent down for him or an Angel come with him?" But you are only a warner. And Allah is a Guardian over everything.

13. Or they say, "He has fabricated it." Say, "Then bring ten Surahs like it that have been fabricated and call whoever you can (for assistance) besides Allah if you are truthful."

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 Muslims?

15. Whoever desires the life of this world and its adornments, We will fully repay them for their deeds therein, and they in that will not be lessened.

16. They are those for whom there is nothing in the Hereafter except the Fire. And has gone in vain what they did therein, and worthless is what they used to do.

17. Is he who is on a clear proof from his Lord, and a witness from Him recites it, and before it



was the Book of Musa as a guide and (a source of) mercy? They believe in it. But whoever disbelieves in it from the sects, then the Fire will be his promised meeting-place. So do not be in doubt about it. Indeed, it is a truth from your Lord, but most of the people do not believe.

18. And who is more unjust than the one who invents a lie against Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." No doubt! The curse of Allah is on the wrongdoers.

19. Those who hinder (men) from the way of Allah and seek crookedness in it, while they are disbelievers in the Hereafter.

20. They will not be able to escape in the earth nor do they have besides Allah any protectors. And the punishment will be doubled for them. They were not able to hear, nor did they see.

21. Those are the ones who have lost their souls, and lost from them is what they used to invent.

22. Without a doubt, in the Hereafter, they will be the greatest losers.

كُتِبَ	مُوسَى	إِمَامًا	وَرَحْمَةً	أُولَئِكَ	يُؤْمِنُونَ	بِهِ
in it.	believe	Those	and (as) mercy?	(as) a guide	(of) Musa	(was) a Book
وَمَنْ	يَكْفُرْ	بِهِ	مِنَ	الْأَحْزَابِ	فَالنَّارُ	
then the Fire	the sects,	among	in it	disbelieves	But whoever	
مَوْعِدًا	فَلَا	تَكُ	فِي	مَرِيَّةٍ	مِنْهُ	إِنَّهُ
Indeed, it	about it.	doubt	in	be	So (do) not	(will be) his promised (meeting) place.
الْحَقُّ	مِنَ	رَبِّكَ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا
(do) not	(of) the people	most	but	your Lord,	from	(is) the truth
يُؤْمِنُونَ	وَمَنْ	أَظْلَمُ	مِمَّنْ	اِفْتَرَى	عَلَى	
against	invents	than (he) who	(is) more unjust	And who	17	believe.
اللَّهُ	كذِبًا	أُولَئِكَ	يُعْرَضُونَ	عَلَى	رَبِّهِمْ	وَيَقُولُ
and will say	their Lord,	before	will be presented	Those	a lie?	Allah
الْأَشْهَادُ	هَؤُلَاءِ	الَّذِينَ	كَذَبُوا	عَلَى	رَبِّهِمْ	أَلَا
No doubt!	their Lord."	against	lied	those who	"These (are) the witnesses,	
لَعْنَةُ	اللَّهِ	عَلَى	الظَّالِمِينَ	لَا	الَّذِينَ	يَصُدُّونَ
from	hinder	Those who	18	the wrongdoers.	(is) on	(The) curse of Allah
سَبِيلِ	اللَّهِ	وَيَبْغُونَهَا	عِوَجًا	وَهُمْ	بِالْآخِرَةِ	هُمْ
(they)	in the Hereafter	while they	crookedness,	and seek (in) it	(of) Allah	(the) way
كُفِّرُونَ	أُولَئِكَ	لَمْ	يَكُونُوا	مُعْجِزِينَ	فِي	
in	(able to) escape	will be	not	Those	19	(are) disbelievers.
الْأَرْضِ	وَمَا	كَانَ	لَهُمْ	مِنَ	دُونِ	اللَّهِ
protectors.	any	Allah	besides	for them	is	and not
يُضَعَّفُ	لَهُمْ	العَذَابُ	مَا	كَانُوا	يَسْتَطِيعُونَ	السَّمْعَ
(to) hear	able	they were	Not	the punishment.	for them	And will be doubled
وَمَا	كَانُوا	يُبْصِرُونَ	أُولَئِكَ	الَّذِينَ	خَسِرُوا	
(have) lost	(are) the ones who	Those	20	see.	they used (to)	and not
أَنْفُسَهُمْ	وَضَلَّ	عَنْهُمْ	مَا	كَانُوا	يَفْتَرُونَ	٢١
21	(to) invent.	they used	(is) what	from them	and lost	their souls,
لَا	جَرَمَ	أَنْتَهُمْ	فِي	الْآخِرَةِ	هُمْ	الْأَخْسَرُونَ
22	(will be) the greatest losers.	[they]	the Hereafter	in	that they	doubt
No						



إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبْتُوا إِلَىٰ						
before	and humble themselves	good deeds	and do	believe	those who	Indeed,
رَبِّهِمْ وَأُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا						
in it	they	(of) Paradise,	(are the) companions	those	their Lord,	
خَالِدُونَ ﴿٢٣﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ						
(is) like the blind	(of) the two parties	(The) example	23	(will) abide forever.		
وَالْأَصْمَىٰ وَالْبَصِيرَ وَالسَّبْعَ ۗ هَلْ يَسْتَوِينَ مَثَلًا						
(in) comparison?	they equal	Are	and the hearer.	and the seer	and the deaf,	
أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ						
his people,	to	Nuh	We sent	And verily	24	you take heed? Then, will not
إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا						
except	worship	(do) not	That	25	clear.	a warner to you "Indeed, I am
اللَّهُ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ أَلِيمٍ ﴿٢٦﴾						
26	painful."	(of) a Day	(the) punishment	for you	[I] fear	Indeed, I Allah.
فَقَالَ الْمَلَأَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ						
we see you	"Not	his people,	from	disbelieved	(of) those who	the chiefs So said
إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ						
those who	except	followed [you]	we see you	and not	like us,	a man but
هُمْ أَرَادُوا لَنَا بِأَدْيَىٰ الرَّأْيِ ۗ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا						
over us	in you	we see	And not	immature in opinion.	(are) the lowest of us	[they]
مِنْ فَضْلِ بَلٍ نَظُنُّكُمْ كَذِبِينَ ﴿٢٧﴾ قَالَ يَقَوْمِ						
"O my people!	He said,	27	(are) liars."	we think you	nay,	merit; any
أَرَءَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَآتَانِي						
while He has given me	my Lord,	from	(the) clear proof	on	I was	if Do you see
رَحْمَةً مِّنْ عِنْدِي فَعَسَيْتَ عَلَيْكُمْ						
from you,	but (it) has been obscured	Himself	from	mercy		
﴿٢٨﴾ أَنْزَلْنَاهَا وَأَنْتُمْ لَهَا كَرِهُونَ						
28	averse to it?	while you (are)	should	We compel you (to accept) it		
وَلِيقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۗ إِنَّ أَجْرِي						
(is) my reward	Not	any wealth.	for it	I ask (of) you	not	And O my people!

23. Indeed, those who believe and do good deeds and humble themselves before their Lord, those are the companions of Paradise, they will abide in it forever.

24. The example of the two parties is like the blind and the deaf and the seer and the hearer. Are they equal in comparison? Then, will you not take heed?

25. And verily, We sent Nuh to his people (saying), "Indeed, I am a clear warner to you.

26. That do not worship except Allah. Indeed, I fear for you the punishment of a painful Day."

27. So the chiefs of those who disbelieved from his people said, "We do not see you but as a man like us, and we do not see you followed except by those who are the lowest of us, immature in opinion. And we do not see any merit in you over us; nay, we think you are liars."

28. He said, "O my people! Do you see if I was on the clear proof from my Lord while He has given me mercy from Himself but it has been obscured from you, should we compel you to accept it while you are averse to it?"

29. And O my people! I do not ask of you for it any wealth. My reward is from none

but Allah. And I am not going to drive away those who have believed. Indeed, they will meet their Lord, but I see you are an ignorant people.

30. And O my people! Who would help me against Allah if I drove them away? Then, will you not take heed?

31. And I do not say to you that with me are the treasures of Allah or that I know the unseen, nor I say that I am an Angel, nor do I say of those upon whom your eyes look down that Allah will never give them any good. Allah knows best what is in their souls. Indeed, I would then be of the wrongdoers.”

32. They said, “O Nuh! Indeed, you disputed with us and have been frequent in dispute with us. So bring us what you threaten us with, if you are truthful.”

33. He said, “Only Allah will bring it on you if He wills, and you cannot escape it.

34. And my advice will not benefit you, although I wish to advise you, if Allah wills to let you go astray. He is your Lord and to Him you will be returned.”

35. Or do they say, “He has invented it?” Say, “If I have invented it, then on me

إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا	believed.	those who	going to drive away	I am	And not	Allah.	from	except	
إِنَّهُمْ مُلْقُوا رَبَّهُمْ وَلَكِنِّي أَرَكُمُ قَوْمًا	(are) a people	see you	but I	their Lord,	(will) be meeting	Indeed, they			
تَجْهَلُونَ ﴿٢٩﴾ وَيَقَوْمٍ مَنْ يَصُرْنِي مِنَ اللَّهِ	Allah	against	would help me	Who	And O my people!	29		ignorant.	
إِنْ كَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَا أَقُولُ	I say	And not	30	you take heed?	Then, will not	I drove them away?		if	
لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	the unseen,	I know	and not	(of) Allah,	(are the) treasures	(that) with me		to you	
وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَرْدِيهِمْ	look down upon	for those whom	I say	and not	an Angel,	that I am	I say	and not	
أَعْيُنَكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي	(is) in	what	knows best	Allah	any good.	will Allah give them	never	your eyes,	
أَنْفُسِهِمْ إِنِّي إِذَا لَنْ الظَّالِمِينَ ﴿٣١﴾ قَالُوا	They said,	31	the wrongdoers.”	(will be) surely of	then	Indeed, I		their souls.	
يَوْمَ قَدْ جَدَلْتَنَا فَكَثُرْتَ جِدَالَنَا	(in) dispute with us.	and you (have been) frequent	you disputed with us	Indeed,	“O Nuh!				
فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ	the truthful.”	of	you are	if	you threaten us (with),	what		So bring us	
﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا	and not	He wills,	if	Allah,	will bring it (on) you	“Only	He said,	32	
أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنْفَعُكُمْ نُصْحِي	my advice	benefit you	And (will) not	33	one who (can) escape (it).	you (are)			
إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ	to	will	it was Allah's	if	[to] you,	[I] advise	to	I wish	(even) if
يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ أَمْ	Or	34	you will be returned.”	and to Him	your Lord,	He (is)		let you go astray.	
يَقُولُونَ أَفْتَرَاهُ قُلْ إِنْ أَفْتَرَيْتُهُ فَعَلَى	then on me	I have invented it,	“If	Say,	“He has invented it?”	(do) they say,			

إِجْرَائِي	وَأَنَا	بَرِيءٌ	مِمَّا	تُجْرِمُونَ	ع	٣٥
(is) my crime,	but I am	innocent	of what	crimes you commit."	35	
وَأُوحِيَ	إِلَى نُوحٍ	أَنَّهُ	لَنْ	يُؤْمِنَ	مِنْ	قَوْمِكَ
And it was revealed	to Nuh,	"That	will never	believe	from	your people
إِلَّا	مَنْ	قَدْ	أَمِنَ	فَلَا	تَبْتَسِ	بِهَا
except	(those) who	have already	believed.	So (do) not	(be) distressed	by what
كَانُوا	يَفْعَلُونَ	ع	وَاصْنَعِ	الْفُلْكَ	بِأَعْيُنِنَا	
they have been	doing.	36	And construct	the ship	under Our Eyes,	
وَوَحِينَا	وَلَا	تُخَاطِبُنِي	فِي	الَّذِينَ	ظَلَمُوا	ع
and Our inspiration	and (do) not	address Me	concerning	those who	wronged;	
إِنَّهُمْ	مُعْرَقُونَ	ع	وَيَصْنَعُ			
indeed, they (are)	the ones (to be) drowned."	37	And he was constructing			
الْفُلْكَ	وَكَلَّمَا	مَرَّ	عَلَيْهِ	مَلَأُ	مِنْ	قَوْمِهِ
the ship,	and every time	passed	by him	(the) chiefs	of	his people,
سَخَرُوا	مِنْهُ	قَالَ	إِنْ	تَسَخَرُوا	مِنَّا	فَأَنَا
they ridiculed	[of] him.	He said,	"If	you ridicule	us,	then we
مِنْكُمْ	كَمَا	تَسَخَرُونَ	ع	فَسَوْفَ	تَعْلَمُونَ	ع
as	you	you ridicule.	38	And soon	you will know	(on) whom
يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ	وَيَجِلُّ	عَلَيْهِ	عَذَابٌ	
will come	a punishment	(that) will disgrace him,	and will descend	on him	a punishment	
مُقِيمٌ	ع	حَتَّى	إِذَا	جَاءَ	أَمْرُنَا	وَفَارَ
lasting."	39	Till	when	came	Our command,	and overflowed
قُلْنَا	أَحْمِلْ	فِيهَا	مِنْ	كُلِّ	زَوْجَيْنِ	أَثْنَيْنِ
"Load	We said,	in it	of	every kind	a pair	two,
مَنْ	سَبَقَ	عَلَيْهِ	الْقَوْلُ	وَمَنْ	أَمِنَ	ع
who	has preceded	against him	the word,	and whoever	believed."	And not
أَمِنَ	مَعَهُ	إِلَّا	قَلِيلٌ	ع	وَقَالَ	ارْكَبُوا
believed	with him	except	a few.	40	And he said,	"Embark
بِسْمِ	اللَّهِ	مَجْرَهَا	وَمُرْسَهَا	ع	إِنَّ	رَبِّي
in the name	of Allah	(is) its course	and its anchorage.	Indeed,	my Lord	

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is (the consequence of) my crime, but I am innocent of what crimes you commit."

36. And it was revealed to Nuh that, "None of your people will believe except those who have already believed. So do not be distressed by what they have been doing.

37. And construct the ship under **Our** observation and **Our** inspiration and do not address **Me** concerning those who have wronged; indeed, they are to be drowned."

38. And he was constructing the ship, and every time the chiefs of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you (just) as you ridicule.

39. And soon you will know on whom a punishment will come that will disgrace him and on whom will descend a lasting punishment."

40. Till when **Our** command came and the oven (earth's lowlands) overflowed, **We** said, "Load on it (ship) of every kind, a pair, and your family, except those against whom the word has preceded, and (include) whoever has believed." But only a few believed with him.

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41. And he (Nuh) said, "Embark in it, in the name of Allah is its course and its anchorage. Indeed, my Lord

is Oft-Forgiving, Most Merciful.”

42. And it sailed with them on the waves like mountains, and Nuh called out to his son who was apart (from them), “O my son! Embark with us and do not be with the disbelievers.”

43. He (the son) said, “I will betake myself to some mountain that will save me from the water.” He (Nuh) said, “There is no protector today from Allah’s command, except on whom He has mercy.” And the waves came between them, so he was among the drowned.

44. And it was said, “O earth! Swallow your water, and O sky! Withhold.” And the water subsided, and the Command was fulfilled. And it (the ship) rested on (Mount) Judi. And it was said, “Away with the wrongdoing people.”

45. And Nuh called to his Lord and said, “O my Lord! Indeed, my son is of my family, and indeed, Your promise is true, and You are the Most Just of the judges.”

46. He said, “O Nuh! Indeed, he is not of your family; indeed, his deed is not righteous, so do not ask Me about what you have no knowledge. Indeed, I admonish you lest you be among the ignorant.”

47. He (Nuh) said, “O my Lord! Indeed, I seek refuge in You

لَعْفُورٌ	سَّحِيمٌ	٤١	وَهِيَ تَجْرِي بِهِمْ فِي
on	with them	sailed	And it
41	Most Merciful.”	(is) certainly	Oft-Forgiving,
مَوْجٍ كَالْجِبَالِ	وَنَادَى نُوحٌ ابْنَهُ	وَكَانَ فِي مَعَزِلٍ	يُبْنَى
apart,	[in] and he was	(to) his son,	and Nuh called out
like mountains,	the waves		
أُرْكَبُ مَعَنَا	وَلَا تَكُنْ مَعَ الْكَافِرِينَ	٤٢	قَالَ سَاوِيَّ إِلَى جَبَلٍ يَعْصِنِي مِنَ الْمَاءِ
Embark	“O my son!	the disbelievers.”	with be and (do) not with us
42	the disbelievers.”	with be and (do) not	with us Embark
قَالَ سَاوِيَّ إِلَى جَبَلٍ	يَعْصِنِي مِنَ الْمَاءِ	٤٣	قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ
the water.”	from (that) will save me	a mountain,	to “I will betake myself
He said,			
قَالَ لَا عَاصِمَ الْيَوْمَ	مِنْ أَمْرِ اللَّهِ	إِلَّا مَنْ رَحِمَ	٤٤
except,	the Command of Allah	from today	protector “(There is) no
43	the Command of Allah	from today	protector “(There is) no
قَالَ لَا عَاصِمَ الْيَوْمَ	مِنْ أَمْرِ اللَّهِ	إِلَّا مَنْ رَحِمَ	٤٥
so he was	the waves,	(in) between them	And came He has mercy.”
44	the waves,	(in) between them	And came He has mercy.”
مِنْ الْمَعْرَاقِينَ	وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ	وَالسَّمَاءِ أَلْقِي	وَوَيْسَاءِ
the drowned.	among	your water,	Swallow
43	the drowned.	among	your water,
وَالسَّمَاءِ أَلْقِي	وَوَيْسَاءِ	وَوَيْسَاءِ	٤٦
the Command.	and was fulfilled	the water,	And subsided
44	the Command.	and was fulfilled	the water,
وَأَسْتَوَتْ عَلَى الْجُودِيِّ	وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ	٤٧	وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ
the wrongdoers.”	with the people	“Away	And it was said,
45	the wrongdoers.”	with the people	“Away
وَنَادَى نُوحٌ رَبَّهُ	فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ	٤٨	أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ
(is) of	my son	Indeed,	“O my Lord!
44	my son	Indeed,	“O my Lord!
أَهْلِي وَإِنَّ وَعْدَكَ	الْحَقُّ وَأَنْتَ أَحْكَمُ	٤٩	الْحَكِيمِينَ
(are) the Most Just	and You	(is) true,	Your promise
45	(are) the Most Just	and You	(is) true,
الْحَكِيمِينَ	قَالَ يٰ نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ	٥٠	إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ فَلَا تَسْأَلْنِي مَا
your family;	of (is) not	Indeed, he	“O Nuh! He said,
45	your family;	of (is) not	Indeed, he
إِنَّهُ عَمَلٌ غَيْرٌ	صَالِحٌ فَلَا تَسْأَلْنِي	مَا	٥١
(about) what	ask Me	so (do) not	righteous,
46	(about) what	ask Me	so (do) not
لَيْسَ لَكَ بِهِ عِلْمٌ	إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنْ	٥٢	الْجَاهِلِينَ
among	you be	lest	admonish you
46	among	you be	lest
الْجَاهِلِينَ	قَالَ رَبِّ إِنَّي أَعُوذُ بِكَ	٥٣	قَالَ رَبِّ إِنَّي أَعُوذُ بِكَ
in You,	seek refuge	Indeed, I	“O my Lord!
46	in You,	seek refuge	Indeed, I

أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَعْفُرْ	You forgive	And unless	knowledge.	of it	I have	not	what	I (should) ask	You	that
لِي وَتَرْحَمَنِي أَكُنْ مِنَ الْخَسِرِينَ ﴿٤٧﴾	47	the losers.”	among	I will be	and	You	have mercy on me,	me		
قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ	and on	on you	and blessings	from Us	with peace	Go down	“O Nuh!	It was said,		
أُمَّمٍ مِّمَّنْ مَعَكَ ۖ وَأُمَّمٍ سَبَعَهُمْ ثُمَّ	then	We will grant enjoyment;	But (to other) nations	with you.	from those	the nations				
يَسُبُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ	the news	(is) from	This	48	painful.”	a punishment	from Us	will touch them		
الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ	you	knowing it,	you were	Not	to you.	(which) We reveal	(of) the unseen,			
وَلَا قَوْمَكَ مِنْ قَبْلِ هَذَا ۖ فَاصْبِرْ ۗ إِنَّ الْعَاقِبَةَ	the end	indeed,	So be patient;	this.	before	your people	and not			
لِلْمُتَّقِينَ ﴿٤٩﴾ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ	He said,	Hud.	(We sent) their brother	Aad	And to	49	(is) for the God fearing.”			
لِقَوْمٍ يَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ إِنَّ	Not	other than Him.	god,	any	(is) for you	not	Allah,	Worship	“O my people!	
أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ	for it	I ask you	Not	O my people!	50	inventors.	(are) but	you		
أَجْرًا ۗ إِنَّ أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي ۗ أَفَلَا	Then will not	created me.	the One Who	from	except	(is) my reward	Not	any reward.		
تَعْقِلُونَ ﴿٥١﴾ وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ	then	(of) your Lord,	Ask forgiveness	And O my people!	51	you use reason?				
تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ	upon you	(from) the sky (rain)	He will send	to Him.	turn in repentance					
مِدْرَارًا ۚ وَيزِدْكُمْ قُوَّةً ۖ إِلَىٰ قُوَّتِكُمْ وَلَا	And (do) not	your strength.	(added) to	(in) strength	and increase you	(in) abundance				
تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾ قَالُوا يٰ هُودُ مَا جِئْنَا	You have not brought us	“O Hud!	They said,	52	(as) criminals.”	turn away				

from asking that of which I have no knowledge. And unless **You** forgive me and have mercy on me, I will be among the losers.”

48. It was said, “O Nuh! Go down (disembark) with peace from **Us** and blessings on you and on the nations from those with you. But (to other) nations **We** will grant enjoyment; then will touch them from **Us** a painful punishment.

49. This is of the news of the unseen, which **We** reveal to you. Not you nor your people were knowing it before this. So be patient, indeed, the end is for those who are God fearing.”

﴿٤٧﴾ وَمَا مِنْ دَابَّةٍ إِلَّا أَتَتْهُنَّ وَأُخْبِرْنَ ﴿٤٨﴾ وَمَا مِنْ دَابَّةٍ إِلَّا أَتَتْهُنَّ وَأُخْبِرْنَ ﴿٤٩﴾ وَمَا مِنْ دَابَّةٍ إِلَّا أَتَتْهُنَّ وَأُخْبِرْنَ ﴿٥٠﴾ وَمَا مِنْ دَابَّةٍ إِلَّا أَتَتْهُنَّ وَأُخْبِرْنَ ﴿٥١﴾ وَمَا مِنْ دَابَّةٍ إِلَّا أَتَتْهُنَّ وَأُخْبِرْنَ ﴿٥٢﴾ وَمَا مِنْ دَابَّةٍ إِلَّا أَتَتْهُنَّ وَأُخْبِرْنَ ﴿٥٣﴾

50. And to Aad (**We** sent) their brother Hud. He said, “O my people! Worship Allah, you have no god other than **Him**. You are not but inventors.

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 use reason?

52. And O my people! Ask forgiveness of your Lord, then turn to **Him** in repentance. **He** will send upon you abundant rain from the sky, and add strength to your strength. And do not turn away as criminals.”

53. They said, “O Hud! You have not brought us



clear proofs, and we will not leave our gods on your (mere) saying, and we are not believers in you.

54. We say nothing, but that, some of our gods have seized you with evil." He said, "Indeed, I call Allah to witness, and you bear witness that I am innocent of what you associate,

55. Other than Him. So plot against me all together, then do not give me respite.

56. Indeed, I put my trust in Allah my Lord and your Lord. There is no moving creature but that He has grasp of its forelock. Indeed, my Lord is on a straight path.

57. So if you turn away, then verily I have 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 a Guardian over all things."

58. And when Our command came, We saved Hud and those who believed with him, by a Mercy from Us and We saved them from a severe punishment.

59. And that was Aad, who rejected the Signs of their Lord and disobeyed His Messengers, and followed the command of every obstinate tyrant.

بَيِّنَاتٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا							
and not	your saying,	on	our gods	(will) leave	we	and not	clear proofs,
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ							
have seized you	except (that),	we say,	Not	53	believers.	in you	we (are)
بَعْضُ آلِهَتِنَا بِسُوءٍ ط قَالَ إِيَّيَّ أَشْهَدُ اللَّهَ							
[I] call Allah to witness	"Indeed, I	He said,	with evil."	(of) our gods	some		
وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾							
54	you associate,	of what	innocent	that I am	and (you) bear witness		
مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ							
give me respite.	(do) not	then	all together,	So plot against me	Other than Him.		
﴿٥٥﴾ إِيَّيَّ تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ط							
and your Lord.	my Lord,	Allah	upon	[I] put my trust	Indeed, I	55	
مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ							
Indeed,	of its forelock.	has grasp	He	but	of a moving creature	(There is) not	
رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا							
you turn away,	So if	56	straight.	a path	(is) on	my Lord	
فَقَدْ أَبْلَغْتُكُمْ مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ ط							
to you.	with [it]	I was sent	what	I have conveyed to you	then verily		
وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا							
and not	other than you,	(to) a people	And my Lord will give succession				
تَضُرُّونَهُ شَيْئًا ط إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ							
a Guardian."	things	all	(is) on	my Lord	Indeed,	(in) anything.	you will harm Him
﴿٥٧﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ							
and those who	Hud	We saved	Our command,	came	And when	57	
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابِ							
a punishment	from	and We saved them	from Us	by a Mercy	with him,	believed	
غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ آدَمُ جَحَدُوا بِآيَاتِ رَبِّهِمْ							
(of) their Lord	(the) Signs	they rejected	(was) Aad,	And this	58	severe.	
وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ							
tyrant	(of) every	(the) command	and followed	His Messengers	and disobeyed		



عَنِيبًا ٥٩ وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً						
(with) a curse	world	this	in	And they were followed	59	obstinate.
وَيَوْمَ الْقِيَامَةِ ٥٨ أَلَّا إِنَّ عَادًا كَفَرُوا						
disbelieved	Aad	Indeed,	No doubt!	(of) the Resurrection.	and (on the) Day	
رَبِّهِمْ ٥٧ أَلَّا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ٦٠ وَإِلَى ثَمُودَ						
Thamud	And to	60	(of) Hud.	(the) people	with Aad, away	So their Lord,
أَخَاهُمْ ٥٦ صَلِحًا قَالَ لِقَوْمِهِمْ أَعْبُدُوا اللَّهَ مَا						
not	Allah,	Worship	"O my people!	He said,	Salih.	(We sent) their brother
لَكُمْ ٥٥ مِّنْ إِلَهٍ غَيْرُهُ ٥٤ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ						
the earth	from	produced you	He	other than Him.	god	any you have
وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا ٥٣ ثُمَّ تَوَبُّوا إِلَيْهِ ٥٢						
to Him.	turn in repentance	then	So ask forgiveness of Him,	in it.	and settled you	
إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ٥١ قَالُوا يُصْلِحْ قَدْ						
Verily	O Salih!	They said,	61	All-Responsive."	(is) near,	my Lord Indeed,
كُنْتَ ٥٠ فِينَا مَرْجُوًّا ٤٩ قَبْلَ هَذَا						
this.	before	the one in whom hope was placed	among us	you were		
أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا						
And indeed we	our forefathers worshipped?	what	we worship	that	Do you forbid us	
لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ٤٨ قَالَ						
He said,	62	suspicious."	to it,	you call us	about what	doubt surely (are) in
لِقَوْمِهِمْ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي						
my Lord,	from	a clear proof	on	I am	if	Do you see, "O my people!
وَإِنِّي مِنَ اللَّهِ بِرَحْمَةٍ فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ						
Allah,	against	(can) help me	then who	a Mercy	from Him,	and He has given me
إِنْ عَصَيْتُهُ ٤٧ فَمَا تَزِيدُونَنِي ٤٦ غَيْرَ تَخْسِيرٍ						
(in) loss.	but	you would increase me	So not	I (were to) disobey Him?	if	
٤٥ وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ٤٤						
a Sign,	(is) for you	(of) Allah	she-camel	This	And O my people!	63
فَذَرُوهَا ٤٣ تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا						
touch her	and (do) not	(of) Allah,	the earth	in	to eat	so leave her

60. And they were followed in this world with a curse and (also) on the Day of Resurrection. No doubt! Indeed, Aad disbelieved in their Lord, so away with Aad, the people of Hud.

61. And to 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, then turn in repentance to Him. Indeed, my Lord is near, All-Responsive."

62. They said, "O Salih! Verily you were among us the one in whom hope was placed before this. Do you forbid what our forefathers worshipped? And indeed we are in suspicious doubt about that to which you invite us."

63. He said, "O my people! Have you considered if I am on a clear proof from my Lord and He has given me Mercy from Himself, then who can help me against Allah if I were to disobey Him? So you would not increase me but in loss."

64. And O my people! This she-camel of Allah is a Sign for you, so leave her to eat in the earth of Allah and do not touch her

with harm lest should seize you an impending punishment.”

65. But they hamstrung her. So he said, “Enjoy yourselves in your homes for three days. That is a promise not to be belied.”

66. So when **Our** command came, **We** saved Salih and those who believed with him, by a Mercy from **Us**, and (saved them) from the disgrace of that Day. Indeed, your Lord, **He** is All-Strong, All-Mighty.

67. And the thunderous blast seized those who wronged, then they became fallen prone (dead) in their homes.

68. As if they had not prospered therein. No doubt, Thamud disbelieved in their Lord, so away with Thamud.

69. And certainly **Our** messengers came to Ibrahim with glad tidings, they said, “Peace.” He said, “Peace,” and he did not delay in bringing a roasted calf.

70. But when he saw their hands not reaching to it (the food), he felt unfamiliar of them and felt apprehension from them. They said, “Do not fear. Indeed, we have been sent to the people of Lut.”

71. And his wife was standing and she laughed. Then **We** gave her glad tidings of Ishaq, and after Ishaq,

سُوءٍ	فَيَأْخُذْكُمْ	عَذَابٌ	قَرِيبٌ	٦٤
with harm,	lest will seize you	a punishment	impending.”	64
فَعَقَرُوهَا	فَقَالَ	تَسْعَوْا	فِي دَارِكُمْ ثَلَاثَةَ	
But they hamstrung her.	So he said,	“Enjoy (yourselves)	(for) three	
أَيَّامٍ طُ ذَلِكِ	وَعَدٌ	عَيْرٌ مَّكْدُوبٌ	٦٥	فَلَمَّا جَاءَ
That	(is) a promise	(to) be belied.”	65	came
أَمْرًا	نَجَّيْنَا صَالِحًا	وَالَّذِينَ آمَنُوا	مَعَهُ بِرَحْمَةٍ	
<b>Our</b> command	<b>We</b> saved	and those who	believed	
مِنَّا	وَمِنْ خِزْيِ	يَوْمِئِذٍ	إِنَّ رَبَّكَ هُوَ	
and from	(the) disgrace	(of) that Day.	<b>He</b>	
القَوِيُّ	العَزِيزُ	٦٦	وَأَخَذَ الَّذِينَ ظَلَمُوا	
(is) All- Strong,	All-Mighty.	66	wronged,	
الصَّيْحَةُ	فَأَصْبَحُوا	فِي دِيَارِهِمْ	جُثِينَ ٦٧	كَانَ
the thunderous blast	then they became	their homes	fallen prone.	As if
لَمْ	يَعْتَوْا	فِيهَا	آلَا	إِنَّ ثَمُودًا
they (had) prospered	not	therein.	No doubt,	disbelieved
رَبَّهُمْ	آلَا بَعْدًا	لِثَمُودَ	٦٨	وَلَقَدْ جَاءَتْ
(in) their Lord,	so	with Thamud.	68	came
رُسُلَنَا	إِبْرَاهِيمَ	بِالْبُشْرَى	قَالُوا	سَلَامًا
<b>Our</b> messengers	(to) Ibrahim	with glad tidings,	they said,	He said,
سَلَّمَ	فَمَا لَيْتَ	أَنْ جَاءَ	بِعِجْلِ	حَنِيدٍ ٦٩
“Peace,”	and not he delayed	to	bring	roasted.
رَأَى	أَيْدِيَهُمْ	لَا	تَصِلُ	إِلَيْهِ
he saw	their hands	not	reaching	to it,
وَأَوْجَسَ	مِنْهُمْ	خِيفَةً	قَالُوا	لَا
and felt apprehension	from them	[a fear].	They said,	“(Do) not
أُرْسِلْنَا	إِلَى قَوْمِ	لُوطٍ ٧٠	وَأَمْرَاتُهُ	قَائِمَةٌ
[we] have been sent	to	(of) Lut.”	And his wife	(was) standing
فَضَحِكَتْ	فَبَشَّرْنَاهَا	بِإِسْحَاقَ	وَمِنْ وَّرَاءِ	إِسْحَاقَ
and she laughed.	Then <b>We</b> gave her glad tidings	of Ishaq,	and after	Ishaq

يَعْقُوبَ ﴿٧١﴾ قَالَتْ يُوَيْتِيْٓ ءَاٰلِدُ وَاَنَا					
while I am	Shall I bear a child	"Woe to me!	She said,	71	(of) Yaqub.
عَجُوْمًا وَّهٰذَا بَعْلِيْ شَيْخًا ۗ اِنَّ هٰذَا					
this	Indeed,	(is) an old man?	my husband,	and this,	an old woman
لَشَيْءٍ عَجِيْبٍ ﴿٧٢﴾ قَالُوْا اَتَعْجَبِيْنَ مِنْ					
at	"Are you amazed	They said,	72	amazing."	(is) surely a thing
اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكَتُهُ عَلَيْكُمْ اَهْلَ					
people	(be) upon you,	and His blessings	The Mercy of Allah	(the) decree of Allah?	
الْبَيْتِ ۗ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ﴿٧٣﴾ فَلَمَّا					
And when	73	All-Glorious."	(is) All-Praiseworthy,	Indeed, He	(of) the house.
ذَهَبَ عَنِ اِبْرٰهِيْمَ الرُّوْعُ وَجَآءَتْهُ الْبُشْرٰى					
the glad tidings,	and had reached him	the fright,	Ibrahim	from	(had) gone away
يُجَادِلُنَا فِيْ قَوْمِ لُوطٍ ﴿٧٤﴾ اِنَّ اِبْرٰهِيْمَ					
Ibrahim	Indeed,	74	of Lut.	the people	concerning
لَحْلِيْمٍ اَوْاٰهُ مُنِيْبٍ ﴿٧٥﴾ يٰ اِبْرٰهِيْمُ اَعْرِضْ					
Turn away	O Ibrahim!	75	and oft-returning.	imploring,	(was) certainly forbearing,
عَنْ هٰذَا ۗ اِنَّهٗ قَدْ جَآءَ اَمْرٌ رَّابِّكَ ۚ					
(of) your Lord	(the) Command	has come,	certainly	Indeed, it	this. from
وَإِنَّهُمْ لَأَيُّهُمْ عَذَابٌ عَئِيْرٌ مَّرْدُوْدٍ					
(be) repelled.	(which) cannot	a punishment	(will) come (for) them	and indeed, [they]	
﴿٧٦﴾ وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِئءَ بِهِمْ					
for them	he was distressed	(to) Lut,	Our messengers	came	And when
76					
وَضَاقَ بِهِمْ ذُرْعًا وَقَالَ هٰذَا يَوْمٌ					
(is) a day	"This	and said,	(and) uneasy,	for them	and felt straitened
عَصِيْبٍ ﴿٧٧﴾ وَجَآءَهُ قَوْمُهُ يُهْرَعُوْنَ اِلَيْهِ ۗ وَمِنْ قَبْلُ					
and before	to him,	rushing,	his people	And came (to) him	77
77					
دٰسْتُوْرًا يَّعْمَلُوْنَ السَّيِّاٰتِ ۗ قَالَ لِقَوْمِ هٰؤُلَاءِ					
These	"O my people!	He said,	the evil deeds.	doing	they (had) been
بَنَاتِيْ هُنَّ اَطْهَرُ نَفْسًا فَاتَّقُوا اللّٰهَ وَلَا					
and (do) not	Allah	So fear	for you.	(are) purer	they (are) my daughters,

of Yaqub.

72. She said, "Woe to me! Shall I bear a child while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing."

73. They said, "Are you amazed at the decree of Allah? The Mercy of Allah and His blessings be upon you, people of the house. Indeed, He is All-Praiseworthy, All-Glorious."

74. When the fright had left Ibrahim and the glad tidings had reached him, he began to argue with Us concerning the people of Lut.

75. Indeed, Ibrahim was certainly forbearing, imploring and oft-returning (to Allah).

76. O Ibrahim! Turn away from this (argument). Indeed, the Command of your Lord has come and indeed, there will come for them a punishment which cannot be repelled.

77. And when Our messengers came to Lut, he was distressed for them, and felt straitened for them and said, "This is a distressful day."

78. And his people came rushing to him, and before this they had been doing the evil deeds. He said, "O my people! Here are my daughters, they are purer for you. So fear Allah and do not

disgrace me concerning my guests. Is there not among you a right-minded man?"

79. They said, "Verily you know that we have no right (i.e., desire) concerning your daughters. And indeed, you know what we want."

80. He said, "If only I had power over you or I could take refuge in a strong support."

81. They (the Angels) said, "O Lut! Indeed, we are messengers of your Lord, (therefore) they will never reach you. So travel with your family during a part of the night and let not any among you look back, except your wife. Indeed, that which will strike them will strike her as well. Indeed, their appointed time is morning. Is not the morning near?"

82. So when Our Command came, We turned (the city) upside down and rained upon them stones of baked clay in layers.

83. Marked from your Lord. And it (punishment) is not far from the wrongdoers.

84. And to (the people of) Madyan (We sent) their brother Shuaib. He said, "O my people! Worship Allah, you have no god other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment

تُخْزُونَ فِي صَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ	right-minded?"	a man	among you	Is (there) not	my guests.	concerning	disgrace me
قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي	concerning	we have	(that) not	you know	"Verily	They said,	78
بَنَاتِكَ مِنْ حَقِّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ	79	we want."	what	surely know	And indeed, you	right.	any
قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ	a support	in	I could take refuge	or	power	over you	I had that
شَدِيدٍ قَالُوا يَلُوطُ إِنَّا رُؤسُلُ رَبِّكَ	(of) your Lord,	(are) messengers	Indeed, we	"O Lut!	They said,	80	strong."
لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ	the night	of	in a part	with your family	So travel	you.	they will reach
وَلَا يَنْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ	Indeed, it	your wife.	except	anyone of you,	look back	and (let) not	
مُصِيبَهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ	Is not	(is) morning.	their appointed time	Indeed,	will strike them.	what	will strike her
الصُّبْحُ بِقَرِيبٍ فَلَمَّا جَاءَ أَمَرْنَا جَعْنًا	We made	Our Command,	came	So when	81	near?"	the morning
عَالِيهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ	baked clay	of	stones	upon them	and We rained	its downside,	its upside,
مَنْصُودٍ مَسُومَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنْ	(is) from	it	And not	your Lord.	from	Marked	82
الظَّالِمِينَ بَعِيدٍ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا	Shuaib.	their brother	Madyan,	And to	83	far.	the wrongdoers
قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ	god	any	(is) for you	not	Allah	Worship	"O my people!
غَيْرُهُ وَلَا تَنْقُصُوا الْكَيْلَ وَالْيِزَانَ إِنِّي	Indeed, I	and the scale.	(from) the measure	decrease	And (do) not	other than Him.	
أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ	punishment	for you	fear	but indeed, I	in prosperity,	see you	

يَوْمٍ	مُجِيبٍ	﴿٨٤﴾	وَيَقُومِ	أَوْفُوا	الْحِكْمَانَ
measure,	Give full	And O my people!	84	all-encompassing.	(of ) a Day
وَالْبِيزَانَ	بِالْقِسْطِ	وَلَا	تَبْخَسُوا	النَّاسَ	أَشْيَاءَهُمْ
(of) their things,	the people	deprive	and (do) not	in justice	and weight
وَلَا	تَعْتُوا	فِي	الْأَرْضِ	مُفْسِدِينَ	﴿٨٥﴾
85	spreading corruption.	the earth	in	act wickedly	and (do) not
بَقِيَّتِ	اللَّهِ	خَيْرٌ	لَّكُمْ	إِنْ	كُنْتُمْ
And not	believers.	you are	if	for you,	(is) best
(from) Allah	(What) remains				
أَنَا	عَلَيْكُمْ	بِحَفِيظٍ	﴿٨٦﴾	قَالُوا	يُشْعِبُ
Does your prayer	"O Shuaib!	They said,	86	a guardian."	over you
I am					
تَأْمُرَكَ	أَنْ	تَتْرَكَ	مَا	يَعْبُدُ	آبَاؤَنَا
that	or	our forefathers,	worship	what	we leave
that	command you				
تَفْعَلُ	فِي	أَمْوَالِنَا	مَا	نَشَاؤُا	إِنَّكَ
surely you	Indeed you,	we will?	what	our wealth	concerning
we do					
الْحَلِيمِ	الرَّشِيدِ	﴿٨٧﴾	قَالَ	يَقُومِ	أَرَأَيْتُمْ
Do you see	"O my people!	He said,	87	the right-minded."	(are) the forbearing,
إِنْ	كُنْتُ	عَلَى	بَيِّنَةٍ	مِّنْ	رَّبِّي
and He has provided me	my Lord,	from	a clear evidence	on	I am
if					
مِنْهُ	رِزْقًا	حَسَنًا	وَمَا	أُرِيدُ	أَنْ
in	I differ from you	that	I intend	And not	a good provision?
from Himself					
مَا	أَنْهَيْتُمْ	عَنْهُ	إِنْ	أُرِيدُ	إِلَّا
the reform	except	I intend	Not	from it.	I forbid you
what					
مَا	اسْتَطَعْتُ	وَمَا	تَوْفِيقِي	إِلَّا	بِاللَّهِ
I trust	Upon Him	with Allah.	except	(is) my success	And not
as much as I am able.					
وَالِيهِ	أُنِيبُ	﴿٨٨﴾	وَيَقُومِ	لَا	يَجْرِمَنَّكُمْ
(Let) not cause you to sin	And O my people!	88	I turn.	and to Him	
شِقَاقِي	أَنْ	يُصِيبَكُمْ	مِثْلُ	مَا	أَصَابَ
(the) people of Nuh	befell	(to) what	similar	befalls you	lest
my dissension					
أَوْ	قَوْمِ	هُودٍ	أَوْ	قَوْمِ	صَالِحٍ
(are the) people of Lut	And not	people of Salih.	or	(the) people of Hud	or

of an all-encompassing Day.

85. And O my people! Give full measure and weight in justice and do not deprive the people of their things and do not act wickedly in the earth, spreading corruption.

86. What remains from Allah is best for you, if you are believers. And I am not a guardian over you."

87. They said, "O Shuaib! Does your prayer command you that we leave what our forefathers worshipped or that we (leave) doing with our wealth what we like? Indeed, you surely are forbearing, the right-minded."

88. He said, "O my people! Have you considered: if I am on a clear evidence from my Lord and He has provided me with a good provision from Himself? And I do not intend to differ from you in that which I forbid you. I only intend reform as much as I am able. And my success is not except with Allah. Upon Him I trust, and to Him I turn (repentant).

89. And O my people! Let not my dissension cause you to sin lest befalls you similar to what befell the people of Nuh or people of Hud or people of Salih. And the people of Lut are not



far off from you.

90. And ask forgiveness of your Lord, then turn in repentance to Him. Indeed, my Lord is Most Merciful, Most Loving.”

91. They said, “O Shuaib! We do not understand much of what you say, and indeed, we consider you weak among us. And if not for your family, surely we would have stoned you, and you are not powerful against us.”

92. He said, “O my people! Is my family mightier on you than Allah? And you have put Him behind your backs. Indeed, my Lord is All-Encompassing of what you do.

93. And O my people! Work according to your position, indeed, I (too) am working. Soon you will know on whom will come a punishment that will disgrace him and who is a liar. And watch; indeed, I am with you a watcher.”

94. And when Our Command came, We saved Shuaib and those who believed with him by a Mercy from Us. And the thunderous blast seized those who wronged, then they became fallen prone (dead) in their homes.

95. As if they had not prospered therein. So, away with Madyan as was taken away the Thamud.

96. And certainly

فَمِنْكُمْ	بِيعِيدٍ	۸۹	وَاسْتَغْفِرُوا	رَبَّكُمْ	ثُمَّ
from you	far off.	89	And ask forgiveness	(of) your Lord,	then
تُوبُوا	إِلَيْهِ	إِنَّ	رَبِّي	رَاحِمٌ	وَدُودٌ
turn in repentance	to Him.	Indeed,	my Lord	(is) Most Merciful,	Most Loving.”
۹۰	قَالُوا	يُشْعِبُ	مَا	تَفْقَهُ	كَثِيرًا
90	They said,	“O Shuaib!	Not	we understand	much
وَأِنَّا	لَنَرَاكَ	فِيْنَا	ضَعِيفًا	وَلَوْ	رَهْطَكَ
and indeed, we	surely [we] see you	among us	weak.	And if not	for your family
لَرَجَّحْنَاكَ	وَمَا	أَنْتَ	عَلَيْنَا	بِعَزِيزٍ	۹۱
surely we would have stoned you,	and you are not	mighty.”	against us	91	
قَالَ	يَقَوْمِ	أَرَأَيْتُمْ	أَعَزُّ	عَلَيْكُمْ	مِنَ اللَّهِ
He said,	“O my people!	Is my family	mightier	on you	than Allah?
وَإِخْذُتُّوهُ	وَرَاءَكُمْ	ظَهْرِيًّا	إِنَّ	رَبِّي	بِمَا
And you have taken Him,	behind your	backs.	Indeed,	my Lord	of what
تَعْمَلُونَ	مُحِيطٌ	۹۲	وَلِيقَوْمِ	اعْمَلُوا	عَلَى
you do	(is) All-Encompassing.	92	And O my people!	Work	(according) to
مَكَانَتِكُمْ	إِنِّي	عَامِلٌ	سَوْفَ	تَعْلَمُونَ	لَا
your position,	indeed, I am	working.	Soon	you will know	(on) whom
عَذَابٌ	يُخْزِيهِ	وَمَنْ	هُوَ	كَاذِبٌ	وَإِذَا تَقَبُّوْا
a punishment	(that will) disgrace him,	and who	[he]	(is) a liar.	And watch,
إِنِّي	مَعَكُمْ	رَاقِبٌ	۹۳	وَلَمَّا	جَاءَ
indeed, I am	with you	a watcher.”	93	And when	Our Command,
نَجَّيْنَا	شُعَيْبًا	وَالَّذِينَ	آمَنُوا	مَعَهُ	بِرَحْمَةٍ
We saved	Shuaib	and those who	believed	with him	by a Mercy
وَأَخَذَتِ	الَّذِينَ	ظَلَمُوا	الصَّيْحَةَ	فَأَصْبَحُوا	فِي
And seized	those who	wronged,	the thunderous blast	in	then they became
دِيَارِهِمْ	جَثِينَ	۹۴	كَانَ	لَهُمْ	يَعْنُوا
their homes	fallen prone.	94	As if	not	they (had) prospered
بُعْدًا	لِمَدْيَنَ	كَمَا	بَعْدَتْ	تَمُودُ	۹۵
away	with Madyan	as	was taken away	the Thamud.	95
وَلَقَدْ	۹۵	وَلَقَدْ	۹۵	وَلَقَدْ	۹۵
And certainly	95	And certainly	95	And certainly	95



أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ۙ إِلَىٰ						
To	96	clear,	and an authority	with Our Signs	Musa	We sent
فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوْا أَمْرَ فِرْعَوْنَ وَمَا						
and not	(the) command of Firaun,	but they followed	and his chiefs,	Firaun		
أَمْرَ فِرْعَوْنَ بِرَشِيْدٍ ۙ يَقْدُمُ قَوْمَهُ يَوْمَ						
(on the) Day	his people	He will precede	97	was right.	(the) command of Firaun	
الْقِيٰمَةِ فَادْرٰدَهُمُ النَّارَ ۖ وَبِئْسَ الْوَرْدُ						
(is) the place	And wretched	(into) the Fire.	and lead them	(of) the Resurrection		
الْبُرٰوْدِ ۗ وَاتَّبَعُوْا فِيْ هٰذِهِ لَعْنَةً						
(by) a curse	this	in	And they were followed	98	to which (they are) led.	
وَيَوْمَ الْقِيٰمَةِ ۖ بِئْسَ الرِّقْدُ الْبُرٰوْدِ						
which (will) be given.	(is) the gift	Wretched	(of) the Resurrection.	and (on the) Day		
ذٰلِكَ ۙ مِنْ اَنْبِآءِ الْقُرٰى نَقَّصٰهُ						
(which) We relate	(of) the cities	(the) news	(is) from	That	99	
عَلَيْكَ مِنْهَا قٰٓئِمٌ وَّحٰصِيْدٌ ۙ وَمَا						
And not	100	and (some) mown.	some are standing	of them,	to you;	
ظَلَمْنٰهُمْ وَلٰكِنْ ظَلَمُوْا اَنْفُسَهُمْ فَمَا اَغْنَتْ عَنْهُمْ						
them	availed	So not	themselves.	they wronged	but	We wronged them
الِهٰتُهُمُ الَّتِي يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مِنْ شَيْءٍ لَّمَّا جَآءَ						
came	when	thing,	any	other than Allah,	they invoked	which
اَمْرَ رَبِّكَ ۖ وَمَا زَادُوْهُمْ غَيْرَ تَتٰبِيْبٍ						
ruin.	other than	they increased them	And not	(the) command (of) your Lord.		
وَكَذٰلِكَ ۙ اَخَذَ رَبُّكَ اِذَا اَخَذَ الْقُرٰى						
the cities	He seizes	when	(is) the seizure (of) your Lord	And thus	101	
وَهِيَ ظٰلِمَةٌ ۗ اِنَّ اَخْذَهَا اَلِيْمٌ شَدِيْدٌ						
(and) severe.	(is) painful,	His seizure	Indeed,	(are) doing wrong.	while they	
اِنَّ فِيْ ذٰلِكَ لَآيَةً لِّمَنْ خَافَ						
fear	for (those) who	(is) surely a Sign	that	in	Indeed,	102
عَذَابِ الْاٰخِرَةِ ۗ ذٰلِكَ يَوْمَ مَجْمُوْعٍ ۗ لَّهٗ						
on it	(will) be gathered	(is) a Day	That	(of) the Hereafter.	(the) punishment	

We sent Musa with **Our** Signs and a clear authority,

97. To Firaun and his chiefs, but they followed the command of Firaun, and the command of Firaun was not right.

98. He (Firaun) will precede his people on the Day of Resurrection and will lead them into the Fire. And wretched is the place to which they are led.

99. And they were followed by a curse in this (life) and on the Day of Resurrection. Wretched is the gift which will be given.

100. That is from the news of the cities, which We relate to you; of them, some are standing and some have been mown.

101. And We did not wrong them, but they wronged themselves. So their gods whom 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 other than ruin.

102. And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.

103. Indeed, in that is a Sign for those who fear the punishment of the Hereafter. That is a Day on which mankind will be gathered,

and that is a Day that will be witnessed.

104. And We do not delay it except for a limited term.

105. The Day (when) it comes no soul will speak except by His leave. Some among them will be the wretched and some glad.

106. As for those who were wretched, they will be in the Fire. For them therein is sighing and wailing.

107. They will abide therein as long as the heavens and the earth remain, except what your Lord wills. Indeed, your Lord is All-Accomplisher of what He intends.

108. And as for those who were glad, they will be in Paradise, they will abide therein as long as the heavens and the earth remain, except what your Lord wills - a bestowal uninterrupted.

109. So do not be in doubt, as to what these (polytheists) worship. They worship not except as their forefathers worshipped before. And indeed, We will pay them their share undiminished.

110. And verily We gave Musa the Book, but differences arose therein. And had it not been for a Word that had preceded from your Lord, it would have been judged between them. And indeed, they

النَّاسِ وَذَلِكَ يَوْمَ مَشْهُودٍ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُ						
We delay it	And not	103	witnessed.	(is) a Day	and that	the mankind,
إِلَّا لِأَجَلٍ مُّعَدُّودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا						
not	(it) comes	(The) Day	104	limited.	for a term	except
تَكَلِّمُ نَفْسٍ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ						
(will be the) wretched,	Then among them	by His leave.	except	a soul	will speak	
وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ شَقُوا فَمِنَ فِي						
then (they will be) in	were wretched	those who	As for	105	and (the) glad.	
النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَلِيدِينَ						
(Will be) abiding	106	and wailing.	(is) sighing,	therein	For them	the Fire.
فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ط						
what your Lord wills.	except	and the earth,	the heavens	as long as remain	therein	
إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ وَأَمَّا						
And as for	107	He intends.	of what	(is) All-Accomplisher	your Lord	Indeed,
الَّذِينَ سَعَدُوا فَمِنَ الْجَنَّةِ خَلِيدِينَ فِيهَا						
therein	(will be) abiding	Paradise,	then (they will be) in	were glad	those who	
مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ط						
what your Lord wills -	except	and the earth,	the heavens	as long as remains		
عَطَاءً غَيْرَ مَجْدُودٍ ﴿١٠٨﴾ فَلَا تَكُ فِي مَرِيَّةٍ						
doubt	in	be	So (do) not	108	interrupted.	not a bestowal
مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا						
as what	except	they worship	Not	these (polytheists).	worship	as to what
يَعْبُدُ آبَاؤَهُمْ مِنْ قَبْلُ ط وَإِنَّا لَمُوقِنُونَ						
will surely pay them in full	And indeed, We	before.	their forefathers	worshipped		
نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ ﴿١٠٩﴾ وَلَقَدْ آتَيْنَا مُوسَى						
Musa	We gave	And verily	109	being diminished.	without	their share
الْكِتَابَ فَاخْتَلَفَ فِيهِ ط وَلَوْلَا كَلِمَةٌ سَبَقَتْ						
(that) preceded	(for) a Word	And if not	therein.	but differences arose	the Book,	
مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ط وَإِنَّهُمْ						
And indeed, they	between them.	surely would have been judged	your Lord,	from		

لَفِي	شَكِّ	مِنْهُ	مُرِيْبٍ	۱۱۰	وَإِنَّ
surely (are) in	doubt	concerning it	suspicious.	110	And indeed,
كُلًّا لَّمَّا	لِيُوقِبَهُمْ	رَبُّكَ	أَعْمَالَهُمْ	إِنَّهُ	بِهَا
to each [when]	surely will pay them in full	your Lord	their deeds.	Indeed, He	of what
يَعْمَلُونَ	خَبِيرٌ	۱۱۱	فَأَسْتَقِمْ	كَمَا	أُمِرْتَ
they do	(is) All-Aware.	111	So stand firm	as	you are commanded
وَمَنْ	تَابَ	مَعَكَ	وَلَا	تَطْغَوْا	إِنَّهُ
and (those) who	turn (in repentance)	with you,	and (do) not	transgress.	Indeed, He
بِهَا	تَعْمَلُونَ	بِصِيرٍ	۱۱۲	وَلَا	تَرْكَبُوا
of what	you do	(is) All-Seer.	112	And (do) not	to
الَّذِينَ	ظَلَمُوا	فَتَمَسَّكُمُ	النَّارُ	وَمَا	لَكُمْ
those who	do wrong	lest touches you	the Fire,	and not	(is) for you
مِنْ	أَوْلِيَاءٍ	ثُمَّ	لَا	تُصْرَوْنَ	وَأَقِمِ
any	protectors;	then	not	you will be helped.	And establish
الصَّلَاةَ	طَرَفِي	النَّهَارِ	وَزُلْفَا	مِنَ	الَّيْلِ
the prayer	(at the) two ends	(of) the day	and (at) the approach	of	the night.
إِنَّ	الْحَسَنَاتِ	يُذْهِبْنَ	السَّيِّئَاتِ	ذَلِكَ	ذِكْرِي
Indeed,	the good deeds	remove	the evil deeds.	That	(is) a reminder
لِلَّذَكِّرِينَ	۱۱۴	وَأَصْبِرْ	فَإِنَّ	اللَّهَ	لَا
for those who remember.	114	And be patient,	for indeed,	Allah	(does) not
يُضِيْعُ	أَجْرَ	الْمُحْسِنِينَ	۱۱۵	فَلَوْلَا	كَانَ
let go waste	(the) reward	(of) the good-doers.	115	So why not	had been
مِنَ	الْقُرُونِ	مِنْ	قَبْلِكُمْ	أُولُوا	بَقِيَّةٍ
of	the generations	before you	those possessing a remnant,	forbidding	يَمْنُونَ
عَنِ	الْفَسَادِ	فِي	الْأَرْضِ	إِلَّا	قَلِيلًا
from	the corruption	in	the earth	except	of those
أُنَجِّينَا	مِنْهُمْ	وَاتَّبَعِ	الَّذِينَ	ظَلَمُوا	مَا
We saved	among them?	But followed	those who	did wrong	what
أُتْرِفُوا	فِيهِ	وَكَانُوا	مُجْرِمِينَ	۱۱۶	
luxury they were given	therein,	and they were	criminals.	116	

are in suspicious doubt concerning it.

111. And indeed, to each of them your Lord will pay in full their deeds. Indeed, He is All-Aware of what they do.

112. So stand firm as you are commanded and those who turn in repentance with you, and do not transgress. Indeed, He is All-Seer of what you do.

113. And do not incline to those who do wrong, lest you be touched by the Fire, and you do not have besides Allah any protectors; then you will not be helped.

114. And establish the prayer at the two ends of the day and at the approach of the night. Indeed, the good deeds remove the evil deeds. That is a reminder for those who remember.

115. And be patient, for indeed, Allah does not let go waste the reward of the good-doers.

116. So why were there not among the generations before those possessing a remnant (of good sense) forbidding corruption on the earth except a few of those We saved among them? But those who did wrong pursued what luxury they were given therein, and they were criminals.

117. And your Lord would not have destroyed the cities unjustly while its people were reformers.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا	while its people	unjustly	the cities	destroy	your Lord,	would	And not
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118. And if your Lord had willed, surely He could have made mankind one community; but they will not cease to differ.

مُصْلِحُونَ ﴿١١٧﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ	surely He (could) have made	your Lord (had) willed	And if	117	(were) reformers.
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119. Except on whom your Lord has bestowed Mercy, and for that He created them. And the word of your Lord will be fulfilled that, "Surely I will fill Hell with Jinn and men all together."

النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾	118	to differ.	they will cease	but not	one community,	the mankind
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120. And each (narration) that We relate to you from the news of the Messengers so that We may make your heart firm with it. And there has come to you, in this, the truth and an admonition and a reminder for the believers.

إِلَّا مَنْ رَحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ	He created them.	and for that	your Lord has bestowed Mercy,	(on) whom	Except
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وَتَبَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ	Hell	"Surely I will fill	(the) Word of your Lord,	And will be fulfilled
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مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾	119	all together."	and the men	the Jinn	with
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121. And say to those who do not believe, "Work according to your position; indeed, we are also working.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ	(of) the Messengers	(the) news	of	to you	We relate	And each,
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مَا نُنَبِّئُ بِهِ فُؤَادَكَ ۗ وَجَاءَكَ	And has come to you	your heart.	with it	We may make firm	(for) that
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فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ	and a reminder	and an admonition	the truth	this	in
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122. And wait; indeed, we (too) are waiting."

لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اْعْمَلُوا	"Work	believe,	(do) not	to those who	And say	120	for the believers.
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عَلَىٰ مَكَانَتِكُمْ ۗ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانْتَظِرُوا ۗ	And wait;	121	(are also) working.	indeed, we	your position;	(according) to
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123. And to Allah belongs the unseen of the heavens and the earth, and to Him will be returned the matter, all of it, so worship Him and put your trust in Him. And your Lord is not unaware of what you do.

إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾ وَرَبُّهُ غَيْبٌ	(is the) unseen	And for Allah	122	(are) ones who wait."	indeed, we
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السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ	the matter,	will be returned	and to Him	and the earth,	(of) the heavens
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كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۗ	upon Him.	and put your trust	so worship Him,	all (of) it,
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وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾	123	you do.	of what	unaware	And your Lord is not
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سورَةُ يُوسُفَ مَكِّيَّةٌ ٥٣ ﴿١١١﴾ آيَاتُهَا ١٢ ﴿١﴾						
Surah Yusuf						
بِسْمِ		اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ
In (the) name		(of) Allah,		the Most Gracious,		the Most Merciful.
الرَّ		تِلْكَ		آيَاتِ		الْكِتَابِ الْمُبِينِ ﴿١﴾
Alif Laam Ra.		These		(are the) Verses		[the] clear. (of) the Book
إِنَّا		أَنْزَلْنَاهُ		قُرْءَانًا عَرَبِيًّا		لَعَلَّكُمْ تَعْقِلُونَ
Indeed, We,		We have sent it down,		(as) a Quran in Arabic		so that you may understand.
نَحْنُ ﴿٢﴾		نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِهَا		نَحْنُ		٢
We		relate to you		the best		of the narrations in what
أَوْحَيْنَا		إِلَيْكَ هَذَا الْقُرْآنَ		وَإِنْ كُنْتَ		مِنْ قَبْلِهِ
We have revealed		(of) this the Quran,		although you were,		before it, among the unaware.
لَمِنَ الْغَافِلِينَ ﴿٣﴾		إِذْ قَالَ يُوسُفُ		لِأَبِيهِ		يَا أَبَتِ إِنَّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ
the unaware.		Yusuf said		When		and the sun star(s) eleven I saw
لَمِنَ الْغَافِلِينَ ﴿٣﴾		إِذْ قَالَ يُوسُفُ		لِأَبِيهِ		يَا أَبَتِ إِنَّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ
surely among		Yusuf said		When		and the sun star(s) eleven I saw
بِقَوْلِ رَبِّي		لَا تُقِصُّ رُءْيَاكَ عَلَيَّ		وَإِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ		وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾ قَالَ يَبْنَؤُا
and the moon;		to me I saw them		and the moon;		"O my son! He said, 4 prostrating."
لَا تُقِصُّ رُءْيَاكَ عَلَيَّ		وَإِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ		وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾		قَالَ يَبْنَؤُا
(Do) not		relate to your vision		lest they plan		against you
كَيْدًا		إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ		عَدُوٌّ مُّبِينٌ ﴿٥﴾		٥
Indeed,		the Shaitaan		Indeed,		a plot.
وَكَذَلِكَ		يَجْتَبِيكَ رَبُّكَ		وَيُعَلِّمُكَ مِنْ تَأْوِيلِ		الْآحَادِيثِ وَيَتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ
And thus		will choose you		and complete		(of) the narratives
يَعْقُوبَ كَمَا		أَتَتْهَا عَلَىٰ		أَبَوَيْكَ مِنْ قَبْلُ		ع
as		He completed it		before -		(of) Yaqub
إِبْرَاهِيمَ وَإِسْحَاقَ		إِنَّ رَبَّكَ		عَلِيمٌ حَكِيمٌ ﴿٦﴾		٦
and Ishaq.		Indeed,		your Lord		Indeed, All-Wise."

In the name of Allah, the Most Gracious, the Most Merciful.

1. *Alif Laam Ra.* These are the Verses of the clear Book.

2. Indeed, **We** have sent it down as a Quran in Arabic so that you may understand.

3. **We** relate to you the best of the narrations in what **We** have revealed of this Quran although you were, before this, among the unaware.

4. When Yusuf said to his father, "O my father! Indeed, I saw eleven stars and the sun and the moon; I saw them prostrating to me."

5. He said, "O my son! Do not relate your vision to your brothers lest they plan a plot against you. Indeed, the Shaitaan is an open enemy to man.

6. And thus your Lord will choose you and teach you the interpretation of narratives and complete **His** Favor on you and on the family of Yaqub, as **He** completed it on your two forefathers before, Ibrahim and Ishaq. Indeed, your Lord is All-Knower, All-Wise."



7. Certainly in Yusuf and his brothers were signs for those who ask.

8. When they said, "Surely Yusuf and his brother are more beloved to our father than we, while we are a group. Indeed, our father is in clear error.

9. Kill Yusuf or cast him to (another) land so that your father's face (i.e., attention) may be free for you, and after that you will be a righteous people."

10. Said a speaker among them, "Do not kill Yusuf but, if you are doing (something), throw him into the bottom of the well and he will be picked up by some caravan."

11. They said, "O our father! Why do you not trust us with Yusuf while indeed, we are his well-wishers?"

12. Send him with us tomorrow to enjoy and play. And indeed, we will be his guardians."

13. He (Yaqub) 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."

14. They said, "If a wolf should eat him while we are a (strong) group, then indeed, we would be losers."

لَقَدْ	كَانَ	فِي	يُوسُفَ	وَإِخْوَتِهِ	آيَاتٌ
Certainly	were	in	Yusuf	and his brothers	signs
لَلَّذِينَ	سَأَلُوا	٧	إِذْ	قَالُوا	لِيُوسُفَ
for those who ask.	7	When	they said,	"Surely Yusuf	and his brother
أَحَبُّ	إِلَى	أَبِينَا	مِنَّا	وَنَحْنُ	عُصْبَةٌ
(are) more beloved	to	our father	than we,	while we	(are) a group.
إِنَّ	أَبَانَا	لَفِي	ضَلَالٍ	مُبِينٍ	٨
Indeed,	our father	(is) surely in	an error	clear.	8
أَوْ	أَطْرَحُوهُ	أَرْضًا	يَخْلُ	لَكُمْ	وَجْهٌ
or	cast him	(to) a land	so will be free	for you	(of) your father,
وَتَكُونُوا	مِنْ	بَعْدِهِ	قَوْمًا	صَالِحِينَ	٩
and you will be	after that	a people	righteous."	9	a speaker
مِنْهُمْ	لَا	تَقْتُلُوا	يُوسُفَ	وَأَلْقُوهُ	فِي
among them,	"(Do) not	kill	Yusuf	but throw him	in
الْبُيُوتِ	الَّتِي	بِأَسْفَلِ	الْبُيُوتِ	الَّتِي	بِأَسْفَلِ
(of) the well,	will pick him	some	[the] caravan	if	you are
١٠	قَالُوا	يَا أَبَانَا	مَا	لَكَ	لَا
10	They said,	"O our father!	Why	(do) you	not
يُوسُفَ	وَأِنَّا	لَهُ	لَنُصِحُّونَ	١١	أَرْسِلْهُ
Yusuf,	while indeed, we	(are) for him	surely well-wishers?	11	Send him
مَعَنَا	غَدًا	يَلْعَبُ	وَيَلْعَبُ	وَأِنَّا	لَهُ
with us	tomorrow,	(to) enjoy	and play.	And indeed, we	will surely be his guardians."
١٢	قَالَ	إِنِّي	لَيَحْزِنُنِي	أَنْ	تَذْهَبُوا
12	He said,	"Indeed, [I]	it surely saddens me	that	you should take him
وَأَخَافُ	أَنْ	يَأْكُلَهُ	الذِّبُّ	وَأَنْتُمْ	عَنْهُ
and I fear	that	would eat him	a wolf	while you	(are) unaware."
١٣	قَالُوا	لَئِنْ	أَكَلَهُ	الذِّبُّ	وَنَحْنُ
13	They said,	"If	eats him	the wolf	while we
عُصْبَةٌ	وَإِنَّا	إِنَّا	إِنَّا	لَخٰسِرُونَ	١٤
(are) a group,	indeed, we	then	surely (would be) losers."	14	



فَلَمَّا	ذَهَبُوا بِهِ	وَأَجْمَعُوا أَنْ	يَجْعَلُوهُ	فِي	غِيَبَتٍ
(the) bottom	in	they put him	that	and agreed	they took him
So when					
الْجُبِّ	وَإَوْحَيْنَا	إِلَيْهِ	لَتُنَبِّئَهُمْ	بِأَمْرِهِمْ	هَذَا
(of) the well.	But We inspired	to him,	"Surely, you will inform them	about this affair,	
وَهُمْ	لَا	يَشْعُرُونَ	١٥	وَجَاءُوا	أَبَاهُمْ
while they	(do) not	perceive."	15	And they came	(to) their father
يَبْكُونَ	١٦	قَالُوا	يَا أَبَانَا	إِنَّا	ذَهَبْنَا
weeping.	16	They said,	"O our father!	Indeed, we	went
رَاغِبِينَ	بَعْضُنَا	بِبَعْضٍ	وَتَرَكْنَا	يُوسُفَ	عِنْدَ
racing each other	[we] went	Indeed, we	and we left	Yusuf	with our
أَنْتَ	بِسُوءِ	لِنَا	وَلَوْ	كُنَّا	صَادِقِينَ
you	(will) believe	us,	even if	we are	truthful."
عَلَى	قَبِيصِهِ	بِدَمٍ	كَذِبٍ	قَالَ	بَلْ
upon	his shirt	with false blood.	he said,	"Nay,	has enticed you
أَمْرًا	فَصَبْرٌ	جَبِيلٌ	وَاللَّهُ	الْمُسْتَعَانُ	عَلَى
(to) a matter,	so patience	(is) beautiful.	And Allah	(is) the One	sought for help
مَا	تَصِفُونَ	١٨	وَجَاءَتْ	سَيَّارَةٌ	فَأَرْسَلُوا
what	you describe."	18	And there came	a caravan	and they sent
وَأَرَادَهُمْ	فَادُلَى	دَلْوَهُ	قَالَ	يَيْشَارَى	هَذَا
he let down	then he let down	his bucket.	He said,	"O good news!	This
عُلْمٌ	وَأَسْرُوهُ	بِضَاعَةً	وَاللَّهُ	عَلِيمٌ	بِهَا
(is) a boy."	And they hid him	(as) a merchandise.	And Allah	(is) All-Knower	of what
يَعْمَلُونَ	١٩	وَشَرَوْهُ	بِثَمَنٍ	بَخْسٍ	دَرَاهِمَ
they do.	19	And they sold him	for a price	very low,	dirhams
مَعْدُودَةٍ	وَكَانُوا	فِيهِ	مِنَ	الرَّاهِدِينَ	٢٠
few,	and they were	about him	of	those keen to give up.	20
الَّذِي	اشْتَرَاهُ	مِنْ	مِصْرَ	لِامْرَأَتِهِ	أَكْرَمَى
the one who	of	bought him	Egypt	to his wife,	"Make comfortable
عَسَى	أَنْ	يَنْفَعَنَا	أَوْ	نَتَّخِذَهُ	وَلَدًا
Perhaps	that	(he) will benefit us	or	we will take him	(as) a son."

15. So when they took him and agreed to put him in the bottom of the well. But We inspired to him, "Surely, you will inform them (some day) about this affair while they do not perceive."

16. And they came to their father early at night weeping.

17. They said, "O our father! Indeed, we went racing each other and we left Yusuf with our possessions, and the wolf ate him. But you will not believe us, even if we are truthful."

18. And they brought his shirt with false blood on it. He (Yaqub) said, "Nay, your souls have enticed you to something, so patience is beautiful. And Allah is the One sought for help against that which you describe."

19. And there came a caravan, and they sent their water drawer then he let down his bucket. He said, "O good news! This is a boy." And they hid him as a merchandise. And Allah is All-Knower of what they did.

20. And they sold him for a very low price, a few dirhams, and they were, about him, of those keen to give up.

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 take 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 affairs, but most of the people do not know.

22. And when he reached his maturity, We gave him wisdom and knowledge. And thus We reward the good-doers.

23. And she, in whose house he was, sought to seduce him. And she closed the doors and said, "Come on you." He said, "I seek refuge in Allah. Indeed, he is my lord, who has made good my stay. Indeed, the wrongdoers will not succeed."

24. And certainly she did desire him and he would have desired her had he not seen the proof of his Lord. Thus (it was) that We might avert from him evil and immorality. Indeed, he was one of Our sincere slaves.

25. And they raced to the door, and she tore his shirt from the back, and they both found her husband at the door. She said, "What is the recompense of one who intended evil for your wife except that he be imprisoned or a painful punishment?"

26. He said, "She sought to seduce me." And a witness

مَكَّنَا	لِيُوسِفَ فِي الْأَرْضِ	وَلِنُعَلِّمَهُ	مِنْ تَأْوِيلِ
(the)	interpretation of	that We might teach him	the land in Yusuf We established
الْأَحَادِيثِ	وَاللَّهُ غَالِبٌ	عَلَى أَمْرِهِ	وَلَكِنَّ أَكْثَرَ
the events.	And Allah	(is) Predominant	His affairs, over
النَّاسِ لَا يَعْلَمُونَ	⓫	وَلَمَّا بَدَعَ	أَشُدَّهُ
(of) the people	(do) not know.	21	his maturity, he reached And when
اتَيْنَهُ حُكْمًا وَعِلْمًا	وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ	⓬	
wisdom We gave him	And thus and knowledge.	22	the good-doers. We reward
وَرَاوَدَتْهُ	الَّتِي هُوَ فِي	بَيْتِهَا	عَنْ نَفْسِهِ
And sought to seduce him	she who, he (was)	in	his self. from her house
وَعَلَّقَتْ	الْأَبْوَابَ	وَقَالَتْ	هَيْتَ لَكَ
And she closed	the doors	and she said,	He said, you."
مَعَاذَ اللَّهِ	إِنَّهُ رَبِّي	أَحْسَنَ	مَثْوَايَ
"I seek refuge in Allah.	Indeed, he	(who has) made good	(is) my lord
لَا يُفْلِحُ	الظَّالِمُونَ	⓭	وَلَقَدْ هَمَّتْ بِهِ
will succeed not	the wrongdoers."	23	him, she did desire
وَهُمْ	بِهَا لَوْلَا	أَنْ رَأَى	بُرْهَانَ رَبِّهِ
and he would have desired	her, if not	that	(of) his Lord. the proof he saw
لِنَصْرِفَ	عَنْهُ السُّوءَ	وَالْفَحْشَاءَ	إِنَّهُ
Thus,	from him	the evil	Indeed, he and the immorality.
مِنْ عِبَادِنَا	الْمُخْلِصِينَ	⓮	وَأَسْتَبَقَا
Our slaves	the sincere.	24	(to) the door
وَقَدَّتْ قَبِيصَهُ	مِنْ دُبُرٍ	وَأَلْفَيَا	سَيِّدَهَا
and she tore	from his shirt	and they both found	at her husband
الْبَابِ	قَالَتْ	مَا جَزَاءُ	مَنْ أَرَادَ بِأَهْلِكَ
the door.	She said,	"What	for your wife intended
سُوءًا	إِلَّا أَنْ يُسْجَنَ	أَوْ عَذَابٌ	أَلِيمٌ
evil	that except	or he be imprisoned	25
قَالَ	هِيَ	رَاوَدَّتْنِي	عَنْ نَفْسِي
He said,	"She	sought to seduce me	And testified myself."

مِنْ أَهْلِهَا إِنْ كَانَ قَبِيصُهُ قُدًّا مِنْ قَبْلِ	of	her family	“If	[is]	his shirt	(is) torn	from	the front
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ۖ وَإِنْ كَانَ	then she has spoken the truth,	and he	(is) of	the liars.	26	But if	[is]	
قَبِيصُهُ قُدًّا مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ	his shirt	(is) torn	from	(the) back	then she has lied	and he	(is) of	the truthful.”
ۗ فَلَمَّا رَأَى قَبِيصَهُ قُدًّا مِنْ دُبُرٍ قَالَ إِنَّهُ	27	So when	he saw	his shirt	torn	from	(the) back	he said, “Indeed, it
مِنْ كَيْدِكِنَّ ۗ إِنَّ كَيْدَكِنَّ عَظِيمٌ ۗ يُدْسِفُ	(is) of	your plot.	Indeed,	your plot.	28	Yusuf,	turn away	
عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنبِكِ ۗ إِنَّكَ كُنْتَ مِنَ	from	this.	And ask forgiveness	for your sin.	Indeed, you	are	of	
الْخَاطِئِينَ ۗ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ	the sinful.”	29	And said	in	women	the city,	“The wife of	Aziz
تُرَاوِدُ فَتُنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا	(is) seeking to seduce	her slave boy	about	himself;	indeed,	he has impassioned her		
حُبًّا ۗ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ۗ	(with) love.	Indeed, we	[we] surely see her	in	an error	clear.”	30	
فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ	So when	she heard	of their scheming,	she sent	for them	and she prepared	for them	
مُتَّكًا ۖ وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا ۖ وَقَالَتِ	a banquet	and she gave	each	one	of them	a knife	and she said,	“Come out
عَلَيْهِنَّ ۗ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ	before them.”	Then when	they saw him	they greatly admired him,	and cut	their hands,		
وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا ۗ إِنْ هَذَا إِلَّا مَلَكٌ	they said,	“Forbid	Allah,	not	(is) this	not	(is) this	but
كَرِيمٌ ۗ قَالَتْ فَذَلِكُنَّ الَّذِينَ لُمْتُنَنِي فِيهِ ۗ	31	noble.”	She said,	“That	(is) the one,	you blamed me	about him.	
وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ۗ وَلَئِنْ	And certainly	I sought to seduce him,	but he saved himself,	and if				

from her family testified, “If his shirt is torn from the front then she has spoken the truth, and he is of the liars.

27. But if his shirt is torn from the back, then she has lied and he is of the truthful.”

28. So when he (i.e., her husband) saw his shirt torn from the back, he said, “Indeed, it is of your (i.e., women’s) plot. Indeed, your plot is great.

29. Yusuf, ignore this. And (O wife) ask forgiveness for your sin. Indeed, you are of the sinful.”

30. And the women in the city said, “The wife of Aziz is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her in clear error.”

31. So when she heard of their scheming, she sent for them and prepared a banquet for them and she gave each one of them a knife and she said (to Yusuf), “Come out before them.” Then when they saw him, they greatly admired him and cut their hands and said, “Allah forbid! This is not a man; this is none but a noble angel.”

32. She said, “That is the one about whom you blamed me. And I certainly sought to seduce him, but he saved himself; and if

he will not do what I order him, surely he will be imprisoned and will be of those who are disgraced.”

33. He said, “My Lord, prison is dearer to me than that to which they invite me. And unless **You** do not turn away their plot from me, I might incline towards them and be of the ignorant.”

34. So his Lord responded to him, and turned away from him their plot. Indeed, **He** is All-Hearer, All-Knower.

35. Then it appeared to them after they had seen the signs, that they should surely imprison him for a time.

36. And two young men entered with him in the prison. One of them said, “Indeed, I see myself (in a dream) pressing wine.” And the other said, “Indeed, I see myself carrying bread over my head from which the birds were eating. Inform us of its interpretation; indeed, we see you of the good-doers.”

37. He said, “The food which you are provided with will not come to you but I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I abandon the religion of a people who do not believe in Allah and are disbelievers in the Hereafter.

لَمْ يَفْعَلْ مَا أَمَرَهُ	لَيُسْجَنَنَّ	وَلَيَكُونَنَّ	مِنَ
of	and certainly will be	surely, he will be imprisoned	I order him, what he does not
الصُّغْرَيْنِ	قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ	٣٢	
to me (is) dearer	the prison	“My Lord, He said,	32 those who are disgraced.”
مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ	فَاسْتَجَابَ	٣٣	
their plot	from me	<b>You</b> turn away	And unless to it, they invite me than what
لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ	السَّيِّئُ الْعَلِيمُ	٣٤	
<b>He</b>	Indeed, [He]	their plot.	from him and turned away his Lord, to him
رَأَوْا	الْآيَاتِ	لَيَسْجَنَنَّهُ	حَتَّىٰ حِينٍ
[what]	after	to them (it) appeared	Then 34 All-Knower. (is) All-Hearer,
وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنِ	قَالَ أَحَدُهُمَا إِنِّي	أَرَانِي	أَعْصِمُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي
“Indeed, I	one of them,	Said	two young men. (in) the prison with him And entered
أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا	بِتَأْوِيلِهِ	إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ	٣٦
Inform us	from it.	the birds (were) eating bread,	my head over [I am] carrying
قَالَ لَا يَأْتِيكُمَا طَعَامٌ	يَأْتِيكُمَا	قَبْلَ أَنْ يَأْتِيَكُمَا	إِلَّا
but	you are provided with	food (will) come to both of you	“Not He said,
ذِكْرًا	مِمَّا عَلَّمَنِي رَبِّي	إِنِّي تَرَكْتُ مِلَّةَ	قَوْمٍ
(the) religion	[I] abandon	Indeed, I my Lord.	has taught me (is) of what That
لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ	تَوْمِرٌ	لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ	٣٧
[they]	in the Hereafter	and they in Allah,	they believe not (of) a people,

كُفْرُونَ ﴿٣٧﴾	وَاتَّبَعْتُ	مِلَّةَ	أَبَائِي	إِبْرَاهِيمَ
(are) disbelievers.	And I follow	(the) religion	(of) my forefathers,	Ibrahim,
وَأِسْتَقْ وَيَعْقُوبُ ط	مَا كَانَ	لَنَا	أَنْ نُشْرِكَ	بِاللَّهِ مِنْ
and Ishaq	was	for us	that	any with Allah we associate
شَيْءٌ ط	ذَلِكَ مِنْ	فَضْلِ	اللَّهِ عَلَيْنَا	وَعَلَى النَّاسِ
thing.	That (is) from	(the) Grace (of) Allah	upon us,	and upon the mankind
وَلَكِنَّ أَكْثَرَ النَّاسِ	لَا يَشْكُرُونَ ﴿٣٨﴾	يُصَاحِبِي		
most but	(are) not (of) the men	O my two companions	38	grateful.
السِّجْنِ	ءَأَرْبَابٌ	مُتَّفَرِّقُونَ	خَيْرٌ	أَمْ
(of) the prison!	Are lords	separate	better	Allah, the One
الْقَهَّارِ ﴿٣٩﴾	مَا تَعْبُدُونَ	مِنْ دُونِهِ	إِلَّا	أَسْمَاءَ
the Irresistible?	39	you worship	besides Him	names but
سَيِّمُوهُمَا	أَنْتُمْ	وَأَبَاؤُكُمْ	مَا	أَنْزَلَ
which you have named them,	you	and your forefathers,	not	(has) sent down
اللَّهُ بِهَا مِنْ سُلْطٰنٍ ط	إِنَّ	الْحُكْمَ	إِلَّا	لِلَّهِ
any for it Allah	Not authority.	(is) the command	but	He has commanded for Allah.
أَلَّا تَعْبُدُوا	إِلَّا	إِيَّاهُ ط	ذَلِكَ	الدِّينَ
but you worship that not	but	Him Alone.	That (is) the religion	the right, but
أَكْثَرَ النَّاسِ	لَا	يَعْلَمُونَ ﴿٤٠﴾	يُصَاحِبِي	
most	(do) not [the] men	O my two companions	40	know.
السِّجْنِ	أَمَّا	أَحَدُكُمْ	فَيَسْقِي	رَبَّهُ
(of) the prison!	As for	one of you	he will give drink	wine; (to) his master
وَأَمَّا	الْآخَرَ	فَيُصَلَّبُ	فَتَأْكُلُ	الطَّيْرُ
and as for	the other	he will be crucified,	and will eat	from the birds
قُضِيَ	الْأَمْرُ	الَّذِي فِيهِ	تَسْتَفْتَيْنِ ﴿٤١﴾	وَقَالَ
Has been decreed	the matter	about which	you both inquire.”	And he said
لِلَّذِي	ظَنَّ	أَنَّهُ	نَاجٍ	مِنْهُمَا
to the one whom	he thought	that he	(would be) saved	of both of them,
عِنْدَ رَبِّكَ ز	فَأَنْسَهُ	الشَّيْطٰنُ	ذَكَرَ	رَبَّهُ
to	your master.”	But made him forget	(the) mention	(to) his master,

38. And I follow the religion of my forefathers, Ibrahim, Ishaq, and Yaqub. And it was not for us to associate anything with Allah. That is from the Grace of Allah upon us and upon the mankind. But most of the men are not grateful.

39. O my (two) companions of the prison! Are many separate lords better or Allah the **One**, the Irresistible?

40. You do not worship besides **Him** but only names which you have named them, you and your forefathers, for which Allah has not sent down any authority. The command is for none but Allah. **He** has commanded that you worship none but **Him**. That is the right religion, but most men do not know.”

41. O my (two) companions of the prison! As for one of you, he will pour wine for his master; and as for other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you inquire.”

42. And he said to the one whom he thought would be saved, “Mention me to your master.” But the Shaitaan made him forget the mention to his master,



so he (Yusuf) remained in the prison for several years.

43. And the king said, "Indeed, I have seen (in a dream) seven fat cows being eaten by seven (that were) lean, and seven green ears (of corn) and others (that were) dry. O chiefs! Explain to me my vision, if you can interpret visions."

44. They said, "Confused dreams, and we are not learned in the interpretation of dreams."

45. But the one who was freed, remembered after a period, said, "I will inform you of its interpretation, so send me forth."

46. Yusuf, O truthful one! Explain to us about the seven fat cows being eaten by seven lean ones, and seven green ears (of corn) and others (that were) dry, that I may return to the people so that they may know."

47. He (Yusuf) said, "You will sow for seven years, as usual; and that which you reap leave in its ears, except a little from which you will eat."

48. Then, after that, will come seven hard years, which will consume what

فَلَيْتَ فِي السِّجْنِ بِضَعَمِ سِنِينَ ﴿٤٢﴾ وَقَالَ						
And said	42	years.	several	the prison	in	so he remained
الْمَلِكِ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ						
eating them	fat,	cows	seven	[I] have seen	"Indeed, I	the king,
سَبْعَ عَجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَةٍ						
dry.	and other	green,	ears (of corn)	and seven	lean ones,	seven
يَا أَيُّهَا الْمَلَأَ أَفْتُونِ فِي رَأْيَايَ إِنَّ كُنْتُمْ لِلرُّءْيَا						
of visions	you can	if	my vision	about	Explain to me	chiefs! O
تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ						
we	and not	dreams,	"Confused	They said,	43	interpret."
بِتَأْوِيلِ الْأَحْلَامِ بِعَلِيمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي						
the one who	But said	44	learned."	(of) the dreams	(are) in the interpretation	
نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ						
[I] will inform you	"I	a period,	after	and remembered	of the two	was saved
بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا الصِّدِّيقُ						
the truthful one!	O	Yusuf,	45	so send me forth.	of its interpretation	
أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ						
eating them	fat	cows	(the) seven	about	Explain to us	
سَبْعَ عَجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ						
green	ears (of corn)	and seven	lean ones,	seven		
وَأُخَرَ يَابِسَةٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ						
the people	to	return	that I may	dry,	and other	
لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَرْعَوْنَ سَبْعَ						
(for) seven	"You will sow	He said,	46	know."	so that they may	
سِنِينَ دَابَّاءَ فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُنْبُلِهِ						
its ears	in	so leave it	you reap	and that which	as usual,	years,
إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي						
will come	Then	47	you (will) eat.	from which	a little	except
مِنْ بَعْدِ ذَلِكَ سَبْعَ شِدَادٍ يَأْكُلْنَ مَا						
what	(which will) consume	hard (years)	seven	that	after	

قَدَّمْتُمْ	لَهُنَّ	إِلَّا	قَلِيلًا	مِمَّا	تُحْصِنُونَ
you advanced	for them,	except	a little	of what	you (will) store.
٤٨	ثُمَّ	يَأْتِي	مِنْ بَعْدِ	ذَلِكَ	عَامٌ
48	Then	will come	after	that	a year
فِيهِ	يُغَاثُ	النَّاسُ	وَفِيهِ	يَعْصِرُونَ	
in it	will be given abundant rain	the people	and in it	they will press."	
٤٩	وَقَالَ	الْمَلِكُ	اسْتُونِي بِهِ	فَلَمَّا	
49	And said	the king,	"Bring him to me."	But when	
جَاءَهُ	الرَّسُولُ	قَالَ	ارْجِعْ	إِلَى	رَبِّكَ
came to him	the messenger,	he said,	"Return	to	your lord,
فَسأَلَهُ	مَا	بِأَلِ	النِّسْوَةِ	الَّتِي	
and ask him	what	(is the) case	(of) the women	who	
قَطَّعْنَ	أَيْدِيَهُنَّ	إِنَّ	رَبِّي	بِكَيْدِهِنَّ	عَلَيْمٌ
cut	their hands.	Indeed,	my Lord	of their plot	(is) All-Knower."
٥٠	قَالَ	مَا	خَطْبُكَ	إِذْ	رَأَوْدْتُنَّ
50	He said,	"What	(was) your affair	when	you sought to seduce
يُوسُفَ	عَنْ	نَفْسِهِ	قُلْنَ	حَاشَ لِلَّهِ	مَا
Yusuf	from	himself?"	They said,	"Allah forbid!	Not
عَلِمْنَا	عَلَيْهِ	مِنْ	سُوءٍ	قَالَتْ	
we know	about him	any	evil."	Said	
أَمْرَاتُ	الْعَزِيزِ	الآنَ	حَصَّصَ	الْحَقُّ	
(the) wife	(of) Aziz,	"Now	(is) manifest	the truth.	
أَنَا	رَأَوْدْتُ	عَنْ	نَفْسِي	وَإِنَّهُ	
I	sought to seduce him	from	himself,	and indeed, he	
لَمَنْ	الصَّادِقِينَ	٥١	ذَلِكَ	لِيَعْلَمَ	
(is) surely of	the truthful.	51	That	he may know	
أَنِّي	لَمْ	أَخْنُهُ	بِالْغَيْبِ	وَأَنَّ	اللَّهَ
that I	not	[I] betray him	in secret,	and that	Allah
لَا	يَهْدِي	كَيْدَ	الْخَائِبِينَ	٥٢	
(does) not	guide	(the) plan	(of) the betrayers."	52	

you advanced (i.e., saved) for them, except a little from which you will store.

49. Then, after that, will come a year in which the people will be given abundant rain and in which they will press (juice, oil, etc)."

50. And the king said, "Bring him to me." But when the messenger came to him, he (Yusuf) said, "Return to your lord and ask him what is the case of the women who cut their hands. Indeed, my Lord is All-Knower of their plot."

51. He (the king) said, "What was your affair when you sought to seduce Yusuf?" They (women) said, "Allah forbid! We do not know any evil about him." The wife of Aziz said, "Now the truth is manifest. I sought to seduce him, and surely, he is of the truthful.

52. That he may know that I did not betray him in secret, and that Allah does not guide the plan of the betrayers."

53.	“And I do not absolve myself. Indeed, the soul is a certain enjoiner of evil, unless my Lord bestows Mercy. Indeed, my Lord is Oft-Forgiving, Most Merciful.”	وَمَا أَبْرِيْ نَفْسِيْ ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوْءِ	of evil, (is) a certain enjoiner the soul Indeed, myself. I absolve “And not
		إِلَّا مَا رَحِمَ رَبِّيْ ۚ إِنَّ رَبِّيْ غَفُورٌ رَّحِيمٌ	(is) Oft-Forgiving, my Lord Indeed, my Lord. bestows Mercy [that] unless
54.	And the king said, “Bring him to me; I will appoint him exclusively for myself.” Then when he spoke to him, he said, “Indeed, today you are firmly established and trusted in our midst.”	رَّحِيمٌ ۝٥٣ وَقَالَ الْمَلِكُ ائْتُونِيْ بِهِ أَسْتَخَصُّهُ لِنَفْسِيْ ۚ فَلَمَّا كَلَّمَهَا قَالَ إِنَّكَ الْيَوْمَ لَدِيْنَا مَكِيْنٌ ۝٥٤ قَالَ اجْعَلْنِيْ عَلَى خَزَائِنِ	I will select him “Bring him to me; the king, And said 53 Most Merciful.” with us (are) today “Indeed, you he said, he spoke to him, Then when for myself.”
55.	He (Yusuf) said, “Appoint me over the treasuries of the land. Indeed, I will be a knowing guardian.”	الْأَرْضِ ۚ إِنِّيْ حَفِيْظٌ عَلَيْمُ ۝٥٥ وَكَذَلِكَ	(the) treasuries over “Appoint me He said, 54 (and) trusted.” firmly established
56.	And thus We established Yusuf in the land to settle therein wherever he willed. We bestow Our Mercy on whom We will. And We do not let go waste the reward of the good-doers.	مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ يَتَّبِعُوْنَ مِنْهَا حَيْثُ يَشَاءُ ۗ نُفِصِلُ بَرَحِمَتِنَا مَنْ نَّشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِيْنَ ۝٥٦ وَلَا جُرْ	And thus 55 knowing.” (will be) a guardian Indeed, I (of) the land. where ever therein to settle the land in [to] Yusuf We established
57.	And surely the reward of the Hereafter is better for those who believe and are God conscious.	الْأَخْدَةِ ۝٥٧ خَيْرٌ لِّلَّذِيْنَ آمَنُوْا وَكَانُوْا يَتَّقُوْنَ ۚ وَجَاءَ	We let go waste And not We will. (on) whom Our Mercy We bestow he willed. (of) the Hereafter And surely (the) reward 56 (of) the good-doers. (the) reward
58.	And the brothers of Yusuf came, and they entered upon him; and he recognized them, but he was to them unknown.	إِخْوَتُهُ يُوسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ	And came 57 God conscious. and are believe for those who (is) better
59.	And when he had furnished them with their supplies, he said, “Bring to me a brother of yours from your father. Do you not see that I give full measure, and that I am the best of the hosts?”	وَهُمْ لَهُ مُنْكَرُوْنَ ۝٥٨ وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِيْ بِإَخٍ لَّكُمْ مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّيْ أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِيْنَ ۝٥٩ فَإِنْ لَّمْ تَأْتُونِيْ بِهِ فَلَا	and he recognized them, upon him; and they entered (of) Yusuf (the) brothers he had furnished them And when 58 knew him not. but they
60.	But if you do not bring him to me, then there will be no	الْمُنْزِلِيْنَ ۝٥٩ فَإِنْ لَّمْ تَأْتُونِيْ بِهِ فَلَا	your father. from of yours, a brother “Bring to me he said, with their supplies, (the) best and that I am [the] measure, [I] give full that I you see Do not
		then (there will be) no you bring him to me not But if 59 (of) the hosts?	

كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ ⑥٠ قَالُوا	They said,	60	you will come near me.”	and not	from me,	for you	measure
سَأُرَادُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ	surely will do.”	and indeed we,	(from) his father,	for him	“We will try to get permission		
⑥١ وَقَالَ لِفَتَيْنِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ⑥٢ فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلَ فَأَرْسِلْ مَعَنَا آخَانًا نَكْتُلُ وَإِنَّا لَهٗ لِحَافِظُونَ ⑥٣ قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ ⑥٤ فَخِيرٌ حَفِظًا ⑥٤ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ⑥٤	in	their merchandise	“Put	to his servants,	And he said	61	
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ⑥٢	to	they go back	when	may recognize it	so that they	their saddlebags	
فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلَ فَأَرْسِلْ مَعَنَا آخَانًا نَكْتُلُ وَإِنَّا لَهٗ لِحَافِظُونَ ⑥٣	to	they returned	So when	62	return.”	so that they may	their people
قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ ⑥٤	the measure,	to us	Has been denied	“O our father!	they said,	their father,	
فَخِيرٌ حَفِظًا ⑥٤ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ⑥٤	for him	And indeed, we	(that) we will get measure.	our brother	with us	so send	
قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ ⑥٤	with him	I entrust you	“Should	He said,	63	(will) surely (be) guardians.”	
فَخِيرٌ حَفِظًا ⑥٤ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ⑥٤	But Allah	before?	his brother	with	I entrusted you	as	except
فَخِيرٌ حَفِظًا ⑥٤ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ⑥٤	64	(of) the merciful.”	(is the) Most Merciful	and He	Guardian	(is) the best	
وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي ⑥٥ هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَبْغِي وَنَبْغِي ⑥٥	returned	their merchandise	they found	their baggage,	they opened	And when	
وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي ⑥٥	This	(could) we desire?	What	“O our father!	They said,	to them.	
وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي ⑥٥	(for) our family,	And we will get provision	to us.	returned	(is) our merchandise		
وَنَحْفِظُ آخَانًا وَنَزِدَادُ كَيْلَ بَعِيرٍ ⑥٥ ذَلِكَ كَيْلٌ يَسِيرٌ ⑥٥ قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ	That	(of) a camel's (load).	measure	and get an increase	our brother	and we will protect	
وَنَحْفِظُ آخَانًا وَنَزِدَادُ كَيْلَ بَعِيرٍ ⑥٥ ذَلِكَ كَيْلٌ يَسِيرٌ ⑥٥	with you	will I send him	“Never	He said,	65	easy.”	(is) a measurement

measure for you from me, nor will you come near me.”

61. They said, “We will try to get permission for him from his father, and indeed, we will do it.”

62. And he (Yusuf) said to his servants, “Put their merchandise in their saddlebags so that they may recognize it when they go back to their people so that they may return.”

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 certainly be his guardians.”

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 those who show mercy.”

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 get provision for our family and protect our brother and get an increase in measure of a camel's load. That is an easy measurement.”

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 that you are surrounded (by enemies).” And when they had given him their promise, he said, “Allah is a Guardian over what we say.”

67. And he said, “O my sons! Do not enter from one gate but enter from different gates. And I cannot avail you against (the decree of) Allah at all. The decision is only with Allah; upon Him I put my trust and let those who trust put their trust upon Him.”

68. And when they entered from where their father had ordered them, it did not avail them against Allah at all but it was a need of Yaqub’s soul, which he discharged. And indeed, he was a possessor of knowledge because We had taught him, but most of the people do not know.

69. And when they entered upon Yusuf, he took his brother to himself and said, “Indeed, I am your brother, so do not grieve for what they used to do.”

70. So when he had furnished them with their supplies, he put the drinking cup in the bag

حَتَّىٰ تُوْتُوْنَ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتِيَنِي بِهِ	that surely you will bring him to me	Allah	by	a promise	you give to me	until
إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا اتُّوهُ مَوْثِقَهُمْ	their promise,	they had given him	And when	you are surrounded.”	that	unless
قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكَيْلٌ ۖ وَقَالَ	And he said,	66	(is) a Guardian.”	we say	what	over “Allah he said,
لِبَنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ	from	but enter	one gate,	from	enter	(Do) not “O my sons!
أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ	any	Allah	against	you	I can avail	And not different. gates
شَيْءٍ ۗ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ	I put my trust	upon Him	with Allah,	except	(is) the decision	Not thing.
وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ۖ وَلَمَّا	And when	67	the ones who put trust.”	let put (their) trust	and upon Him,	
دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ	it	not	their father,	ordered them	where	from they entered
يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي	of	(it was) a need	but	thing	any	Allah against them avail(ed)
نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوٌّ	(was) a possessor	And indeed, he	which he carried out.	Yaqub’s soul,		
عَلِيمٌ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ	(of) the people	most	but	We had taught him,	because	(of) knowledge
لَا يَعْلَمُونَ ۗ وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ	Yusuf,	upon	they entered	And when	68	know. (do) not
أَوْىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ	your brother	[I] am	“Indeed, I	He said,	his brother.	to himself he took
فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ۖ فَلَمَّا	So when	69	do.”	they used (to)	for what	grieve so (do) not
جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَاحِلِ	the bag	in	the drinking cup	he put	with their supplies,	he had furnished them



أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتَهَا الْعِيرُ إِنَّكُمْ	Indeed, you (in) the caravan! "O you an announcer called out Then (of) his brother.
لَسْرِقُونَ ۖ قَالُوا وَقَابَلُوا عَلَيْهِمُ مَاذَا	"What (is it) them, turning towards They said 70 surely (are) thieves."
تَفْقِدُونَ ۖ قَالُوا تَفْقِدُ صَوَاءَ الْمَلِكِ	(of) the king. (the) cup "We are missing They said, 71 you miss?"
وَلَسَنَ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ	for it and I (of) a camel, (is) a load it, brings And for (one) who
رَعِيمٌ ۖ قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا	not you know, certainly "By Allah They said, 72 (is) responsible."
جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا	thieves." we are and not the land, in that we cause corruption we came
سَرِقِينَ ۖ قَالُوا فَمَا جَزَاءُوهَ إِن كُنْتُمْ	you are if (will be the) recompense (of) it "Then what They said, 73
كٰذِبِينَ ۖ قَالُوا جَزَاءُوهَ مَنْ وُجِدَ فِي	in it is found (is that one) who, "Its recompense They said, 74 liars."
رَاحِلِهِ فَهُوَ جَزَاءُوهَ ۖ كَذٰلِكَ نَجْزِي	(do) we recompense Thus (will be) his recompense. then he his bag,
الظَّالِمِينَ ۖ قَالُوا بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ	(the) bag before with their bags So he began 75 the wrongdoers."
أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ كَذٰلِكَ	Thus (of) his brother. (the) bag from he brought it out then (of) his brother;
كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ	the law by his brother take He could not for Yusuf. (did) We plan
الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ تَرْفَعُ دَرَجَاتٍ مِّنْ شَاءَ ۗ	We will, whom (in) degrees We raise Allah willed. that except (of) the king,
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ۖ	76 (is) the All-Knower. (of) knowledge possessor every but over
قَالُوا إِنَّ يَسْرِقُ فَقَدْ سَرَقَ أَخٌ لَّهُ	of his a brother stole then verily he steals - "If They said,

of his brother. Then an announcer called out, "O you in the caravan! Indeed, you are thieves."

71. They said turning towards them, "What is it that you are missing?"

72. They said, "We are missing the cup of the king. And for the one who brings it, is a (reward of) a camel's load, and I am responsible for it."

73. They said, "By Allah, certainly you know that we did not come to cause corruption in the land, and we are not thieves."

74. They said, "Then what will be the recompense for it if you are liars?"

75. They (the brothers) said, "Its recompense is that he in whose bag it is found, he (himself) will be its recompense. Thus do we recompense the wrongdoers."

76. So he began (to search) with their bags before the bag of his brother; then he brought it out from the bag of his brother. Thus did We plan for Yusuf. He could not have taken his brother by the law of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is the All-Knower.

77. They said, "If he steals - then verily a brother of his stole before."

But Yusuf kept it within himself and did not reveal it to them. He said, "You are in worse position, and Allah knows best what you describe."

78. They said, "O ruler of the land! Indeed, he has a very old father, so take anyone of us in his place. Indeed, we see you of the good-doers."

79. He said, "Allah forbid that we take except the one with whom we found our possession. Indeed, we would then be wrongdoers."

80. So when they had despaired of him, they secluded themselves in private consultation. The eldest among them said, "Do you not know that your father has taken from you a promise by Allah and before that you failed concerning Yusuf? So I will never leave this land until my father permits me or Allah decides for me, and He is the Best of the judges.

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 the guardians of the unseen.

82. And ask

مِنْ قَبْلُ ۚ فَاسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا	reveal it	and (did) not	himself,	within	But Yusuf kept it secret	before."
لَهُمْ ۚ قَالَ أَنْتُمْ شَرُّ مَكَانًا ۚ وَاللَّهُ أَعْلَمُ	knows best	and Allah	(in) position,	(are the) worse	"You He said,	to them.
بِهَا تَصِفُونَ ﴿٧٧﴾ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ	Indeed,	Aziz!	"O	They said,	77	you describe." of what
لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۚ	(in) his place.	one of us	so take	[great],	old	a father he has
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾ قَالَ	He said,	78	the good-doers."	of	[we] see you	Indeed, we
مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا	our possession	we found	(one) who,	except	we take	that "Allah forbid
عِنْدَهُ ۚ إِنَّا إِذَا لَطْمُونَ ﴿٧٩﴾ فَلَمَّا	So when	79	surely (would be) wrongdoers."	then	Indeed, we	with him.
اسْتَيْسَؤُوا مِنْهُ خَاصُّوا نَجِيًّا ۖ قَالَ	Said	(in) private consultation.	they secluded themselves	of him,	they despaired	
كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ	has taken	your father,	that	you know	"Do not	the eldest among them,
عَلَيْكُمْ مَوْثِقًا مِّنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ	you failed	that	and before	Allah,	by	a promise upon you
فِي يُوسُفَ ۚ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ	permits	until	the land	will I leave	So never	Yusuf? concerning
لِي أَيْ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۚ وَهُوَ خَيْرُ	(is) the Best	and He	for me,	Allah decides	or	my father me
الْحَكِيمِينَ ﴿٨٠﴾ اِرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا	'O our father!	and say,	your father	to	Return	80 (of) the judges.
إِنَّ ابْنَكَ سَرَقَ ۚ وَمَا شَهِدْنَا إِلَّا بِمَا	of what	except	we testify	and not	has stolen,	your son Indeed,
عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَفِظِينَ ﴿٨١﴾ وَسَأَلْ	And ask	81	guardians.	of the unseen	we were	And not we knew.

الْقَرْيَةَ	الَّتِي	كُنَّا	فِيهَا	وَالْعِيرَ	الَّتِي	أَقْبَلْنَا
the town	where	we were	[in it],	and the caravan	which	we returned
فِيهَا	وَإِنَّا	لَصَادِقُونَ	﴿٨٢﴾	قَالَ	بَلْ	
[in it].	And indeed, we	surely (are) truthful.”	82	He said,	“Nay,	
سَوَّلَتْ	لَكُمْ	أَنْفُسَكُمْ	أَمْرًا	فَصَبِرْ	جَبِيلٌ	عَسَى
have enticed	you	your souls	something,	so patience	(is) beautiful.	Perhaps
اللَّهُ	أَنْ	يَأْتِيَنِي	بِهِمْ	جَبِيعًا	إِنَّهُ	هُوَ
Allah,	will bring them to me	all.	Indeed, He	He	(is) the All-Knower,	
الْحَكِيمِ	﴿٨٣﴾	وَتَوَلَّى	عَنْهُمْ	وَقَالَ		
All-Wise.”	83	And he turned away	from them	and said,		
يَاسْفَى	عَلَى	يُوسُفَ	وَأَبْيَضَتْ	عَيْنُهُ	مِنْ	
“Alas, my grief	over	Yusuf!”	And became white	his eyes	from	
الْحُزْنَ	فَهُوَ	كَظِيمٌ	﴿٨٤﴾	قَالُوا	تَاللَّهِ	
the grief,	and he (was)	a suppressor.	84	They said,	“By Allah,	
تَقْتُوا	تَذْكُرُ	يُوسُفَ	حَتَّى	تَكُونَ	حَرَضًا	
you will not cease	remembering	Yusuf	until	you become	fatally ill	
أَوْ	تَكُونَ	مِنْ	الْهَالِكِينَ	﴿٨٥﴾	قَالَ	إِنَّمَا
or	become	of	those who perish.”	85	He said,	“Only
أَشْكُوا	بِئْسَى	وَحُزْنِي	إِلَى	اللَّهِ	وَأَعْلَمُ	مِنْ
I complain	(of) my suffering	and my grief	to	Allah,	and I know	from
اللَّهُ	مَا	لَا	تَعْلَمُونَ	﴿٨٦﴾	يَبْنَى	أَذْهَبُوا
Allah	what	not	you know.	86	O my sons!	Go
فَتَحَسَّسُوا	مِنْ	يُوسُفَ	وَأَخِيهِ	وَلَا	تَأْيِسُوا	مِنْ
and inquire	about	Yusuf	and his brother,	and not	of	despair
رَوْحَ	اللَّهِ	﴿٨٧﴾	إِنَّهُ	لَا	يَأْيِسُ	مِنْ
(the) Mercy of Allah.	Indeed,	none	despairs	of	(the) Mercy of Allah	except
الْقَوْمِ	الْكُفْرُونَ	﴿٨٧﴾	فَلَمَّا	دَخَلُوا	عَلَيْهِ	قَالُوا
the people	the disbelievers.”	87	So when	they entered	upon him	they said,
يَا أَيُّهَا	الْعَزِيزُ	مَسَّنَا	وَأَهْلَنَا	الضَّرُّ	وَجِئْنَا	
“O Aziz!	Has touched us	and our family	the adversity,	and we have come		

the town in which we were and the caravan in which we returned. And indeed, we are truthful.”

83. He (Yaqub) said, “Nay, your souls have enticed you to something, so patience is beautiful. Perhaps Allah will bring them to me all together. Indeed, He is the All-Knower, All-Wise.”

84. And he turned away from them and said, “Alas my grief over Yusuf!” And his eyes became white from the grief that he was suppressing.

85. They said, “By Allah, you will not cease remembering Yusuf until you become fatally ill or become of those who perish.”

86. He said, “I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.

87. O my sons! Go and inquire about Yusuf and his brother and do not despair the Mercy of Allah. Indeed, none despair the Mercy of Allah except the people who disbelieve.”

88. So when they entered upon him (i.e., Yusuf), they said, “O Aziz! Adversity has touched us and our family, and we have come

with goods of little value, but pay us full measure and be charitable to us. Indeed, Allah rewards the charitable.”

89. He said, “Do you know what you did with Yusuf and his brother when you were ignorant?”

90. They said, “Are you indeed Yusuf?” He said, “I am Yusuf, and this is my brother. Indeed, Allah has been gracious to us. Indeed, he who fears Allah and is patient, then indeed, Allah does not let go waste the reward of the good-doers.”

91. They said, “By Allah, certainly Allah has preferred you over us, and indeed, we have been sinners.”

92. He said, “No blame is on you today. May Allah forgive you, and He is Most Merciful of those who show mercy.

93. Go with this shirt of mine and cast it over the face of my father, he will regain sight. And bring me your family all together.”

94. And when the caravan departed, their father said, “Indeed, I find the smell of Yusuf, if you did not think me weakened in mind.”

95. They said, “By Allah

بِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ	and be charitable	the measure	to us	but pay (in) full	(of) little value,	with goods
عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾	88	the charitable.”	rewards	Allah	Indeed,	to us.
قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ	and his brother,	with Yusuf	you did	what	you know	“Do He said,
إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾ قَالُوا عَرَانِكَ لَأَنْتَ	[surely you],	“Are you indeed,	They said,	89	ignorant?”	you were when
يُوسُفَ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ	Indeed,	(is) my brother.	and this	Yusuf	“I am	He said, Yusuf?”
مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ	and (is) patient,	fears Allah	who	Indeed, he	to us.	Allah has been gracious
فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾	90	(of) the good-doers.”	(the) reward	let go waste	(does) not	Allah then indeed,
قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ	and indeed,	over us	Allah has preferred you	certainly	“By Allah,	They said,
كُنَّا لَخَطِيئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِبَ	blame	“No	He said,	91	sinners.”	we have been
عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ	(is) the Most Merciful	and He	you,	Allah will forgive	today.	upon you
الرَّحِيمِينَ ﴿٩٢﴾ اذْهَبُوا بِقَبِيصِي هَذَا فَالْقُوهُ	and cast it	with this shirt of mine	Go	92	(of) those who show mercy.	
عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي	And bring to me	he will regain sight.	(of) my father,	(the) face	over	
بِأَهْلِكُمْ أَجْبَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ	departed	And when	93	all together.”	your family	
الْعِيرُ قَالَ أَبُوهُمْ إِنَِّّي لَأَجِدُ رِيحَ يُوسُفَ	(of) Yusuf,	(the) smell	[I] find	“Indeed, I	their father said,	the caravan,
لَوْلَا أَنْ تَقَدَّدُونَ ﴿٩٤﴾ قَالُوا تَاللَّهِ	“By Allah	They said,	94	you think me weakened in mind.”	that	if not

فَلَمَّا	٩٥	الْقَدِيمِ	صَلِّكَ	لَفِي	إِنَّكَ
Then when	95	old."	your error	surely (are) in	indeed, you
وَجْهَهُ	عَلَى	أَلْقَهُ	الْبَشِيرِ	أَنْ جَاءَ	
his face,	over	he cast it	the bearer of glad tidings,	arrived	[that]
فَارْتَدَّ	بَصِيرًا	قَالَ	أَلَمْ	أَقُلْ	تَكُمُ
[I] know	indeed, I	to you,	I say	"Did not	He said,
مِنْ	اللَّهِ	مَا لَا	تَعْلَمُونَ	٩٦	قَالُوا
"O our father!	They said,	96	you know?"	not	what Allah
أَسْتَغْفِرُ	لَنَا	ذُنُوبَنَا	إِنَّا	كُنَّا	خٰطِئِينَ
97	sinners."	have been	Indeed, we	(of) our sins.	for us
قَالَ	سَوْفَ	أَسْتَغْفِرُ	لَكُمْ	رَبِّي	إِنَّهُ
Indeed, He,	(from) my Lord.	for you	I will ask forgiveness	"Soon	He said,
هُوَ	الْغَفُورُ	الرَّحِيمُ	٩٨	فَلَمَّا	دَخَلُوا
they entered	Then when	98	the Most Merciful."	(is) the Oft-Forgiving,	He
عَلَى	يُوسُفَ	أَوْى	إِلَيْهِ	أَبَوَيْهِ	وَقَالَ
"Enter	and said,	his parents	to himself	he took	Yusuf,
مِصْرَ	إِنْ شَاءَ	اللَّهُ	أَمِينٌ	٩٩	وَرَفَعَ
his parents	And he raised	99	safe."	Allah wills,	if
عَلَى	الْعَرْشِ	وَحَرُّوا	لَهُ	سُجَّدًا	وَقَالَ
"O my father!	And he said,	prostrate.	to him	and they fell down	the throne
هَذَا	تَأْوِيلُ	رَأْيَايَ	مِنْ قَبْلُ	قَدْ	جَعَلَهَا
has made it	Verily,	(of) before.	(of) my dream,	(is the) interpretation	This
رَبِّي	حَقًّا	وَقَدْ	أَحْسَنَ	بِي	إِذْ
He took me out	when	to me	He was good	And indeed,	true.
مِنْ	السِّجْنِ	وَجَاءَ	بِكُمْ	مِّنَ	الْبَدْوِ
after	the bedouin life	from	you	and brought	the prison,
أَنْ	تَزَعَ	الشَّيْطٰنُ	بَيْنِي	وَبَيْنَ	إِخْوَتِي
my brothers.	and between	between me	the Shaitaan	had caused discord	[that]
إِنَّ	رَبِّيَ	لَطِيفٌ	لِّمَا	يَشَاءُ	٩٩
He	Indeed, He,	He wills.	to what	(is) Most Subtle	my Lord
Indeed,					

indeed, you are in your (same) old error."

96. Then when the bearer of the glad tidings arrived, he cast it over his face, then his eyesight returned. He said, "Did I not tell you that indeed, I know from Allah what you do not know."

97. They said, "O our father! Ask for us forgiveness of our sins. Indeed, we have been sinners."

98. He said, "Soon I will ask forgiveness for you from my Lord. Indeed, He is the Oft-Forgiving, the Most Merciful."

99. Then when they entered upon Yusuf, he took his parents to himself (i.e., embraced them) and said, 'Enter Egypt Allah willing, safe (and secure).'

100. And he raised his parents upon the throne, and they fell down before him prostrate. And he said, "O my father! This is the interpretation of my dream of before. Verily, my Lord has made it true. And indeed, He was good to me when He took me out of the prison and brought you (here) from the bedouin life after Shaitaan had caused discord between my brothers and me. Indeed, my Lord is Most Subtle to what He wills. Indeed, He



is the All-Knower, the All-Wise.”

101. “My Lord, indeed, you have given me the sovereignty and taught me the interpretation of the events. Creator of the heavens and earth, **You** are my Protector in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.”

102. This 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 were plotting.

103. And most of the mankind will not believe even though you desire.

104. And you do not ask them for any reward. It is not but a reminder to the worlds.

105. And how many a Sign in the heavens and the earth do they pass over while they are turning away from it.

106. And most of them do not believe in Allah except while they associate partners with **Him**.

107. Do they then feel secure against the overwhelming punishment of Allah or the coming to them of the Hour suddenly while they do not perceive?

الْعَلِيمُ الْحَكِيمُ ١٠٠	رَبِّ قَدْ	آتَيْتَنِي
the All-Wise. (is) the All-Knower,	indeed, My Lord,	you have given me
مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ	الْأَحَادِيثِ	
of the events. the interpretation of and taught me the sovereignty of		
فَاطَرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ	فِي الدُّنْيَا	
the world in (are) my Protector, <b>You</b> and the earth, (of) the heavens Creator		
وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا	وَأَلْحِقْنِي بِالصَّالِحِينَ	
with the righteous.” and join me (as) a Muslim, Cause me to die and the Hereafter.		
ذَلِكَ ١٠١	مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ	
to you. which <b>We</b> reveal (of) the unseen the news (is) from That 101		
وَمَا كُنْتَ لَدَيْهِمْ إِذْ	أَجْبَعُوا أَمْرَهُمْ وَهُمْ	
while they their plan they put together when with them you were And not		
يَسْكُرُونَ ١٠٢	وَمَا أَكْثَرَ النَّاسِ	وَلَوْ
even though (of) the mankind, most And not 102 (were) plotting.		
حَرَصْتَ بِمُؤْمِنِينَ ١٠٣	وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ	
any for it you ask them And not 103 (will be) believers, you desire,		
أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ	لِلْعَالَمِينَ ١٠٤	
104 to the worlds. a reminder but (is) it Not reward.		
وَكَايِنٍ مِّنْ آيَةِ فِي	السَّمَوَاتِ وَالْأَرْضِ	
and the earth the heavens in a Sign of And how many		
يَسْرُونَ عَلَيْهَا وَهُمْ	عَنْهَا مُعْرِضُونَ ١٠٥	
105 the ones who turn away. (are) from them while they over it, they pass		
وَمَا يُؤْمِنُ أَكْثَرُهُمْ	بِاللَّهِ إِلَّا وَهُمْ	
while they except in Allah most of them believe And not		
مُشْرِكُونَ ١٠٦	أَقَامُوا أَنْ	
(against) that Do they then feel secure 106 associate partners with <b>Him</b> .		
تَأْتِيهِمْ غَاشِيَةٌ	مِّنْ عَذَابِ اللَّهِ أَوْ	
or (of) Allah, punishment [of] an overwhelming comes to them		
تَأْتِيهِمُ السَّاعَةُ بَغْتَةً	وَهُمْ لَا يَشْعُرُونَ ١٠٧	
107 perceive? (do) not while they suddenly the Hour comes to them		

قُلْ	هَذِهِ	سَبِيلِي	أَدْعُوا	إِلَى	اللَّهِ	عَلَى
Say,	"This	(is) my way;	I invite	to	Allah,	with
بَصِيرَةٍ	أَنَا	وَمَنْ	اتَّبَعَنِي	وَسُبْحَانَ	اللَّهِ	وَمَا
insight,	I	and whoever	follows me.	And Glory be	(to) Allah	and not
أَنَا	مِنَ	الْمُشْرِكِينَ	﴿١٠٨﴾	وَمَا	أَرْسَلْنَا	مِنْ قَبْلِكَ
I am	of	the polytheists."	108	We sent	And not	before you,
إِلَّا	رِجَالًا	نُوحِيَ	إِلَيْهِمْ	مِّنْ	أَهْلِ	
but	men	We revealed	to them	from (among)	(the) people	
الْقُرَى	أَفَلَمْ	يَسِيرُوا	فِي	الْأَرْضِ	فَيَنْظُرُوا	
(of) the townships.	So have not	they traveled	in	the earth	and seen	
كَيْفَ	كَانَ	عَاقِبَةُ	الَّذِينَ	مِن قَبْلِهِمْ	وَلَدَارُ	
how	was	(the) end	(of) those who	(were) before them?	And surely the home	
الْآخِرَةِ	خَيْرٌ	لِّلَّذِينَ	اتَّقَوْا	أَفَلَا	تَعْقِلُونَ	
(of) the Hereafter	(is) best	for those who	fear Allah.	Then will not	you use reason?	
﴿١٠٩﴾	حَتَّىٰ	إِذَا	اسْتَيْسَسَ	الرُّسُلَ	وَوَظَنُوا	أَنَّهُمْ
109	Until	when	gave up hope	the Messengers,	and thought	that they
قَدْ	كُذِّبُوا	جَاءَهُمْ	نَصْرُنَا	فَكُنِيَ	مَنْ	
certainly	were denied,	then came to them	Our help,	and was saved	whom	
نَشَاءُ	وَلَا	يُرَدُّ	بِأَسْنَا	عَنِ	الْقَوْمِ	
We willed.	And not	(can) be repelled	Our punishment	from	the people	
الْمُجْرِمِينَ	﴿١١٠﴾	لَقَدْ	كَانَ	فِي	قَصَصِهِمْ	
(who are) criminals.	110	Verily,	(there) is	in	their stories	
عِبْرَةٌ	لِّأُولِي	الْأَلْبَابِ	مَا	كَانَ	حَدِيثًا	
a lesson	for men	(of) understanding.	Not	(it) is	a narration	
يُفْتَرَىٰ	وَلَكِنْ	تَصْدِيقَ	الَّذِي	بَيْنَ	يَدَيْهِ	
invented,	but	a confirmation	(of that) which	(was) before it		
وَتَفْصِيلَ	كُلِّ	شَيْءٍ	وَهَدًى			
and a detailed explanation	(of) all	things,	and a guidance			
وَرَحْمَةً	لِّقَوْمٍ	يُؤْمِنُونَ	﴿١١١﴾			
and mercy	for a people	who believe.	111			

108. Say, "This is my way; I invite to Allah, with insight, I and whoever follows me. And Glory be to Allah and I am not of those who associate partners with Allah."

109. And We did not send before you but men to whom We revealed from among the people of the townships. So have they not traveled in the earth and observed how was the end of those before them? And surely the home of the Hereafter is best for those who fear Allah. Then will you not use reason?

110. Until when the Messengers gave up hope and thought that certainly they were denied, then came to them Our help, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.

111. Verily in their stories is a lesson for men of understanding. It is not an invented narration, but a confirmation of that which was before it and a detailed explanation of all things and a guidance and mercy for a people who believe.

In the name of Allah, the Most Gracious, the Most Merciful.

سورة الرعد مدنية ٩٦ ركوعاتها ٦						
Surah Ar-Rad						
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ			
In (the) name	(of) Allah,	the Most Gracious	the Most Merciful.			
الْحَمْدِ	تِلْكَ	آيَاتُ	الْكِتَابِ	وَالَّذِي		
Alif Laam Mim Ra.	These	(are) the Verses	(of) the Book.	And that which		
أُنزِلَ	إِلَيْكَ	مِنْ	رَبِّكَ	الْحَقُّ	وَلَكِنَّ	أَكْثَرَ
has been revealed	to you	from	your Lord	(is) the truth,	but	most
النَّاسِ	لَا	يُؤْمِنُونَ	①	اللَّهُ	الَّذِي	رَفَعَ
(of) the mankind	(do) not	believe.	1	Allah	(is) the <b>One Who</b>	raised
السَّمَوَاتِ	بِغَيْرِ	عَمَدٍ	تَرَوْنَهَا	ثُمَّ	اسْتَوَى	عَلَى
the heavens	without	pillars	that you see,	then	<b>He</b> established	on
الْعَرْشِ	وَسَخَّرَ	الشَّمْسَ	وَالْقَمَرَ	كُلٌّ	يَجْرِي	لِأَجَلٍ
the Throne	and subjected	the sun	and the moon	each	running	for a term
مُسَيِّطٍ	يُدَبِّرُ	الْأَمْرَ	يُقْصِلُ	الْآيَاتِ	لَعَلَّكُمْ	
appointed,	<b>He</b> arranges	the matter;	<b>He</b> details	the Signs	so that you may	
بِلِقَاءِ	رَبِّكُمْ	تُوقِنُونَ	②	وَهُوَ		
in the meeting	(with) your Lord	believe with certainty.	2	And <b>He</b>		
الَّذِي	مَدَّ	الْأَرْضَ	وَجَعَلَ	فِيهَا	رَوَاسِيَ	
(is) the <b>One Who</b>	spread	the earth,	and placed	in it	firm mountains	
وَأَنْهَارًا	وَمِنْ	كُلِّ	الشَّجَرَاتِ	جَعَلَ	فِيهَا	زَوْجَيْنِ
and rivers,	and from	all	(of) the fruits	<b>He</b> made	in it	pairs
اِثْنَيْنِ	يُعْشَى	الَّيْلَ	النَّهَارَ	إِنَّ	فِي	ذَلِكَ
<b>He</b> covers	the night	(with) the day.	Indeed,	in	that	two.
لَايَاتٍ	لِّقَوْمٍ	يَتَّقُونَ	③	وَفِي	الْأَرْضِ	
surely (are) Signs	for a people	who ponder.	3	And in	the earth	
وَقَطْعٌ	مُتَّجِرَاتٌ	وَجَنَّاتٌ	مِّنْ	أَعْنَابٍ	وَزَّرْعٌ	وَنَخِيلٌ
are tracks	neighboring,	and gardens	of	grapevines	and crops	and date-palms
صَوَانٍ	وَعَيْرٌ	صَوَانٍ	يُسْقَى			
trees (growing) from a single root	and trees not (growing) from a single root.	watered				

1. *Alif Laam Mim Ra.*  
These are the Verses of the Book. And that which has been revealed to you from your Lord is the truth, but most of the mankind do not believe.

2. Allah is the **One Who** raised the heavens without pillars that you see, then **He** established **Himself** on the Throne and subjected the sun and the moon, each running (its course) for an appointed term, **He** arranges (each) matter; **He** details the Signs, so that you may believe with certainty in the meeting with your Lord.

3. And **He** is the **One Who** spread the earth and placed in it firm mountains and rivers, and from all of the fruits **He** made two pairs. **He** causes the night to cover the day. Indeed, in that are Signs for a people who ponder.

4. And in the earth are neighboring tracks, and the gardens of grapevines and crops and date-palms, (several growing) from a single root or otherwise, watered

بِأَسَاءٍ وَوَاحِدٍ ٥	وَنُفِصِلُ	بَعْضَهَا	عَلَى بَعْضٍ فِي
with one water;	but We cause to exceed	some of them	over others in
الْأَكْلِ ٥	إِنَّ فِي ذَلِكَ	لَآيَاتٍ لِّقَوْمٍ	يَعْقِلُونَ
the fruit.	Indeed, in	Signs (are) surely	for a people who use reason.
وَإِنْ ٥	تَعْجَبُ	فَعَجَبٌ	قَوْلِهِمْ
And if	you (are) astonished,	then astonishing	(is) their saying,
عَازِدًا ٥	كُنَّا تُرَابًا ءِإِنَّا	لَفِي خَلْقٍ	جَدِيدٍ ٥
“When we are	dust, will we	(be) indeed, in	a creation new?”
أُولَئِكَ ٥	الَّذِينَ	كَفَرُوا بِرَبِّهِمْ ٥	وَأُولَئِكَ
Those (are) the ones who	disbelieved	in their Lord,	and those
فِي ٥	أَعْنَاقِهِمْ ٥	وَأُولَئِكَ	أَصْحَابُ النَّارِ هُمْ
(will be) in their necks,	those	(are) the companions	of the Fire, they
فِيهَا ٥	خَالِدُونَ ٥	وَيَسْتَعْجِلُونَكَ	بِالسَّيِّئَةِ قَبْلَ
in it (will) abide forever.	5	And they ask you to hasten	before the evil
الْحَسَنَةِ ٥	وَقَدْ	خَلَّتْ مِنْ قَبْلِهِمْ	الْمِثْلُ ٥
the good and verily	has occurred	before them	[the] similar punishments.
وَإِنَّ ٥	رَبَّكَ	لَذُو مَعْفَرَةٍ ٥	لِلنَّاسِ عَلَى ظُلْمِهِمْ ٥
And indeed,	your Lord	(is) Full of Forgiveness	for mankind
وَإِنَّ ٥	رَبَّكَ	لَشَدِيدُ الْعِقَابِ ٥	٦ وَيَقُولُ
and indeed,	your Lord	(is) severe	(in) the penalty.
كَفَرُوا لَوْلَا ٥	أُنزِلَ عَلَيْهِ آيَةٌ	مِّن رَّبِّهِ ٥	٥
disbelieved, “Why not	has been sent down	to him a sign	from his Lord?”
إِنَّمَا أَنْتَ ٥	مُنذِرٌ	وَلِكُلِّ قَوْمٍ	هَادٍ ٥
Only you	(are) a warner,	and for every	people (is) a guide.
اللَّهُ ٥	يَعْلَمُ مَا	تَحْمِلُ كُلُّ	أُنْثَىٰ وَمَا
Allah knows what	every female	carries	and what
تَغِيضُ ٥	الْأَرْحَامَ ٥	وَمَا تَزْدَادُ ٥	وَكُلُّ شَيْءٍ عِنْدَهُ
fall short	the womb,	and what	they exceed.
بِقُدْرٍ ٥	عِلْمِ ٥	الْغَيْبِ ٥	وَالشَّهَادَةِ ٥
(is) in due proportion.	8	Knower (of) the unseen	and the witnessed,

with the same water; but We cause some of them to exceed others in (quality of) fruit. Indeed, in that are Signs for a people who use reason.

5. And if you are astonished, then astonishing is their saying, “When we are dust, will we, indeed, be (brought) into a new creation?” Those are the ones who have disbelieved in their Lord, and those will have iron chains in their necks, and those are the companions of the Fire; they will abide in it forever.

6. And they ask you to hasten the evil before the good while there has already occurred before them similar punishments. And indeed, your Lord is Full of Forgiveness for mankind despite their wrongdoing, and indeed, your Lord is severe in penalty.

7. And those who disbelieve 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.

8. Allah knows what every female carries and what the wombs lose (prematurely) or exceed. And everything with Him is in due proportion.

9. (He is) the Knower of the unseen and the witnessed,

the Most Great, the Most High.

10. It is same (to Him) whether any of you conceals his speech or publicizes it and whether one is hidden by night or goes freely by day.

11. For him (i.e., each one) are successive (Angels) before and behind him, who guard him by the Command of Allah. Indeed, Allah does not change the condition of a people until they change what is within themselves. And when Allah wills misfortune for a people, then there is no turning away of it. And they do not have any protector besides Him.

12. He is the One Who shows you the lightning, a fear and a hope, and brings up the heavy clouds.

13. And the thunder glorifies His praises and so do the Angels for fear of Him. And He sends the thunderbolts and strikes with it whom He wills, yet they dispute about Allah. And He is Mighty in Strength.

14. To Him (alone) is the supplication of truth. And those whom they invoke besides Him, they do not respond to them with a thing, except like one who stretches his hands towards water (asking) it to reach his mouth, but it does not reach it. And not

الْكَبِيرُ	الْمُتَعَالِ	⑨	سَوَاءٌ	مِنْكُمْ	مَنْ
the Most Great,	the Most High.	9	(It is) same (to Him)	[of you]	(one) who
أَسْرَ الْقَوْلِ	وَمَنْ جَهَرَ بِهِ	وَمَنْ هُوَ مُسْتَخْفٍ	بِالْيَلِ	وَسَارِبٍ	بِالنَّهَارِ
conceals	or (one) who	(is) hidden	by night	or goes freely	by day.
مِنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	يَحْفَظُونَهُ	مِنْ أَمْرِ اللَّهِ	إِنَّ اللَّهَ لَا يُغَيِّرُ	مَا بِقَوْمٍ
before him	and behind him,	who guard him	by (the) Command of Allah.	(does) not	change
فَلَا مَرَدَّ لَهُ	وَمَا لَهُمْ	مِنْ دُونِهِ	مِنْ	وَأَلِ	⑩
then (there is) no	and not	for them	any	protector.	(is) the One Who
وَيُسَبِّحُ	وَيُشِيءُ	السَّحَابَ الثِّقَالَ	⑪	وَيُرْسِلُ	الرَّعْدَ
and glorifies	and brings up	the heavy clouds.	12	[with] His praise	the thunder
فِي الصَّوَاعِقِ	فَيُصِيبُ بِهَا	مَنْ يَشَاءُ	وَهُمْ يُجَادِلُونَ	فِي اللَّهِ	⑫
the thunderbolts	and strikes	whom	dispute	And He	Allah.
وَمَا يَبْلُغُهُ	وَمَا هُوَ	بِالْبَأْسِ	إِلَّا	لَهُمْ	بِشَيْءٍ
it	but not	like one who stretches	except	to them	with a thing
وَمَا يَبْلُغُهُ	وَمَا هُوَ	بِالْبَأْسِ	إِلَّا	لَهُمْ	بِشَيْءٍ
And not	reaches it.	it	but not	to reach	water



دُعَاءُ	الْكُفْرَيْنِ	إِلَّا فِي ضَلِيلٍ	١٤	وَلِلَّهِ
(is) the supplication	(of) the disbelievers	but in error,	14	And to Allah
يَسْجُدُ	مَنْ فِي السَّمَوَاتِ	وَالْأَرْضِ طَوْعًا	وَكَرْهًا	
prostrates	(is) in whoever	and the earth,	willingly or unwillingly,	
وَوَظِلُّهُمْ	بِالْعُدُوِّ	وَالْأَصَالِ	١٥	قُلْ
and (so do) their shadows	in the mornings	and in the afternoons.	15	Say,
مَنْ رَبُّ السَّمَوَاتِ	وَالْأَرْضِ ط	قُلْ	اللَّهُ ط	قُلْ
(is) the Lord	(of) the heavens	and the earth?"	"Allah."	Say,
أَفَاتَّخَذْتُمْ	مِّنْ دُونِهِ أَوْلِيَاءَ	لَا يَمْلِكُونَ	لِأَنفُسِهِمْ	
"Have you then taken	besides Him,	protectors,	they have power	for themselves
نَفْعًا	وَلَا ضَرًّا	قُلْ هَلْ يَسْتَوِي	الْأَعْمَى	وَالْبَصِيرُ ل
(to) benefit	and not	"Is	Say,	(to) harm?"
أَمْ هَلْ تَسْتَوِي	الظُّلُمَاتِ	وَالنُّورِ	أَمْ جَعَلُوا	لِلَّهِ
equal	is	Or	and the light?	to Allah
شُرَكَاءَ	خَلَقُوا	كَخَلْقِهِ	فَتَشَابَهَ	الْخَلْقَ عَلَيْهِمْ ط
partners	who created	like His creation,	so that seemed alike	the creation
قُلْ	اللَّهُ خَالِقُ كُلِّ شَيْءٍ	وَهُوَ	الْوَّاحِدُ	الْقَهَّارُ
Say,	"Allah	(is) the Creator	of all	things,
١٦	أَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَسَالَتِ
16	He sends down	from	the sky	water
بِقَدَرِهَا	فَاحْتَمَلَ	السَّيْلُ	زَبَدًا	رَّابِيًا ط
according to their measure,	and carries	the torrent	a foam	rising.
يُوقِدُونَ عَلَيْهِ	فِي النَّارِ	ابْتِغَاءَ	حِلْيَةٍ	أَوْ مَتَاعٍ
they heat	in	the fire	in	[on] it
مِثْلَهُ ط	كَذَلِكَ	يُضْرِبُ	اللَّهُ	الْحَقَّ
like it.	Thus	Allah sets forth	the truth	and the falsehood.
فَيَذْهَبُ	جُفَاءً	وَأَمَّا	مَا	يَنْفَعُ
it passes away	(as) scum,	and as for	what	benefits
فِي	الْأَرْضِ ط	كَذَلِكَ	يُضْرِبُ	اللَّهُ
in	the earth.	Thus	Allah sets forth	the examples.
١٧	لِلَّذِينَ			
17	For those who	the examples.	Allah sets forth	Thus

is the supplication of the disbelievers but in error (i.e., futile).

15. And to Allah prostrates whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.

16. Say, "Who is the Lord of the heavens and the earth?" Say, "Allah!" Say, "Have you then taken besides Him protectors who do not have power to benefit or to harm themselves?" Say, "Is the blind equal to the seeing? Or is darkness equal to light? Or do they attribute to Allah partners who created the like of His creation (which they made and His creation) seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Irresistible."

17. He sends down rain from the sky and the valleys flow according to their measure, and the torrent carries a rising foam. And from that (ore) which they heat in the fire, in order to make ornaments or utensils, is a foam like it. Thus Allah sets forth the truth and the falsehood. Then as for the foam it passes away as scum, but that which benefits the mankind remains on the earth. Thus Allah sets forth the examples.

18. For those who

responded to their Lord, is bliss. And for those who did not respond to Him, if they had all that is in the earth and the like of it with it, they would offer it for ransom. Those will have a terrible reckoning, and their abode is Hell, and wretched is the resting place.

19. Then is he who knows that which has been revealed to you from your Lord is the truth like one who is blind? Only men of understanding pay heed.

20. Those who fulfill the Covenant of Allah and do not break the contract,

21. And those who join that which Allah has commanded to be joined and fear their Lord and are afraid of the evil of the account,

22. And those who are patient, seeking the Face (pleasure) of their Lord, and establish the prayer and spend from what We have provided them, secretly and publicly, and repel the evil with good - for them is the final attainment of the (Eternal) Home -

23. Gardens of Eden, they will enter them with whoever were righteous among their fathers, their spouses, and their offsprings. And the Angels will enter upon them from every gate,

اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا						
respond	(did) not	And for those who	(is) the bliss.	to their Lord	responded	
لَهُ لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا						
all	the earth	(is) in	whatever	they had	that	if to Him,
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ						
for them	Those	with it.	surely they would offer ransom	with it,	and like of it	
سُوءَ الْحِسَابِ ۗ وَمَا لَهُمْ جَهَنَّمَ ۖ وَبِئْسَ الْبِهَادُ						
(is) the resting place.	and wretched	(is) Hell,	and their abode	reckoning,	(is) a terrible	
١٨ أَفَسَنْ يَعْلَمُ أَمَّا أَنْزَلَ إِلَيْكَ مِنَ						
from	to you	has been revealed	that which	knows	Then is (he) who	18
رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۗ إِنَّمَا يَتَذَكَّرُ						
pay heed	Only	(is) blind?	[he]	like (one) who	(is) the truth	your Lord
أُولَٰئِكَ الْأَلْبَابِ ۗ ١٩ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ						
the Covenant of Allah	fulfill	Those who	19	(of) understanding.	men	
وَلَا يَنْقُضُونَ الْعَيْثَ ۗ وَالَّذِينَ يَصِلُونَ مَا						
what	join	And those who	20	the contract,	they break	and not
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ						
and are afraid	their Lord	and fear	be joined,	to	[for it]	Allah has commanded
سُوءَ الْحِسَابِ ۗ ٢٠ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ						
(the) Face	seeking	(are) patient,	And those who	21	the account,	(of) the evil
رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ						
We have provided them,	from what	and spend	the prayer	and establish	(of) their Lord	
سِرًّا وَعَلَانِيَةً وَيُدْرِعُونَ بِالْحَسَنَةِ السَّيِّئَةَ ۗ أُولَٰئِكَ لَهُمْ						
for them	those	the evil -	with the good	and they repel	and publicly	secretly
عُقُبَىٰ ۗ ٢١ الدَّارِ ۗ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا						
they will enter them	of Eden,	Gardens	22	(of) the Home -	(is) the final attainment	
وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ						
and their spouses,	their fathers	among	(were) righteous	and whoever		
وَدَّرَّيْتِهِمْ ۗ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ						
gate,	every	from	upon them	will enter	And the Angels	and their offsprings.

صَبْرْتُمْ	بِمَا	عَلَيْكُمْ	سَلَامٌ	ع ٢٣
you patiently endured.	for what	(be) upon you	(Saying), "Peace	23
فَنِعْمَ	عُقْبَى	الدَّارِ	الَّذِينَ	٢٤
And those who	24	(of) the Home."	(is) the final attainment	And excellent
يَنْقُضُونَ	عَهْدَ اللَّهِ	مِنْ بَعْدِ مِيثَاقِهِ	وَيَقْطَعُونَ مَا	
what	and sever	contracting it,	after	the Covenant of Allah
أَمَرَ اللَّهُ	بِهِ	أَنْ يُؤْصَلَ	وَيُفْسِدُونَ	فِي
in	and spread corruption	be joined	to	for it
الْأَرْضِ	أُولَئِكَ لَهُمْ	اللَّعْنَةُ	وَلَهُمْ	سُوءُ
home.	(is) an evil	and for them	(is) the curse,	for them
وَيَقْدِرُ	يَشَاءُ	لِمَنْ	الرِّزْقِ	اللَّهُ
and restricts.	He wills	for whom	the provision	extends
وَفَرِحُوا	بِالْحَيَاةِ الدُّنْيَا	وَمَا	الْحَيَاةِ الدُّنْيَا	
of the world	(is) the life	and nothing	(of) the world	in the life
فِي	الْآخِرَةِ	إِلَّا	مَتَاعٌ	وَيَقُولُ
And say	26	an enjoyment.	except	the Hereafter,
الَّذِينَ	كَفَرُوا	لَوْلَا	أُنزِلَ	عَلَيْهِ
from	a Sign	upon him	been sent down	"Why has not
رَأَى	قُلُوبَهُ	إِنَّ اللَّهَ	يُضِلُّ	مَنْ
and guides	He wills	whom	lets go astray	Allah
إِلَيْهِ	مَنْ	أَنَابَ	الَّذِينَ	آمَنُوا
and find satisfaction	believed	Those who	27	turns back,
قُلُوبَهُمْ	يَذْكُرُ	اللَّهُ	إِلَّا	يَذْكُرُ
in the remembrance of Allah	No doubt,	(of) Allah.	in the remembrance	their hearts
تَطْمَئِنُّ	الْقُلُوبُ	الَّذِينَ	آمَنُوا	وَعَمِلُوا
and did	believed	Those who	28	the hearts."
الصَّلِحَاتِ	طُوبَى	لَهُمْ	وَحَسُنَ	مَا
29	place of return.	and a beautiful	(is) for them	blessedness
كَذَلِكَ	أَرْسَلْنَاكَ	فِي أُمَّةٍ	قَدْ	خَلَّتْ
before it	have passed away	verily	a nation	to

24. (Saying), "Peace be upon you for what you patiently endured. And excellent is the final attainment of the (Eternal) Home."

25. And those who break the Covenant of Allah after contracting it and sever what Allah has commanded to be joined and spread corruption in the earth - for them is the curse, and for them is an evil home.

26. Allah extends the provision for whom He wills and restricts (it for whom He wills). And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except a (brief) enjoyment.

27. And those who disbelieved say, "Why has a Sign not been sent down to him from his Lord?" Say, "Indeed, Allah lets go astray whom He wills and guides to Himself whoever turns back (to Him),

28. Those who believe and whose hearts find satisfaction in the remembrance of Allah. No doubt, in the remembrance of Allah the hearts find satisfaction."

29. Those who believe and do good deeds, for them is blessedness and a beautiful place of (final) return.

30. Thus We have sent you to a nation before which

(other) nations have passed away so that you might recite to them that which **We** revealed to you, while they disbelieve in the Most Gracious. Say, “**He** is my Lord, there is no god except **Him**. In **Him** I put my trust, and to **Him** is my return.”

31. And if there was any Quran by which mountains could be moved or the earth could be cloven asunder or the dead could be made to speak (it would be this Quran). Nay, with Allah is all the command. Then do not those who believe know that if Allah had willed, surely **He** would have guided the entire mankind? And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will settle close to their homes - until comes the Promise of Allah. Indeed, Allah will not fail in **His** Promise.

32. And certainly, the Messengers before you were mocked, but **I** granted respite to those who disbelieved; then **I** seized them, and how (terrible) was **My** penalty.

33. Is then **He Who** is a maintainer of every soul (knowing) what it has earned (like any other)? Yet they ascribe partners to Allah. Say, “Name them. Or do you inform **Him** of that which **He** does not know

أُمَّمٌ	لِتَتْلُوْا	عَلَيْهِمُ	الَّذِيْ	أَوْحَيْنَا	إِلَيْكَ	وَهُمْ
nations,	so that you might recite	to them	what	<b>We</b> revealed	to you,	while they
يَكْفُرُوْنَ	بِالرَّحْمٰنِ	قُلْ	هُوَ	رَبِّيْ	لَا	إِلٰهَ
disbelieve	in the Most Gracious.	Say,	“ <b>He</b>	(is) my Lord,	(there is) no	god
إِلَّا	هُوَ	عَلَيْهِ	تَوَكَّلْتُ	وَإِلَيْهِ	مَتَابِ	۝۳۰
except	<b>Him</b> .	Upon <b>Him</b>	I put my trust	and to <b>Him</b>	(is) my return.”	30
وَلَوْ	أَنَّ	قُرْاٰنًا	سُيِّرَتْ	بِهِ	الْجِبَالُ	أَوْ
And if	that was	any Quran,	could be moved	by it	the mountains,	or
قُطِعَتْ	بِهِ	الْأَرْضُ	أَوْ	كَلِمًا	بِهِ	الْمَوْتَىٰ
could be cloven asunder	by it	the earth,	or	could be made to speak	by it	the dead.
بَلْ	لِلّٰهِ	الْأَمْرُ	جَمِيْعًا	أَفَلَمْ	يَأْيَسِ	الَّذِيْنَ
Nay,	with Allah	(is) the command	all.	Then do not	know	those who
أَمْنُوْا	أَنَّ	لَوْ	يَشَاءُ	اللّٰهُ	لَهَدٰى	
believe	that	if	Allah had willed	surely, <b>He</b>	would have guided	
النَّاسَ	جَمِيْعًا	وَلَا	يَزَالُ	الَّذِيْنَ	كَفَرُوْا	تُصِيْبُهُمْ
all of the mankind?	And not	will cease	those who	disbelieve	to strike them	
بِمَا	صَنَعُوْا	قَارِعَةً	أَوْ	تَحُلُ	قَرِيْبًا	مِّنْ
for what	they did	a disaster,	or	it settles	close	from
حَتَّىٰ	يَأْتِيَ	وَعْدُ	اللّٰهِ	إِنَّ	اللّٰهَ	لَا
until	comes	(the) Promise of Allah.	Indeed,	Allah	(will) not	fail
الْبَيْعَادِ	۝۳۱	وَلَقَدْ	اسْتَهْزِئُوْا	بِرُسُلِ	مِّنْ	قَبْلِكَ
(in) the Promise.	31	And certainly,	were mocked	Messengers	before you,	
فَأَمَلَيْتُ	لِلَّذِيْنَ	كَفَرُوْا	ثُمَّ	أَخَذْتُهُمْ	فَكَيْفَ	
but I granted respite	to those who	disbelieved;	then	I seized them,	and how	
كَانَ	عِقَابِ	۝۳۲	أَفَمَنْ	هُوَ	قَائِمٌ	عَلَىٰ
was	<b>My</b> penalty.	32	Is then <b>He Who</b>	(is) a Maintainer	of	
كُلِّ	نَفْسٍ	بِمَا	كَسَبَتْ	وَجَعَلُوْا	لِلّٰهِ	شُرَكَاءَ
every	soul	for what	it has earned?	Yet they ascribe	to Allah	partners.
قُلْ	سَوْهُمْ	أَمْ	تُنَبِّئُوْنَ	بِمَا	لَا	يَعْلَمُ
Say,	“Name them.	Or	(do) you inform <b>Him</b>	of what	He knows	not

فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ۖ بَلْ						
Nay,	the words?"	of	of the apparent	or	the earth	in
لَّذِينَ كَفَرُوا مَكَرَهُمْ وَصَدُّوا						
and they are hindered	their plotting,	disbelieve	to those who	(is)	made fair-seeming	
عَنِ السَّبِيلِ ۖ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ						
any	for him	then not	Allah lets go astray	And whoever	the Path.	from
هَادٍ ۗ ﴿٣٣﴾ لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا						
(of) the world	the life	in	(is) a punishment	For them	33	guide.
وَلَعَذَابُ الْأٰخِرَةِ اَشْقٰى وَمَا لَهُمْ مِّنْ						
against	for them	And not	(is) harder.	(of) the Hereafter	and surely the punishment	
اللّٰهِ مِنْ وَّاقٍ ۗ ﴿٣٤﴾ مِثْلُ الْجَنَّةِ الَّتِي						
which	of Paradise	The example	34	defender.	any	Allah
وَعِدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا						
Its food	the rivers.	underneath it	from	flows	(to) the righteous,	(is) promised
دَآئِمٌ ۖ وَظِلُّهَا ۖ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۗ						
(are) righteous,	of those who	(is) the end	This	and its shade.	(is) everlasting,	
وَعُقْبَى الْكٰفِرِينَ ۗ النَّارُ ۗ ﴿٣٥﴾ وَالَّذِينَ						
And those (to) whom	35	(is) the Fire.	(of) the disbelievers	and (the) end		
اتَّبٰىنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ بِمَا اُنزِلَ اِلَيْكَ						
to you,	has been revealed	at what	rejoice	the Book,	We have given them	
وَمِنَ الْاَحْزَابِ مَنۢ يُبْكِرُ بَعْضُهُ ۖ قُلْ اِنَّمَا						
"Only	Say,	a part of it.	deny	(those) who	the groups	but among
اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَلَا اُشْرِكَ						
I associate partners	and not	Allah,	I worship	that	I have been commanded	
بِهٖ ۖ اِلَيْهِ اَدْعُوْا وَاِلَيْهِ مَابِ ۗ ﴿٣٦﴾ وَكَذٰلِكَ						
And thus	36	(is) my return."	and to Him	I call	To Him	with Him.
اَنْزَلْنٰهُ عَرَبِيًّا ۗ وَلَئِن اَتَّبَعْتَ						
you follow	And if	(in) Arabic.	(to be) a judgment of authority	We have revealed it		
اَهْوَاءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ						
for you	not	the knowledge,	of	came to you	what	after

in the earth or of what is apparent of the words?" Nay, to those who disbelieve, their plotting has been made fair-seeming, and they are hindered from the Path. And whoever Allah lets go astray, for him there is no guide.

34. For them is a punishment in the life of this world, and surely the punishment of the Hereafter is more severe. And they will not have against Allah any defender.

35. The example of Paradise, which the righteous have been promised, is (that) underneath it rivers flow. Its food is everlasting, and its shade. This is the end of those who are righteous, and the end of the disbelievers is the Fire.

36. And those to whom We have given the Book, rejoice at what has been revealed to you, but among the groups are those who deny a part of it. Say, "I have only been commanded to worship Allah and not associate partners with Him. To Him I call, and to Him is my return."

37. And thus We have revealed it to be a judgment of authority in Arabic. And if you were to follow their desires after what has come to you of knowledge, you would not have



against Allah any  
protector or any  
defender.

38. And certainly, We sent Messengers before you and We assigned to them wives and offspring. And it was not for a Messenger to come with a sign except by the leave of Allah. For everything is a time prescribed.

39. Allah eliminates or confirms what He wills, and with Him is the Mother of the Book.

40. And whether We show you a part of what We have promised them or cause you to die, upon you is only the conveyance, and upon Us is the reckoning.

41. Did not they see that We set upon the land, reducing it from its borders? And Allah judges; there is no adjuster of His Judgment. And He is Swift in reckoning.

42. And certainly plotted those who were before them, but to Allah belongs the plot entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.

43. And those who disbelieve say, "You are not a Messenger." Say, "Sufficient is Allah as a Witness between me and you, and (the witness of) whoever has knowledge of the Book."

مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا وَاقٍ ۗ وَلَقَدْ	ع	٣٧	And certainly,	37	defender.	and not	protector	any	Allah	against
أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً			and offspring.	wives	for them	and We made	before you	Messengers	We sent	
وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ			by the leave	except	with a sign	he comes	that	for a Messenger	was	And not
اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ۝٣٨ يَسْحُوا اللَّهُ	٣٨		Allah eliminates	38	prescribed.	(is) a time	For everything	(of) Allah.		
مَا يَشَاءُ وَيُثَبِّتُ ۗ وَعِنْدَهُ أُمُّ الْكِتَابِ			(is) the Mother (of) the Book.		and with Him	and confirms,	He wills,	what		
وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ	٣٩		We have promised them	(of) what	a part	We show you	And whether	39		
أَوْ تَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَدَلُ وَعَلَيْنَا			and on Us	(is) the conveyance,	on you	so only	We cause you to die,	or		
الْحِسَابُ ۝٤٠ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ	٤٠		(to) the land,	come	that We	they see	Did not	40	(is) the reckoning.	
نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ			adjuster	(there is) no	judges;	And Allah	its borders?	from	reducing it	
لِحُكْمِهِ ۗ وَهُوَ سَرِيعٌ ۝٤١ وَالْحِسَابُ	٤١		And certainly	41	(in) the reckoning.	(is) Swift	And He	(of) His Judgment.		
وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ			He knows	all.	(is) the plot	but for Allah	(were) before them,	those who	plotted	
مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ			for whom	the disbelievers	and will know	soul,	every	earns	what	
عُقْبَى الدَّارِ ۝٤٢ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ	٤٢		"You are not	disbelieve,	those who	And say	42	the home.	(is) the final	
مُرْسَلًا ۗ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي			between me	(as) a Witness	(is) Allah	"Sufficient	Say,	a Messenger."		
وَبَيْنَكُمْ ۗ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ	٤٣		(of) the Book."	knowledge	[he] has	and whoever	and between you,			

Surah Ibrahim						
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ						
the Most Merciful.		the Most Gracious,		(of) Allah,		In (the) name
إِلَيْكَ		أَنْزَلْنَاهُ		كِتَابٌ		الرَّحْمَٰنِ
to you,		which We have revealed		A Book		Alif Laam Ra.
لِيُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ						
the light		to		the darkness[es]		from the mankind so that you may bring out
بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ						
the Praiseworthy.		(of) the All-Mighty,		the Path		to (of) their Lord, by the permission
۝١ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ						
the heavens		(is) in whatever		to Him (belongs)		(is) the One Allah 1
وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ مِنْ						
from		to the disbelievers		And woe		the earth. (is) in and whatever
عَذَابٍ شَدِيدٍ ۝٢ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ						
the life		love more		Those who		2 severe. the punishment
الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ						
(of) Allah,		(the) Path from		and hinder		the Hereafter, than (of) the world
وَيَبْغُونَهَا عِوَجًا ۗ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ۝٣						
3		(are) far astray.		[in] those		crookedness, and seek in it
وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ						
(of) his people		with the language		except Messenger		any We sent And not
لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ						
He wills		whom		Then Allah lets go astray		for them, so that he might make clear
وَيَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝٤						
4		the All-Wise.		(is) the All-Mighty,		And He He wills. whom and guides
وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ						
your people		"Bring out		that		with Our Signs, Musa We sent And verily
مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَذَكَّرْهُمْ بِآيَاتِ اللَّهِ ۝٥						
(of) Allah."		of the days		And remind them		the light. to the darkness[es] from

In the name of Allah, the Most Gracious, the Most Merciful.

1. *Alif Laam Ra.* (This is) a Book which **We** have revealed to you so that you may bring mankind out of darkness into light by the permission of their Lord, to the Path of the All-Mighty, the Praiseworthy.

2. Allah is the **One** to **Whom** belongs whatever is in the heavens and whatever is in the earth. And woe to the disbelievers from a severe punishment.

3. Those who love the life of this world more than the Hereafter and hinder (men) from the Path of Allah and seek crookedness in it, they are far astray.

4. And **We** did not send any Messenger except (speaking) in the language of his people so that he might make (the Message) clear for them. Then Allah lets go astray whom **He** wills and guides whom **He** wills. And **He** is the All-Mighty, the All-Wise.

5. And verily **We** sent Musa with **Our** Signs, saying, "Bring out your people from darkness to light and remind them of the days of Allah."

Indeed, in that are Signs for everyone patient and thankful.

6. And when Musa said to his people, "Remember the Favor of Allah upon you when He saved you from the people of Firaun, who were afflicting you with evil torment and were slaughtering your sons and letting live your women. And in that was a great trial from your Lord."

7. And when your Lord proclaimed, "If you are thankful, I will surely increase you (in favor); but if you are ungrateful, My punishment is severe."

8. And Musa said, "If you disbelieve, you and all who are on the earth, then indeed, Allah is Free of need, Praiseworthy."

9. Has not reached you the news of those who were before you - the people of Nuh and Aad and Thamud and those after them? None knows them except Allah. Their Messengers came to them with clear proofs, but they returned their hands to their mouths and they said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us,

إِنَّ فِي ذَٰلِكَ	لَايَةٍ	لِّكُلِّ	صَبَّارٍ	شَكُورٍ
Indeed,	that	for everyone	patient	and thankful.
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ	اذْكُرُوا	نِعْمَةَ اللَّهِ	عَلَيْكُمْ	إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ
And when Musa said to his people,	"Remember	(the) Favor of Allah	upon you	when He saved you from the people of Firaun,
يَسُومُونَكُمْ	سُوءَ الْعَذَابِ	وَيَذْبَحُونَ	أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ
they were afflicting you	(with) evil	and were slaughtering	your sons	and letting live
وَيَسْتَحْيُونَ	نِسَاءَكُمْ	وَفِي ذَٰلِكُمْ	بَلَاءٌ	مِّنْ رَبِّكُمْ
and letting live	your women.	And in that	was a trial	from your Lord,
رَبِّكُمْ	عَظِيمٌ	وَإِذْ تَأَذَّنَ	رَبُّكُمْ	لَيْنِ
your Lord	great."	And when	your Lord	proclaimed,
شَكَرْتُمْ	لَأَزِيدَنَّكُمْ	وَلَئِنْ كَفَرْتُمْ	إِنَّ عَذَابِي	لَشَدِيدٌ
you are thankful,	surely I will increase you;	but if you are ungrateful	indeed,	My punishment
عَذَابِي	لَشَدِيدٌ	وَقَالَ مُوسَىٰ	إِنْ تَكْفُرُوا	أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا
My punishment	(is) surely severe."	And said Musa,	"If you disbelieve,	you and all who are on the earth,
لَعَنَىٰ	حَبِيدٌ	أَلَمْ يَأْتِكُمْ	نَبَأُ	الَّذِينَ مِنْ قَبْلِكُمْ
certainly (is) Free of need,	Praiseworthy."	Has not	the news	come to you
وَالَّذِينَ	مِنْ قَبْلِهِمْ	لَا يَعْلَمُهُمْ	إِلَّا اللَّهُ	جَاءَتْهُمْ
and those who	(were) after them?	None	knows them	except Allah.
جَاءَتْهُمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ	فَرَدُّوا	أَيْدِيَهُمْ فِي
Came to them	their Messengers	with clear proofs	but they returned	in their hands
أَفْوَاهِهِمْ	وَقَالُوا	إِنَّا كَفَرْنَا	بِمَا أُرْسِلْتُمْ	بِهِ
and they said,	"Indeed we	disbelieve	in what you have been sent	with [it],
وَأِنَّا	لَفِي	شَكٍّ	مِّمَّا تَدْعُونَنَا	إِلَيْهِ
and indeed, we	(are) surely in	doubt	about what you invite us	to it,

مُرِيْبٍ ⑨	قَالَتْ	رُسُلُهُمْ	أَفِي	اللَّهِ
suspicious."	Said	their Messengers,	"Can (there) be about	Allah
شَكُّ	فَاطِرِ	السَّمَوَاتِ	وَالْأَرْضِ ٥	يَدْعُوَكُمْ
any doubt,	(the) Creator	(of) the heavens	and the earth?	He invites you,
لِيَغْفِرَ	لَكُمْ	مِنْ	ذُنُوبِكُمْ	وَيُؤَخِّرَكُمْ
so that He may forgive	for you	[of]	your sins,	and give you respite
إِلَى	أَجَلٍ	مُّسَيَّ ٥	قَالُوا	إِنْ
for	a term	"Not	They said,	appointed."
مِثْلَنَا ٥	تُرِيدُونَ	أَنْ	تَصُدُّوَنَا	عَمَّا
like us,	you wish	to	hinder us	from what
فَأْتُونَا	بِسُلْطَنٍ	مُّبِينٍ ١٠	قَالَتْ	لَهُمْ
So bring us	an authority	clear."	Said	to them
إِنْ	نَحْنُ	إِلَّا	بَشَرٌ	مِثْلِكُمْ
"Not	we (are)	but	a human	like you,
عَلَى	مَنْ	يَشَاءُ	مِنْ	عِبَادِهِ ٥
whom	on	He wills	of	His slaves.
نَأْتِيَكُمْ	بِسُلْطَنٍ	إِلَّا	بِإِذْنِ	اللَّهِ ٥
we bring you	an authority	except	by the permission of Allah.	And upon
فَلْيَتَوَكَّلِ	الْمُؤْمِنُونَ ١١	وَمَا	لَنَا	أَلَّا
so let put (their) trust	the believers.	And what	(is) for us	that not
تَتَوَكَّلَ	عَلَى	اللَّهِ	وَقَدْ	هَدَانَا
we put our trust	upon	Allah,	while certainly	He has guided us
وَلَنُصَبِرَنَّ	عَلَى	مَا	أَذِيْتُونَا ٥	وَعَلَى
And surely we will bear with patience	And upon	harm you may cause us.	what	on
اللَّهُ	فَلْيَتَوَكَّلِ	الْمُتَوَكِّلُونَ ١٢	وَقَالَ	ع ١٣
Allah	so let put (their) trust	the ones who put (their) trust."	And said	12
الَّذِينَ	كَفَرُوا	لِرُسُلِهِمْ	لَنُخْرِجَنَّكُمْ	مِنْ
those who	disbelieved	to their Messengers,	"Surely we will drive you out	of
أَرْضِنَا	أَوْ	لَتَعُودَنَّ	فِي	مِلَّتِنَا ٥
our land	or	surely you should return	to	our religion."
إِلَيْهِمْ				to them

الغالبية

in disquieting doubt."

10. Their Messengers said, "Can there be a doubt about Allah, the Creator of the heavens and the earth? He invites you so that He may forgive your sins, and give you respite for an appointed term." They said, "You are not but a human like us who wish to hinder us from what our forefathers used to worship. So bring us a clear authority.

11. Their Messengers said to them, "We are only human like you, but Allah bestows His Grace on whom He wills of His slaves. And it is not for us that we bring you an authority except by the permission of Allah. And upon Allah let the believers put their trust.

12. And why should we not put our trust in Allah while He has guided us to our ways? And we will surely bear with patience whatever harm you may cause us. And upon Allah let the ones who trust put their trust."

ع ١٣

13. And those who disbelieved said to their Messengers, "Surely we will drive you out of our land, or you must return to our religion." So their Lord inspired them,

“We will surely destroy the wrongdoers.

14. And We will surely make you dwell in the land after them. That is for whoever fears standing before Me and fears My Threat.”

15. And they sought victory and disappointed every obstinate tyrant.

16. Ahead of him is Hell, and he will be made to drink purulent water.

17. He will sip it but will not be able to swallow it. And death will come to him from every side, but he will not die. And ahead of him will be a harsh punishment.

18. The example of those who disbelieve in their Lord is that their deeds are like ashes on which the wind blows furiously on a stormy day. They have no control over anything that they have earned. That is the straying far.

19. Do you not see that Allah created the heavens and the earth in truth? If He wills, He can remove you and bring a new creation.

20. And that is not a great (matter) for Allah.

21. And they will come forth before Allah (for Judgment) all together, then the weak will say

لَا	لَهُمْ	لُتُهْلِكَنَّ	الظَّالِمِينَ	لَا
13	the wrongdoers.	“We will surely destroy	their Lord,	
وَلَنُصَلِّبَنَّكُمْ	الْأَرْضَ	مِنْ بَعْدِهِمْ	ذَلِكَ	
That	after them.	(in) the land	And surely We will make you dwell	
لِسَنٍّ	خَافَ	مَقَامِي	وَخَافَ	وَعِيدِي
14	My Threat.”	and fears	standing before Me	fears (is) for whoever
وَاسْتَفْتَحُوا	وَخَابَ	كُلُّ	جَبَّارٍ	عِنِيدٍ
obstinate.	tyrant	every	and disappointed	And they sought victory
لَا	مِنْ وَرَائِهِ	جَهَنَّمَ	وَيُسْقَى	مِنْ مَاءٍ
water	of	and he will be made to drink	(is) Hell,	Ahead of him
15				
صَدِيدٍ	لَا	يَتَجَرَّعُهُ	وَلَا	يَسِيعُهُ
(to) swallowing it.	he will be near	but not	He will sip it	16
purulent.				
وَيَأْتِيهِ	الْمَوْتُ	مِنْ	كُلِّ	مَكَانٍ
he	but not	side,	every	from
the death	And will come to him			
بِئْسَ	وَمِنْ وَرَائِهِ	عَذَابٌ	غَلِيظٌ	مِثْلُ
(The) example	17	harsh.	(is) a punishment	And ahead of him
will die.				
الَّذِينَ	كَفَرُوا	بِرَبِّهِمْ	أَعْمَالُهُمْ	كَرَمَادٍ
blows furiously	(are) like ashes	their deeds	in their Lord,	disbelieve
(of) those who				
بِهِ	الرَّيْحُ	فِي	يَوْمٍ	عَاصِفٍ
of what	control (they have)	No	stormy.	a day
in	the wind	on it		
كَسَبُوا	عَلَى	شَيْءٍ	ذَلِكَ	هُوَ
far.	(is) the straying	[it]	That,	anything.
on	they have earned			
أَلَمْ	تَرَ	أَنَّ	اللَّهَ	خَلَقَ
the heavens	created	Allah	that	you see,
Do not	18			
وَالْأَرْضَ	بِالْحَقِّ	إِنْ	يَشَاءُ	يُدْهِبُكُمْ
a creation	and bring	He can remove you	He wills,	If
in truth?	and the earth			
جَدِيدٍ	وَمَا	ذَلِكَ	عَلَى	اللَّهِ
19	great.	Allah	on	(is) that
And not	19			
وَبَرَزُوا	لِلَّهِ	جَمِيعًا	فَقَالَ	الضُّعْفَاءُ
the weak	then will say	all together,	before Allah	And they will come forth



لَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ	so can	followers,	your	we were	"Indeed we,	were arrogant,	to those who
أَنْتُمْ مُعْتَدُونَ عَمَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ <sup>ط</sup>	anything?"	(of) Allah	(the) punishment	from	us	the one who avails	you (be)
قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوْءًا	(It is) same	surely we would have guided you.	Allah had guided us	"If	They will say,		
عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا	(is) for us	not	we are patient,	or	whether we show intolerance	for us	
مِنْ مَّحِيصٍ ﴿٢١﴾ وَقَالَ الشَّيْطَانُ لَبَّا قُضِيَ	has been decided	when	the Shaitaan,	And will say	21	place of escape."	any
الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَعَوَدْتُمْ	And I promised you,	(of) truth.	a promise	promised you	Allah	"Indeed,	the matter,
فَاخْلَفْتُمْ <sup>ط</sup> وَمَا كَانْ لِي عَلَيْكُمْ مِنْ سُلْطٰنٍ إِلَّا	except	authority	any	over you	I had	But not	but I betrayed you.
أَنْ دَعَوْتُمْ فَاسْتَجَبْتُمْ لِي <sup>ج</sup> فَلَا تَلُومُونِي وَتُؤْمَرُوا	but blame	blame me,	So (do) not	to me.	and you responded	I invited you,	that
أَنْفُسَكُمْ <sup>ط</sup> مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ	you (can)	and not	(be) your helper	(can) I	Not	yourselves.	
بِمُصْرِخِي <sup>ط</sup> إِنِّي كَفَرْتُ بِهَا <sup>ط</sup> أَشْرَكْتُمُونِ	your association of me (with Allah)	[of what]	deny	Indeed, I	(be) my helper.		
مِنْ قَبْلُ <sup>ط</sup> إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ	painful."	(is) a punishment	for them	the wrongdoers,	Indeed,	before.	
﴿٢٢﴾ وَأَدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ	righteous deeds	and did	believed	those who	And will be admitted,	22	
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا	in it	(will) abide forever	the rivers	underneath it	from	flows	(to) Gardens
بِإِذْنِ رَبِّهِمْ <sup>ط</sup> تَجِيئُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾	23	(will be) peace.	therein	their greetings	(of) their Lord;	by the permission	
أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً	good	a word	the example,	Allah sets forth	how	you see	Do not

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, surely we would have guided you. It is the same for us whether we show intolerance or are patient, there is no place of escape for us."

22. And the Shaitaan will say when the matter has been decided, "Indeed, Allah had promised you a promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me, but blame yourselves. I cannot be your helper, nor can you be my helper. Indeed, I deny your association of me (with Allah) before. Indeed, for the wrongdoers is a painful punishment."

23. And those who believed and did righteous deeds will be admitted to Gardens underneath which rivers flows, they will abide in it forever by the permission of their Lord; their greetings therein will be peace.

24. Have you not considered how Allah sets forth an example, a good word

is like a good tree, whose root is firmly fixed and its branches (high) in the sky.

25. Producing its fruit all the time by the permission of its Lord. And Allah sets forth examples for mankind so that they may remember.

26. And the example of an evil word is like an evil tree, uprooted from the surface of the earth, not having any stability.

27. Allah keeps firm those who believe, with the firm word, in the life of the world and in the Hereafter. And Allah lets go astray the wrongdoers. And Allah does what **He** wills.

28. Have you not considered those who exchanged the Favor of Allah for disbelief and led their people to the house of destruction.

29. Hell, in it they will burn and a wretched place to settle.

30. And they have attributed equals to Allah to mislead (people) from **His** Path. Say, "Enjoy but indeed, your destination is the Fire."

31. Say (O Muhammad SAWS) to **My** slaves who have believed to establish prayers, and spend from what **We** have provided them, secretly or publicly, before a Day comes

كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفُرْعَاهَا فِي السَّمَاءِ							
the sky?	(are) in	and its branches	(is) firm	its root	good,	(is) like a tree	
لَا تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ط							
of its Lord.	by the permission	time	all	its fruit	Giving	24	
وَيُضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ							
remember.	so that they may	for mankind	the examples	And Allah sets forth			
وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ							
uprooted	evil,	(is) like a tree	evil	(of) a word	And (the) example	25	
مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ٢٦							
26	stability.	(is) any	for it	not	(of) the earth,	the surface	from
يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ							
the life	in	with the firm word	believe	those who	Allah keeps firm		
الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ط							
the wrongdoers.	And Allah lets go astray	the Hereafter.	and in	(of) the world			
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ٢٧ أَلَمْ تَرَ إِلَى							
[to]	you seen	Have not	27	<b>He</b> wills.	what	And Allah does	
الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا							
and they led	(for) disbelief	(of) Allah	(the) Favor	(have) changed	those who		
قَوْمَهُمْ دَارَ الْبَوَارِ ٢٨ لَّا جَهَنَّمَ يَصْلَوْنَهَا ط							
(in) it they will burn	Hell,	28	(of) destruction?	(to the) house	their people		
وَبِئْسَ الْقَرَارُ ٢٩ وَجَعَلُوا لِلَّهِ أندَادًا							
equals	to Allah	And they set up	29	place to settle.	and a wretched		
لِيُضِلُّوا عَنْ سَبِيلِهِ ط قُلْ تَسْعُوا فَإِنَّ							
but indeed,	"Enjoy,	Say,	<b>His</b> Path.	from	so that they mislead		
مَصِيرَكُمْ إِلَى النَّارِ ٣٠ قُلْ لِعِبَادِيَ الَّذِينَ							
those who	to <b>My</b> slaves	Say	30	the Fire."	(is) to	your destination	
آمَنُوا يَقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا							
from what	and (to) spend	the prayers,	(to) establish	believe			
رَزَقْتَهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ							
comes	[that]	before	and publicly,	secretly	<b>We</b> have provided them,		

يَوْمَ لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ	٣١	Allah	31	any friendship.	and not	in it	any trade	not	a Day
الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ		from	and sent down	and the earth,	the heavens	created	(is) the	<b>One Who</b>	
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا		(as) a provision	the fruits	of	from it	then brought forth	water,	the sky	
لَكُمْ ۚ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي		in	so that they may sail	the ships,	for you	and subjected	for you,		
الْبَحْرِ بِأَمْرِهِ ۚ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ۚ	٣٢	32	the rivers.	for you	and subjected	by His command,	the sea		
وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ		and the moon,	the sun	for you	And He subjected				
دَائِبِينَ ۚ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ		and the day,	the night	for you	and subjected	both constantly pursuing their courses,			
ۚ وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ		you asked of Him.	what	all	of	And He gave you	33		
وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ		you will (be able to) count them.	not	(the) Favor of Allah	you count	And if			
إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۚ	٣٤	And when	34	(and) ungrateful.	(is) surely unjust	the mankind	Indeed,		
قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا		safe,	city	this	Make	"My Lord!	Ibrahim,	said	
وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۚ	٣٥	My Lord!	35	the idols.	we worship	that	and my sons	and keep me away	
إِنَّهُمْ أَضَلُّونَ كَثِيرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِي		follows me	So whoever	the mankind.	among	many	have led astray	Indeed, they	
فَاتَّهُ مِنِّي ۚ وَمَنْ عَصَانِي فَإِنَّكَ		then indeed, You	disobeys me,	and whoever	(is) of me,	then indeed, he			
عَفُورٌ رَّحِيمٌ ۚ	٣٦	[I] have settled	Indeed, I	Our Lord!	36	Most Merciful.	(are) Oft-Forgiving,		

wherein there will be neither any trading (i.e., ransom), nor any friendship.

32. Allah is the **One Who** created the heavens and the earth and sent down rain from the sky, then brought forth from it fruits as a provision for you and subjected for you the ships that they may sail through the sea by **His** command and subjected for you the rivers.

33. And **He** subjected the sun and the moon, constantly pursuing their courses, and subjected for you the night and the day.

34. And **He** gave you all that you asked of **Him**. And if you count the Favor of Allah, you will not be able to count them. Indeed, mankind is most unjust and ungrateful.

35. And when Ibrahim said, "My Lord! Make this city (Makkah) safe, and keep me and my sons away from worshipping idols.

36. My Lord! Indeed, they have led astray many among mankind. So whoever follows me, then indeed, he is of me; and whoever disobeys me, then indeed, **You** are Oft-Forgiving, Most Merciful.

37. Our Lord! Indeed, I have settled

some of my offsprings in an uncultivated valley near **Your** Sacred House, our Lord! That they may establish the prayers. So incline hearts of men towards them and provide them with fruits so that they may be grateful.

38. Our Lord! Indeed, **You** know what we conceal and what we proclaim. And nothing is hidden from Allah on the earth and in the heaven.

39. All Praise is for Allah, the **One Who** has granted me Ismail and Ishaq in old age. Indeed, my Lord is All-Hearer of the prayer.

40. My Lord! Make me an establisher of prayer, and (also) from my offsprings. Our Lord! And accept my prayer.

41. Our Lord! Forgive me and my parents and the believers on the Day when the account will be established.”

42. And do not think that Allah is unaware of what the wrongdoers do. **He** only gives them respite till a Day when the eyes will stare (in horror).

مِنْ	ذُرِّيَّتِي	بِوَادٍ	غَيْرِ	ذِي	زُرْعٍ	عِنْدَ
(some) of	my offsprings	in a valley	not	with	cultivation	near
بَيْتِكَ	الْمَحْرَمِ	رَبَّنَا	لِيُقِيمُوا	الصَّلَاةَ	فَاجْعَلْ	
<b>Your</b> Sacred House,	our Lord!	That they may establish	the prayers.	So make		
أَفِيدَةً	مِنَ النَّاسِ	تَهْوِي	إِلَيْهِمْ	وَأَرْزُقْهُمْ	مِّنَ	
of	the men	incline	towards them,	and provide them	with	hearts
الثَّمَرَاتِ	لَعَلَّهُمْ	يَشْكُرُونَ	رَبَّنَا	إِنَّكَ	تَعْلَمُ	
the fruits	so that they may	be grateful.	Our Lord!	Indeed, <b>You</b>	<b>You</b> know	
مَا	نُخْفِي	وَمَا	نُعَلِنُ	وَمَا	يَخْفَى	عَلَى اللَّهِ
what	we conceal	and what	we proclaim.	And not	(is) hidden	from Allah
مِنْ شَيْءٍ	فِي الْأَرْضِ	وَلَا	فِي	السَّمَاءِ		
any	in the earth	and not	in	the heaven.		
الْحَمْدُ	لِلَّهِ	الَّذِي	وَهَبَ	لِي	عَلَى الْكِبَرِ	
All the Praise	(is) for Allah	the <b>One Who</b>	has granted	me	in the old age	
إِسْمَاعِيلَ	وَإِسْحَاقَ	إِنَّ رَبِّي	لَسَمِيعٌ	الدُّعَاءِ		
Ismail	and Ishaq.	my Lord	(is) All-Hearer	(of) the prayer.		
رَبِّ	اجْعَلْنِي	مُقِيمَ	الصَّلَاةِ	وَمِنَ	ذُرِّيَّتِي	
My Lord!	Make me	an establisher	(of) the prayer,	and from	my offsprings.	
رَبَّنَا	وَتَقَبَّلْ	دُعَاءِ				
Our Lord!	and accept	my prayer.				
رَبَّنَا	اعْفُرْ	لِي	وَلِوَالِدَيَّ			
Our Lord!	Forgive	me	and my parents			
وَالْمُؤْمِنِينَ	يَوْمَ	يَقُومُ	الْحِسَابِ			
and the believers	(on) the Day	will (be) established	the account.”			
عَافِلًا	عَمَّا	يَعْمَلُ	الظَّالِمُونَ			
(is) unaware	of what	do	the wrongdoers.			
إِنَّمَا	يُؤَخِّرُهُمْ	لِيَوْمٍ	تَشْخُصُ			
Only	<b>He</b> gives them respite	to a Day	will stare			

فِيهِ	الْأَبْصَارُ	لَا	مُهْطِعِينَ	مُقْبِعِي	رَأْسُهُمْ
	the eyes.	42	Racing ahead,	raised up	their heads,
لَا	يَرْتَدُّ	إِلَيْهِمْ	طَرْفُهُمْ		
	returning	towards them	their gaze,		
وَأَفْئِدَتُهُمْ	هَوَاءٌ	وَإِنْذِرَا	ط		
and their hearts	(are) empty.	And warn	43		
النَّاسِ	يَوْمَ	يَأْتِيهِمْ	العَذَابُ	فَيَقُولُ	
the mankind	(of) a Day	(when) will come to them	the punishment,	then will say	
الَّذِينَ	ظَلَمُوا	رَبَّنَا	أَخْرِنَا	إِلَى	
those who	did wrong,	“Our Lord!	Respite us	for	
أَجَلٍ	قَرِيبٍ	لَا	نُجِبُ	دَعْوَتَكَ	
a term	short;		we will answer	Your call	
وَنَتَّبِعِ	الرُّسُلَ	أَوْلَمْ	تَكُونُوا		
and we will follow	the Messengers.”	“Had not	you		
أَقْسَمْتُمْ	مِّنْ قَبْلُ	مَا	لَكُمْ	مِّنْ	
sworn	before	not	for you	any	
زَوَالٍ	لَا	وَسَكَنْتُمْ	فِي		
end?	44	And you dwelt	in		
مَسْكِنٍ	الَّذِينَ	ظَلَمُوا	أَنْفُسَهُمْ		
the dwellings	(of) those who	wronged	themselves,		
وَتَبَيَّنَ	لَكُمْ	كَيْفَ	فَعَلْنَا		
and it had become clear	to you	how	We dealt		
بِهِمْ	وَضَرَبْنَا	لَكُمْ	الْأَمْثَالَ		
with them,	and We put forth	for you	the examples.”		
وَإِن	مَكْرَهُمْ	وَقَدْ	مَكْرَهُمْ		
45	And indeed	they planned	their plan,		
وَعِنْدَ	اللَّهِ	مَكْرَهُمْ	وَإِنْ		
but with	Allah	(was) their plan,	even if		
كَانَ	مَكْرَهُمْ	يَتَزَوَّلُ	مِنْهُ		
was	their plan	that should be moved	by it		

43. Racing ahead, their heads raised up, their gaze does not return to them, and their hearts are empty.

44. And (O Muhammad SAWS) warn mankind of a Day when the punishment will come to them, then those who did wrong will say, “Our Lord! Give us respite for a short term, we will answer **Your** call and follow the Messengers.” (It will be said,) “Had you not sworn before, that for you there would be no end?”

45. And you dwelt in the dwellings of those who wronged themselves, and it had become clear to you how **We** dealt with them, and **We** put forth for you (many) examples.”

46. And indeed they planned their plan but with Allah was (recorded) their plan, even if their plan was that the mountains should be moved by it.



47. So do not think that Allah will fail to keep His promise to His Messengers. Indeed, Allah is All-Mighty and Owner of Retribution.

الْجِبَالُ	﴿٤٦﴾	فَلَا	تَحْسَبَنَّ	اللَّهَ	مُخْلِفًا
the mountains.	46	So (do) not	think	(that) Allah	will fail
وَعِدَةٍ	رُسُلَهُ	إِنَّ	اللَّهَ	عَزِيزٌ	
(to) keep His Promise	(to) His Messengers.	Indeed,	Allah	(is) All-Mighty,	

48. On the Day when the earth will be replaced by another earth, and the heavens (as well), and they will come forth before Allah, the One, the Irresistible.

ذُو نِقَامٍ	﴿٤٧﴾	يَوْمَ	تُبَدَّلُ	الْأَرْضُ	
Owner (of) Retribution.	47	(On the) Day	will be changed	the earth	
غَيْرَ	الْأَرْضِ	وَالسَّمَوَاتِ	وَيَبْرُرُونَ		
(to) other (than)	the earth,	and the heavens,	and they will come forth		
لِلَّهِ	الْوَاحِدِ	الْقَهَّارِ	﴿٤٨﴾	وَتَرَى	
before Allah,	the One,	the Irresistible.	48	And you will see	

49. And on that Day you will see the criminals, bound together in chains,

الْمُجْرِمِينَ	يَوْمَئِذٍ	مُقَرَّنِينَ	فِي	الْأَصْفَادِ	
the criminals,	(on) that Day	bound together	in	the chains,	

50. Their garments of tar and their faces covered by the Fire.

سَرَابِيْلُهُمْ	مِّنْ	قَطْرَانٍ	وَتَعْلَى	وُجُوْهُهُمْ	﴿٤٩﴾
Their garments	of	tar,	and will cover	their faces	49
النَّارِ	﴿٥٠﴾	لِيَجْزِيَ	اللَّهُ	كُلَّ	نَفْسٍ
the Fire.	50	So that Allah may recompense	each	soul	(for) what

51. So that Allah may recompense each soul for what it earned. Indeed, Allah is Swift in reckoning.

كَسَبَتْ	إِنَّ	اللَّهَ	سَرِيعٌ	الْحَسَابِ	﴿٥١﴾
it earned.	Indeed,	Allah	(is) Swift	(in) the reckoning.	51
بَدْعٌ	لِّلنَّاسِ	وَلِيُنذَرُوا	بِهِ		
(is) a Message	for the mankind,	that they may be warned	with it,		

52. This (i.e., Quran) is the Message for mankind that they may be warned with it and that they may know that He is only One God and that men of understanding may take heed.

وَلِيَعْلَمُوا	أَنَّمَا	هُوَ	إِلَهُ وَاحِدٌ		
and that they may know	that only	He	(is) One God,		
وَلِيَذْكُرُوا	أُولَئِكَ	الْأَلْبَابِ	﴿٥٢﴾		
and that may take heed	men	(of) understanding.	52		



### Surah Al-Hijr

In the name of Allah, the Most Gracious, the Most Merciful.

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ		
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.		
الرَّحْمٰنُ	تِلْكَ	آيَاتُ	الْكِتٰبِ	وَقُرْآنٍ	مُّبِينٍ ﴿١﴾
These	(are) the Verses	(of) the Book	and Quran	clear.	1

1. Alif Laam Ra. These are Verses of the Book and a clear Quran.

كَفَرُوا	الَّذِينَ	يَوَدُّ	رَبِّهَا	
disbelieved,	those who	will wish	Perhaps	
ذُرَّهُمْ	②	مُسْلِمِينَ	كَانُوا	لَوْ
Leave them	2	Muslims.	they had been	if
الْأَمَلُ	وَيُلْهِمُهُمْ	وَيَمْتَعُوا	يَأْكُلُوا	
the hope,	and diverted them	and enjoy	(to) eat	
أَهْلَكْنَا	وَمَا	③	يَعْلَمُونَ	فَسَوْفَ
We destroyed	And not	3	they will come to know.	then soon
كِتَابٍ	وَلَهَا	إِلَّا	قَرْيَةٍ	مِنْ
a decree	(there was) for it	but	town	any
أُمَّةٍ	مِنْ	تَسْبِقُ	مَا	④
nation	any	(can) advance	Not	4
وَقَالُوا	⑤	يَسْتَأْخِرُونَ	وَمَا	أَجَلَهَا
And they say,	5	(can) delay it.	and not	its term
الذِّكْرِ	عَلَيْهِ	نَزَّلَ	الَّذِي	يَأْتِيهَا
the Reminder,	[on him]	has been sent down	(to) whom	"O you
مَا	لَوْ	⑥	لَمَجْنُونٌ	إِنَّكَ
not	Why	6	(are) surely mad.	indeed, you
تَأْتِينَا	بِالْحَقِّ	إِنْ كُنْتَ	بِالْمَلَكَةِ	إِنَّا
the truthful?"	of	you are	if	the Angels,
بِالْحَقِّ	إِلَّا	الْمَلَكَةِ	نُنزِّلُ	مَا
with the truth;	except	the Angels	We send down	Not
⑧	مُنْظَرِينَ	إِذَا	كَانُوا	وَمَا
8	given respite.	then	they would be	and not
لَهُ	وَإِنَّا	الذِّكْرَ	نَزَّلْنَا	نَحْنُ
of it	and indeed, We	the Reminder,	have sent down	We
مِنْ قَبْلِكَ	أَرْسَلْنَا	وَلَقَدْ	⑨	لِحَفِظُونَ
before you	We (had) sent	And certainly	9	(are) surely Guardians.
مِّنْ	يَأْتِيهِمْ	وَمَا	⑩	الْأَوَّلِينَ
any	came to them	And not	10	(of) the former (people).
مِّنْ	يَأْتِيهِمْ	وَمَا	⑩	الْأَوَّلِينَ
any	came to them	And not	10	(of) the former (people).

2. Perhaps those who disbelieved will wish that they had been Muslims.

3. Leave them to eat and enjoy and let (false) hope divert them, then soon they will come to know.

4. And We did not destroy any town but there was a known decree for it.

5. No nation can advance its term nor can they delay it.

6. And they say, "O you upon whom the Reminder has been sent down, indeed, you are mad.

7. Why do you not bring to us the Angels, if you are of the truthful?"

8. We do not send down the Angels except with the truth; and then they would not be given respite.

9. Indeed, We have sent down the Reminder (i.e., the Quran), and indeed, We are its Guardian.

10. And certainly We had sent (Messengers) before you in the sects of the former people.

11. And no Messenger came to them

but they mocked at him.

12. Thus We let it enter into the hearts of the criminals.

13. They do not believe in it, and already have passed the ways (i.e., examples) of the former people.

14. And (even) if We opened to them a gate from the heaven and they were to continue ascending therein,

15. They would surely say, "Our eyes have only been dazzled. Nay, we are a people bewitched."

16. And verily We have placed in the heavens constellations, and We have beautified it for the observers.

17. And We have protected it from every accursed devil.

18. Except one who steals the hearing then follows him a clear burning flame.

19. And the earth We spread it and cast therein firm mountains and caused to grow therein every well-balanced thing.

20. And We have made for you therein means of living and for those (other creatures) for whom you are not providers.

21. And there is not a thing but with Us are its (inexhaustible) treasures, and We do not send it down except in a known measure.

رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝۱۱ كَذَلِكَ	Thus	11	mock.	at him	they did	but	Messenger
نَسَلَّهُ فِي قُلُوبِ الْجَرِيمِينَ ۝۱۲ لَا يُؤْمِنُونَ	they believe	Not	12	(of) the criminals.	(the) hearts	in	We let it enter
بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ۝۱۳	13	(of) the former (people).	the way(s)	have passed	and verily	in it,	
وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ	the heaven,	from	a gate	to them	We opened	And (even) if	
فَظَلُّوا فِيهِ يَعْرَجُونَ ۝۱۴ لَقَالُوا	They would surely say	14	(to) ascend,	therein	and they were to continue		
إِنَّمَا سَكِرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ	bewitched."	(are) a people	we	Nay,	our eyes.	have been dazzled	"Only
۝۱۵ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا	constellations	the heavens	in	We have placed	And verily	15	
وَزَيَّنَّاهَا لِلنَّاظِرِينَ ۝۱۶ وَحَفِظْنَاهَا	And We have protected it	16	for the observers.	and We have beautified it			
مِّنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ۝۱۷ إِلَّا مَنِ اسْتَرَقَ	steals	(one) who	Except	17	accursed.	devil	every
السَّمْعِ فَاتَّبَعَهُ شِهَابٌ مُّبِينٌ ۝۱۸ وَالْأَرْضَ	And the earth,	18	clear.	a burning flame	then follows him	the hearing,	
مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا	and [We] caused to grow	firm mountains	therein	and [We] cast	We have spread it		
فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ۝۱۹ وَجَعَلْنَا	And We have made	19	well-balanced.	thing	every	of	therein
لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَّسْتُمْ لَهُ بِرَازِقِينَ	providers.	for him	you are not	and whom	means of living	therein	for you
۝۲۰ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ	(are) its treasures,	with Us	but	thing	(is) any	And not	20
وَمَا نُنزِّلُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ۝۲۱	21	known.	in a measure	except	We send it down	and not	

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً						
water,	the sky	from	and We sent down	fertilizing,	the winds	And We have sent
فَأَسْقَيْنَكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾						
22	(are) retainers,	of it	you	And not	and We gave it to you to drink.	
وَإِنَّا لَنَخُنُّنُكُمْ نَجْحًا وَنُؤَيِّتُكُمْ وَنَخُنُّنُ						
and We	and We cause death,	We give life	surely [We]	And indeed, We,		
الْوَارِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ						
among you	the preceding ones	We know	And verily	23	(are) the Inheritors.	
وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ						
He	your Lord,	And indeed,	24	the later ones.	We know	and verily,
يَجْمَعُهُمْ إِنَّهُ هَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ						
And verily,	25	All-Knowing.	(is) All-Wise,	Indeed, He	will gather them.	
خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَبِّ مَسْنُونٍ						
altered.	black mud	from	sounding clay	(out) of	humankind	We created
﴿٢٦﴾ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السُّؤْمُرِ						
scorching.	fire	from	before	We created it	And the jinn	26
﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي خَالِقٌ						
(will) create	"Indeed, I	to the Angels,	your Lord said	And when		27
بَشَرًا مِنْ صَلْصَالٍ مِنْ حَبِّ مَسْنُونٍ ﴿٢٨﴾						
28	altered.	black mud	from	clay	(out) of	a human being
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي						
My spirit,	of	into him	and [I] breathed	I have fashioned him	So, when	
فَقَعُوا لَهُ سُجُودًا ﴿٢٩﴾ فَسَجَدَ الْمَلِكَةُ						
the Angels	So prostrated	29	prostrating."	to him	then fall down	
كُلَّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ						
to	He refused	Iblis.	Except	30	together,	all of them
يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾ قَالَ يَا بَلِيسَ مَا						
What	"O Iblis!	He said,	31	those who prostrated.	with	be
لَكَ إِلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾ قَالَ						
He said,	32	those who prostrated?"	with	you are	that not	(is) for you

22. And We have sent the fertilizing winds and sent down water from the sky, and We gave it to you to drink. And you are not its retainers.

23. And indeed, it is We Who give life and cause death, and We are the Inheritors.

24. And verily We know the preceding (generations) among you, and verily We know the later generations.

25. And indeed, your Lord will gather them. Indeed, He is All-Wise, All-Knowing.

26. And verily, We created man out of clay from altered black mud.

27. And We created the jinn before from scorching fire.

28. And when your Lord said to the Angels, "Indeed, I will create a human being out of clay from altered black mud.

29. So, when I have fashioned him and breathed into him of My spirit, then fall down to him prostrating."

30. So the Angels prostrated themselves, all of them together,

31. Except Iblis. He refused to be with those who prostrated.

32. He said, "O Iblis! What is [the matter] with you that you are not with those who prostrated?"

33. He said,

	لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ	clay	(out) of	whom You created,	to a human	(one) to prostrate	"I am not
	مِنْ قَدْ خَرَجَ مِنْهَا	of it,	"Then get out	He said,	33	altered."	black mud from
34.	He said, "Then get out of it, for indeed, you are expelled."						
	فَأَنْتَ رَاغِبٌ وَإِنَّ عَلَيْكَ اللَّعْنَةَ	(will be) the curse	upon you	And indeed,	34	(are) expelled.	for indeed, you
35.	And indeed, upon you will be the curse till the Day of Judgment."						
	إِلَى يَوْمِ الدِّينِ قَالَ رَبِّ	" O my Lord!	He said,	35	(of) [the] Judgment."	(the) Day	till
36.	He said, " O my Lord! Then give me respite till the Day they are raised."						
	فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ	He said,	36	they are raised."	(the) Day	till	Then give me respite
37.	He said, "Then indeed, you are of those given respite."						
	فَأِنَّكَ مِنَ الْمُنظَرِينَ إِلَى يَوْمِ الْوَقْتِ	(of) the time	the Day	Till	37	the ones given respite.	(are) of "Then indeed you,
38.	Till the Day of the time well-known."						
	الْمَعْلُومِ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي	You misled me,	Because	"My Lord!	He said,	38	well-known."
39.	He said, "My Lord! Because You misled me, I will make (evil) fair-seeming to them in the earth, and I will mislead all						
	لَأَزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ	and I will mislead them	the earth	in	to them	surely, I will make (evil) fair-seeming	
	أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ الْمُحْصِينَ	the ones who are sincere."	among them	Your slaves	Except,	39	all
40.	Except, among them, Your sincere slaves."						
	قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ	41	straight.	to Me	(is) the way	"This	He said,
41.	He said, "This is the way (which will lead) straight to Me."						
	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا	except	any authority,	over them	you have	not	My slaves,
42.	Indeed, as for My slaves - you do not have any authority over them, except those who follow you of those who go astray."						
	مَنْ اتَّبَعَكَ مِنَ الْغَايِبِينَ وَإِنَّ	And indeed,	42	the ones who go astray."	of	follow you,	those who
	جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ لَهَا سَبْعَةٌ	(are) seven	For it	43	all.	(is) surely the promised place for them	Hell
43.	And indeed, Hell is the promised place for all of them.						
	أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ	44	assigned.	(is) a portion	among them	gate	for each
44.	It has seven gates, for each gate is an assigned portion.						
	إِنَّ السَّائِقِينَ فِي جَنَّاتٍ وَعُيُونٍ	45	and water springs.	Gardens	(will be) in	the righteous	Indeed,
45.	Indeed, the righteous will be in Gardens and water springs.						



أَدْخُلُوهَا بِسَلِيمٍ ۖ أَمِينِينَ ﴿٤٦﴾	وَنَزَعْنَا مَا فِي
(is) in	what
And We (will) remove	46
secure."	in peace,
"Enter it	
صُدُّورِهِمْ مِّنْ غِلٍّ	إِخْوَانًا عَلَىٰ سُرُرٍ مَّتَقَابِلِينَ
facing each other.	thrones
(they will be) brothers	rancor
of	their breasts
لَا يَيْسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ	﴿٤٧﴾
they	and not
fatigue,	therein
will touch them	Not
47	
مِنْهَا يُخْرِجِينَ ﴿٤٨﴾	نَبِيِّ عِبَادِي أَنِّي أَنَا
I am	that I,
My slaves	Inform
48	will be removed.
from it	
الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾	وَأَنَّ عَذَابِي
My punishment,	And that
49	the Most Merciful.
the Oft-Forgiving,	
هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾	وَنَبِّئِهِمْ عَنِ
about	And inform them
50	the most painful.
(is) the punishment	it
صَيْفِ إِبْرَاهِيمَ ﴿٥١﴾	إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا
and said,	upon him
they entered	When
51	(of) Ibrahim,
(the) guests	
سَلَامًا قَالِ إِنَّا مِنْكُمْ وَجَلُونَ ﴿٥٢﴾	قَالُوا
They said,	52
afraid."	(are) of you
"Indeed, we	He said,
"Peace."	
لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ	
learned."	of a boy
[we] bring glad tidings to you	indeed, we
be afraid,	"(Do) not
﴿٥٣﴾	
قَالَ أَبَشِّرْهُنِّي عَلَىٰ أَنْ مَّسَّنِيَ	
has overtaken me	although
"Do you give me glad tidings	He said,
53	
الْكَبِيرِ فِيمَ نُبَشِّرُونَ ﴿٥٤﴾	قَالُوا
They said,	54
you give glad tidings?"	Then about what
old age?"	
بَشِّرْكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقٰظِمِينَ	
the despairing."	of
be	so (do) not
in truth,	"We give you glad tidings
﴿٥٥﴾	
قَالَ وَمَنْ يَقْظُ مِنْ رَّحْمَةِ رَبِّي	
(of) his Lord	(the) Mercy
of	despairs
"And who	He said,
55	
إِلَّا الضَّالُّونَ ﴿٥٦﴾	قَالَ فَمَا خَطْبُكُمْ
(is) your business,	"Then what
He said,	56
those who are astray."	except
﴿٥٧﴾	
أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾	قَالُوا إِنَّا أُرْسِلْنَا
[we] have been sent	"Indeed, we
They said,	57
O messengers?"	

46. (It will be said to them,) "Enter it in peace and security."

47. And We will remove whatever rancor is in their breasts (so that they will become) brothers, facing each other on thrones.

48. No fatigue will touch them therein, and they will not be removed from it.

49. Inform My slaves that I am the Oft-Forgiving, the Most Merciful.

50. And that My punishment - it is the most painful punishment.

51. And inform them about the guests of Ibrahim,

52. When they entered upon him and said, "Peace." He (Ibrahim) said, "Indeed, we are afraid of you."

53. They said, "(Do) not be afraid, indeed, we bring glad tidings to you of a learned boy."

54. He said, "Do you give me glad tidings although old age has overtaken me? Then about what do you give glad tidings?"

55. They said, "We give you glad tidings in truth, so do not be of the despairing."

56. He said, "And who despairs of the Mercy of his Lord except those who are astray."

57. He said, "Then what is your business, O messengers?"

58. They said, "Indeed, we have been sent

to a people who are criminals,	إِلَىٰ قَوْمٍ مَّجْرُمِينَ ۖ لَا يَأْتِيهِمْ لُحُوبُهُمْ					
59. Except the family of Lut; indeed, we will surely save them all	of Lut;	the family	Except	58	criminals,	a people - to
60. Except his wife." We have decreed that she is of those who remain behind.	إِنَّمَا لَسْنَا بِمُجْرِمِينَ إِلَّا نَجِّنَا مِنَ عَذَابِهَا إِنَّهَا لَكُنَّ أَهْلَ مَا كَانُوا يَفْعَلُونَ					
60. Except his wife." We have decreed that she is of those who remain behind.	his wife."	Except	59	all	surely will save them	indeed, we
61. And when the messengers came to the family of Lut,	فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ					
61. And when the messengers came to the family of Lut,	61	the messengers,	(of) Lut	(to the) family	came	And when
62. He said, "Indeed, you are people unknown."	قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ					
62. He said, "Indeed, you are people unknown."	They said,	62	unknown."	(are) a people	"Indeed, you	He said,
63. They said, "Nay, we have come to you with that about which they were disputing,	بَلْ جِئْنَاكَ بِبَيِّنَاتٍ وَإِنَّا لَصَادِقُونَ					
63. They said, "Nay, we have come to you with that about which they were disputing,	63	disputing,	in it	they were	with what	we have come to you "Nay,
64. And we have come to you with the truth, and indeed, we are truthful.	وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ					
64. And we have come to you with the truth, and indeed, we are truthful.	surely (are) truthful.	and indeed, we	with the truth,	And we have come to you		
65. So travel with your family in a portion of the night and follow them and let not anyone among you look back and go on where you are ordered."	فَاصْرَبْ مَا يَأْتِيكَ مِنَ الْبُيُوتِ وَلَا تَلْمِزْ أُمَّةً قَدِ افْتَرَتْ لَهَا بَاطِلًا وَإِنَّ أَكْثَرِيكَمْ لَخَالِفُونَ					
65. So travel with your family in a portion of the night and follow them and let not anyone among you look back and go on where you are ordered."	and follow	the night	of	in a portion	with your family	So travel 64
66. And We conveyed to him the matter that the root of those (sinners) would be cut off by early morning.	وَأَنذَرْتَهُمْ يَوْمَئِذٍ لِّأَنَّهُمْ يُكْفَرُونَ بِآيَاتِنَا وَأِنَّ أَوْلَىٰ لَهُمْ لِيَوْمَئِذٍ أَن يُجَاهِدُوا بَيْنَ يَدَيْهِ فَيَكْفُرُوا بِهِ وَيُرْسِلَ عَلَيْهِمْ صَوْلَانًا مِن سَمَوَاتِهِم هُمْ وَآبَاؤُهُمْ هُمُ الْمُكْفَرُونَ					
66. And We conveyed to him the matter that the root of those (sinners) would be cut off by early morning.	the matter	[that]	to him	And We conveyed	65	you are ordered."
67. And the people of the city came rejoicing.	وَأَنَّ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ					
67. And the people of the city came rejoicing.	And came	66	(by) early morning.	would be cut off	(of) these	(the) root that
68. He (Lut) said, "Indeed, these are my guests, so do not shame me.	قَالَ إِنَّ هَٰؤُلَاءِ صِيفِي					
68. He (Lut) said, "Indeed, these are my guests, so do not shame me.	these	"Indeed,	He said,	67	rejoicing.	(of) the city, (the) people
69. And fear Allah, and do not disgrace me."	وَلَا تُخْزُونِ					
69. And fear Allah, and do not disgrace me."	and (do) not	Allah,	And fear	68	shame me.	so (do) not (are) my guests,
70. They said, "Did we not forbid you from (protecting) the (people) of the world?"	قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ					
70. They said, "Did we not forbid you from (protecting) the (people) of the world?"	the world?"	from	we forbid you	"Did not	They said,	69 disgrace me."
71. He (Lut) said, "These are my daughters if you would be doers (of lawful marriage)."	قَالَ هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ					
71. He (Lut) said, "These are my daughters if you would be doers (of lawful marriage)."	doers."	you would be	if	(are) my daughters	"These	He said, 70

ط ٧١ لَعْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ					
wandering blindly.	their intoxication,	were in	indeed, they	By your life	71
ط ٧٢ فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ۗ فَجَعَلْنَا					
And We made	73	at sunrise.	the awful cry	So, seized them	72
عَالِيهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ					
of	stones	upon them	and We rained	its lowest,	its highest (part)
ط ٧٤ سِجِّيلٍ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّئِينَ					
for those who discern.	(are) the Signs	that	in	Indeed,	74
ط ٧٥ وَإِنَّهَا لِسَبِيلٍ مُّقِيمٍ ۗ إِنَّ					
Indeed,	76	established.	(is) on a road	And indeed, it	75
ط ٧٧ فِي ذَلِكَ لَآيَةٌ لِّلْمُؤْمِنِينَ ۗ وَإِنْ كَانَ					
And were	77	for the believers.	surely (is) a Sign	that	in
ط ٧٨ أَصْحَابِ الْأَيْكَةِ الظَّالِمِينَ ۗ					
78	surely wrongdoers.	(of) the wood	(the) companions		
ط ٧٩ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ					
clear.	(were) on a highway	and indeed, they both	from them,	So We took retribution	
ط ٧٩ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجْرِ					
(of) the Rocky Tract,	(the) companions	denied	And certainly	79	
ط ٨٠ الْمُرْسَلِينَ ۗ وَأَتَيْنَهُمُ الْآيَاتِنَا فَكَانُوا عَنْهَا					
from them	but they were	Our Signs,	And We gave them	80	the Messengers.
ط ٨١ مُّعْرِضِينَ ۗ وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ					
houses,	the mountains,	from	carve	And they used (to)	81
ط ٨٢ أُمْنِينَ ۗ فَآخَذَتْهُمْ الصَّيْحَةُ مُصْبِحِينَ					
(at) early morning,	the awful cry	But seized them	82	secure.	
ط ٨٣ لَآ فَمَا أَغْنَىٰ عَنْهُمْ مَّا كَانُوا يَكْسِبُونَ					
earn.	they used (to)	what	them	availed	And not
ط ٨٤ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا					
and whatever	and the earth	the heavens	We created	And not	84
ط ٨٥ بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ					
(is) surely coming.	the Hour	And indeed,	in truth.	except	(is) between them

72. By your life (O Muhammad SAWS!), indeed, they were wandering blindly in their intoxication (of lust).

73. So the awful cry seized them at sunrise.

74. And We made its (the city) highest part its lowest and rained upon them stones of baked clay.

75. Indeed, in that are Signs for those who discern.

76. And indeed, it (the city) is on an established road.

77. Indeed, therein is surely a Sign for the believers.

78. And the companions of the wood (i.e., the people of Madyan) were surely wrongdoers.

79. So We took retribution from them, and indeed, they both were on a clear highway.

80. And certainly the companions of the Rocky Tract denied the Messengers.

81. And We gave them Our Signs, but they were turning away from them.

82. And they used to carve from the mountains houses, feeling secure.

83. But the awful cry seized them at early morning,

84. And did not avail them what they used to earn.

85. And We have not created the heavens and the earth and whatever is between them except in truth. And indeed, the Hour is surely coming.

So overlook with gracious forgiveness.

86. Indeed, your Lord - He is the Creator, the All-Knower.

87. And certainly, We have given you seven of the oft-repeated (Verses) and the Great Quran.

88. Do not extend your eyes towards what We have bestowed to (certain) categories of them, and do not grieve over them. And lower your wing to the believers.

89. And say, "Indeed, I am a clear warner."

90. As We sent down on those who divided (the Scriptures).

91. Those who have made the Quran into parts.

92. So by your Lord, We will surely question all of them

93. About what they used to do.

94. So proclaim that which you are ordered and turn away from those who associate partners with Allah.

95. Indeed, We are sufficient for you against the mockers

96. Those who set up another god with Allah. But soon they will come to know.

97. And verily, We know that your breast is straitened by what they say.

98. So glorify the praise of your Lord and be of those who prostrate (to Him).

فَاصْفَحْ	الصَّفْحَ	الْجَبِيلَ	٨٥	إِنَّ رَبَّكَ هُوَ
So overlook	(with) forgiveness	gracious.	85	He your Lord, Indeed,
الْحَلْقُ	الْعَلِيمُ	٨٦	وَلَقَدْ	آتَيْنَاكَ
(is) the Creator	the All-Knower.	86	And certainly,	We have given you
سَبْعًا	مِّنَ	الْمَثَانِي	وَالْقُرْآنِ	الْعَظِيمِ
seven	of	the oft-repeated	and the Quran	Great.
لَا	تَمُدَّنَّ	عَيْنَيْكَ	إِلَىٰ	مَا مَتَّعْنَا
(Do) not	extend	your eyes	towards	what
أَزْوَاجًا	مِّنْهُمْ	وَلَا	تَحْزَنُ	عَلَيْهِمْ
(to) categories	of them	and (do) not	grieve	over them.
لِلْمُؤْمِنِينَ	٨٨	وَقُلْ	إِنِّي	أَنَا
to the believers.	88	And say,	"Indeed, I	am a clear warner."
كَمَا	٨٩	أَنْزَلْنَا	عَلَىٰ	الْمُقْسِمِينَ
As	89	We sent down	on	those who divided.
جَعَلُوا	الْقُرْآنَ	عِضِينَ	٩١	فَوَرَبِّكَ
have made	the Quran	(in) parts.	91	So by your Lord,
لَنَسْأَلَهُمْ	أَجْمَعِينَ	٩٢	عَمَّا	كَانُوا
surely We will question them	all	92	About what	they used (to)
يَعْلَمُونَ	٩٣	فَاصْدَعْ	بِمَا	تُؤْمَرُ
do.	93	So proclaim	of what	you are ordered
عَنِ	الْمُشْرِكِينَ	٩٤	إِنَّا	كَفَيْنَاكَ
from	the polytheists.	94	Indeed, We	[We] are sufficient for you
الْمُسْتَهْزِئِينَ	٩٥	الَّذِينَ	يَجْعَلُونَ	مَعَ
(against) the mockers	95	Those who	set up	Allah
إِلَهًا	آخَرَ	فَسَوْفَ	يَعْلَمُونَ	٩٦
god	another.	But soon	they will come to know.	96
نَعْلَمُ	أَنَّكَ	يَضِيقُ	صَدْرُكَ	بِمَا
We know	that [you]	(is) straitened	your breast	they say.
فَسَبِّحْ	بِحَمْدِ	رَبِّكَ	وَكُنْ	مِّنَ
So glorify	with the praise	(of) your Lord	and be	those who prostrate.

٩٩	وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ	٩٨
99	the certainty. comes to you until your Lord And worship	98
﴿ آياتها ١٢٨ ﴾ ﴿ سُورَةُ النَّحْلِ مَكِّيَّةٌ ٧٠ ﴾ ﴿ ركوعاتها ١٦ ﴾		
<b>Surah An-Nahl</b>		
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		
the Most Merciful. the Most Gracious, (of) Allah, In (the) name		
أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ط سُبْحٰنَهُ		
Glorified is He (be) impatient for it. so (do) not (the) command of Allah Will come		
وَتَعْلَىٰ عَمَّا يُشْرِكُونَ ١ يُنزِّلُ		
He sends down 1 they associate. above what and Exalted (is) He		
الْمَلٰٓئِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ		
He wills whom upon His Command, of with the inspiration the Angels		
مِنْ عِبَادَةٍ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلٰهَ		
god (there is) no that [He] "Warn that His slaves, of		
إِلَّا أَنَا فَاتَّقُونِ ٢ خَلَقَ السَّمٰوٰتِ		
the heavens He created 2 so fear Me." Me, except		
وَالْأَرْضِ بِالْحَقِّ ط تَعْلَىٰ عَمَّا يُشْرِكُونَ		
they associate. above what Exalted is He in truth. and the earth,		
فَإِذَا ٣ خَلَقَ الْإِنسَانَ مِنْ نُطْفَةٍ		
then behold, a minute quantity of semen from the human kind He created 3		
هُوَ خَصِيمٌ مُّبِينٌ ٤ وَالْأَنْعَامَ خَلَقَهَا لَكُمْ		
for you, He created them And the cattle, 4 clear. (is) an opponent he		
فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ٥ وَلَكُمْ		
And for you 5 you eat. and from them and benefits (is) warmth in them		
فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ		
you take them out. and when you bring them in when (is) beauty in them		
٦ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا		
you could not a land to your loads And they carry 6		
بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ط إِنَّ رَبَّكُمْ		
your Lord Indeed, (to) yourselves. with great trouble except reach it		

99. And worship your Lord until the certainty (i.e., the death) comes to you.

In the name of Allah, the Most Gracious, the Most Merciful.

1. The command of Allah will come, so do not be impatient for it. Glorified is He and Exalted is He above what they associate (with Him).

2. He sends down the Angels with the inspiration of His Command, upon whom He wills of His slaves (saying), "Warn that there is no god except Me, so fear Me."

3. He created the heavens and the earth in truth. Exalted is He above what they associate (with Him).

4. He created man from a minute quantity of semen, then behold he is a clear opponent.

5. And the cattle He created them for you, in them is warmth and benefits and from them you eat.

6. And for you in them is beauty when you bring them in (for the evening) and when you take them out (to pasture in the morning).

7. And they carry your loads to a land you could not have reached except with great trouble to yourselves. Indeed, your Lord



is Most Kind, Most Merciful.

8. And (He created) horses and mules and donkeys for you to ride and (as) adornment. And He creates that which you do not know.

9. And upon Allah is the direction of the way, and among them (some) are that do not go straight. And if He willed, surely He would have guided you all.

10. He is the One Who sends down for you water from the sky; from it you drink and from it grows vegetation in which you pasture your cattle.

11. With it He causes to grow for you the crops, olives, date-palms, grapes and every kind of fruits. Indeed, in that is a Sign for a people who reflect.

12. And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed, in that are Signs for a people who use reason.

13. And whatever He multiplied for you on the earth of varying colors. Indeed, in that is a Sign for a people who remember.

14. And He is the One Who has subjected the sea

لَرَّءَوْفٌ	سَّاحِيمٌ	لَا	وَالْحَيْلَ	وَالْبِغَالَ
surely is Most Kind,	Most Merciful.	7	And horses	and mules
وَالْحَيْرَ	لِتَرْكَبُوهَا	وَزِينَةً	وَيَخْلُقُ	مَا
and donkeys	for you to ride them	and (as) adornment.	And He creates	what
لَا تَعْلَمُونَ	وَعَلَى اللَّهِ	قَصْدُ	السَّبِيلِ	لَا
you know.	And upon	(is) the direction	(of) the way,	not
وَمِنْهَا	جَائِرٌ	وَلَوْ شَاءَ	لَهَدَّكُمْ	ع
and among them	(are) crooked.	And if	surely He would have guided you	He willed,
أَجْمَعِينَ	هُوَ	الَّذِي	أَنْزَلَ	مِنَ السَّمَاءِ
all.	He	(is) the One Who	sends down	from the sky
مَاءً	تَكُمُ	مِنْهُ	شَرَابٌ	وَمِنْهُ
water	for you	of it	(is) drink,	and from it
فِيهِ	تُسَيِّمُونَ	يُثْبِتُ	لَكُمْ	بِهِ
in which	you pasture your cattle.	He causes to grow	for you	with it,
الزَّرْعَ	وَالزَّيْتُونَ	وَالنَّخِيلَ	وَالْأَعْنَابَ	وَمِنْ
the crops	and the olives	and the date-palms	and the grapes	and of
كُلِّ الثَّمَرَاتِ	إِنَّ فِي	ذَلِكَ	لَآيَةً	سُورَةُ
every kind	(of) fruits.	Indeed,	surely (is) a sign	that
لِقَوْمٍ	يَتَفَكَّرُونَ	وَسَخَّرَ	لَكُمْ	الَّيْلَ
for a people	who reflect.	And He has subjected	for you	the night
وَالنَّهَارَ	وَالشَّمْسَ	وَالْقَمَرَ	وَالنُّجُومَ	مُسَخَّرَاتٍ
and the day,	and the sun	and the moon,	and the stars	(are) subjected
بِأَمْرِهِ	إِنَّ فِي	ذَلِكَ	لَآيَاتٍ	لِقَوْمٍ
by His command.	Indeed,	that	surely (are) signs	for a people
يَعْقِلُونَ	وَمَا	دَرَأَ	لَكُمْ	فِي الْأَرْضِ
who use reason.	And whatever	He multiplied	for you	the earth
مُخْتَلِفًا	أَلْوَانُهُ	إِنَّ فِي	ذَلِكَ	لَآيَةً
(of) varying	colors.	Indeed,	surely (is) a sign	that
يَدَّكَّرُونَ	وَهُوَ	الَّذِي	سَخَّرَ	الْبَحْرَ
who remember.	And He	(is) the One Who	subjected	the sea

لَتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ	from it,	and that you bring forth	fresh	meat	from it	for you to eat
حَلِيَّةٍ تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ	through it,	ploughing	the ships	And you see	(that) you wear them.	ornaments
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾	14	(be) grateful.	and that you may	His Bounty,	of	and that you may seek
وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ	with you,	it should shake	lest	firm mountains,	the earth	in And He has cast
وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَّمَتْ	And landmarks.	15	be guided,	so that you may	and roads	and rivers
وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَنْ يَخْلُقُ	creates	Then is He Who	16	guide themselves.	they	And by the stars
كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾	17	remember?	Then will you not	create?	(does) not	like one who
وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوها	you could enumerate them.	not	the Favours of Allah,	you should count	And if	
إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ	knows	And Allah	18	Most Merciful.	(is) Oft-Forgiving,	Allah
مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾ وَالَّذِينَ يَدْعُونَ	they invoke	And those whom	19	you reveal.	and what	you conceal
مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ	but (are) themselves	anything,	they create	not	Allah	besides
يُخْلِقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ	they perceive	And not	not alive.	(They are) dead	20	created.
أَيَّانَ يَبْعَثُونَ ﴿٢١﴾ إِلَهُكُمْ إِلَهُ وَاحِدٌ	One.	(is) God	Your god	21	they will be resurrected.	when
فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ	and they	refuse,	their hearts	in the Hereafter,	believe	(do) not
مُسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنْ اللَّهُ يَعْلَمَ مَا	what	knows	Allah	that	No doubt	22
						(are) arrogant.

for you to eat fresh meat from it and bring forth from it ornaments that you wear. And you see the ships ploughing through it, that you may seek of His Bounty, and you may be grateful.

15. He has cast in the earth firm mountains, lest it should shake with you, and rivers and roads, that you may be guided,

16. And landmarks. And by the stars they guide themselves.

17. Then is He Who creates like one who does not create? Then will you not remember?

18. And if you should count the Favours of Allah you cannot enumerate them. Indeed, Allah is Oft-Forgiving, Most Merciful.

19. And Allah knows what you conceal and what you reveal.

20. And those whom they invoke besides Allah create nothing but they are themselves created.

21. They are dead, not alive. And they do not perceive when they will be resurrected.

22. Your god is One God. But those who do not believe in the Hereafter, their hearts refuse, and they are arrogant.

23. Undoubtedly, Allah knows what

they conceal and what they reveal. Indeed, **He** does not love the arrogant ones.

يُسْرُونَ	وَمَا	يُعْلِنُونَ <sup>ط</sup>	إِنَّهُ	لَا	يُحِبُّ
they conceal	and what	they reveal.	Indeed, <b>He</b>	(does) not	love

24. And when it is said to them, “What has your Lord sent down? They say, “Tales of the ancient.”

الْمُسْتَكْبِرِينَ	﴿٢٣﴾	وَإِذَا قِيلَ لَهُمْ	مَّاذَا
the arrogant ones.	23	it is said And when	“What to them,

25. That they may bear their own burdens in full on the Day of Resurrection and of those whom they misled without knowledge. Unquestionably, evil is that which they will bear.

أَنْزَلَ رَبُّكُمْ <sup>لا</sup>	قَالُوا	أَسَاطِيرُ الْأَوَّلِينَ	﴿٢٤﴾
has your Lord sent down?	They say,	“Tales	(of) the ancient.”

لِيَحْمِلُوا	أَوْزَارَهُمْ	كَامِلَةً	يَوْمَ	الْقِيَامَةِ <sup>لا</sup>
That they may bear	their own burdens	(in) full	on (the) Day	(of) the Resurrection,

وَمِنْ	أَوْزَارِ	الَّذِينَ	يُضِلُّونَهُمْ	بِغَيْرِ	عِلْمٍ <sup>ط</sup>
and of	the burdens	(of) those whom	they misled [them]	without	knowledge.

26. Verily, those before them had plotted, but Allah struck at the foundations of their building, so the roof fell upon them from above, and the punishment came to them from where they did not perceive.

أَلَا	سَاءَ	مَا	يَزْمُونَ <sup>ع</sup>	﴿٢٥﴾	قَدْ	مَكَرَ
Unquestionably,	evil	(is) what	they will bear.	25	Verily,	plotted

الَّذِينَ	مِنْ	قَبْلِهِمْ	فَأَتَى	اللَّهُ	بُنْيَانَهُمْ	مِّنْ
those who	(were) before them,	but Allah came	from	(at) their building	from	those who

الْقَوَاعِدِ	فَخَرَّ	عَلَيْهِمْ	السَّقْفُ	مِنْ	فَوْقِهِمْ
the foundations,	so fell	upon them	the roof	from	above them,

وَأَتَتْهُمْ	الْعَذَابُ	مِنْ	حَيْثُ	لَا	يَشْعُرُونَ
and came to them	the punishment	from	where	they (did) not perceive.	

27. Then on the Day of Resurrection, **He** will disgrace them and say, “Where are **My** (so called) partners concerning whom you used to oppose?” Those who were given the knowledge will say, “Indeed, disgrace this Day and evil are upon the disbelievers”

﴿٢٦﴾	ثُمَّ	يَوْمَ	الْقِيَامَةِ	يُخْزِيهِمْ
26	Then	(on) the Day	(of) the Resurrection,	<b>He</b> will disgrace them

وَيَقُولُ	أَيْنَ	شُرَكَائِي	الَّذِينَ	كُنْتُمْ
and say,	“Where	(are) <b>My</b> partners	those (for) whom	you used (to)

تُشَاقِقُونَ <sup>ط</sup>	فِيهِمْ	قَالَ	الَّذِينَ	أُوتُوا	الْعِلْمَ	إِنَّ
oppose	[in them]?”	Will say	those who	were given	the knowledge,	“Indeed,

الْخِزْيَ	الْيَوْمَ	وَالسُّوءَ	عَلَى	الْكَافِرِينَ	﴿٢٧﴾
the disgrace,	this Day	and evil	(are) upon	the disbelievers”	27

28. Those whom the Angels take in death while they were wronging themselves, then they would offer submission (saying), “We were not doing any

الَّذِينَ	تَتَوَفَّيهِمُ	الْمَلَائِكَةُ	ظَالِمِينَ	أَنْفُسِهِمْ <sup>وص</sup>
Those whom -	take them in death	the Angels	(while) wronging	themselves,

فَالْقَوْمَ	السَّلَامَ	مَا	كُنَّا	نَعْمَلُ	مِنْ
then they would offer	the submission,	“Not	we were	doing	any

سُوِّءَ ط	بَلَىٰ	إِنَّ	اللَّهَ	عَلِيمٌ	بِأَ مَا كُنْتُمْ
evil.”	Nay,	indeed,	Allah	(is) All-Knower	you used (to) of what
تَعْمَلُونَ	⓪	فَادْخُلُوا	أَبْوَابَ	جَهَنَّمَ	خُلْدًا
do.	28	So enter	(the) gates	(of) Hell	(to) abide forever
فِيهَا ط	فَلْيَسَّ	مَثْوَىٰ	الْمُتَكَبِّرِينَ	⓪	وَقِيلَ
in it.	Surely, wretched	(is the) abode	(of) the arrogant.	29	And it will be said
لِلَّذِينَ	اتَّقُوا	مَاذَا	أَنْزَلَ	رَبُّكُمْ ط	قَالُوا خَيْرًا ط
to those who	fear Allah,	“What	has your Lord sent down?”	“Good.”	They will say,
لِلَّذِينَ	أَحْسَنُوا	فِي	هَذِهِ	الدُّنْيَا	حَسَنَةً ط
For those who	do good	in	this	world	(is) a good,
الْآخِرَةِ	خَيْرٌ ط	وَلَيَعَمَّ	دَارُ	الْمُتَّقِينَ	
of the Hereafter	(is) better.	And surely excellent	(is) the home	(of) the righteous.	
⓪	جَنَّتٍ	عَدْنٍ	يَدْخُلُونَهَا	تَجْرِي	مِنْ
30	Gardens	(of) Eden -	which they will enter,	flows	from
تَحْتِهَا	الْأَنْهَارُ	لَهُمْ	فِيهَا	مَا	يَشَاءُونَ ط
underneath them	the rivers.	For them	therein	(will be) whatever	they wish.
كَذَلِكَ	يَجْزِي	اللَّهُ	الْمُتَّقِينَ	⓪	الَّذِينَ
Thus	Allah rewards	the righteous,	Those whom	31	
تَتَوَفَّوهُمْ	الْمَلَائِكَةُ	طَيِّبِينَ	لَا	يَقُولُونَ	سَلَامٌ
take them in death	the Angels	(when they are) pure	saying,	“Peace	
عَلَيْكُمْ	ادْخُلُوا	الْجَنَّةَ	بِأَ مَا كُنْتُمْ	تَعْمَلُونَ	⓪
(be) upon you.	Enter	Paradise	you used (to) for what	do.”	32
هَلْ	يَنْظُرُونَ	إِلَّا	أَنْ	تَأْتِيَهُمْ	الْمَلَائِكَةُ
Do	they wait	except	that	(should) come to them	the Angels
أَوْ	يَأْتِي	أَمْرٌ	رَبِّكَ ط	كَذَلِكَ	فَعَلَ
or	(should) come	(the) Command	(of) your Lord?	Thus	those who
مِنْ	قَبْلِهِمْ ط	وَمَا	ظَلَمَهُمْ	اللَّهُ	وَلَكِنْ
(were) before them.	And not	wronged them	Allah	but	they were
يَظْلَمُونَ	⓪	فَأَصَابَهُمْ	سَيِّئَاتُ	مَا	عَمِلُوا
wronging.	33	Then struck them	(the) evil (results)	(of) what	they did,

evil.” Nay, indeed, Allah is All-Knower of what you used to do.

29. So enter the gates of Hell to abide in it forever. Surely, wretched is the abode of the arrogant.

30. And it will be said to those who fear Allah, “What did your Lord sent down?” They will say, “Good.” For those who do good in this world is a good, and the home of the Hereafter is better. And excellent indeed is the home of the righteous.

31. Gardens of Eden, which they will enter, underneath which rivers flow. They will have therein whatever they wish. Thus Allah rewards the righteous,

32. Those whom the Angels take them in death (when they are) pure, saying, “Peace be upon you. Enter Paradise for what you used to do.”

33. Do they wait except that the Angels should come to them or there comes the Command of your Lord? Thus did those before them. And Allah did not wrong them but they wronged themselves.

34. Then they were struck by the evil results of what they did

and they were surrounded by what they used to mock.

35. And said those who associate partners (with Allah), "If Allah had willed, neither we nor our forefathers would have worshipped anything other than **Him**, nor would we have forbidden anything other than **Him**." Thus did those before them. Then is there on the Messengers except the clear conveyance (of the Message)?

36. And certainly, We sent to every nation a Messenger saying, "Worship Allah and avoid the false deities." Then among them were some whom Allah guided, and among them were some upon whom the straying was justified. So travel in the earth and see how was the end of the deniers.

37. If you desire guidance for them, then indeed, Allah will not guide whom **He** lets go astray, and nor will they have any helpers.

38. And they swear by Allah their strongest oaths that Allah will not resurrect one who dies. Nay, it is a true promise upon **Him**, but most of the mankind do not know.

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾						
34	mock.	[of it]	they used (to)	what	them	and surrounded
وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا						
not	Allah (had) willed	"If	associate partners (with Allah),	those who	And said	
عِبَادَنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا						
and not	we	thing,	any	other than <b>Him</b>	we (would) have worshipped	
أَبَاؤَنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۗ						
anything."	other than <b>Him</b>	we (would) have forbidden	and not	our forefathers		
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى						
on	Then is (there)	(were) before them.	those who	did	Thus	
الرُّسُلِ إِلَّا الْبَدْعُ الْبِئْسَ السَّبِيلُ ۗ وَلَقَدْ						
And certainly,	35	clear?	the conveyance	except	the messengers	
بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا						
"Worship	that,	a Messenger,	nation	every	into	We sent
اللَّهِ وَاجْتَنِبُوا الطَّاغُوتَ ۗ فِيهِمْ مَن						
(were some) whom	Then among them	the false deities."	and avoid	Allah,		
هُدِيَ اللَّهُ وَمِنْهُمْ مَن						
the straying.	on them	was justified	(were) some	and among them	Allah guided,	
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ						
the end	was	how	and see	the earth	in	So travel
الْمُكذِّبِينَ ﴿٣٦﴾ إِنَّ تَحْرِيصَ عَلَى هُدَاهُمْ فَإِنَّ						
then indeed,	their guidance,	[for]	you desire	If	36	(of) the deniers.
اللَّهُ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ						
for them	and not (are)	<b>He</b> lets go astray,	whom	guide	(will) not	Allah
مِّن نُّصْرِينَ ۗ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۗ						
(of) their oaths,	strongest	by Allah	And they swear	37	helpers.	any
لَا يَبْعَثُ اللَّهُ مَنْ يَبُوتُ ۗ بَلَىٰ وَعْدًا عَلَيْهِ						
upon <b>Him</b>	(it is) a promise	Nay,	dies.	(one) who	Allah will not resurrect	
حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾						
38	know.	(do) not	(of) the mankind	most	but	(in) truth,



لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ						
and that may know	wherein,	they differ	that	to them	That <b>He</b> will make clear	
الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾ إِنَّمَا						
Only	39	liars.	were	that they	disbelieved	those who
قَوْلُنَا لَشَيْءٍ إِذَا أَرَادْنَاهُ أَنْ نَقُولَ لَهُ						
to it,	<b>We</b> say	(is) that	<b>We</b> intend it	when	to a thing	<b>Our</b> Word
كُنْ فَيَكُونُ ﴿٤٠﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ						
(of) Allah	in (the way)	emigrated	And those who	40	and it is.	"Be"
مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَهُمْ فِي الدُّنْيَا						
the world	in	surely <b>We</b> will give them position	they were wronged,	[what]	after	
حَسَنَةً وَلَا جُزْءَ الْأَخِرَةِ أَكْبَرَ لَوْ كَانُوا						
they	if	(is) greater,	(of) the Hereafter	but surely the reward	good,	
يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ						
they put their trust.	their Lord	and on	(are) patient	Those who	41	know.
﴿٤٢﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي						
<b>We</b> revealed	men,	except	before you	<b>We</b> sent	And not	42
إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا						
(do) not	you	if	(of) the Reminder	(the) people	so ask	to them,
تَعْلَمُونَ ﴿٤٣﴾ بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا						
And <b>We</b> sent down	and the Books.	With the clear proofs	43	know.		
إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا						
what	to the mankind,	that you may make clear	the Remembrance,	to you		
نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾						
44	reflect.	and that they may	to them	has been sent down		
أَقَامِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ						
Allah will cave	that	the evil deeds	plotted	those who	Do then feel secure	
بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ						
where	from	the punishment	will come to them	or	the earth	with them
لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِي						
in	that <b>He</b> may seize them	Or	45	they perceive?	not	

39. That **He** will make clear to them that wherein they differ and those who disbelieved may know that they were liars.

40. Only **Our** Word to a thing when **We** intend it is that **We** say to it, "Be" and it is.

41. And those who emigrated in the way of Allah after they were wronged, surely **We** will give them good position in this world; but surely the reward of the Hereafter is greater, if only they knew.

42. Those who are patient and on their Lord they put their trust.

43. And **We** sent not before you except men to whom **We** revealed (**Our** Message), so ask the people of the Reminder (i.e., the Scriptures) if you do not know.

44. (**We** sent them) with clear proofs and the Books. And **We** sent down to you the Remembrance that you may make clear to mankind what has been sent down to them and that they may reflect.

45. Then, do those who plot evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

46. Or that **He** may not seize them during

their activity, then not they will be able to escape?

47. Or that **He** may not seize them with a gradual wasting? But indeed, your Lord is Full of Kindness, Most Merciful.

48. Have they not considered what Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble?

49. And to Allah prostrate whatever is in the heavens and whatever is on the earth of the moving creatures and the Angels, and they are not arrogant.

50. They fear their Lord above them, and they do what they are commanded.

51. And Allah has said, "Do not take (for worship) two gods. He is only **One** God. So fear **Me** Alone."

52. And to **Him** belongs whatever is in the heavens and the earth, and to **Him** is (due) worship constantly. Then is it other than Allah that you fear?

53. And whatever you have of favor is from Allah. Then when adversity touches you, to **Him** you cry for help.

54. Then when **He** removes the adversity from you, behold! A group

تَقْلِبُهُمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾						
Or	46	will be able to escape?	they	then not	their going to and fro	
يَأْخُذْهُمْ عَلَىٰ تَخْوِيفٍ فَإِنَّ رَبَّكُمُ						
your Lord	But indeed,	a gradual wasting	with	that <b>He</b> may seize them		
لرَّءُوفٌ رَّحِيمٌ ﴿٤٧﴾ أَوْلَمْ يَرَوْا إِلَىٰ						
[towards]	they seen	Have not	47	Most Merciful.	(is) surely	Full of Kindness,
مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَّقِيُوا ظِلَّهُ عَنِ						
to	their shadows	Incline	a thing?	from	Allah has created	what
الْبَيْتِ وَالشَّمَالِ سُجَّدًا لِلَّهِ وَهُمْ دُخْرُونَ						
(are) humble?	while they	to Allah	prostrating	and to the left,	the right	
﴿٤٨﴾ وَ لِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا						
and whatever	the heavens	(is) in	whatever	prostrate	And to Allah	48
فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ						
and they	and the Angels,	moving creatures	of	the earth	(is) in	
لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ						
above them,	their Lord	They fear	49	arrogant.	(are) not	
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ وَقَالَ اللَّهُ لَا						
"(Do) not	And Allah has said,	50	they are commanded.	what	and they do	
تَتَّخِذُوا إِلَهَيْنِ إِلَّا هُوَ إِلَهُ وَاحِدٌ فَإِيَّايَ						
so <b>Me</b> Alone	<b>One,</b>	(is) God	<b>He</b>	only	two,	[two] gods take
فَارْهَبُونِ ﴿٥١﴾ وَلَهُ مَا فِي السَّمَوَاتِ						
the heavens	(is) in	whatever	And to <b>Him</b> (belongs)	51	you fear [ <b>Me</b> ]."	
وَالْأَرْضِ وَلَهُ الدِّينُ وَاصْبًا أَفَعَيْرَ اللَّهُ						
Allah	Then is it other (than)	constantly.	(is due) the worship	and to <b>Him</b>	and the earth	
تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ						
Allah.	(is) from	favor	of	you have	And whatever	52 you fear?
ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴿٥٣﴾						
53	you cry for help.	then to <b>Him</b>	the adversity	touches you	when	Then
ثُمَّ إِذَا كُفِيَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ						
A group	behold!	from you,	the adversity	<b>He</b> removes	when	Then

مِنْكُمْ بِرَبِّهِمْ	يُشْرِكُونَ	لَا	لِيَكْفُرُوا	بِهَا
of you	associate others,	54	So as to deny	that which
أَتَيْنَهُمْ	فَتَسْتَعْوِفُونَ	فَسَوْفَ	تَعْلَمُونَ	٥٥
We have given them.	Then enjoy yourselves,	soon	you will know.	55
وَيَجْعَلُونَ	لِهَا	لَا يَعْلَمُونَ	نَصِيبًا	مِمَّا رَزَقْنَاهُمْ
And they assign	to what	they know - not	a portion,	of what
تَاللَّهِ	لَتَسْأَلَنَّ	عَبَا	كُنْتُمْ	تَقْتَرُونَ
By Allah	surely you will be asked	about what	you used (to)	invent.
وَيَجْعَلُونَ	لِلَّهِ	الْبَنَاتِ	سُبْحَانَهُ	وَلَهُمْ
And they assign	to Allah	daughters.	Glory be to Him!	And for them
يَشْتَهُونَ	وَإِذَا	بُشْرًا	أَحَدُهُمْ	٥٧
they desire.	And when	is given good news	(to) one of them	57
بِالْأُنثَى	ظَلَّ	وَجْهَهُ	مُسْوَدًّا	وَهُوَ
of a female,	turns	his face	dark	and he
يَتَوَارَى	مِنَ الْقَوْمِ	مِنْ	سُوءِ	مَا
He hides himself	from	the people	(because) of	the evil
بُشْرًا	بِهِ	أَيُّسُّكُهُ	عَلَى	هُونٍ
he has been given good news	about.	Should he keep it	in	or
يُدْسُهُ	فِي التُّرَابِ	أَلَا	سَاءَ	مَا
in	bury it	the dust?	Unquestionably,	(is) what
لِلَّذِينَ	لَا	يُؤْمِنُونَ	بِالْآخِرَةِ	مِثْلُ
For those who	(do) not	believe	in the Hereafter,	(is) a similitude
السُّوءِ	وَاللَّهِ	الْمِثْلُ	الْأَعْلَى	وَهُوَ
(of) the evil,	and for Allah	(is) the similitude	the Highest.	And He
الْحَكِيمِ	وَلَوْ	يُؤَاخِذُ	اللَّهُ	النَّاسَ
All-Wise.	60	All-Wise.	And if	for their wrongdoing
مَا	تَرَكَ	عَلَيْهَا	مِنْ	دَابَّةٍ
not	He (would) have left	upon it	any	moving creature,
إِلَى	أَجَلٍ	مُسَمًّى	فَإِذَا	جَاءَ
for	a term	appointed.	Then when	comes
not	their terms	comes	Then when	comes

of you associate others with their Lord,

55. So as to deny that which We have given them. Then enjoy yourselves, soon you will know.

56. And they assign to what they do not know, a portion of what We have provided them. By Allah, you will be surely asked about what you used to invent.

57. And they attribute daughters to Allah. Glory be to Him! And for them is what they desire.

58. And when one of them is given good news of (the birth) of a female, his face darkens, and he suppresses grief.

59. He hides himself from the people because of the evil of which he has been informed. Should he keep it in humiliation or bury it in the dust? Unquestionably, evil is what they decide.

60. For those who do not believe in the Hereafter applies the similitude of evil; and to Allah applies the Highest similitude. And He is the All-Mighty, All-Wise.

61. And if Allah were to seize mankind for their wrongdoing, He would not have left upon it (earth) any moving creature, but He defers them for an appointed term. Then when their term comes,

they will not remain behind an hour, nor can they advance (it).

يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾						
61	they can advance (it).	and not	an hour	they (will) remain behind		

62. And they assign to Allah what they dislike, and their tongues assert the lie that they will have the best. No doubt for them is the Fire and they will be abandoned.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذِبَ						
the lie	their tongues	and assert	they dislike	what	to Allah	And they assign

أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ						
for them	that	doubt	No	(is) the best.	for them	that

63. By Allah, certainly We sent (Messengers) to nations before you, but Shaitaan made their deeds fair-seeming to them. So he is their ally today and for them is a painful punishment.

النَّارِ وَأَنَّ لَهُمُ الْمُفْرَطُونَ ﴿٦٢﴾ تَاللَّهِ لَقَدْ						
certainly	By Allah,	62	(will) be abandoned.	and that they	(is) the Fire	

أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ						
to them	but made fair-seeming	before you	nations	to	We have sent	

الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ						
(is) a punishment	and for them	today,	(is) their ally	So he	their deeds.	the Shaitaan

64. And We have not revealed to you the Book except that you may make clear to them that in which they differ and as a guidance and mercy for a people who believe.

إِلَّا إِلَيْمُ ﴿٦٣﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا						
except	the Book	to you	We revealed	And not	63	painful.

لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى						
and (as) a guidance	in it,	they differed	that which	to them	that you make clear	

65. And Allah sends down water from the sky and gives life thereby to the earth after its death. Indeed, in that is a Sign for a people who listen.

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللَّهُ أَنْزَلَ مِنْ						
from	sends down	And Allah	64	who believe.	for a people	and mercy

السَّمَاءِ مَاءً فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ						
Indeed,	its death.	after	(to) the earth	by it	then gives life	water, the sky

66. And indeed, for you is a lesson in the cattle. We give you drink from what is in their bellies-between bowels and blood - pure milk, palatable to the drinkers.

فِي ذَلِكَ لآيَةٌ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ						
And indeed,	65	who listen.	for a people	(is) surely a Sign	that	in

لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِّسْتَلْتُمُ مِمَّا فِي						
(is) in	from what	We give you to drink	(is) a lesson.	the cattle	in	for you

بُطُونِهِمْ مِنْ بَيْنِ قَرْتٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا						
palatable	pure,	milk	and blood,	bowels	between	from their bellies,

67. And from the fruits of date-palms and grapes, you take intoxicant and good provision. Indeed, in

لِلشَّرْبِ لَبَنٍ ﴿٦٦﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ						
and the grapes,	the date-palm,	fruits	And from	66	to the drinkers.	

تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي						
in	Indeed,	good.	and a provision	intoxicant	from it	you take

ذٰلِكَ	لَايَةً	لِّقَوْمٍ	يَعْقِلُونَ	Ⓣ	وَإَوْحَى
that	(is) surely a Sign	for a people	who use reason.	67	And inspired
رَبُّكَ	إِلَى النَّحْلِ	أَنْ اتَّخِذِي	مِنَ الْجِبَالِ	بُيُوتًا	
your Lord	to the bee,	"Take [that]	the mountains,	houses	among
وَمِنَ الشَّجَرِ	وَمِمَّا	يَعْرِشُونَ	Ⓛ	ثُمَّ	كُلُّي
and among	the trees,	and in what	they construct.	68	eat Then
مِنْ كُلِّ الشَّرَاتِ	فَاسْلِكِي	سُبُلَ	رَبِّكَ	ذُلًّا	
all from	the fruits	and follow	(the) ways	(of) your Lord	made smooth."
يَخْرُجُ	مِنْ بُطُونِهَا	شَرَابٌ	مُخْتَلِفٌ	أَلْوَانُهُ	فِيهِ
Comes forth	from	a drink	(of) varying	colors,	in it
شِفَاءٌ	لِّلنَّاسِ	إِنَّ فِي ذٰلِكَ	لَايَةً	لِّقَوْمٍ	
(is) a healing	for the mankind.	Indeed, in	that	(is) surely a Sign	for a people
يَتَفَكَّرُونَ	Ⓣ	وَاللَّهُ	خَلَقَكُمْ	ثُمَّ	يَتَوَفَّاكُمْ
who reflect.	69	And Allah	created you,	then	will cause you to die.
وَمِنْكُمْ	مَّنْ يُرَدُّ	إِلَى أَرْدَلِ	الْعُمْرِ	لِكَيْ	
And among you	(is one) who	is sent back	to	(of) the age,	so that
لَا	يَعْلَمُ	بَعْدَ	عِلْمٍ	شَيْئًا	إِنَّ اللَّهَ
not	he will know	after	knowledge	a thing.	Indeed, Allah
عَلَيْمٌ	قَدِيرٌ	Ⓣ	وَاللَّهُ	فَضَّلَ	بَعْضَكُمْ
(is) All-Knowing,	All-Powerful.	70	And Allah	has favored	over some of you
بَعْضُ فِي الرِّزْقِ	فَمَا	الَّذِينَ	فُضِّلُوا	بِرَادِي	
in others	[the] provision.	But not	those who	were favored	would hand over
رِزْقِهِمْ	عَلَى مَا	مَلَكَتْ	أَيْمَانُهُمْ	فَهُمْ	فِيهِ
to their provision	whom	possess	their right hands,	so (that) they	(are) in it
سَوَاءٌ	أَفْبِنِعْمَةٍ	اللَّهُ	يَجْحَدُونَ	Ⓣ	وَاللَّهُ
equal.	Then is it the Favor	of Allah	they reject?	71	And Allah
جَعَلَ	لَكُمْ	مِّنْ	أَنْفُسِكُمْ	أَزْوَاجًا	وَجَعَلَ
(has) made	for you	from	yourselves	spouses,	and has made
مِّنْ	أَزْوَاجِكُمْ	بَنِينَ	وَحَفَدَةً	وَرَزَقَكُمْ	مِّنْ
from	your spouses	sons	and grandsons	and has provided for you	from

that is a Sign for a people who use reason.

68. And your Lord inspired to the bee, "Take for yourself houses among the mountains and among the trees and in that which they construct.

69. Then eat from all the fruits and follow the ways of your Lord submissively." Comes forth from their bellies a drink of varying colors, in which is a healing for mankind. Indeed, in that is a Sign for a people who reflect.

70. And Allah created you, then He will cause you to die. And among you is he who is sent back to the most abject old age so that he will not know a thing, after having had knowledge. Indeed, Allah is All-Knowing, All-Powerful.

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 (slaves) so that they are equal to them. Then is it the Favor of Allah they reject?

72. And Allah has made for you spouses of your own kind and has made for you from your spouses sons and grandsons and has provided for you from



the good things. Then do they believe in falsehood and disbelieve in the Favor of Allah?

73. And they worship other than Allah that which does not possess any provision for them from the heavens and the earth, and they are unable (to do so).

74. So do not invent any similitude for Allah. Indeed, Allah knows and you do not know.

75. Allah presents an example of a slave (who is) owned and does not have power on anything and the one to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? All praise is for Allah! Nay, but most of them do not know.

76. And Allah presents an example of two men, one of them is dumb unable to do a thing, while he is a burden on his master. Wherever he directs him, he does not bring any good. Is he equal to the one who commands justice, while he is on a straight path?

77. And to Allah belongs the unseen of the heavens and the earth. And the matter of the Hour is

الطَّيِّبَاتِ							أَفِالْبَاطِلِ							يُؤْمِنُونَ							وَبِنِعْمَةِ اللَّهِ																											
the good things.							Then in falsehood do							they believe,							and the Favor of Allah																											
هُمْ							يَكْفُرُونَ							وَيَعْبُدُونَ							مِنْ دُونِ اللَّهِ							مَا																				
they							disbelieve?							72							And they worship							other than Allah							which													
لَا							يَمْلِكُ لَهُمْ							رِزْقًا							مِنَ السَّمَوَاتِ							وَالْأَرْضِ																				
not							possesses for them							any provision from							the heavens and the earth							and the earth																				
شَيْئًا							وَلَا							يَسْتَطِيعُونَ							فَلَا							تَضْرِبُوا لِلَّهِ																				
[anything],							and not							73							So (do) not							put forth for Allah																				
الْأَمْثَالِ							إِنَّ اللَّهَ							يَعْلَمُ							وَأَنْتُمْ							لَا							تَعْلَمُونَ													
the similitude.							Indeed, Allah							knows							and you							(do) not							know.													
ضَرَبَ اللَّهُ							مَثَلًا							عَبْدًا							مَمْلُوكًا							لَا																				
74							Allah sets forth							the example							(of) a slave							(who is) owned,							not													
يَقْدِرُ							عَلَى شَيْءٍ							وَمَنْ							رَزَقْنَاهُ							مِنَّا																				
he has power							on anything							and (one) whom							We provided him							from Us																				
رِزْقًا							حَسَنًا							فَهُوَ							يُنْفِقُ							مِنْهُ							سِرًّا							وَجَهْرًا						
a provision							good,							so he							spends							from it,							secretly							and publicly.						
هَلْ							يَسْتَوُونَ							أَلْحَدُ لِلَّهِ							بَلْ							أَكْثَرُهُمْ																				
Can							they be equal?							All praise							(is) for Allah!							Nay,							but most of them													
لَا							يَعْلَمُونَ							وَضَرَبَ اللَّهُ							مَثَلًا							رَجُلَيْنِ																				
(do) not							75							And Allah sets forth							an example							(of) two men,																				
أَحَدُهُمَا							أَبْغَمٌ							لَا							يَقْدِرُ							عَلَى شَيْءٍ							وَهُوَ													
one of them							(is) dumb,							not							he has power							on anything,							while he													
كُلٌّ							عَلَى							مَوْلَاهُ							أَيْنَمَا							يُوجِّهُهُ							لَا													
(is) a burden							on							his master.							Wherever							he directs him							not													
يَأْتِ							بِخَيْرٍ							هَلْ							يَسْتَوِي							هُوَ							وَمَنْ							يَأْمُرُ						
he comes							with any good.							Is							equal							he							and (the one) who							commands						
بِالْعَدْلِ							وَهُوَ							عَلَى							صِرَاطٍ							مُسْتَقِيمٍ							وَاللَّهِ													
[of] justice,							and he							(is) on							a path							76							And to Allah (belongs)													
غَيْبِ							السَّمَوَاتِ							وَالْأَرْضِ							وَمَا							أَمْرُ							السَّاعَةِ													
(the) unseen							(of) the heavens							and the earth.							And not							(is) the matter							(of) the Hour													

إِلَّا كَمِثْحِ الْبَصْرِ أَوْ هُوَ أَقْرَبُ ٥ إِنَّ اللَّهَ عَلَى	on	Allah	Indeed,	(is) nearer.	it	or	(of) the eye	as a twinkling	but
كُلِّ شَيْءٍ قَدِيرٌ ٧٧ وَاللَّهُ أَخْرَجَكُمْ مِنْ	from	brought you forth	And Allah	77	(is) All-Powerful.	thing	every		
بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمْ	for you	and made	anything,	knowing	not	(of) your mothers,	the wombs		
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ٧٨ لَعَلَّكُمْ تَشْكُرُونَ	give thanks.	so that you may	and the hearts	and the sight	the hearing				
أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ	the midst	in	controlled	the birds	towards	they see	Do not	78	
السَّمَاءِ ٥ مَا يُسْكِنُهُنَّ إِلَّا اللَّهُ ٥ إِنَّ فِي ذَلِكَ	that	in	Indeed,	Allah.	except	holds them up	None	(of) the sky?	
لَايَاتٍ لِقَوْمٍ يُؤْمِنُونَ ٧٩ وَاللَّهُ جَعَلَ لَكُمْ	for you	(has) made	And Allah	79	who believe.	for a people	(are) Signs		
مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ	the hides	from	for you	and made	a resting place,	your homes	[from]		
الْأَنْعَامِ بِيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ	and the day	(of) your travel	(on) the day	which you find light	tents,	(of) the cattle			
إِقَامَتِكُمْ ٥ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا	and their hair	and their fur	their wool	and from	(of) your encampment;				
أَثَانًا ٥ وَمَتَاعًا إِلَى حِينٍ ٨٠ وَاللَّهُ جَعَلَ	(has) made	And Allah	80	a time.	for	and a provision	(is) furnishing		
لَكُمْ مِمَّا خَلَقَ ظِلًّا وَجَعَلَ لَكُمْ مِنْ	from	for you	and (has) made	shades	He created,	from what	for you		
الْجِبَالِ أَكْنَانًا ٥ وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ	to protect you	garments	for you	and (has) made	shelters	the mountains,			
الْحَرِّ ٥ وَسَرَابِيلَ تَقِيكُمُ بِأَسْكُمُ ٥ كَذَلِكَ	Thus	from your (mutual) violence.	to protect you	and garments	(from) the heat				
يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ٨١									
81	submit.	so that you may	upon you	His Favor	He completes				

but as a twinkling of the eye or even nearer. Indeed, Allah is All-Powerful on everything.

78. And Allah brought you forth from the wombs of your mothers when you knew nothing, and gave you the hearing and the sight and the hearts, so that you might give thanks.

79. Do they not see the birds controlled in the midst of the sky? None holds them except Allah. Indeed, in that are Signs for a people who believe.

80. And Allah has made for you in your homes a place of rest and made for you tents from the hides of the cattle, 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 a provision for a time.

81. And Allah has made for you, from that which He created, shades and has made for you shelters from the mountains and has made for you garments which protect you from the heat and garments (coats of armor) to protect you from your (mutual) violence (wars). Thus He completes His Favor upon you so that you may submit (to Him).

82. Then, if they turn away, then only upon you is the clear conveyance (of the Message).

فَإِن تَوَلَّوْا	فَإِنَّمَا عَلَيْكَ	الْبَدَلُ	السُّبِينُ	٨٢
Then, if	then only	upon you	(is) the conveyance	the clear.

83. They recognize the Favor of Allah; then they deny it. And most of them are disbelievers.

يَعْرِفُونَ	نِعْمَتَ	اللَّهِ	ثُمَّ	يُنْكِرُونَهَا	وَأَكْثَرُهُمْ
They recognize	(the) Favor	(of) Allah;	then	they deny it.	And most of them

84. And (think of) the Day when We will resurrect from every nation a witness, then it will not be permitted to the disbelievers (to apologize) nor will they be asked to make amends.

الْكَافِرُونَ	٨٣	وَيَوْمَ	نَبْعَثُ	مِنْ	كُلِّ
(are) the disbelievers.	83	And the Day	We will resurrect	from	every

85. And when those who wronged will see the punishment, then it will not be lightened for them, nor will they be given respite.

أُمَّةٍ	شَهِيدًا	ثُمَّ	لَا	يُؤَدَّنُ	لِلَّذِينَ	كَفَرُوا
nation	a witness,	then	not	will be permitted	to those who	disbelieved

86. And when those who associated partners with Allah will 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 their word, "Indeed, you are liars."

وَلَا	هُمْ	يُسْتَعْتَبُونَ	٨٤	وَإِذَا	رَأَى
and not	they	will be asked to make amends.	84	And when	(will) see

87. And they will offer to Allah (their) submission on that Day, and lost from them is what they used to invent.

الَّذِينَ	ظَلَمُوا	الْعَذَابَ	فَلَا	يُخَفَّفُ	عَنَّهُمْ	وَلَا
those who	wronged	the punishment,	then not	it will be lightened	for them	and not

88. And those who disbelieved and hindered (people) from the way of Allah, We will increase them in punishment over (their) punishment because they used to spread corruption.

هُمْ	يُنظَرُونَ	٨٥	وَإِذَا	رَأَى	الَّذِينَ
they	will be given respite.	85	And when	(will) see	those who

89. And the Day We will resurrect among every nation a witness over them from

أَشْرِكُوا	شُرَكَاءَهُمْ	قَالُوا	رَبَّنَا	هَؤُلَاءِ
associated partners with Allah	their partners.	They will say,	"Our Lord,	these

شُرَكَائُونَا	الَّذِينَ	كُنَّا	نَدْعُوا	مِنْ	دُونِكَ
(are) our partners	those whom	we used to	invoke	besides You."	

فَالْتَقُوا	إِيَّاهُمْ	الْقَوْلَ	إِنَّكُمْ	لَكَذِبُونَ
But they (will) throw back	at them	(their) word,	"Indeed, you	(are) surely liars."

٨٦	وَأَلْقُوا	إِلَى	اللَّهِ	يَوْمَئِذٍ	السَّلَامَ	وَضَلَّ
86	And they (will) offer	to	Allah	(on) that Day	the submission,	and (is) lost

عَنْهُمْ	مَا	كَانُوا	يَفْتَرُونَ	٨٧	الَّذِينَ	كَفَرُوا
from them	what	they used (to)	invent.	87	And those who	disbelieved

وَصَدُّوا	عَنْ	سَبِيلِ	اللَّهِ	زِدْنَهُمْ	عَذَابًا
and hindered	from	(the) way	(of) Allah,	We will increase them	(in) punishment

فَوْقَ	الْعَذَابِ	بِهَا	كَانُوا	يُفْسِدُونَ	٨٨	وَيَوْمَ
over	punishment	because	they used (to)	spread corruption.	88	And the Day

نَبْعَثُ	فِي	كُلِّ	أُمَّةٍ	شَهِيدًا	عَلَيْهِمْ	مِّنْ
We will resurrect	among	every	nation	a witness	over them	from

أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ ۗ					
these.	over	(as) a witness	you	And We (will) bring	themselves.
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ ۗ					
thing	of every	(as) a clarification	the Book	to you	And We sent down
وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۗ إِنَّ					
Indeed,	89	for the Muslims.	and glad tidings	and mercy	and a guidance
اللَّهُ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ					
(to) relatives,	and giving	and the good,	justice	commands	Allah
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ					
and the oppression.	and the bad	the immorality	[from]	and forbids	
يُعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۗ وَأَوْفُوا					
And fulfil	90	take heed.	so that you may	He admonishes you	
بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا					
break	and (do) not	you have taken a covenant,	when	(of) Allah	the covenant
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ					
Allah	you have made	while verily	their confirmation	after	oaths
عَلَيْكُمْ كَفِيلًا ۗ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ۗ					
91	you do.	what	knows	Allah	Indeed, a surety, over you
وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ					
strength	after	her spun yarn	untwists	like her who	be And (do) not
أَنْكَاثًا ۗ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ					
between you,	(as) a deception	your oaths	you take	(into) untwisted strands;	
أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ					
than	more numerous	[it]	a community	is	because
أُمَّةٍ ۗ إِنَّمَا يَبْتَلُواكُمُ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَنَّ					
And He will make clear	by it.	Allah tests you	Only,	(another) community.	
لَكُمْ يَوْمَ الْقِيَامَةِ ۗ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ					
differ.	in it	you used (to)	what	(of) the Resurrection,	(on) the Day to you
أُمَّةً ۗ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ					
a nation	surely He (could) have made you	Allah (had) willed	And if	92	

١٢  
١٨

themselves. And We will bring you as a witness over these. And We sent down the Book as a clarification for every thing and as guidance and mercy and glad tidings for the Muslims.

90. Indeed, Allah commands justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you so that you may take heed.

91. And fulfil the covenant of Allah when you have taken it, and do not break oaths after their confirmation while you have made Allah a surety over you. Indeed, Allah knows what you do.

92. And do not be like her who untwists her spun yarn after it was strong into untwisted strands; taking your oaths as a (means of) deception between you because one community is more numerous than (another) community. Allah only tests you by it. And He will make clear to you on the Day of Resurrection that over which you used to differ.

93. And if Allah had willed, surely He could have made you a single nation,

but **He** lets go astray whom **He** wills and guides whom **He** wills. And you will surely be questioned about what you used to do.

وَأَحَدَةً ۖ وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ						
whom	and guides	<b>He</b> wills	whom	<b>He</b> lets go astray	but	one,
يَشَاءُ ۖ وَلَسْتُمْ عَنْهَا كُنْتُمْ تَعْمَلُونَ						
do.	you used (to)	about what	And surely you will be questioned	<b>He</b> wills.		

94. And do not take your oaths as a (means of) deception between you, lest a foot slips after it was firmly planted, and you would taste the evil (consequences) for having hindered (people) from the way of Allah and for you is a great punishment.

٩٣ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ						
between you,	(as) a deception	your oaths	take	And (do) not	93	
فَتَرَىٰ قَدَمًا بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ						
the evil	and you would taste	it is firmly planted,	after	a foot	lest, should slip	
بِمَا صَدَدْتُم عَنْ سَبِيلِ اللَّهِ ۚ وَلَكُمْ عَذَابٌ						
(is) a punishment	and for you	(of) Allah	(the) way	from	you hindered	for what

95. And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you if you only knew.

عَظِيمٌ ۙ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا						
(for) a price	(of) Allah,	the covenant	exchange	And (do) not	94	great.
قَلِيلًا ۗ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِنِ						
if	for you	(is) better	it	Allah,	(is) with	Indeed, what little.

96. Whatever is with you will be exhausted and whatever is with Allah will remain. And surely **We** will pay those who are patient their reward according to the best of what they used to do.

كُنْتُمْ تَعْمَلُونَ ۗ مَا عِنْدَكُمْ يَنْقَدُ						
will be exhausted,	(is) with you	Whatever	95	know.	you were (to)	
وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِينَ						
those who	And surely <b>We</b> will pay	(will) be remaining.	Allah	(is) with	and whatever	
صَبْرًا ۗ وَأَجْرُهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ						
do.	they used (to)	(of) what	to (the) best	their reward	(are) patient	

97. Whoever does righteous deeds, whether male or female, while he is a believer, **We** will surely give him a good life, and **We** will surely pay them their reward according to the best of what they used to do.

٩٦ مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرٍ أَوْ أُنْثَىٰ						
female	or	male	whether	righteous deeds	does	Whoever
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ						
good,	a life	then surely <b>We</b> will give him life,	(is) a believer,	while he		
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ						
do.	they used (to)	of what	to (the) best	their reward	and <b>We</b> will pay them	

98. So when you recite the Quran, seek refuge in Allah from Shaitaan, the accursed.

٩٧ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ						
from	in Allah	seek refuge	the Quran,	you recite	So when	97
الشَّيْطٰنِ الرَّجِيْمِ ۗ إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ						
(is) any authority	for him	not	Indeed he,	98	the accursed.	the Shaitaan,

99. Indeed, he does not have any authority



عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ					
they put their trust.	their Lord	and upon	believe	those who	on
﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَكَّلُونَ					
take him as an ally	those who	(is) over	his authority	Only	99
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ وَإِذَا					
And when	100	associate partners.	with Him	[they]	and those who
بَدَلْنَا آيَةً مَّكَانَ آيَةٍ ۗ وَاللَّهُ أَعْلَمُ					
(is) most knowing	and Allah -	(of) a Verse,	(in) place	a Verse	We substitute
بِئْسَ يُنزَّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ					
Nay,	(are) an inventor."	you	"Only	they say,	He sends down
أَكْثَرُهُمْ لَا يَعْلَمُونَ ۗ قُلْ نَزَّلَهُ					
"Has brought it down	Say,	101	know.	(do) not	most of them
رُوحِ الْقُدْسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا					
believe	those who	to make firm	in truth,	your Lord	from
وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ۗ وَالْقَدْ					
And certainly	102	to the Muslims."	and glad tidings	and (as) a guidance	
نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ					
teaches him	"Only	say,	that they	We know	
بَشَرٌ ۗ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ					
to him	they refer	(of) the one	(The) tongue	a human being."	
أَعْجَبِي ۗ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ					
clear.	Arabic	(is) a language	while this	(is) foreign	
﴿١٠٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ					
in the Verses	believe	(do) not	those who	Indeed,	103
اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ					
painful.	(is) a punishment	and for them	Allah will guide them	not	(of) Allah,
﴿١٠٤﴾ إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ					
believe	(do) not	those who	the falsehood	they invent	Only
﴿١٠٥﴾ بِآيَاتِ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْكٰذِبُونَ					
105	(are) the liars.	they	and those -	(of) Allah,	in the Verses

over those who believe and put their trust in their Lord.

100. His authority is only over those who take him as an ally and those who associate partners with Allah.

101. And when We substitute a Verse in place of a Verse - and Allah is most knowing of what He sent down - they say, "You are an inventor." Nay, most of them do not know.

102. Say, "The Holy Spirit (Jibreel) has brought it down from your Lord in truth to make firm those who believe and as guidance and glad tidings to the Muslims."

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 while this is in a clear Arabic language.

104. Indeed, those who do not believe in the Verses of Allah, Allah will not guide them, and for them is a painful punishment.

105. Only they invent falsehood who do not believe in the Verses of Allah, and they are the liars.

106. Whoever disbelieves in Allah after his belief, except one who is forced while his heart is content with faith. But those who open their breasts to disbelief, then upon them is wrath of Allah, and for them is a punishment great.

مَنْ	كَفَرَ	بِاللَّهِ	مِنْ	بَعْدِ	إِيمَانِهِ	إِلَّا	مَنْ
(one) who	except	his belief,	after	in Allah	disbelieves	Whoever	
أَكْرَهًا	وَقَلْبُهُ	مُطْمَئِنٌّ	بِالإِيمَانِ	وَلَكِنْ	مَنْ		
(one) who	But	with the faith.	(is) content	while his heart	is forced		
شَرَحَ	بِالْكَفْرِ	صَدْرًا	فَعَلَيْهِمْ	غَضَبٌ	مِّنَ	اللَّهِ	ع
Allah	of	(is) a wrath	then upon them	(his) breast,	to disbelief	opens	

107. That is because they preferred the life of this world over the Hereafter and that Allah does not guide the people who disbelieve.

وَلَهُمْ	عَذَابٌ	عَظِيمٌ	١٠٦	ذَلِكَ	بِأَنَّهُمْ		
because	That (is)	106	great.	(is) a punishment	and for them		
اسْتَحَبُّوا	الْحَيَاةَ	الدُّنْيَا	عَلَى	الْآخِرَةِ	وَأَنَّ	اللَّهَ	
Allah	and that	the Hereafter	over	(of) the world	the life	they preferred	

108. Those are the ones over whose hearts, hearing and sight Allah has set a seal, and those are the heedless.

لَا	يَهْدِي	الْقَوْمَ	الْكَافِرِينَ	١٠٧	أُولَئِكَ		
Those	107	the disbelievers.	the people	guide	(does) not		
الَّذِينَ	طَبَعَ	اللَّهُ	عَلَى	قُلُوبِهِمْ	وَسَمِعِهِمْ		
and their hearing	their hearts	over	Allah has set a seal	(are) the ones -			

109. No doubt, they are the losers in the Hereafter.

وَأَبْصَارِهِمْ	وَأُولَئِكَ	هُمُ	الْغٰفِلُونَ	١٠٨	لَا		
No	108	the heedless.	they are	And those -	and their sight.		

110. Then, indeed your Lord, to those who emigrated after they had been put to trials, then strove hard and were patient - indeed, your Lord, after that, is surely Oft-Forgiving, Most Merciful.

جَرَمَ	أَنَّهُمْ	فِي	الْآخِرَةِ	هُمُ	الْخٰسِرُونَ	١٠٩	
109	(are) the losers.	[they]	the Hereafter	in	that they	doubt	
ثُمَّ	إِنَّ	رَبَّكَ	لِلَّذِينَ	هَاجَرُوا	مِنْ	بَعْدِ	مَا
what	after	emigrated	to those who	your Lord,	indeed,	Then	
فَتَتَوَّأ	ثُمَّ	لَجَّهُدُوا	وَصَبَرُوا	إِنَّ	رَبَّكَ		
your Lord,	Indeed,	and were patient.	strove hard	then	they had been put to trials		

111. On the Day when every soul will come pleading for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

مِنْ	بَعْدِهَا	لَعَفُورٌ	رَّحِيمٌ	١١٠	يَوْمَ		
(On) the Day	110	Most Merciful.	surely is Oft-Forgiving,	after it,			
تَأْتِي	كُلُّ	نَفْسٍ	تُجَادِلُ	عَنْ	نَفْسِهَا	وَتُؤْتَى	
and will be paid in full	itself,	for	pleading	soul	every	(when) will come	

112. And Allah sets forth a similitude of a town that was secure and content,

كُلُّ	نَفْسٍ	مَا	عَمِلَتْ	وَهُمْ	لَا	يُظْلَمُونَ	١١١
111	be wronged.	(will) not	and they	it did	what	soul	every
وَضَرَبَ	اللَّهُ	مَثَلًا	قَرْيَةً	كَانَتْ	أَمِنَةً	مُطْمَئِنَّةً	
and content,	secure	(that) was	(of) a town	a similitude	And Allah sets forth		

يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ						
but it denied	place,	every	from	(in) abundance	its provision	coming to it
بِأَنْعَمِ اللَّهُ فَذَاقَهَا اللَّهُ لِبَاسِ الْجُوعِ وَالْخَوْفِ						
and the fear	(of) the hunger	(the) garb	so Allah made it taste	(the) Favours of Allah,		
بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾ وَلَقَدْ جَاءَهُمْ						
came to them	And certainly	112	do.	they used (to)	for what	
رَسُولٌ مِّنْهُمْ فَاخَذَهُمُ الْعَذَابُ						
the punishment	so seized them	but they denied him;	from among them	a Messenger		
وَهُمْ ظَالِمُونَ ﴿١١٣﴾ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ						
Allah has provided you -	of what	So eat	113	(were) wrongdoers.	while they	
حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ						
[you]	if	(of) Allah,	(for the) Favor	And be grateful	and good.	lawful
إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمْ						
to you	He has forbidden	Only	114	you worship.	Him Alone	
الْبَيْتَةَ وَالدمَ وَاللَّحْمَ الْخَنِيزِ وَمَا						
and what	(of) the swine,	and the flesh	and the blood	the dead animal		
أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ						
(is) forced -	But (if) one	[with it].	Allah	to other (than)	has been dedicated	
غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ						
Allah	then indeed,	a transgressor -	and not	disobedient,	without (being)	
عَفُورٌ رَّحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا						
say	And (do) not	115	Most Merciful.	(is) Oft-Forgiving,		
لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا						
"This	the lie,	your tongues,	assert	for that which		
حَلٌّ عَلَىٰ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَىٰ						
about	so that you invent	(is) forbidden,"	and this	(is) lawful		
اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَىٰ						
about	invent	those who	Indeed,	the lie.	Allah	
اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ						
little	An enjoyment	116	they will not succeed.	the lie,	Allah	

its provision coming to it in abundance from every place, but it denied the Favours of Allah, so Allah made it taste the garb of hunger and fear for what they used to do.

113. And certainly came to them a Messenger from among themselves but they denied him; so the punishment seized them while they were wrongdoers.

114. So eat of what Allah has provided you lawful and good. And be grateful for the Favours of Allah if **Him Alone** you worship.

115. He has only forbidden to you dead animal, blood, the flesh of swine, and that which has been dedicated to other than Allah. But if one is forced (by necessity) neither by willful disobedience nor transgressing (the limits) - then indeed, Allah is Oft-Forgiving, Most Merciful.

116. And do not say about what your tongues assert of falsehood, "This is lawful and this is forbidden," to invent a lie about Allah. Indeed, those who invent a lie about Allah will not succeed.

117. A little enjoyment, (will be theirs)

and they will have a painful punishment.

118. And to the Jews We have forbidden that which We related to you before. And We did not wrong them, but they used to wrong themselves.

119. Then, indeed your Lord, to those who did evil in ignorance, then repented after that and corrected themselves - indeed, your Lord, thereafter, is Oft-Forgiving, Most Merciful.

120. Indeed, Ibrahim was a nation obedient to Allah, upright, and he was not of those who associate others (with Allah).

121. (He was) thankful for His favors. He chose him and guided him to the straight way.

122. And We gave him good in this world and in the Hereafter he will surely be among the righteous.

123. Then We revealed to you, "Follow the religion of Ibrahim, upright; and he was not of those who associated others (with Allah)."

124. The Sabbath was only appointed

وَلَهُمْ	عَذَابٌ	أَلِيمٌ	۱۱۷	وَعَلَى	الَّذِينَ	هَادُوا
are Jews	those who	And to	117	painful.	(is) a punishment	and for them
حَرَّمْنَا	مَا	قَصَصْنَا	عَلَيْكَ	مِنْ	قَبْلُ	ع
	before.	to you	We related	what	We have forbidden	
وَمَا	ظَلَمْنَاهُمْ	وَلَكِنْ	كَانُوا	أَنْفُسَهُمْ		
themselves	they used (to)	but	We wronged them	And not		
يُظْلِمُونَ	۱۱۸	ثُمَّ	إِنَّ	رَبَّكَ	لِلَّذِينَ	
to those who	your Lord,	indeed,	Then	118	wrong.	
عَمِلُوا	السُّوءَ	بِجَهَالَةٍ	ثُمَّ	تَابُوا	مِنْ	بَعْدِ
after	repented	then	in ignorance,	evil	did	
ذَلِكَ	وَأَصْلَحُوا	إِنَّ	رَبَّكَ	مِنْ	بَعْدِهَا	
after that	your Lord,	indeed,	and corrected themselves -	that,		
لَعَفْوٌ	رَّحِيمٌ	۱۱۹	إِنَّ	إِبْرَاهِيمَ	ع	
Ibrahim	Indeed,	119	Most Merciful.	(is) surely Oft-Forgiving,		
كَانَ	أُمَّةً	قَانِتًا	لِلَّهِ	حَنِيفًا	وَلَمْ	
and not	upright,	to Allah	obedient	a nation	was	
يَكُ	مِنَ	الْمُشْرِكِينَ	۱۲۰	شَاكِرًا		
Thankful	120	the polytheists.	of	he was		
لِأَنْعَمِهِ	اجْتَبَاهُ	وَهَدَاهُ	إِلَى	صِرَاطٍ		
the way	to	and guided him	He chose him	for His favors.		
مُسْتَقِيمٌ	۱۲۱	وَأَتَيْنَاهُ	فِي	الدُّنْيَا	حَسَنَةً	ط
And We gave him	121	straight.	good,	the world	in	
وَأِنَّهُ	فِي	الْآخِرَةِ	لَمِنَ			
(he) will surely (be) among	the Hereafter	in	and indeed, he			
الصَّالِحِينَ	۱۲۲	ثُمَّ	أَوْحَيْنَا	إِلَيْكَ	أَنْ	
that,	to you,	We revealed	Then	122	the righteous.	
اتَّبِعْ	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَمَا		
and not	upright;	(of) Ibrahim	(the) religion	"You follow		
كَانَ	مِنَ	الْمُشْرِكِينَ	۱۲۳	إِنَّمَا	جُعِلَ	
was appointed	Only	123	the polytheists."	of	he was	

السَّبْتُ عَلَى الَّذِينَ اِخْتَلَفُوا فِيهِ <sup>ط</sup>				
in it.	differed	those who	for	the Sabbath
وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ				
(on) the Day	between them	will surely judge	your Lord	And indeed,
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ				
differ.	[in it]	they used (to)	in what	(of) the Resurrection
﴿١٢٤﴾ اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ				
with the wisdom	(of) your Lord	(the) way	to	Call 124
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ				
which	in that	and discuss with them	the good,	and the instruction
أَحْسَنُ <sup>ط</sup> إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ				
of who	(is) most knowing	He	your Lord,	Indeed, (is) best.
ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ				
(is) most knowing	And He	His way,	from	has strayed
﴿١٢٥﴾ بِالْمُهْتَدِينَ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا				
then retaliate	you retaliate,	And if	125	of the guided ones.
بِمِثْلِ مَا عُوقِبْتُمْ بِهِ <sup>ط</sup> وَلَئِنْ				
But if	with [it].	you were afflicted	of what	with the like
صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾				
126	for those who are patient.	better	surely (it) is	you are patient,
وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ				
from Allah.	but	(is) your patience	and not	And be patient
وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ				
be	and (do) not	over them	grieve	And (do) not
﴿١٢٧﴾ فِي ضَيْقٍ مِّمَّا يَكْفُرُونَ				
127	they plot.	for what	distress	in
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا				
fear (Him)	those who	(is) with	Allah	Indeed,
﴿١٢٨﴾ وَالَّذِينَ هُمْ مُحْسِنُونَ				
128	(are) good-doers.	[they]		and those who

for those who differed concerning it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

125. Call to the way of your Lord with wisdom and good instruction and discuss 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 those who are guided.

126. And if you retaliate, retaliate with an equivalent of that with which you were afflicted. But if you are patient - it is better for those who are patient.

127. And be patient, and your patience is not but from Allah. And do not grieve over them and do not be in distress over what they plot.

128. Indeed, Allah is with those who fear (Him) and those who are good-doers.



In the name of Allah, the Most Gracious, the Most Merciful.

1. Exalted is the **One Who** took **His** servant (Muhammad SAWS) by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa whose surroundings **We** have blessed so that **We** may show him **Our** Signs. Indeed, **He** is the All-Hearer, the All-Seer.
2. And **We** gave Musa the Book and made it a guidance for the Children of Israel, saying, "Do not take other than **Me** as Disposer of affairs."
3. (They were) offsprings of those whom **We** carried (in the ship) with Nuh. Indeed, he was a grateful servant.
4. And **We** decreed for the Children of Israel in the Book, "You will surely cause corruption on the earth twice, and you will surely reach great haughtiness."
5. So when the (time of) promise came for the first of them, **We** sent against you servant of **Ours** - those of great military might, and they entered the inner most part of the homes, and it was a promise fulfilled.
6. Then **We** gave back to you a return victory over them. And **We** reinforced you with wealth and sons

Surah Bani Israel					
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ					
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name		
سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْآيَاتِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ①					
from	(by) night	His servant	took	(is) the <b>One Who</b>	Exalted
وَبَارَكْنَا عَلَيْهِ لِيُخْرِتَ فِي سَعْيِهِ الْبَنِي إِسْرَائِيلَ وَأَلَّا تَكُونَ مِنَ الْكَاذِبِينَ ②					
We blessed	which	Al-Masjid Al-Aqsa	to	Al-Masjid Al-Haram,	
وَجَعَلْنَاهُ سَبْحَةً لِلْعَالَمِينَ ③					
He	Indeed He,	Our Signs.	of	that <b>We</b> may show him	its surroundings,
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ وَأَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً ④					
the Book,	Musa	And <b>We</b> gave	1	the All-Seer.	(is) the All-Hearer,
وَمَا كُنَّا بِمُعْجِزِينَ لَّهُم مَّا نَشَاءُ وَكَانَ وَعْدًا شَكُورًا ⑤					
you take	"That not	(of) Israel,	for the Children	a guidance	and made it
وَمَا كُنَّا بِمُعْجِزِينَ لَّهُم مَّا نَشَاءُ وَكَانَ وَعْدًا شَكُورًا ⑥					
We carried	(of one) who	Offsprings	2	(as) a Disposer of affairs."	other than <b>Me</b>
وَمَا كُنَّا بِمُعْجِزِينَ لَّهُم مَّا نَشَاءُ وَكَانَ وَعْدًا شَكُورًا ⑦					
And <b>We</b> decreed	3	grateful.	a servant	was	Indeed, he Nuh. with
إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ⑧					
in	"Surely you will cause corruption	the Book,	in	(of) Israel	(the) Children for
فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ⑨					
So when	4	great."	haughtiness	and surely you will reach,	twice, the earth
وَمَا كُنَّا بِمُعْجِزِينَ لَّهُم مَّا نَشَاءُ وَكَانَ وَعْدًا شَكُورًا ⑩					
of <b>Ours</b>	servants	against you	<b>We</b> raised	(for) the first of the two,	(the) promise came
وَمَا كُنَّا بِمُعْجِزِينَ لَّهُم مَّا نَشَاءُ وَكَانَ وَعْدًا شَكُورًا ⑪					
(of) the homes,	the inner most part	and they entered	those of great military might		
وَمَا كُنَّا بِمُعْجِزِينَ لَّهُم مَّا نَشَاءُ وَكَانَ وَعْدًا شَكُورًا ⑫					
to you	<b>We</b> gave back	Then	5	fulfilled.	a promise and (it) was
وَمَا كُنَّا بِمُعْجِزِينَ لَّهُم مَّا نَشَاءُ وَكَانَ وَعْدًا شَكُورًا ⑬					
and sons	with the wealth	And <b>We</b> reinforced you	over them.	the return victory	

وَجَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا ⑥ اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ						
you do good	you do good,	If	6	numerous.	more	and made you
لَا تُفْسِدُوْا مَا جَاءَ وَعْدُ						
promise	came	So when	then it is for it.	you do evil,	and if	for yourselves;
الْاٰخِرَةِ لِيَسُوْءًا وَّجُوْهَكُمْ وَلِيَدْخُلُوْا الْمَسْجِدَ كَمَا						
just as	the Masjid	and to enter	your faces	to sadden	the last,	
دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَّلِيْبْتَدِرُوْا مَا عَلَوْا						
they had conquered	what	and to destroy	time,	first	they (had) entered it	
تَتَّبِعُوْا ⑦ عَسٰى رَّبُّكُمْ اَنْ يَّرْحَمَكُمْ						
(may) have mercy upon you.	that your Lord	"(It) may be	7	(with) destruction.		
وَاِنْ عُدْتُمْ عَدَاۤءَنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِيْنَ						
for the disbelievers,	Hell,	And We have made	We will return.	you return,	But if	
حَصِيْرًا ⑧ اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّذِيْنَ						
to that	guides	the Quran,	this,	Indeed,	8	a prison-bed."
هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ						
those who	to the believers -	and gives glad tidings	(is) most straight	which		
يَعْمَلُوْنَ الصّٰلِحٰتِ اَنْ لَهُمْ اَجْرًا كَبِيْرًا ⑨						
9	great,	(is) a reward	for them	that	the righteous deeds,	do
وَاَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ اَعْتَدْنَا لَهُمْ						
for them	We have prepared	in the Hereafter,	believe	(do) not	those who	And that
عَذَابًا اَلِيْمًا ⑩ وَيَدْعُ الْاِنْسَانَ بِالْشَّرِّ دُعَاۤءَهُ						
(as) he prays	for evil	the man	And prays	10	painful.	a punishment
بِالْخَيْرِ وَاَنَّ الْاِنْسَانَ عَجُوْلًا ⑪ وَجَعَلْنَا الْيَلَّ						
the night	And We have made	11	ever hasty.	the man	And is	for the good.
وَالنَّهَارَ اٰيٰتِيْنَ فَمَحُوْنَا اٰيَةَ الْيَلِّ وَجَعَلْنَا						
and We made	(of) the night,	(the) sign	Then We erased	(as) two signs.	and the day	
اٰيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ						
your Lord,	from	bounty	that you may seek	visible,	(of) the day	(the) sign
وَلِتَعْلَمُوْا عَدَدَ السِّنِّيْنَ وَالْحِسَابَ ⑫ وَكُلُّ شَيْءٍ						
thing -	And every	and the account.	(of) the years,	(the) number	and that you may know	

and made you more numerous.

7. (Saying), "If you do good, you do it for yourselves; and if you do evil, it is for yourselves." So when the final promise came (We sent your enemies) to sadden your faces and to enter the Masjid just as they had entered it for the first time, and to destroy all that they had conquered with (total) destruction.

8. (Allah said), "It may be that your Lord may have mercy upon you. But if you return (to sin) We will return (to punishment). And We have made Hell a prison-bed for the disbelievers."

9. Indeed, this Quran, guides to that which is most straight and gives glad tidings to the believers who do righteous deeds that they will have a great reward,

10. And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.

11. And man prays for evil as he prays for good, and man is ever hasty.

12. And We have made the night and the day as two signs. Then 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 (of time).

And We have explained everything in detail.

13. And for every person We have fastened his fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open.

14. (It will be said to him), "Read your book. Sufficient is yourself against you today as accountant."

15. Whoever is guided is only guided for (the benefit of) his soul. And whoever goes astray only goes astray against it (soul). And no bearer of burdens will bear the burden of another. And We will not punish until We have sent a Messenger.

16. And when We intend to destroy a town, We order its wealthy people but they defiantly disobey therein; so the word is proved true against it, and We destroy it with (complete) destruction.

17. And how many generations have We destroyed after Nuh! And sufficient is your Lord concerning the sins of His servants, All-Aware and All-Seer.

18. Whoever should desire immediate (transitory things), We hasten for him therein what We will for whoever We intend. Then We have made for him Hell, he will burn therein disgraced and rejected.

19. And whoever desires the Hereafter and exerts the effort for it

فَصَلُّنُهُ تَفْصِيلًا ﴿١٣﴾ وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ	We have fastened to him	man	And (for) every	12	(in) detail.	We have explained it
طَائِرَةً فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ	(of) the Resurrection	(on the) Day	for him	and We will bring forth	his neck,	in his fate
كِتَابًا كَاتِبًا يُبَلِّغُهُ مَشُورًا ﴿١٣﴾ اِقْرَأْ كِتَابَكَ كَفَى	Sufficient	your record.	"Read	13	wide open.	which he will find a record
بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَنِ اهْتَدَى	(is) guided	Whoever	14	(as) accountant."	against you	today, (is) yourself
فَاتَّبَعَ يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ	he goes astray	then only	goes astray	And whoever	for his soul.	he is guided then only
عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا	And not	(of) another.	burden	one laden with burden,	will bear	And not against it
كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَادْنَا	We intend	And when	15	a Messenger.	We have sent	until, are to punish We
أَنْ تُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا	but they defiantly disobey	its wealthy people	We order	a town,	We destroy	that
فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا	and We destroy it	the word,	against it	so (is) proved true	therein;	
تَدْمِيرًا ﴿١٦﴾ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ	the generations	from	We destroyed	And how many	16	(with) destruction.
مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ	(of) His servants	concerning the sins	(is) your Lord	And sufficient	Nuh!	after
خَبِيرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ	the immediate	desire	should	Whoever	17	All-Seer. All-Aware,
عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ	We intend.	to whom	We will	what	in it	for him We hasten
ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ ۗ يَصْلَمُهَا مَذْمُومًا مَّدْحُورًا	rejected.	disgraced	he will burn	Hell,	for him	We have made Then
﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا	the effort,	for it	and exerts	the Hereafter	desires	And whoever 18

وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعِيهِمْ مَشْكُورًا	(is) appreciated.	their effort,	[are]	then those	(is) a believer,	while he
١٩ كَلَّا تَبَدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۖ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۚ	(the) gift	from	and (to) these,	(to) these	We extend	(To) each
٢٠	restricted.	(of) your Lord	(the) gift	is	And not	(of) your Lord.
أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۗ وَلَآخِرَةُ	And surely the Hereafter	others.	over	some of them	We preferred	how
أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا ۚ لَا تَجْعَلْ	make	(Do) not	21	(in) excellence.	and greater	(in) degrees
مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَّحْذُورًا	forsaken.	disgraced,	lest you will sit	another,	god	Allah
ع ٢٢ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ	Him Alone,	except	worship	that (do) not	your Lord,	And has decreed
وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ	the old age	with you	reach	Whether	(be) good.	and to the parents
أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أَوْ	a word of disrespect	to both of them	say	then (do) not	both of them,	or
وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ	23	noble.	a word	to them	but speak	repel them,
وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ	and say,	[the] mercy	(out) of	(of) humility	(the) wing	to them
رَبِّ صَغِيرًا ۗ أَرْحَمَهُمَا كَمَا رَبَّبْتَنِي صَغِيرًا	(when I was) small."	they brought me up	as	Have mercy on both of them	"My Lord!	
ط ٢٤ رَبِّكُمْ أَعْلَمُ بِمَا فِي أَنْفُسِكُمْ ۗ إِنَّ تَكُونُوا	you are	If	yourselves.	(is) in	of what	(is) most knowing
صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا	Most Forgiving.	to those who often turn (to Him)	is	then indeed, He	righteous,	
٢٥ وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَسِيرَ وَالْبُنَّ السَّبِيلَ	and the wayfarer,	and the needy,	his right,	the relatives	And give	25

while he is a believer, then it is those whose effort is appreciated (by Allah).

20. To each (category) We extend, both these and those, from the gift of your Lord. And the gift of your Lord is not restricted.

21. See how We preferred some of them over others. But surely the Hereafter is greater in degree and greater in excellence.

22. Do not make (as equal) with Allah another god, lest you sit disgraced and forsaken.

٢٢ ع  
٢٣ ٢٣  
23. And your Lord has decreed that you worship none but Him, and be good to parents. Whether one or both of them reach old age (while) with you, do not say to them a word of disrespect and do not repel them but speak to them a noble word.

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."

25. Your Lord is most knowing of what is within yourselves. If you are righteous, then indeed, He is Most Forgiving to those who often turn (to Him).

26. And give the relatives his due, and the needy and the wayfarer,

and do not spend wastefully.

27. Indeed, the spendthrifts are the brothers of the devils. And Shaitaan is ever ungrateful to his Lord.

28. And if you turn away from them seeking mercy from your Lord which you expect, then speak to them a gentle word.

29. And do not let your hand be chained to your neck or extend it completely so that you become blameworthy and insolvent.

30. Indeed, your Lord extends provision for whom He wills and straitens (it). Indeed, He is All-Aware, All-<sup>ع</sup>Seer of His slaves.

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.

32. And do not go near adultery. Indeed, it is an immorality and an evil way.

33. And do not kill the soul which Allah has forbidden, except by right. And whoever is killed wrongfully, We have made for his heir an authority, but let him not exceed (limits) in (the matter of) taking life. Indeed, he is helped (by the law).

34. And do not come near the wealth of the orphan, except with what

وَلَا تُبْذِرْ تَبْذِيرًا ۖ إِنَّ الْمُبْذِرِينَ كَانُوا	26	are	the spendthrifts	Indeed,	26	wastefully.	spend	and (do) not
إِحْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۖ	27	27	ungrateful.	to his Lord	the Shaitaan	And is	(of) the devils.	brothers
وَأَمَّا تَعْرِضُ عَنْهُمْ فَهُمْ ابْتِغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ	28	your Lord,	from	mercy	seeking	from them	you turn away	And if
تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ۗ وَلَا	28	And (do) not	28	gentle.	a word	to them	then say	which you expect
تَجْعَلُ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ ۗ وَلَا تَبْسُطْهَا	29	extend it	and not	your neck,	to	chained	your hand	make
كُلَّ الْبَسِطِ فَتَقْعَدَ مَلُومًا مَّحْسُورًا ۗ إِنَّ	29	Indeed,	29	insolvent.	blameworthy,	so that you sit	reach,	(to its) utmost
رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ	30	Indeed, He	and straitens.	He wills,	for whom	the provision	extends	your Lord
كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۗ وَلَا تَقْتُلُوا	30	kill	And (do) not	30	All-Seer.	All-Aware,	of His slaves	is
أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۗ إِنَّ	30	Indeed,	and for you.	(We) provide for them	We,	(of) poverty.	(for) fear	your children
قَتْلَهُمْ كَانَ خِطَاً كَبِيرًا ۗ وَلَا تَقْرَبُوا	31	go near	And (do) not	31	great.	a sin	is	their killing
الرِّبَا ۗ إِنَّهُ كَانَ فَاحِشَةً ۗ وَسَاءَ سَبِيلًا ۗ	32	32	way.	and (an) evil	an immorality	is	Indeed, it	adultery.
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ	33	by right.	except	Allah has forbidden,	which	the soul	kill	And (do) not
وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطٰنًا	33	an authority,	for his heir	We have made	verily	wrongfully,	(is) killed	And whoever
فَلَا يُسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنصُورًا	33	helped.	is	Indeed, he	the killing.	in	he should exceed	but not
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي	33	with what	except	(of) the orphan,	(the) wealth	come near	And (do) not	33



هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْعَهْدِ ۗ						
the covenant.	And fulfil	his maturity.	he reaches	until	best	[it] is
إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۖ ۝۳۴ وَأَوْفُوا الْكَيْدَ						
[the] measure	And give full	34	questioned.	will be	the covenant	Indeed,
إِذَا كُنْتُمْ وَزِنُوا بِالْقِسْطِ ۖ السِّبْطِ ۖ ذٰلِكَ خَيْرٌ						
(is) good	That	the straight.	with the balance	and weigh	you measure,	when
وَأَحْسَنُ تَأْوِيلًا ۖ ۝۳۵ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ						
of it	you have	not	what	pursue	And (do) not	35 (in) result. and best
عِلْمٌ ۖ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ						
those	all	and the heart	and the sight,	the hearing,	Indeed,	any knowledge.
كَانَ عَنْهُ مَسْئُولًا ۖ ۝۳۶ وَلَا تَمْشِ فِي الْأَرْضِ						
the earth	in	walk	And (do) not	36	questioned.	[about it] will be
مَرْحًا ۖ إِنَّكَ لَنِ تَحْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ						
reach	and will never	the earth	tear	will never	Indeed, you (with) insolence.	
الْجِبَالَ طُولًا ۖ ۝۳۷ كُلُّ ذٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ						
your Lord,	near	[its] evil	is that	All	37 (in) height.	the mountains
مَكْرُوهًا ۖ ۝۳۸ ذٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ						
of (from) your Lord	to you	(was) revealed	(is) from what	That	38	hateful.
الْحِكْمَةِ ۖ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ						
lest you should be thrown	other	god	Allah	with	And (do) not	the wisdom.
فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ۖ ۝۳۹ أَفَأَصْفُكُمْ رَبُّكُمْ						
Then has your Lord chosen (for) you	39	abandoned.	blameworthy,	Hell,	in	
بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۖ إِنَّكُمْ لَتَقُولُونَ						
surely say	Indeed, you	daughters?	the Angels	from	and He has taken	sons
قَوْلًا عَظِيمًا ۖ ۝۴۰ وَلَقَدْ صَرَّفْنَا فِي هٰذَا الْقُرْآنِ						
the Quran,	this	in	We have explained	And verily,	40	grave. a word
لِيذَكَّرُوا ۖ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ۖ ۝۴۱ قُلْ						
Say,	41	(in) aversion.	except	it increases them	but not	that they may take heed,
لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا ۖ لَآبْتَعُوا						
surely they (would) have sought	then	they say,	as	gods	with Him	(there) were "if

is best until he reaches maturity. And fulfil the covenant. Indeed, the covenant will be questioned.

35. And give full measure when you measure, and weigh with a straight balance. That is good and best in result.

36. And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the (feelings in) the heart - all those will be questioned.

37. And do not walk upon the earth with insolence. Indeed, you will never tear the earth (apart), and you will never reach the mountains in height.

38. All that (i.e., above mentioned), is evil and hateful in the sight of your Lord.

39. That is from what your Lord has revealed to you of the wisdom. And do not make (as equal) with Allah another god, lest you should be thrown into Hell, blameworthy and abandoned.

40. Then, has your Lord chosen sons for you and taken from among the Angels daughters? Indeed, you say a grave word.

41. And verily We have explained in this Quran, that they may take heed, but it does not increase them except in aversion.

42. Say, "If there had been with Him gods, as they say, then they (each) would have sought

to the Owner of the Throne a way.

43. Glorified is **He** and Exalted and is **He** in high exaltation above what they say.

44. The seven heavens and the earth and whatever is in them glorify **Him**. And there is not a thing but glorifies **His** Praise, but you do not understand their (way of) glorification. Indeed, **He** is Ever-Forbearing, Oft-Forgiving.”

45. And when you recite the Quran, **We** place between you and those who do not believe in the Hereafter a hidden barrier.

46. And **We** have placed on their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord Alone in the Quran, they turn their backs in aversion.

47. **We** know best what they listen to when they listen to you and when they are in private conversation, when the wrongdoers say, “You follow not but a man bewitched.”

48. See how they put forth for you the examples; but they have gone astray so they cannot (find) a way.

49. And they say, “When we are bones and crumbled particles, will we surely be resurrected as a new creation.”

50. Say, “Be stones

إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ۖ ﴿٤٢﴾ سُبْحٰنَهُ وَتَعَالَىٰ	and Exalted is <b>He</b>	Glorified is <b>He</b>	42	a way.”	(of) the Throne	(the) Owner	to
عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ۖ ﴿٤٣﴾ تَسْبِيحٌ لَهُ السَّمَوٰتُ السَّبْعُ	the seven heavens	[to] <b>Him</b>	Glorify	43	great.	(by) height	they say   above what
وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ وَإِنْ مِنْ شَيْءٍ إِلَّا	except	thing	any	And (there is) not	(is) in them.	and whatever	and the earth
يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ	is	Indeed, <b>He</b>	their glorification.	you understand	not	but	<b>His</b> Praise,   glorifies
حَلِيمًا غَفُورًا ۖ ﴿٤٤﴾ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا	<b>We</b> place	the Quran,	you recite	And when	44	Off-Forgiving.”	Ever-Forbearing,
بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا	a barrier	in the Hereafter	believe	(do) not	those who	and between	between you
مَسْتُورًا ۗ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ	lest	coverings,	their hearts	over	And <b>We</b> have placed	45	hidden.
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۗ وَإِذَا ذَكَرْتَ رَبَّكَ فِي	in   your Lord	you mention	And when	deafness.	their ears	and in	they understand it,
الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَىٰ أَدْبَارِهِمْ نُفُورًا ۖ ﴿٤٦﴾ نَحْنُ	<b>We</b>	46	(in) aversion.	their backs	on	they turn	<b>Alone</b> ,   the Quran
أَعْلَمُ بِمَا يَسْتَعُونَ بِهٖ إِذْ يَسْتَعُونَ إِلَيْكَ وَإِذْ	and when	to you,	they listen	when	to [it]	they listen	[of] what   know best
هُمْ نَجْوَىٰ ۗ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ	you follow	“Not	the wrongdoers,	say	when	(are) in private conversation,	they
إِلَّا رَجُلًا مَّسْحُورًا ۖ ﴿٤٧﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ	for you	they put forth	how	See	47	bewitched.”	a man   but
الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۖ ﴿٤٨﴾	48	(find) a way.	they can	so not	but they have gone astray	the examples;	
وَقَالُوا ءِذَا كُنَّا عِظَامًا وَرَفَاتًا ءِإِنَّا	will we	and crumbled particles,	bones	we are	“Is it when	And they say,	
لَسَبْعُونَ خَلْقًا جَدِيدًا ۖ ﴿٤٩﴾ قُلْ كُونُوا حِجَارَةً	stones	“Be	Say,	49	new.”	(as) a creation	surely (be) resurrected

أَوْ حَدِيدًا ٥٠	أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي
or iron.	Or a creation of what (is) great in
صُدُّورِكُمْ ٥١	فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلْ
your breasts."	Then they will say, "Who will restore us?" Say,
الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ٥٢	فَسَيَعْصُونَ
"He Who created you (the) first time."	Then they will shake
إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ٥٣	قُلْ
their heads at you and they say, "When (will) it (be)?"	Say,
عَسَى أَنْ يَكُونَ قَرِيبًا ٥٤	يَوْمَ يَدْعُوكُمْ
"Perhaps (it) will be that soon."	He will call you (On) the Day
فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا ٥٥	قَلِيلًا ٥٦
and you will respond with His Praise, and you will think, except you had remained not	and you will respond to My slaves And say a little (while).
إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ٥٧	إِنَّ الشَّيْطَانَ كَانَ
Indeed, the Shaitaan sows discord between them.	is the Shaitaan
لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ٥٨	رَبُّكُمْ أَعْلَمُ بِكُمْ ٥٩
to the man clear. an enemy	If of you. (is) most knowing Your Lord
يَسَاءَ يَرْحَمُكُمْ ٦٠	أَوْ إِن يَشَاءُ يُعَذِّبْكُمْ وَمَا
He will have mercy on you; He will,	And not He will punish you. He wills if or
أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا ٦١	وَرَبُّكَ أَعْلَمُ ٦٢
We have sent you (as) a guardian. over them	(is) most knowing And your Lord
بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ ٦٣	النَّبِيِّينَ عَلَى بَعْضٍ وَأَتَيْنَا دَاوُدَ رَبُورًا ٦٤
(is) in of whoever some We have preferred And verily and the earth. the heavens	"Call Say, 55 Zaboora. Dawood And We gave others. to (of) the Prophets
الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ ٦٥	الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ٦٦
those whom you claimed besides Him, (to) remove they have power [then] not	whom Those 56 (to) transfer (it)." and not from you the misfortunes

or iron.

51. Or a creation that which is great within your breasts." Then they will say, "Who will restore us?" Say, "He Who created you the first time." Then they will shake their heads at you and say, "When will it be?" Say, "Perhaps it will be soon."

52. On the Day He will call you and you will respond with His Praise, and you will think that you had not remained except for a little while.

53. And tell My slaves to say that which is best. Indeed, Shaitaan sows discord between them. Indeed, Shaitaan is a clear enemy to man.

54. Your Lord is most knowing of you. If He wills, He will have mercy on you; or if He wills, He will punish you. And We have not sent you over them as a guardian.

55. And your Lord is most knowing of whoever is in the heavens and the earth. And indeed, We have preferred some of the Prophets to others. And We gave Dawood Zaboora.

56. Say, "Call those whom you claim (as gods) besides Him, for they do not have the power to remove the misfortunes from you nor to transfer (it to someone else).

57. Those whom

they call seek means of access to their Lord, which of them is nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

58. And there is not a town but We will destroy it before the Day of Resurrection or punish it with a severe punishment. That is written in the Book (of decrees).

59. And nothing has stopped Us from sending Signs except that the people of the former generations denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We did not send the Signs except as a warning.

60. And when We told you, "Indeed, your Lord has encompassed mankind." And We did not make the vision which We showed you except as a trial for mankind, as was the accursed tree (mentioned) in the Quran. And We threaten them, but it increases them only in great transgression.

61. And when We said to the Angels, "Prostrate to Adam." So they prostrated except Iblis. He said, "Shall I prostrate to one whom You created from clay?"

62. He said, "Do You see the one whom You have honored above me? If You give me respite

يَدْعُونَ	يَبْتَغُونَ	إِلَىٰ	رَبِّهِمْ	الْوَسِيلَةَ	أَيُّهُمْ
which of them	the means of access,	their Lord	to	seek	they call,
أَقْرَبُ	وَيَرْجُونَ	رَحْمَتَهُ	وَيَخَافُونَ	عَذَابَهُ	إِنَّ
Indeed,	His punishment.	and fear	(for) His mercy	and they hope	(is) nearest,
عَذَابِ	رَبِّكَ	كَانَ	مَحْذُورًا	وَإِنْ	مِنْ
(is) any	And not	57	(ever) feared.	is	(of) your Lord (the) punishment
قَرْيَةٍ	إِلَّا نَحْنُ	مُهْلِكُوهَا	قَبْلَ	يَوْمِ	الْقِيَامَةِ
or	(of) the Resurrection	(the) Day	before	(will) destroy it	We but town
مُعَذِّبُوهَا	عَذَابًا	شَدِيدًا	كَانَ	ذَلِكَ	فِي الْكِتَابِ
written.	the Book	in	That is	severe.	with a punishment
مُسْطُورًا	وَمَا	مَنْعَنَا	أَنْ نُرْسِلَ	بِالْآيَاتِ	إِلَّا أَنْ كَذَّبَ
denied	that	except	the Signs	We send	that stopped Us
بِهَا	الْأُولُونَ	وَآتَيْنَا	ثَمُودَ	الْثَّاقَةَ	مُبْصِرَةً
(as) a visible sign,	the she-camel	Thamud	And We gave	the former (people)	them
فَظَلَمُوا	بِهَا	وَمَا نُرْسِلُ	بِالْآيَاتِ	إِلَّا تَخْوِيفًا	٥٩
59	(as) a warning.	except	the Signs	We send	And not her. but they wronged
وَإِذْ	قُلْنَا	لَكَ	إِنَّ	رَبِّكَ	أَحَاطَ
the mankind."	has encompassed	your Lord	"Indeed,	to you,	We said
وَمَا	جَعَلْنَا	الرُّءْيَا	الَّتِي	أَرَيْنَاكَ	إِلَّا فِتْنَةً
for mankind,	(as) a trial	except	We showed you	which	the vision
وَالشَّجَرَةَ	المَلْعُونَةَ	فِي	الْقُرْآنِ	وَنُحِيفُهُمْ	فَمَا
but not	And We threaten them	the Quran.	in	the accursed	and the tree
يَزِيدُهُمْ	إِلَّا	طُغْيَانًا	كَبِيرًا	عَظِيمًا	وَإِذْ
We said	And when	60	great.	(in) transgression	except it increases them
لِلْمَلَكَةِ	اسْجُدُوا	لِأَدَمَ	فَسَجَدُوا	إِلَّا إِبْلِيسَ	قَالَ
He said,	Iblis.	except	So they prostrated	to Adam."	"Prostrate
عَاسِجًا	لِمَنْ	لَمِنْ	خَلَقْتَ	طِينًا	قَالَ
He said,	61	(from) clay?"	You created	to (one) whom	"Shall I prostrate
أَرَأَيْتَكَ	هَذَا	الَّذِي	كَرَّمْتَ	عَلَيَّ	لِئِنْ
You give me respite	If	above me?	You have honored,	whom	this

إِلَى يَوْمِ الْقِيَامَةِ لَا حَتِّكَنَّ ذُرِّيَّتَهُ إِلَّا	except	his offspring	I will surely destroy	(of) the Resurrection,	(the) Day	till
قَلِيلًا ٦٢ قَالَ أَذْهَبُ فَمَنْ تَبِعَكَ مِنْهُمْ	among them	follows you	and whoever	"Go,	He said,	62 a few."
فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ٦٣	63	ample.	a recompense	(is) your recompense -	Hell	then indeed,
وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ	[on] them	and assault	with your voice,	among them	you can	whoever And incite
بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ	and the children,	the wealth	in	and be a partner	and infantry	with your cavalry
وَعِدَّهُمْ ٦٤ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ٦٤	64	delusion.	except	the Shaitaan	promises them	And not and promise them."
إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ وَكَفَىٰ بِرَبِّكَ	(is) your Lord	And sufficient	any authority.	over them	for you	not My slaves "Indeed,
وَكَيْلًا ٦٥ رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ	the ship	for you	drives	(is) the One Who	Your Lord	65 (as) a Guardian."
فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ	to you	is	Indeed, He	His Bounty,	of	that you may seek the sea, in
رَاحِبًا ٦٦ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ	lost	the sea,	in	the hardship	touches you	And when 66 Ever Merciful.
مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَكَلِمًا نَجِّمُ إِلَى الْبَرِّ	the land	to	He delivers you	But when	Him Alone.	except you call (are) who
أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ٦٧ أَفَأَمِنْتُمْ أَنْ	that (not)	Do you then feel secure	67	ungrateful.	man	And is you turn away.
يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ	against you	send	or	(of) the land	side	you, He will cause to swallow
حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكَيْلًا ٦٨ أَمْ	Or	68	a guardian?	for you	you will find	not Then a storm of stones?
أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ	and send	another time,	into it	He will send you back	that (not)	do you feel secure

till the Day of Resurrection, I will surely destroy his offspring, except a few."

63. He said, "Go, and whoever among them follows you, then indeed, Hell will be your recompense - an ample recompense.

64. And incite whoever you can among them with your voice and assault them with your cavalry and infantry and become a partner in their wealth and their children and promise them." But Shaitaan does not promise them except delusion.

65. "Indeed, you have no authority over My slaves. And sufficient is your Lord as a Guardian."

66. Your Lord is the One Who drives the ship for you through the sea that you may seek of His Bounty. Indeed, He is Ever Merciful to you.

67. And when hardship touches you at sea, those whom you call are lost except Him Alone. But when He delivers you to the land you turn away (from Him). And man is ever ungrateful.

68. Do you then feel secure that He will not cause a part of the land to swallow you or send against you a storm of stones? Then you will not find a guardian for yourselves.

69. Or do you feel secure that He will not send you back into it (i.e., the sea) another time and send



upon you a hurricane of wind and drown you because you disbelieved? Then you will not find therein an avenger against Us.

70. And We have certainly honored the children of Adam and We carried them on the land and the sea and provided for them of the good things and preferred them over many of those whom We have created, with a (marked) preference.

71. The Day We will call all human beings with their record, then whoever is given his record in his right hand, then those will read their records, and they will not be wronged (even as much as) a hair on a date seed.

72. And whoever is blind in this (world), then he will be blind in the Hereafter and more astray from the path.

73. And indeed, they were about to tempt you away from that which We revealed to you so that you invent about Us other than it (i.e., something else); and then they would surely take you as a friend.

74. And if We had not strengthened you, you would have almost inclined to them a little in something.

75. Then, We would have made you taste double (punishment) in this life and double after death. Then you would not have found

عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغَرِّقُكُمْ بِهَا كَفَرْتُمْ ثُمَّ							
Then	you disbelieved?	because	and drown you	the wind,	of	a hurricane	upon you
لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ۖ وَلَقَدْ							
And certainly,	69	an avenger?	therein	against Us	for you	you will find	not
كَرَّمْنَا كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ							
the land	on	and We carried them	(the) children of Adam	We have honored			
وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ							
and We preferred them	the good things	of	and We have provided them	and the sea,			
عَلَىٰ كَثِيرٍ مِّنْ خَلْقِنَا تَفْضِيلًا ۖ							
70	(with) preference.	We have created	of those whom	many	over		
يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ							
is given	then whoever	with their record,	human beings	all	We will call	(The) Day	
كِتَابَهُ يَمِئْتُهُ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا							
and not	their records,	will read	then those	in his right hand,	his record		
يُظْلَمُونَ ۖ فَمَنْ يَنْصُرُهُمْ							
And whoever	71	(even as much as) a hair on a date seed.	they will be wronged				
كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ							
(will be) blind,	the Hereafter	in	then he	blind,	this (world)	in	is
وَأَضَلُّ سَبِيلًا ۖ وَإِنْ كَادُوا							
they were about (to)	And indeed,	72	(from the) path.	and more astray			
لَيَقْتُلَنَّكَ مِنَ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا							
about Us	that you invent	to you	We revealed,	that which	from	tempt you away	
غَيْرَهُ ۚ وَإِذَا لَا تَخَذُوكَ خَلِيلًا ۖ وَلَوْ لَا							
And if not	73	(as) a friend.	surely they would take you	And then	other (than) it.		
أَنْ تَبْتَنِكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ							
to them	(would) have inclined	you almost	certainly,	We (had) strengthened you,	[that]		
شَيْئًا قَلِيلًا ۖ إِذَا لَأَذُقَنَّكَ ضَعْفَ							
double	We (would) have made you taste	Then	74	a little.	(in) something		
الْحَيَاةِ وَضَعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ							
for you	you (would) have found	not	Then	(after) the death.	and double	(in) the life,	

عَلَيْنَا نَصِيرًا ۷۵	وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنْ
against Us	any helper. 75
الأرض ليخرجوك منها وإذا لا يبثون خلفك	
the land, that they evict you from it.	But then they (would) have stayed after you not
إِلَّا قَلِيلًا ۷۶	سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ
except a little. 76	(Such is Our) Way (for) whom We sent [verily] before you
مِنْ شُرُوسِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ۷۷	
of Our Messengers. And not you will find	any alteration. (in) Our way
أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ	
Establish the prayer, at the decline (of) the sun till (the) darkness (of) the night	
وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا	
and Quran at dawn, indeed, the (the) recital (of) Quran at dawn is ever witnessed.	
۷۸	وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ ۗ
And from the night	Arise from sleep for prayer with it (as) additional for you;
عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ۷۹	وَقُلْ
that it may be will raise you your Lord (to) a station praiseworthy. 79	And say,
رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ	
“My Lord! Cause me to enter an entrance sound, an exit and cause me to exit	
صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ۸۰	وَقُلْ
sound and make for me from You near (an authority) helping.” 80	And say,
جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ	
“Has come the truth and perished the falsehood. Indeed, the falsehood is	
زَهُوقًا ۸۱	وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
(bound) to perish.” 81	And We reveal from the Quran that which is a healing and a mercy
وَرَحْمَةً لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا	
and a mercy for the believers, but it does not increase the wrongdoers except in loss.	
۸۲	وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا
And when We bestow favor on man, he turns away and becomes remote	
بِجَانِبِهِ ۗ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ۸۳	قُلْ كُلُّ
And when touches him, he is in despair. 83	“Each Say,

any helper against Us.

76. And indeed, they were about to scare you from the land to evict you from it. But then, they would not have stayed after you, except for a little while.

77. (Such is Our) way for those We had sent before you of Our Messengers. And you will not find any alteration in Our way.

78. Establish prayer at the decline of the sun till the darkness of the night and (the recital of) Quran at dawn. Indeed, the (the recital of) Quran at dawn is ever witnessed.

79. And from (a part of) the night, arise from sleep for prayer with it (Quran) as additional (prayer) for you; it may be that your Lord will raise you to a praise worthy station.

80. And say, “My Lord! Cause me to enter a sound entrance and to exit a sound exit and make for me from Yourself a helping authority.”

81. And say, “Truth has come, and falsehood has perished. Indeed, the falsehood is bound to perish.”

82. And We revealed of the Quran that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss.

83. And when We bestow favor on man, he turns away and distances himself. And when evil touches him, he is in despair.

84. Say, “Each



تَأْتِي بِاللهِ وَالْمَلَكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونُ لَكَ بَيْتٌ	a house   for you   is   Or   92   before (us).   and the Angels   Allah   you bring
مِّنْ زُخْرٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ	we will believe   And never   the sky.   into   you ascend   or   ornament   of
لِرُقِيِّكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ	Say,   we could read it."   a book   to us   you bring down   until   in your ascension
سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾	93   a Messenger."   a human,   but   am I   "What   my Lord!   "Glorified (is)
وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى	the guidance   came to them   when   they believe   that   the people   prevented   And what
إِلَّا أَنْ قَالُوا أَبَعَثَ اللهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ	Say,   94   Messenger?"   a human   "Has Allah sent   they said,   that   except
لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يمشُونَ مُطْمَئِنِينَ	securely,   walking   Angels   the earth   in   (there) were   "If
لَنَنْزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا	an Angel   the heaven   from   to them   surely We (would) have sent down
رَسُولًا ﴿٩٥﴾ قُلْ كَفَى بِاللهِ شَهِيدًا بَيْنِي	between me   (as) a witness   Allah   "Sufficient is   Say,   95   (as) a Messenger."
وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾	96   All-Seer."   All-Aware,   of His slaves   is   Indeed, He   and between you.
وَمَنْ يَهْدِ اللهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلْ	He lets go astray -   and whoever   the guided one;   then he (is)   Allah guides   And whoever
فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ	And We will gather them   besides Him.   protectors   for them   you will find   then never
يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمٌ وَأَبْصَارًا	and deaf.   and dumb   blind   their faces -   on   (of) the Resurrection   (on) the Day
مَا لَهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ	We (will) increase (for) them   it subsides,   every time   (is) Hell;   Their abode
سَعِيرًا ﴿٩٧﴾ ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا	disbelieved   because they   (is) their recompense   That   97   the blazing fire.

you bring Allah and the Angels before (us).

93. Or you have a house of ornament or you ascend into the sky. And never we will believe in your ascension until you bring down to us a book that we could read." Say, "Glorified is my Lord! What am I but a human Messenger?"

94. And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human Messenger?"

95. Say, "If there were Angels on the earth walking securely, surely We would have sent down to them from the heaven an Angel (as) a Messenger."

96. Say, "Sufficient is Allah as a witness between me and you. Indeed, He is All-Aware, All-Seer of His slaves."

97. And whoever Allah guides then he is the guided one; and whoever He lets go astray then you will never find for them protectors besides Him. And We will gather them on the Day of Resurrection on their faces - blind, dumb and deaf. Their abode is Hell; every time it subsides We will increase for them the blazing fire.

98. That is their recompense because they disbelieved

in **Our** Verses and said, "When we are bones and crumbled particles, will we surely be resurrected as a new creation."

99. Do they not see that Allah **Who** created the heavens and the earth is Able to create the like of them? And **He** has appointed for them a term about which there is no doubt. But the wrongdoers refuse (everything) except disbelief.

100. Say, "If you possessed the treasures of the Mercy of my Lord, then you would surely withhold out of fear of spending." And man is (ever) stingy.

101. And **We** had certainly given Musa nine clear Signs, so ask the Children of Israel when he came to them and Firaun said to him, "O Musa! Indeed, I think you are bewitched."

102. He (Musa) said, "Verily, you know none has sent down these but the Lord of the heavens and the earth as evidence, and indeed, O Firaun! I think you are destroyed."

103. So he intended to drive them out from the land, but **We** drowned him and all those who were with him.

104. And **We** said after him (i.e., Firaun) to the Children of Israel, "Dwell in the land, then when the promise of the Hereafter comes,

بِآيَاتِنَا وَقَالُوا عِزًّا إِذَا كُنَّا عِظَامًا وَرُفَاتًا عِزًّا	will we	and crumbled particles,	bones	we are	"When	and said,	in <b>Our</b> Verses
لَسَبْعُوثُونَ خَلْقًا جَدِيدًا ٩٨ أَوْلَمْ يَرَوْا أَنَّ	that	they see	Do not	98	new."	(as) a creation	surely (be) resurrected
اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ	to	[on]	(is) Able	and the earth	the heavens	created	the <b>One Who</b> , Allah,
يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ ٩٩	in it.	doubt	no	a term,	for them	And <b>He</b> has made	the like of them? create
فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ١٠٠ قُلْ لَوْ أَنْتُمْ	you	"If	Say,	99	disbelief.	except	the wrongdoers But refused
تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ	surely you would withhold	then	(of) my Lord,	(of) the Mercy	the treasures	possess	
خَشِيَةَ الْإِنْفَاقِ ١٠١ وَكَانَ الْإِنْسَانُ قَتُورًا ١٠٢ وَلَقَدْ	And certainly	100	stingy.	man	And is	(of) spending."	(out of) fear
آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَأَلَ بَنِي إِسْرَائِيلَ إِذْ	when	(the) Children of Israel	so ask	clear,	Signs	nine	Musa <b>We</b> had given
جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُوسُفَى	O Musa!	[I] think you -	"Indeed, I	Firaun,	to him	then said	he came to them,
مَسْحُورًا ١٠١ قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ	has sent down	none	you know	"Verily,	He said,	101	(you are) bewitched."
هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ	(as) evidence,	and the earth	(of) the heavens	(the) Lord	except	these	
وَإِنِّي لَأَظُنُّكَ يُفْرَعُونَ مَثْبُورًا ١٠٢	102	(you are) destroyed."	O Firaun!	[I] surely think you	and indeed, I		
فَأَرَادَ أَنْ يَنْتَفِزَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ	and who	but <b>We</b> drowned him	the land,	from	drive them out	to	So he intended
مَعَهُ جَمِيعًا ١٠٣ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ	to the Children of Israel,	after him	And <b>We</b> said	103	all.	(were) with him	
أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ	(of) the Hereafter,	(the) promise	comes	then when	(in) the land,	"Dwell	



جِئْنَا بِكُمْ لَفِيفًا ۝۱۰۴		وَبِالْحَقِّ أَنْزَلْنَاهُ	
We sent it down,	And with the truth	104	(as) a mixed crowd.” you We will bring
وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَا إِلَّا		مُبَشِّرًا	
except	We sent you	And not	it descended. and with the truth
وَقُرْآنًا فَرَقْنَاهُ		وَنذِيرًا ۝۱۰۵	
We have divided,	And the Quran	105	and a warner. (as) a bearer of glad tidings
لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ		وَنَزَّلْنَاهُ	
And We have revealed it	intervals.	at	the people to that you might recite it
تَنْزِيلًا ۝۱۰۶		قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ	
those who	Indeed, believe.	(do) not	or in it “Believe Say, 106 (in) stages.
أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ		لِلْأَذْقَانِ سُجَّدًا ۝۱۰۷	
they fall	to them, it is recited	when	before it, the knowledge were given
لَاذْقَانِ رَبِّنَا لَمَفْعُولًا ۝۱۰۸		وَيَخِرُّونَ لِلْأَذْقَانِ	
Indeed, our Lord!	“Glory be to	And they say,	107 (in) prostration.” on their faces
كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۝۱۰۸		وَيَخِرُّونَ لِلْأَذْقَانِ	
on their faces	And they fall	108	surely fulfilled.” (of) our Lord (the) promise is
يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۝۱۰۹		قُلْ ادْعُوا اللَّهَ أَوْ	
or	Allah	“Invoke Say,	109 (in) humility. and it increases them weeping,
ادْعُوا الرَّحْمَنَ ۝۱۰۹		أَيَّامًا تَدْعُوا فَلَهُ	
to Him (belongs)	you invoke,	By whatever (name)	the Most Gracious. invoke
الْأَسْمَاءِ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا		بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝۱۱۰	
be silent	and not	in your prayers	be loud And (do) not the Most Beautiful Names.
الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ		فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ	
a partner	for Him	is	and not a son has not taken the One Who
الدُّلِّ وَكَذَّبَهُ وَكَبَّرَهُ ۝۱۱۱		تَكْبِيرًا ۝۱۱۱	
out of	any protector	for Him	is and not the dominion, in
111	(with all) magnificence.”	And magnify Him	weakness.

We will bring you as a mixed crowd.”

105. And with the truth We sent it down, and with the truth it descended. And We have not sent you, except as a bearer of glad tidings and a warner.

106. And We have divided the Quran so that you might recite it to people at intervals. And We have revealed it in stages.

107. Say, “Believe in it or do not believe. Indeed, those who were given the knowledge before it, when it is recited to them, they fall on their faces in prostration.”

108. And they say, “Glory be to our Lord! Indeed, the promise of our Lord will be fulfilled.”

109. And they fall on their faces, weeping, and it increases their humility.”

110. Say, “Invoke Allah or invoke the Most Gracious. By whatever name you invoke, to Him belong the Most Beautiful Names. And do not be loud in your prayers and not be silent therein, but seek a moderate way between that.”

111. And say, “All Praise is for Allah, the One Who has not taken a son and Who has no partner in (His) dominion nor (needs) any protector out of weakness. And magnify Him with all magnificence.”

In the name of Allah, the Most Gracious, the Most Merciful.

1. All Praise is for Allah, the **One Who** has revealed the Book to **His** slave and has not placed therein any crookedness.
2. (**He** has made it) straight, to warn of a severe punishment from **Him** and to give glad tidings to the believers who do righteous deeds that for them is a good reward.
3. They will abide in it forever.
4. And to warn those who say, "Allah has taken a son."
5. They do not have any knowledge about it, nor had their forefathers. Grave is the word that comes out of their mouths. Nothing they say except a lie.
6. Then perhaps you (O Muhammad SAWS) would kill yourself in grief over them, if they do not believe in this narration.
7. Indeed, **We** have made that which is on the earth as adornment for it that **We** may test (as to) which of them is best in deeds.
8. And indeed, **We** will make what is on it a barren ground.
9. Or you think that the companions of the cave and the inscription were wonders among

سورة الكهف مكية ٦٩ ركوعاتها ١٢						
Surah Al-Kahf						
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ			
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.			
الْحَمْدُ لِلَّهِ	الَّذِي	أَنْزَلَ	عَلَىٰ	عَبْدِهِ	الْكِتَابَ	
All Praise	the <b>One Who</b>	(has) revealed	to	<b>His</b> slave	the Book,	
وَلَمْ	يَجْعَلْ	لَهُ	عَوَجًا	وَلَمْ	يُنْزِرْ	
and not	(has) made	in it	any crookedness.	1	Straight,	
بَأْسًا	شَدِيدًا	مِّنْ	لَّدُنْهُ	وَيُبَشِّرُ	الْمُؤْمِنِينَ	
(of) a punishment	severe,	from	near <b>Him</b> ,	and give glad tidings	(to) the believers,	
الَّذِينَ	يَعْمَلُونَ	الصَّالِحَاتِ	أَنَّ	لَهُمْ	أَجْرًا	حَسَنًا
those who	do	righteous deeds,	that	for them	(is) a good reward.	2
مَا	كَثِيرِينَ	فِيهِ	أَبَدًا	وَيُنْذِرُ	الَّذِينَ	قَالُوا
(They will) abide	in it	forever.	3	And to warn	those who	say,
اتَّخَذَ	اللَّهُ	وَلَدًا	وَمَا	لَهُمْ	بِهِ	مِنْ
"Allah has taken	a son."	4	Not	they have	about it	any
لِأَبَائِهِمْ	كَبْرًا	كَلِمَةً	تَخْرُجُ	مِنْ	أَفْوَاهِهِمْ	إِنْ
their forefathers.	(is) Mighty	the word	(that) comes out	of	their mouths.	Not
يَقُولُونَ	إِلَّا	كَذِبًا	فَلَعَلَّكَ	بَاخِعٌ		
they say	except	a lie.	5	Then perhaps you would (be)	the one who kills	
نَفْسِكَ	عَلَىٰ	أَثَرِهِمْ	إِنْ	لَمْ	يُؤْمِنُوا	بِهَذَا
yourself	over	their footsteps,	if	not	they believe	in this
أَسْفًا	وَإِنَّا	جَعَلْنَا	مَا	عَلَىٰ	الْأَرْضِ	زِينَةً
(in) grief.	Indeed, <b>We</b>	<b>We</b> have made	what	(is) on	the earth	adornment
لَهَا	لِنَبِّئُوهُمْ	أَيُّهُمْ	أَحْسَنُ	عَمَلًا		
for it,	that <b>We</b> may test [them]	which of them	(is) best	(in) deed.	7	
وَإِنَّا	لَجَاعِلُونَ	مَا	عَلَيْهَا	صَعِيدًا	جُرْرًا	أَمْ
And indeed, <b>We</b>	(will) surely make	what	(is) on it	soil	barren.	8
حَسِبْتَ	أَنَّ	أَصْحَابَ	الْكَهْفِ	وَالرَّقِيمِ	كَانُوا	مِنْ
you think	that	(the) companions	(of) the cave	and the inscription	were,	among

اٰیٰتِنَا عَجَبًا ﴿٩﴾ اِذْ اٰوٰی الْفِتٰیۃُ اِلٰی الْکَهْفِ							
the cave,	to	the youths	retreated	When	9	a wonder?	Our Signs,
فَقَالُوْا رَبَّنَا اٰتِنَا مِنْ لَدُنْكَ رَحْمَةً وَّهَيِّۡ لَنَا							
for us	and facilitate	Mercy,	Yourself	from	Grant us	“Our Lord!	and they said,
مِنْ اٰمْرِنَا رَشَدًا ﴿١٠﴾ فَصْرَبْنَا عَلٰی اٰذَانِهِمْ فِی							
in	their ears	over	So We cast	10	(in the) right way.”	our affair	[from]
الْکَهْفِ سِنٰیۃً عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنٰهُمْ							
We raised them up	Then	11	a number.	years -	the cave		
لِنَعْلَمَ لِنِعْمِۤهٗ اٰمِیُّ الْحٰزِبٰیۡنِ اَحْطٰی لِمَا							
for what	best calculated	(of) the two parties	which	that We make evident			
لَبِثُوْۤا اٰمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ عَلَیْكَ نَبَاَهُمْ بِالْحَقِّ ط							
in truth.	their story	to you	narrate	We	12	(in) time.	(they had) remained
اِنَّهُمْ اٰتٰهُمْ فِتٰیۃً اٰمَنُوْۤا بِرَبِّهِمْ وَزِدْنٰهُمْ							
and We increased them	in their Lord,	who believed	youths	Indeed, they (were)			
هُدٰی ﴿١٣﴾ وَرَبَطْنَا عَلٰی قُلُوْبِهِمْ اِذْ قَامُوْۤا							
they stood up	when	their hearts	[on]	And We made firm	13	(in) guidance.	
فَقَالُوْۤا رَبَّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَدْعُوْۤا							
we will invoke	Never	and the earth.	(of) the heavens	(is) the Lord	“Our Lord	and said,	
مِنْ دُوْنِهٖۤ اِلٰهًا تَقَدُّ قُلْنَا اِذَا شَطَطًا ﴿١٤﴾							
14	an enormity.	then,	we would have said,	Certainly,	any god.	besides Him	
هٰؤُلَآءِ قَوْمُنَا اتَّخَذُوْۤا مِنْ دُوْنِهٖۤ اِلٰهَةً لَّوْلَا یَاتُوْنَ							
they come	Why not	gods.	besides Him	have taken	our people,	These,	
عَلَيْهِمْ بِسُلْطٰنٍ بَیِّنٍ فَمَنْ اَظْلَمُ مِمَّنْ اَفْتَرٰی							
invents	than (one) who	(is) more wrong	And who	clear?	with an authority	to them	
عَلٰی اللّٰهِ كَذِبًا ﴿١٥﴾ وَاِذْ اَعْتَزَلْتُمْوَهُمْ وَمَا							
and what	you withdraw from them	And when	15	a lie?	Allah	against	
یَعْبُدُوْنَ اِلَّا اللّٰهَ فَاَوَّاۤ اِلٰی الْکَهْفِ یَنْشُرْ لَكُمْ							
for you	Will spread	the cave.	to	then retreat	Allah,	except	they worship
رَبِّكُمْ مِّنْ رَّحْمٰتِهٖۤ وَیَهِّیْ لَكُمْ مِّنْ اٰمْرِكُمْ مَّرْفَقًا							
(in) ease.”	your affair	[from]	for you	and will facilitate	His Mercy	of	your Lord

## Our Signs?

10. When the youths retreated to the cave and said, “Our Lord! Grant on us Mercy from Yourself and facilitate for us our affair in the right way.”

11. Then We cast (a cover) over their ears in the cave for a number of years.

12. Then We awakened them that We make evident which of the two parties was best at calculating the time they had remained.

13. We narrate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

14. And We made firm their hearts when they stood up and said, “Our Lord is the Lord of the heavens and the earth. We will never invoke besides Him any god. Certainly, (if we did) we would have then uttered an enormity.

15. These, our people, have taken gods besides Him. Why do they not come to them with a clear authority? And who is more wrong than the one who invents a lie against Allah?

16. And when you withdraw from them and that which they worship besides Allah, then retreat to the cave. Your Lord will spread for you of His Mercy and will facilitate for you your affair in ease.”

17. And you might have seen 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 lay in an open space thereof. That was from the Signs of Allah. He whom Allah guides is the guided one, and he whom He lets go astray - never will you find for him a protecting guide.

١٦	وَتَرَى	الشَّسَّ	إِذَا	طَلَعَتْ	تَزُورُ	عَنْ
from	inclining away	it rose,	when	the sun,	And you (might) have seen	16
	كُهُفِهِمْ	ذَاتَ	الْيَمِينِ	وَإِذَا	عَرَبَتْ	تَقْرُضُهُمْ
to	passing away from them	it set,	and when	the right,	to	their cave
	السَّمَالِ	وَهُمْ	فِي	فُجُوةٍ	مِنْهُ	ذَلِكَ
(the) Signs	(was) from	That	thereof.	the open space	(lay) in	while they
	اللَّهِ	مَنْ	يَهْدِي	اللَّهُ	فَهُوَ	الْمُهْتَدِي
and whoever	(is) the guided one,	and he	Allah guides	Whoever	(of) Allah.	
١٧	يُضِلُّ	فَلَنْ	تَجِدَ	لَهُ	وَلِيًّا	مُرْشِدًا
17	a guide.	a protector,	for him	you will find	then never	He lets go astray

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, surely you would have turned back from them in flight and would have been filled by them with terror.

	وَتَحْسَبُهُمْ	أَيْقَاطًا	وَهُمْ	مَرْقُودٌ	وَنُقَلِّبُهُمْ
And We	turned them	(were) asleep.	while they	awake	And you (would) think them
	ذَاتَ	الْيَمِينِ	وَذَاتَ	السَّمَالِ	وَكَلْبُهُمْ
his two forelegs	stretched	while their dog	the left,	and to	the right
	بِالْوَصِيدِ	لَوْ	اِطَّلَعْتَ	عَلَيْهِمْ	لَوَلَّيْتَ
you (would) have surely turned back	at them,	you had looked	If	at the entrance.	
١٨	مِنْهُمْ	فِرَارًا	وَلَمَلَّيْتَ	مِنْهُمْ	رُعْبًا
18	(with) terror.	by them	and surely you would have been filled	(in) flight	from them

19. And similarly, We awakened them that they might question one another. Said a speaker among them, "How long have you remained?" They said, "We have remained a day or a part of a day." They said, "Your Lord knows best how long you remained. So send one of you with this silver coin of yours to the city and let him see which food is purest there and bring to you provision from it and let him be cautious. And let no one be aware about you."

	وَكَذَلِكَ	بَعَثْنَاهُمْ	لِيَتَسَاءَلُوا	بَيْنَهُمْ	قَالَ	قَائِدٌ
a speaker	Said	among them.	that they might question	We raised them	And similarly,	
	مِنْهُمْ	كَمْ	لَبِثْتُمْ	قَالُوا	لَبِثْنَا	يَوْمًا
a day	"We have remained	They said,	have you remained?"	"How long	among them,	
	أَوْ	بَعْضَ	يَوْمٍ	قَالُوا	رَبُّكُمْ	أَعْلَمُ
how long	knows best	"Your Lord	They said,	(of) a day."	a part	or
	لَبِثْتُمْ	فَابْعَثُوا	أَحَدَكُمْ	بِوَرِقِكُمْ	هَذِهِ	إِلَى
to	with this silver coin of yours	one of you	So send	you have remained.		
	الْمَدِينَةَ	فَلْيَنْظُرْ	أَيُّهَا	أَزْكَى	طَعَامًا	فَلْيَأْتِكُمْ
and let him bring to you	food,	the purest	which is	and let him see	the city,	
	بِرِزْقٍ	مِنْهُ	وَلْيَتَّقِ	وَلَا	يُشْعِرَنَّ	بِكُمْ
anyone."	about you	And let not be aware	and let him be cautious.	from it,	provision	

١٩	إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ	19	or they will stone you about you, they come to know if "Indeed, [they]
	يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا		ever." then - will you succeed And never their religion. to return you
٢٠	وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ	20	that that they might know about them We made known And similarly,
	وَعَدَ اللَّهُ حَقُّهُ وَأَنَّ السَّاعَةَ لَا رَيْبَ		doubt (there is) no (about) the Hour and that (is) true, (of) Allah (the) Promise
	فِيهَا إِذْ يَتَنَزَّعُونَ فِيهَا مِنْكُمْ فَأَمْرُهُمْ		and they said, about their affair among themselves they disputed When in it.
	قَالُوا بِنُورٍ عَلَيْهِمْ بَيْنَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ		Said about them." knows best Their Lord a structure. over them "Construct
	الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمُ		over them "Surely we will take their matter, in prevailed those who
	مَسْجِدًا ۚ سَبَقُولُونَ ثَلَاثَةً رَّابِعَهُمْ كَلْبُهُمْ	21	their dog; the fourth of them (they were) three, They say, a place of worship."
	وَيَقُولُونَ خَمْسَةً سَادِسَهُمْ كَلْبُهُمْ رَاجِبًا بِالْغَيْبِ		about the unseen; guessing their dog - the sixth of them (they were) five and they say
	وَيَقُولُونَ سَبْعَةً وَثَامِنَهُمْ كَلْبُهُمْ قُلْ رَبِّي		"My Lord, Say, their dog. and the eight of them (they were) seven and they say,
	أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۚ فَلَا تُمَارِ		argue So (do) not a few. except knows them None their number. knows best
	فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ		about them inquire and (do) not obvious, (with) an argument except about them
	مِنْهُمْ أَحَدًا ۚ وَلَا تَقُولَنَّ لِسَائِرِ إِيَّايَ	22	"Indeed, I of anything, say And (do) not (from) anyone." among them
	فَاعِلٌ ذَلِكَ غَدًا ۚ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ	23	And remember Allah wills." "If Except, tomorrow." that will do
	رَبِّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي		my Lord will guide me [that] "Perhaps and say, you forget when your Lord

20. "Indeed, if they come to know about you, they will stone you or return you to their religion. Then never will you succeed - ever."

21. And similarly, We made known about them (to the people) that they might know that the Promise of Allah is true and that there is no doubt about the Hour. When they disputed among themselves about their affair and said, "Construct over them a structure. Their Lord knows best about them." Said those who prevailed in their matter, "Surely, we will take over them a place of worship."

22. They say they were three, the fourth of them being their dog; and they say they were five, the sixth of them being their dog - guessing about the unseen; and they say, they were seven, and the eight of them was their dog. Say, "My Lord, knows best their number. None knows except a few. So do not argue about them except with an obvious argument and do not inquire about them from anyone."

23. And (do) not say about anything, "Indeed, I will do that tomorrow."

24. Except, "If Allah wills." And remember your Lord when you forget and say, "Perhaps my Lord will guide me



to a nearer way than this right way.”

25. And they remained in their cave for three hundred (solar) years and add nine (for lunar years).

26. Say, “Allah knows best how long they remained. He has (knowledge of) the unseen of the heavens and the earth. How clearly He sees and how clearly He hears! They do not have besides Him any protector, and He does not share His Command (with) anyone.”

27. And recite what has been revealed to you of the Book of your Lord. None can change His Words, and never will you find a refuge besides Him.

28. And keep yourself patient with those who call their Lord in the morning and the evening, desiring His Face. And let not your eyes pass beyond them, desiring adornment of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desires and whose affair has gone beyond all bounds.

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 molten brass,

لَا اقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾ وَلَبِثُوا فِي كَهْفِهِمْ	their cave	in	And they remained	24	right way.”	this	than	to a nearer (way)	
ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ	“Allah	Say,	25	nine.	and add	years	hundred	(for) three	
أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبٌ	(is the) unseen	For Him	they remained.	about what (period)	knows best				
السَّمَوَاتِ وَالْأَرْضِ وَأَبْصُرُ بِهِ وَأَسْمِعُ	And how clearly He hears!	[of it]	How clearly He sees!	and the earth.	(of) the heavens				
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ	His Commands	[in]	He shares	and not	protector,	any	besides Him	for them	Not
أَحَدًا ﴿٢٦﴾ وَأَنْتَ مَا أَوْحَى إِلَيْكَ مِنْ كِتَابٍ	the Book	of	to you	has been revealed	what	And recite	26	(with) anyone.”	
رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ	besides Him	you will find	and never	His Words	can change	None	(of) your Lord.		
مُلْتَحَدًا ﴿٢٧﴾ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ	their Lord	call	those who	with	yourself,	And be patient,	27	a refuge.	
بِالْعُدْوَةِ وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ	pass beyond	And (let) not	His Face.	desiring	and the evening	in the morning			
عَيْنِكَ عَنْهُمْ تَرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا	and (do) not	(of) the world,	(of) the life	adornment	desiring	over them,	your eyes		
تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ	and follows	Our remembrance,	of	his heart	We have made heedless	whom	obey		
هُوَ وَكَانَ أَمْرُهُ فُرْطًا ﴿٢٨﴾ وَقُلِ الْحَقُّ مِنْ	(is) from	“The truth	And say,	28	(in) excess.	his affair	and is	his desires	
رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ	let him disbelieve.”	wills -	and whoever	let him believe	wills -	so whoever	your Lord,		
إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا	its walls.	them	will surround	a Fire,	for the wrongdoers	have prepared	Indeed, We		
وَأَنْ يَسْتَعِثُّوا بِمَاءٍ كَالهَلِّ	like molten brass,	with water	they will be relieved	they call for relief,	And if				

يُسْوِي الْوُجُوهُ بِسُ الشَّرَابِ وَسَاءَتْ مُرْتَفَقًا						
(is) the resting place.	and evil	(is) the drink,	Wretched	the faces.	(which) scalds	
۲۹) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا						
indeed, We	the good deeds,	and did	believed	those who	Indeed,	29
لَا نُضِيْعُهُمْ أَجْرًا مَنْ أَحْسَنَ عَمَلًا ۚ أُولَٰئِكَ						
Those,	30	deeds.	does good	(of one) who	(the) reward	will not let go waste
لَهُمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ						
the rivers.	underneath them	from	flows	of Eden,	(are) Gardens	for them
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ						
and will wear	gold	of	bracelets	[of] (with)	therein	They will be adorned
ثِيَابًا خَضْرَاءَ مِنْ سُندُسٍ وَاسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى						
on	therein	reclining	and heavy brocade,	fine silk	of	green, garments,
الْأَرَآئِكِ ۚ نَعَمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ۚ						
31	(is) the resting place.	and good	(is) the reward,	Excellent	adorned couches.	
وَأَضْرَبُ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا						
for one of them	We provided	of two men:	the example	to them	And set forth	
جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا						
and We placed	with date-palms,	and We bordered them	grapes,	of	two gardens	
بَيْنَهُمَا زُرْعًا ۚ كَلَّا الْجَنَّتَيْنِ اتَتْ						
brought forth	(of) the two gardens	Each	32	crops.	between both of them	
أُكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا ۚ وَوَجَرْنَا						
And We caused to gush forth	anything.	of it	did wrong	and not	its produce	
خَلْمًا نَهْرًا ۚ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ						
to his companion	so he said	fruit,	for him	And was	33	a river. within them
وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا						
(in) wealth	than you	greater	"I am	(was) talking with him,	while he	
وَأَعَزُّ نَفَرًا ۚ وَدَخَلَ جَنَّتَهُ وَهُوَ						
while he	his garden	And he entered	34	(in) men."	and stronger	
ظَالِمٌ لِنَفْسِهِ ۚ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ						
will perish	that	I think	"Not	He said,	to himself.	(was) unjust

which will scald the faces. Wretched is the drink, and evil is the resting place.

30. Indeed, those who believe and do good deeds, indeed, We will not let go waste the reward of any one who does good deeds.

31. Those will have Gardens of Eden underneath which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

32. And set forth to them the example of two men: We provided for one of them two gardens of grapes, and We bordered them with date-palms and placed (fields of) crops between them.

33. Each of the two gardens brought forth its produce and did not fall short thereof in anything. And We caused to gush forth within them a river.

34. And he had fruit, so he said to his companion while he was talking with him, "I am greater than you in wealth and stronger (in respect of) men."

35. And he entered his garden while he was unjust to himself. He said, "I do not think that this will ever perish."

36. And I do not think the Hour will occur. And even if I am brought back to my Lord, I will surely find better than this as a return.”

هُدًى أَبَدًا ۝ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۝						
will occur.	the Hour	I think	And not	35	ever.	this
وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا						
better	I will surely find	my Lord,	to	I am brought back	And if	

37. His companion said to him while he was talking with him, “Do you disbelieve in **One Who** created you from dust, then from a minute quantity of semen, then fashioned you into a man?”

مِنْهَا مُتَقَلِّبًا ۝ قَالَ لَهُ صَاحِبُهُ وَهُوَ						
while he	his companion	to him	Said	36	(as) a return.”	than this
يُحَاوِرُهُ أَكْفَرْتِ بِالَّذِي خَلَقَكَ مِنْ						
from	created you	in <b>One Who</b>	“Do you disbelieve	was talking to him,		
تُرَابٍ ثُمَّ مِنْ تُطْفَةِ سَوَّكَ						
fashioned you	then	a minute quantity of semen.	from	then	dust	

38. But as for me, He is Allah, my Lord, and I do not associate anyone with my Lord.

رَجُلًا ۝ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا						
and not	my Lord,	(is) Allah,	<b>He</b>	But as for me,	37	(into) a man?
أَشْرِكُ بِرَبِّي أَحَدًا ۝ وَلَوْلَا						
And why (did you) not,	38	anyone.	with my Lord	I associate		

39. And why did you not say, when you entered your garden, ‘What Allah wills; there is no power except with Allah.’ Although you see me less than you in wealth and children,

إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا						
(there is) no	Allah wills;	‘What	say,	your garden	you entered	when
قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنِّ أَنَا أَقَلُّ						
lesser	me	you see	If	with Allah.’	except	power

40. It may be that my Lord will give me better than your garden and will send upon it (your garden) a calamity from the sky, and it will become a slippery ground,

مِنْكَ مَالًا وَوَلَدًا ۝ فَعَسَىٰ رَبِّي أَنْ						
that my Lord	It may be	39	and children,	(in) wealth	than you	
يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا						
upon it	and will send	your garden	than	better	will give me	
حُسْبَانًا مِنَ السَّمَاءِ فَنُصَبِحُ صَعِيدًا						
ground	then it will become	the sky,	from	a calamity		

41. Or its water will become sunken (into the earth), so you would never be able to find it.”

زَلَقًا ۝ أَوْ يُصْبِحُ مَأْوَاهَا غَوْرًا فَلَنْ						
so never	sunken,	its water,	will become,	Or	40	slippery,
تَسْتَطِيعَ لَهُ طَلَبًا ۝ وَأُحِيطَ بِشِرِّهِ						
his fruits,	And were surrounded	41	to find it.”	you will be able		

42. And his fruits were surrounded (by ruin), so he began twisting his hands over what he had spent

فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ						
he (had) spent	what	over	his hands	twisting	so he began	

فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ لِيَّتَنِي					
“Oh! I wish	and he said,	its trellises,	on	collapsed	while it (had) on it,
لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ٤٢ وَلَمْ تَكُنْ					
was	And not	42	anyone.”	with my Lord	I had not associated
لَهُ فِتْنَةٌ يَصُورُنَّ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا					
(he) supported.	was	and not	Allah,	other than	(to) help him a group for him
٤٣ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ					
(is the) best	He	the True.	(is) from Allah	the protection	There, 43
ثَوَابًا وَخَيْرٌ عُقَابًا ٤٤ وَأَصْرِبْ لَهُمْ					
to them	And present	44	(for) the final end.	and (the) best	(to) reward
مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ					
the sky,	from	which We send down	like water	(of) the world,	(of) the life the example
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا					
dry stalks,	then becomes	(of) the earth	(the) vegetation	with it	then mingles
تَذْرُوهُ الرِّيحُ ط وَكَانَ اللَّهُ عَلَى كُلِّ					
every	over	And Allah	(by) the winds.	it (is) scattered	
شَيْءٍ مُّقْتَدِرًا ٤٥ أَلْمَالُ وَالْبَنُونَ زِينَةٌ					
(are) adornment	and children	The wealth	45	(is) All Able.	thing
الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ					
(are) better	good deeds	But the enduring	(of) the world.	(of) the life	
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ٤٦					
46	(for) hope.	and better	(for) reward	your Lord	near
وَيَوْمَ نُسِدُّ الْجِبَالَ وَتَرَى الْأَرْضَ					
the earth	and you will see	the mountains	We will cause (to) move	And the Day	
بَارِزَةً ٤٧ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ					
from them	We will leave behind	and not	and We will gather them	(as) a leveled plain	
أَحَدًا ٤٧ وَعَرْضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ					
“Certainly,	(in) rows,	your Lord	before	And they will be presented	47 anyone.
حَتَمُونَا كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ					
that not	you claimed	Nay,	time.	the first	We created you as you have come to Us

on it, while it had collapsed upon its trellises, and he said, “Oh! I wish I had not associated anyone with my Lord.”

43. And he had no group to help him other than Allah, nor was he supported.

44. There, the protection is only from Allah, the True, He is the best to reward and the best for the final end.

45. And present to them the example of the life of this world. (It is) like the water which We send down from the sky, then the vegetation of the earth mingles with it, then it becomes dry stalk, which are scattered by the winds. And Allah is Able to do all things.

46. Wealth and children are the adornment of the life of this world. But the enduring good deeds are better in the sight of your Lord for reward and better in respect of hope.

47. And the Day We will cause the mountains to move and you will see the earth as a leveled plain, and We will not leave behind anyone from them.

48. And they will be presented before your Lord in rows (and He will say), “Certainly, you have come to Us just as We created you the first time. Nay, you claimed that We had not

made for you an appointment.”

49. And the Book (of Deeds) will be placed, and you will see the criminals fearful of what is in it, and they will say, “Oh, woe to us! What is this Book that leaves nothing small or great except that it has enumerated it?” And they will find what they did presented (before them). And your Lord will not deal unjustly with anyone.

50. And when We said to the Angels, “Prostrate to Adam,” so they prostrated except Iblis. He was of the jinn and he rebelled against the Command of his Lord. Then, will you take him and his offspring as protectors other than Me while they are enemies to you? Wretched is the exchange for the wrongdoers.

51. I did not make them witness the creation of the heavens and the earth nor their own creation, and I would not have taken the misleaders as helpers.

52. And the day when He will say, “Call those whom you claimed to be My partners,” then they will call them, but they will not respond to them. And We will make a barrier between them.

53. And the criminals will see the Fire and will be certain that they are to fall in it. And they will not find from it a way of escape.

54. And certainly,

تَجْعَلْ لَكُمْ مَوْعِدًا ④٨	وَوُضِعَ	الْكِتَابُ				
We made	And (will) be placed	the Book	48	an appointment.”	for you	
فَتَرَى	الْمُجْرِمِينَ	مُشْفِقِينَ	مِمَّا	فِيهِ	وَيَقُولُونَ	
and you will see	the criminals	fearful	of what	(is) in it,	and they will say,	
يُؤَيِّتِنَا	مَا	لِ هَذَا	الْكِتَابِ	لَا	يُعَادِرُ	صَغِيرَةً وَلَا
“Oh, woe to us!	What (is) for	[the] Book,	this	leaves	not	a small
كَبِيرَةً إِلَّا	أَحْصَاهَا	وَوَجَدُوا	مَا	عَمِلُوا	حَاضِرًا	
except	has enumerated it?”	And they will find	what	they did	presented.	a great
وَلَا	يُظْلِمُ	رَبُّكَ	أَحَدًا	④٩	وَإِذْ	قُلْنَا
And not	deals unjustly	your Lord	(with) anyone.	49	And when	We said
لِلْمَلَائِكَةِ	اسْجُدُوا	لِأَدَمَ	فَسَجَدُوا	إِلَّا	إِبْلِيسَ	كَانَ
to the Angels,	“Prostrate	to Adam,”	so they prostrated	except	Iblis.	of (He) was
الْجِنِّ	فَفَسَقَ	عَنْ	أَمْرِ	رَبِّهِ	أَفْتَخَذُونَهُ	
the jinn,	and he rebelled	against	the Command	(of) his Lord.	Will you then take him	
وَذُرِّيَّتَهُ	أَوْلِيَاءَ	مِنْ	دُونِي	وَهُمْ	لَكُمْ	عَدُوٌّ
and his offspring	(as) protectors	other than Me,	while they	(are) to you	enemies?	
بِئْسَ	لِلظَّالِمِينَ	بَدَلًا	⑤٠	مَا	أَشْهَدْتُهُمْ	
Wretched	for the wrongdoers	(is) the exchange.	50	Not	I made them witness	
خَلَقَ	السَّمَوَاتِ	وَالْأَرْضِ	وَلَا	خَلَقَ	أَنْفُسِهِمْ	
the creation	(of) the heavens	and the earth	and not	the creation	(of) themselves	
وَمَا	كُنْتُ	مُتَّخِذَ	الْمُضِلِّينَ	عَضُدًا	⑤١	وَيَوْمَ
and not	I Am	the One to take	the misleaders	(as) helper(s).	51	And the Day
يَقُولُ	نَادُوا	شُرَكَائِي	الَّذِينَ	زَعَمْتُمْ	فَدَعَوْهُمْ	
He will say,	“Call	My partners,	those who	you claimed,”	then they will call them	
فَلَمْ	يَسْتَجِيبُوا	لَهُمْ	وَجَعَلْنَا	بَيْنَهُمْ	مَّوْبِقًا	⑤٢
but not	they will respond	to them.	And We will make	between them	a barrier.	52
وَرَأَى	الْمُجْرِمُونَ	النَّارَ	فَظَنُّوا	أَنَّهُمْ	مُؤَاقِعُوهَا	
And will see	the criminals	the Fire,	and they (will be) certain	that they	are to fall in it.	
وَلَمْ	يَجِدُوا	عَنْهَا	مَصْرَفًا	⑤٣	وَلَقَدْ	
And not	they will find	from it	a way of escape.	53	And certainly,	



صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ٥٤						
example.	every	of	for mankind	the Quran	this	in We have explained
وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ٥٥ وَمَا						
And nothing	54	quarrelsome.	things	(in) most	the man	But is
مَنْعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى						
the guidance	has come to them	when	they believe	that	men	prevents
وَيَسْتَغْفِرُوا إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ						
(the) way	comes to them	that	except	(of) their Lord,	and they ask forgiveness	
الْأُولَىٰ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ٥٥						
55	before (them)?	the punishment	comes to them	or	(of) the former (people)	
وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ٥٦						
and (as) warners.	(as) bearers of glad tidings	except	the Messengers	We send	And not	
وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ						
the truth.	thereby	to refute	with falsehood,	disbelieve	those who	And dispute
وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ٥٦ وَمَنْ						
And who	56	(in) ridicule.	they are warned	and what	My Verses	And they take
أَظْلَمَ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ						
but turns away	(of) his Lord,	of the Verses	is reminded	than (he) who	(is) more wrong	
عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدُهُ إِنَّآ جَعَلْنَا						
[We] have placed	Indeed, We	his hands?	have sent forth	what	and forgets	from them,
عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ٥٧						
(is) deafness.	their ears	and in	they understand it	lest	coverings,	their hearts
وَأَنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا						
then	they will be guided	then never	the guidance,	to	you call them	And if
أَبَدًا ٥٧ وَرَبُّكَ الْغَفُورُ						
If	(of) the Mercy.	Owner	(is) the Most Forgiving,	And your Lord	57	ever.
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلًا						
surely, He (would) have hastened	they have earned,	for what	He were to seize them			
لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا						
they will find	never	(is) an appointment,	for them	But	the punishment.	for them

We have explained in this Quran every example for mankind. But man is in most things quarrelsome.

55. And nothing prevents men from believing when guidance has come to them and from asking forgiveness of their Lord except that comes to them the way of the former people or comes to them the punishment before them?

56. And We did not send the Messengers except as bearers of glad tidings and as warners. And those who disbelieve dispute with falsehood, to (attempt to) refute the truth thereby. And they take My Verses and that of which they are warned in ridicule.

57. And who is more wrong than he who is reminded of the Verses of his Lord but turns away from them and forgets what his hands have sent forth? Indeed, We have placed coverings over their hearts, lest they understand it, and in their ears is deafness. And if you call them to guidance, then never they will be guided.

58. And your Lord is the Most Forgiving, Full of Mercy. If He were to seize them for what they have earned, He would have hastened for them the punishment. But for them is an appointed time from which they will never find an escape.

59. And those towns - We destroyed them when they wronged, and We made for their destruction an appointed time.

60. And when Musa said to his boy (servant), "I will not cease until I reach the junction of the two seas or continue for a long period."

61. But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.

62. Then when they had passed beyond it, he (Musa) said to his boy (servant), "Bring us our morning meal. Certainly, we have suffered fatigue in this journey."

63. He said, "Did you see when we retired to the rock? Indeed, I forgot the fish. And none made me forget it except the Shaitaan - that I should mention it. And it took its course into the sea amazingly."

64. He (Musa) said, "That is what we were seeking." So they returned, retracing their footsteps.

65. Then they found a servant from among Our servants to whom We had given mercy from Us, and We had taught him knowledge from Us.

66. Musa said to him, "May, I follow you on (the condition) that you teach me from what

مِنْ دُونِهِمْ مَوْجِلًا ٥٨	وَتِلْكَ الْقُرَىٰ أَهْلَكْتُمُ لَمَّا	when	We destroyed them	[the] towns,	And these	58	an escape.	other than it		
ظَلَمُوا وَجَعَلْنَا	لِيَهْلِكِهِمْ مَوْعِدًا ٥٩	59	an appointed time.	for their destruction	and We made			they wronged,		
وَأِذْ قَالَ مُوسَىٰ لِقَتْلِهِ لَآ أَبْرَحُ حَتَّىٰ أَبْلُغَ	مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ٦٠	I reach	until	I will cease	"Not	to his boy,	Musa	said	And when	
بَلَّغَا مَجْمَعَ	بَيْنَهُمَا نِسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ	But when	60	(for) a long period."	I continue	or	(of) the two seas	the junction		
فِي الْبَحْرِ سَرَبًا ٦١	فَلَمَّا جَاوَزَا قَالَ	its way	and it took	their fish,	they forgot	between them,	the junction	they reached		
لِقَتْلِهِ إِنَّمَا غَدَاةٌ نَّازِلَةٌ لِقَدِّ لَقِينَا مِنْ سَفَرِنَا	هَذَا نَصَبًا ٦٢	he said	they had passed beyond	Then when	61	slipping away.	the sea,	into		
إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْهُوتَ وَمَا	أَسْنِيئُهُ إِلَّا الشَّيْطَانُ أَنْ أذْكُرَهُ ٦٣	our journey	in	we have suffered	Certainly	our morning meal.	"Bring us	to his boy,		
وَأَتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ٦٤	قَالَ ذَلِكْ	we retired	when	"Did you see,	He said,	62	fatigue."	this,		
مَا كُنَّا نَبِغُ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا	رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ	And not	the fish.	[I] forgot	Then indeed, I	the rock?	to			
فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا	أَتَيْنَهُ	I mention it.	that	the Shaitaan	except	made me forget it				
مِنْ لَّدُنَّا عِلْمًا ٦٥	قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنِّي	"That	He said,	63	amazingly."	the sea	into	its way	And it took	
٦٥	٦٤	retracing.	their footprints,	on	So they returned	seeking."	we were	(is) what		
٦٤	٦٥	whom We had given	Our servants,	from	a servant	Then they found	64			
٦٥	٦٥	65	a knowledge.	Us	from	and We had taught him	Us,	from	mercy	
٦٥	٦٥	of what	you teach me	that	on	I follow you	"May,	Musa,	to him	Said

عَلِمْتَ	رُشْدًا	٦٦	قَالَ	إِنَّكَ	لَنْ
you have been taught	(of) right guidance?"	66	He said,	"Indeed, you	never
تَسْتَطِيعَ	مَعِيَ	صَبْرًا	٦٧	وَكَيْفَ	تَصْبِرُ
will be able,	with me,	(to have) patience.	67	And how can	you have patience
عَلَى	مَا	لَمْ	تَحْطُ	بِهِ	خُبْرًا
for	what	not	you encompass	of it	any knowledge."
٦٨	He said,	68	قَالَ	سَتَجِدُنِي	إِنْ
"You will find me,	if	Allah wills,	patient,	and not	I will disobey
كَلِمًا	أَمْرًا	٦٩	قَالَ	فَإِنْ	اتَّبَعْتَنِي
order."	your	69	He said,	Then if	you follow me,
حَتَّى	أُحَدِّثَ	لَكَ	مِنْهُ	ذِكْرًا	٧٠
until	I present	to you	of it	a mention."	70
حَتَّى	إِذَا	رَكِبْنَا	فِي	السَّفِينَةِ	خَرَقَهَا
until	when	they had embarked	on	the ship	he made a hole in it.
قَالَ	أَخْرَقْتَهَا	لِتَغْرِقَ	أَهْلَهَا	لَقَدْ	٧١
He said,	"Have you made a hole in it,	to drown	its people?	Certainly,	71
جِئْتُ	شَيْئًا	إِمْرًا	٧١	قَالَ	أَلَمْ
you have done	a thing	grave."	71	He said,	"Did not
أَقُلُّ	إِنَّكَ	لَنْ	تَسْتَطِيعَ	مَعِيَ	صَبْرًا
I say,	indeed, you	never	will be able	with me	(to have) patience?"
٧٢	قَالَ	لَا	تُؤَاخِذُنِي	بِهَا	نَسِيتُ
72	He said,	"(Do) not,	blame me	for what	I forgot
وَلَا	تُرْهِقْنِي	مِنْ	أَمْرِي	عُسْرًا	٧٣
and (do) not	be hard (upon) me	in	my affair	(raising) difficulty."	73
فَانْطَلَقَا	حَتَّى	إِذَا	لَقِيَا	غُلًّا	فَقَتَلَهُ
Then they both set out	until	when	they met	a boy,	then he killed him.
قَالَ	أَقْتَلْتُ	نَفْسًا	زَكِيَّةً	بِغَيْرِ	نَفْسٍ
He said,	"Have you killed	a soul,	pure,	for other than	a soul?"
لَقَدْ	جِئْتُ	شَيْئًا	٧٤	قَدْرًا	٧٤
Certainly,	you have done	a thing	evil."	74	74

you have been taught of right guidance."

67. He said, "Indeed, you will never be able to have patience with me.

68. And how can you have patience for what you do not encompass in knowledge?"

69. He (Musa) said, "If Allah wills, you will find me patient, and I will not disobey your order."

70. He said, "Then if you follow me, do not ask me about anything until I mention to you about it."

71. So they both set out until when they had embarked on the ship, he made a hole in it. He (Musa) said, "Have you made a hole in it to drown its people? Certainly, you have done a grave thing."

72. He said, "Did I not say that you will never be able to have patience with me?"

73. He (Musa) said, "Do not blame me for what I forgot and do not be hard upon me in my affair raising difficulties."

74. Then they both set out until they met a boy, then he killed him. He (Musa) said, "Have you killed a pure soul for other than (having killed) a soul? Certainly, you have done an evil thing."