

الْفُرْقَان AlFurqan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Blessed is He who sent down the criterion upon His servant that he may be to the worlds a warner.	1. Highly blessed is He, Who has sent down Al-Furqan, to His servant so that it may be a warner to all mankind.	1. Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures.	1. Blessed is He who has revealed unto His slave the criterion (of right and wrong), that he may be a warner to the peoples.	تَبٰرَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا ﴿١﴾
2. He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.	2. He to whom belongs the sovereignty of the heavens and the earth: Who has begotten no son: Who has no partner in His sovereignty: Who created each and every thing and then ordained its destiny.	2. He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.	2. He unto whom belongs the sovereignty of the heavens and the earth, He has chosen no son, nor has He any partner in the sovereignty. He has created everything and has meted out for it a measure.	الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيْكٌ فِى الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيْرًا ﴿٢﴾
3. But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.	3. Yet the people have set up, besides Him, deities, who do not create anything but are themselves created: who can neither harm nor help even themselves: who have no power over life or death, nor can they raise up the dead.	3. Yet have they taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control death nor life nor resurrection.	3. Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt, nor profit for themselves, and possess not death nor life, nor power to raise the dead.	وَاتَّخَذُوْا مِنْ دُوْنِهِ اِهْتًا لَا يَخْلُقُوْنَ شَيْْئًا وَهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُوْنَ مَوْتًا وَلَا حَيٰوةً وَلَا نُشُوْرًا ﴿٣﴾
4. And those who disbelieve say, "This [Quran] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.	4. Those who have rejected the message say, "This is a forgery which this man himself has devised, and some others have helped him at it." What a cruel injustice and an impudent lie.	4. But the disbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood.	4. Those who disbelieve say: This is naught but a lie that he has invented, and other folk have helped him with it, so that they have produced a slander and a lie.	وَقَالَ الَّذِيْنَ كَفَرُوْا اِنْ هٰذَا اِلَّا اِفْكٌ افْتَرِيْهِ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ فَقَدْ جَآءُوْا ظُلْمًا وَزُوْرًا ﴿٤﴾

5. And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."

5. They say, "These are the writings of the ancients which he has got copied down for himself, and then these are recited to him in the morning and evening."

5. And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening."

5. And they say: Fables of the men of old which he has had written down so that they are dictated to him morn and evening.

وَقَالُوا أَأَسَاطِيرُ الْأَوَّلِينَ
اُكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً
وَأَصِيلًا ﴿٥﴾

6. Say, [O Muhammad], "It has been revealed by Him who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

6. O Muhammad, say to them, "This has been sent down by Him, who knows the secret of the heavens and the earth." The fact is that He is very Forgiving and Merciful.

6. Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."

6. Say (unto them, O Muhammad): He who knows the secret of the heavens and the earth has revealed it. Lo! He ever is Forgiving, Merciful.

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ
فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ
غَفُورًا رَحِيمًا ﴿٦﴾

7. And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?"

7. They say, "What sort of a messenger is he that he eats food and moves about in the streets? Why has not an angel been sent down to accompany him and threaten."

7. And they say: "What sort of an apostle is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"

7. And they say: What is with this messenger (of Allah) that he eats food and walks in the markets? Why is not an angel sent down unto him, to be a warner with him.

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ
الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ
لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ
مَعَهُ نَذِيرًا ﴿٧﴾

8. Or [why is not] a treasure presented to him, or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."

8. Or why has not at least a treasure been sent down for him or a garden given to him for (easy) sustenance?" And the wicked people say, "You are following a man bewitched."

8. "Or (why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?" The wicked say: "You follow none other than a man bewitched."

8. Or (why is not) treasure thrown down unto him, or why has he not a paradise from whence to eat? And the evil doers say: You are but following a man bewitched.

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ
جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الظَّالِمُونَ إِنَّ تَنْتِيعُونَ إِلَّا رَجُلًا
مَسْحُورًا ﴿٨﴾

9. Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.

9. See what strange arguments they bring forward with regard to you! They have gone far astray that they cannot charge anything against you.

9. See what kinds of comparisons they make for you! But they have gone astray, and never a way will they be able to find!

9. See how they coin similitudes for you, so that they are all astray and cannot find a road.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ
الْأَمْثَالَ فَضَلُّوا فَلَا
يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

10. Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces.

10. Highly blessed is He, who, if He wills, could give you much more and better things than what they propose for you: Many gardens, beneath which rivers flow; and big castles.

10. Blessed is He who, if that were His will, could give you better (things) than those, -- gardens beneath which rivers flow; and He could give you palaces (secure to dwell in).

10. Blessed is He who, if He will, will assign you better than (all) that - gardens underneath which rivers flow - and will assign you mansions.

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ
خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ
قُصُورًا ﴿١٠﴾

11. But they have denied the Hour, and We have prepared for those who deny the Hour a blaze.

11. The fact is that these people have denied "the Hour", And for the one who denies the Hour, We have prepared a blazing Fire.

11. Nay they deny the hour (of the judgment to come): but We have prepared a blazing fire for such as deny the hour.

11. Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame.

بَلْ كَذَّبُوا بِالسَّاعَةِ
وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ
سَعِيرًا ﴿١١﴾

12. When the Hellfire sees them from a distant place, they will hear its fury and roaring.

12. When it will see them from afar, they will hear the sounds of its raging and roaring.

12. When it sees them from a place far off, they will hear its fury and its ranging sigh.

12. When it sees them from afar, they hear the crackling and the roar thereof.

إِذَا رَأَوْهُمْ مِنْ مَّكَانٍ بَعِيدٍ
سَمِعُوا لَهُمْ تَغِيظًا وَزَفِيرًا ﴿١٢﴾

13. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.

13. And when they are chained together and flung into a narrow space therein, they will begin to call for death.

13. And when they are cast, bound together into a constricted place therein, they will plead for destruction there and then.

13. And when they are flung into a narrow place thereof, chained together, they pray for destruction there.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
مُقَرَّنِينَ دَعَوْا هُنَالِكَ تَبُورًا ﴿١٣﴾

14. [They will be told], Do not cry this Day for one destruction but cry for much destruction.

14. (Then it will be said to them) "Do not call for one death today, but call for many deaths."

14. "This day plead not for a single destruction: plead for destruction oft-repeated!"

14. Pray not that day for one destruction, but pray for many destructions.

لَا تَدْعُوا الْيَوْمَ تَبُورًا وَاحِدًا
وَادْعُوا تَبُورًا كَثِيرًا ﴿١٤﴾

15. Say, "Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.

15. Ask, "Is this better or the everlasting Garden which has been promised to the righteous" which will be the recompense of their good deeds and the destination.

15. Say: "Is that best, or the eternal garden, promised to the righteous? For them, that is a reward as well as a goal (of attainment).

15. Say: Is that better or the Garden of Immortality which is promised unto those who ward off (evil)? It will be their reward and journey's end.

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخَالِدِ
الَّتِي وَعَدَ الْمُتَّقُونَ كَانَتْ لَهُمْ
جَزَاءً وَمَصِيرًا ﴿١٥﴾

16. For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested.

16. Wherein they will get everything they desire and wherein they will dwell forever. This is a promise, which your Lord has taken upon Himself to fulfill.

16. "For them there will be therein all that they wish for: they will dwell (there) for aye: a promise to be prayed for from thy Lord."

16. Therein abiding, they have all that they desire. It is for your Lord a promise that must be fulfilled.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ
كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾

17. And [mention] the Day He will gather them and that which they worship besides Allah and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?"

17. And on that Day He will gather all these people as well as their deities, whom they worship besides Allah. Then He will ask them, "Did you mislead these servants of Mine, or did they themselves go astray?"

17. The day He will gather them together as well as those whom they worship besides Allah, He will ask: "Was it you who let these My servants astray, or did they stray from the path themselves?"

17. And on the day when He will assemble them and that which they worship instead of Allah and will say: Was it you who misled these my slaves or did they (themselves) wander from the way.

وَيَوْمَ يَجْمَعُهُمْ وَمَا يَعْبُدُونَ
مِنْ دُونِ اللَّهِ فَيَقُولُ أَنْتُمْ
أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ
ضَلُّوا السَّبِيلَ ﴿١٧﴾

18. They will say, "Exalted are You! It was not for us to take besides You any allies. But You provided comforts for them and their fathers until they forgot the message and became a people ruined."

18. They will answer, "Glory be to You! We dared not take any guardian besides You. You did give them and their forefathers all the good things of life till they forgot the admonition, and incurred the punishment."

18. They will say: "Glory to You! Not was it for us that we should take for protectors others besides You. But You did bestow, on them and their fathers, good things until they forgot the message: for they were a people lost."

18. They will say: Be You glorified! It was not for us to choose any protecting friends beside You; but You did give them and their fathers ease till they forgot the warning and became lost folk.

قَالُوا اسْبِخْنِكَ مَا كَانَ يُنْبَغِي لَنَا
أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ
أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ
وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ
وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

19. So they will deny you, [disbelievers], in what you say, and you cannot avert [punishment] or

19. Thus they will deny all that you are professing. Then you shall neither be able to repel your

19. (Allah will say): "Now have they proved you liars in what you say: so you cannot avert (your

19. Thus they will give you the lie regarding what you say, then you can neither avert (the

فَقَدْ كَذَّبُواكُمْ بِمَا تَقُولُونَ فَمَا
تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا

[find] help. And whoever commits injustice among you – We will make him taste a great punishment.

punishment nor get help. And whoso is guilty of iniquity" – We will make him taste a severe torment.

penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous penalty.

doom) nor obtain help. And whoso among you does wrong, We shall make him taste great torment.

وَمَنْ يَظْلِمْ مِنْكُمْ نَذِقْهُ عَذَابًا
كَبِيرًا ﴿١٦﴾

20. And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others – will you have patience? And ever is your Lord, Seeing.

20. O Muhammad, all the messengers whom We sent before you also ate food and moved about in the streets. In fact, We have made you all a means of test for one another. Will you show patience? For your Lord sees everything.

20. And the apostles whom We sent before you were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will you have patience? For Allah is One who sees (all things).

20. We never sent before you any messengers but lo! They verily ate food and walked in the markets. And We have appointed some of you a test for others: Will you be steadfast? And your Lord is ever Seer.

وَمَا أَرْسَلْنَا مِنْ
الرُّسُلِينَ إِلَّا آتَهُمْ
الطَّعَامَ وَيَمْشُونَ فِي
الْأَسْوَاقِ
وَجَعَلْنَا بَعْضَكُمْ
لِبَعْضٍ
فِتْنَةً أَتَصْبِرُونَ وَكَانَ
رَبُّكَ
بَصِيرًا ﴿٢٠﴾

21. And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves and [become] insolent with great insolence.

21. Those people, who have no fear of coming before Us, say, "Why should not the angels be sent down to us? Or else we should see our Lord." Great arrogance have they assumed in regard to themselves, and have transgressed all limits in their rebellion.

21. Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety.

21. And those who look not for a meeting with Us say: Why are angels not sent down unto us and (why) do we not see our Lord! Assuredly they think too highly of themselves and are scornful with great pride.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
لَوْلَا أَنْزِلَ عَلَيْنَا
الْمَلَكُتُ أَوْ
نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا
فِي
أَنْفُسِهِمْ وَعَتَوْا
عُنُوقًا كَبِيرًا ﴿٢١﴾

22. The day they see the angels – no good tidings will there be that day for the criminals, and [the angels] will say, "Prevented and inaccessible."

22. The Day, when they will see the angels, will not be a day of rejoicing for the criminals; they will cry out, "May Allah save us!"

22. The Day they see the angels, -- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"

22. On the day when they behold the angels, on that day there will be no good tidings for the guilty; and they will cry: A forbidding ban.

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ
لَا بُشْرَى
يَوْمَئِذٍ لِلْمُجْرِمِينَ
وَيَقُولُونَ
حِجْرًا مَحْجُورًا ﴿٢٢﴾

23. And We will regard what they have done of deeds and make them as dust dispersed.

23. Then We shall turn to what they had done and render it vain like scattered dust.

23. And We shall turn to whatever deeds they did and We shall make such deeds as floating dust scattered about.

23. And We shall turn unto the work they did and make it scattered motes.

وَقَدِمْنَا إِلَى مَا
عَمِلُوا مِنْ
عَمَلٍ فَجَعَلْنَاهُ
هَبَاءً مَّنْثُورًا ﴿٢٣﴾

24. The companions of Paradise, that Day, are [in] a better settlement and better resting place.

24. Those who have deserved the Garden, will have a good abode on that Day and a cool place for midday rest.

24. The companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.

24. Those who have earned the Garden on that day will be better in their home and happier in their place of noonday rest.

أَصْحَابِ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ
مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

25. And the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.

25. On that Day, a cloud will appear rending the sky and the angels will be sent down rank after rank.

25. The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks).

25. A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent.

وَيَوْمَ تَشَقُّقُ السَّمَاءِ
بِالْغَمَامِ
وَنُزِّلَ الْمَلَائِكَةُ
تَنْزِيلًا ﴿٢٥﴾

26. True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult day.

26. The real kingdom on that Day will belong only to the Merciful, and it will be a very hard day for the disbelievers.

26. That Day, the dominion as of right and truth, shall be (wholly) for (Allah) Most Merciful: it will be a Day of dire difficulty for the disbelievers.

26. The sovereignty on that day will be the true (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers.

أَمْلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ
وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ
عَسِيرًا ﴿٢٦﴾

27. And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the messenger a way.

27. And the Day the unjust man will bite at his hands and say, "Would that I had stood by the messenger.

27. The Day that the wrong-doer will bite at his hands, he will say, "Oh! Would that I had taken a (straight) path with the apostle.

27. On the Day when the wrong doer gnaws his hands, he will say: Ah, would that I had chosen a way together with the messenger (of Allah).

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ
يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ
الرَّسُولِ سَبِيلًا ﴿٢٧﴾

28. Oh, woe to me! I wish I had not taken that one as a friend.

28. O, woe to me! Would that I had not chosen so and so for a friend.

28. "Ah! Woe is me! Would that I had never taken such a one for a friend.

28. Alas for me! Ah, would that I had never taken such a one for friend.

يُوَيْلِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا
خَلِيلًا ﴿٢٨﴾

29. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter."

29. For it was he, who had deluded me to reject the admonition which had come to me. Satan has proved very treacherous to man."

29. "He did lead me astray from the message (of Allah) after it had come to me! Ah! The Evil One is but a traitor to man!"

29. He verily led me astray from the reminder after it had reached me. Satan was ever man's deserter in the hour of need.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ
جَاءَنِي وَكَانَ الشَّيْطَانُ
لِلْإِنْسَانِ خَدُولًا ﴿٢٩﴾

30. And the Messenger has said, "O my Lord, indeed my people have taken this Quran as a thing abandoned."

30. And the Messenger will say, "O my Lord, my people had made this Qur'an the object of their ridicule."

30. Then the Apostle will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense."

30. And the messenger says: O my Lord! Lo! My own folk make this Qur'an of no account.

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

31. And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.

31. O Muhammad, in this very way We have made the criminals the enemies of every prophet, but your Lord suffices for you as your guide and helper.

31. Thus have We made for every prophet an enemy among the sinners: but enough is your Lord to guide and to help.

31. Even so have We appointed unto every prophet an opponent from among the guilty; but Allah suffices for a guide and helper.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
مِّنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ
هَادِيًا وَنَصِيرًا ﴿٣١﴾

32. And those who disbelieve say, "Why was the Quran not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.

32. The disbelievers say, "Why has not the entire Qur'an been sent down to him all at once?" Well, this has been done to impress it deeply on your mind, and We have sent it piecemeal by degrees.

32. Those who reject faith say: "Why is not the Qur'an revealed to him all at once? Thus, We may strengthen your heart thereby, and We have rehearsed it to you in slow, well-arranged stages, gradually.

32. And those who disbelieve say: Why is the Qur'an not revealed unto him all at once? Thus, We may strengthen your heart therewith; and We have arranged it in right order.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ
عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً
كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

33. And they do not come to you with an argument except that We bring you the truth and the best explanation.

33. And whenever they brought to you an odd thing, We sent its right answer to you in time and explained it all in the best manner.

33. And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).

33. And they bring you no similitude but We bring you the truth and better than their similitude as argument.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ
بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

34. The ones who are gathered on their faces to Hell – those are the worst in position and farthest astray in [their] way.

34. Those who are going to be driven to Hell upon their faces, have taken an utterly wrong stand and their way is most erroneous.

34. Those who will be gathered to Hell (prone) on their faces, -- they will be in an evil plight, and, as to path, most astray.

34. Those who will be gathered on their faces unto hell: such are worse in plight and further from the right road.

الَّذِينَ يُحْشَرُونَ عَلَى
وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ
شَرُّ مَكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

35. And We had certainly given Moses the Scripture and appointed with him his brother Aaron as an assistant.

35. We gave Moses the Book and appointed his brother Aaron as his counselor.

35. (Before this,) We sent Moses the Book, and appointed his brother Aaron with him as minister.

35. We verily gave Moses the Scripture and placed with him his brother Aaron as henchman.

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ
وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا
عَلَيْهِ ﴿٣٥﴾

36. And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with [complete] destruction.

36. Then We said to them, "Go to the people who have treated Our revelations as false." So We annihilated those people utterly.

36. And We commanded: Go you both, to the people who have rejected our signs: And those, We destroyed with utter destruction.

36. Then We said: Go together unto the folk who have denied Our revelations. Then We destroyed them, a complete destruction.

فَقُلْنَا اذْهَبَا إِلَىٰ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ
تَدْمِيرًا ﴿٣٦﴾

37. And the people of Noah – when they denied the messengers, We drowned them, and We made them for mankind a sign. And We have prepared for the wrongdoers a painful punishment.

37. And the people of Noah when they charged the messengers, We drowned them and made them a sign of warning for mankind, and We have prepared a painful chastisement for the unjust.

37. And the people of Noah, when they rejected the apostles, We drowned them, and We made them as a sign for mankind; and We have prepared for (all) wrong-doers a grievous penalty.

37. And Noah's folk, when they denied the messengers, We drowned them and made of them a portent for mankind. We have prepared a painful doom for evil doers.

وَقَوْمَهُ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ
أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِّلنَّاسِ
آيَةً وَاعْتَدْنَا لِلظَّالِمِينَ عَذَابًا
أَلِيمًا ﴿٣٧﴾

38. And [We destroyed] Aad and Thamud and the companions of the well and many generations between them.

38. Likewise were destroyed the Aad and the Thamud and the people of the Rass, and many a generation in between.

38. As also Aad and Thamud, and the companions of the Rass, and many a generation between them.

38. And (the tribes of) Aad and Thamud, and the dwellers in Ar-Rass, and many generations in between.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ
وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

39. And for each We presented examples [as warnings], and each We destroyed with [total] destruction.

39. We admonished each one of them by citing the examples and ultimately annihilated all of them.

39. To each one We set forth parables and examples; and each one We broke to utter annihilation (for their sins).

39. Each (of them) We warned by examples and each (of them) We brought to utter ruin.

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا
تَبَرْنَا تَبِيرًا ﴿٣٩﴾

40. And they have already come upon the town which was showered with a rain of evil. So have they not seen it? But they are not expecting resurrection.

40. Surely, these people have passed by that habitation on which was rained an evil rain: have they not seen its ruins? But they do not expect another life in the Hereafter.

40. And they must indeed have passed by the town on which was rained a shower of evil. Did they not then see it (with their own eyes)? But they fear not the resurrection.

40. And indeed they have passed by the township whereon was rained the fatal rain. Can it be that they have not seen it? Nay, but they hope for no resurrection.

وَلَقَدْ آتَوْنَا عَلَىٰ الْقَرْيَةِ النَّجَّى
أَمْطَرْنَا مَطَرًا سَوِيًّا أَفَلَمْ
يَكُونُوا يَرَوْهَا بَلًا كَانُوا لَا
يَرْجُونَ نُشُورًا ﴿٤٠﴾

41. And when they see you, [O Muhammad], they take you not except in ridicule, [saying],

41. When these people see you, they scoff at you, (saying). Is this the man whom Allah has sent as His

41. When they see you, they treat you no otherwise than in mockery: "Is this the one whom Allah has

41. And when they see you (O Muhammad) they treat you only as a jest (saying): Is this

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا
هُزُوعًا أَهَذَا الَّذِي بَعَثَ اللَّهُ

Is this the one whom Allah has sent as a messenger?

messenger?

sent as an apostle?"

he whom Allah sent as a messenger.

رَسُولًا ٤١

42. He almost would have misled us from our gods had we not been steadfast in [worship of] them." But they are going to know, when they see the punishment, who is farthest astray in [his] way.

42. He had almost led us astray from our gods, had we not remained firm in regard to them." The time is not far when they will see the torment and realize who had strayed far from the truth.

42. "He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" Soon will they know, when they see the penalty, who it is that is most misled in path!

42. He would have led us far away from our gods if we had not been staunch to them. They will know, when they behold the doom, who is more astray as to the road.

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَيْبَتَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ٤٢

43. Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

43. Have you ever considered the person who has made his lust his god? Can you take the responsibility of guiding such a one aright?

43. See you such a one as he takes for his god his own passion (or impulse)? Could you be a disposer of affairs for him?

43. Have you seen him who chooses for his god his own lust? Would you then be guardian over him.

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ٤٣

44. Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.

44. Do you think that most of them hear or understand? They are only like the cattle; nay, even worse than the cattle.

44. Or think you that most of them listen or understand? They are only like cattle; -- nay, they are worse astray in path.

44. Or deem you that most of them hear or understand? They are but as the cattle - nay, but they are farther astray.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ٤٤

45. Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication.

45. Have you not seen how your Lord lengthens out the shadow? Had He willed, He would have made it constant, but We have made the sun its pilot.

45. Have you not turned your vision to your Lord? How He does prolong the shadow! If He willed, He could make it stationary! Then do We make the sun its guide.

45. Have you not seen how your Lord has spread the shade - And if He willed, He could have made it still - then We have made the sun its pilot.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ٤٥

46. Then We hold it in hand for a brief grasp.

46. Then (as the sun climbs up), We roll it up little by little towards Ourselves.

46. Then We draw it in towards Ourselves, a contraction by easy stages.

46. Then We withdraw it unto Us, a gradual withdrawal.

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ٤٦

47. And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.

47. And it is Allah who has ordained the night as a garment for you, and the sleep as a repose of death, and the day as the time of return to life.

47. And He it is who makes the night as a robe for you, and sleep as repose, and makes the day (as it were) a resurrection.

47. And He it is who makes night a covering for you, and sleep repose, and makes day a resurrection.

وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ٤٧

48. And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water.

48. And it is He, who drives the winds to be the harbingers of His mercy: then He sends down pure water from the sky.

48. And He it is who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky.

48. And He it is who sends the winds, glad tidings heralding His mercy, and We send down purifying water from the sky.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ٤٨

49. That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.

49. So that He may revive the dead land, and quench the thirst of many of His creatures from among beasts and men.

49. That with it We may give life to a dead land, and slake the thirst of things We have created, -- cattle and men in great numbers.

49. That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ
مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ
كَثِيرًا ﴿٤٩﴾

50. And We have certainly distributed it among them that they might be reminded, but most of the people refuse except disbelief.

50. We present it before them so that they may learn a lesson from it; but most people decline to adopt any other attitude than of disbelief.

50. And We have distributed it amongst them, in order that they may celebrate (Our) praises, but most men are averse (to aught) but (rank) ingratitude.

50. And verily We have repeated it among them that they may remember, but most of mankind begrudge aught save ingratitude.

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا
فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

51. And if We had willed, We could have sent into every city a warner.

51. Had We willed, We would have raised up a separate warner in each habitation.

51. Had it been Our will, We could have sent a warner to every center of population.

51. If We willed, We could raise up a warner in every village.

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ
نَذِيرًا ﴿٥١﴾

52. So do not obey the disbelievers, and strive against them with the Quran a great striving.

52. So, O prophet, do not yield to the disbelievers, but strive against them with this Qur'an a great striving.

52. Therefore listen not to unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).

52. So obey not the disbelievers, but strive against them herewith with a great endeavor.

فَلَا تُطِيعِ الْكُفْرِينَ وَجَاهِدْهُمْ
بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

53. And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.

53. And it is He, who has let loose the two seas, one palatable and sweet, the other bitter and salty, and there is a partition between them, which is an insurmountable barrier.

53. It is He who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; He has made a barrier between them a partition that is forbidden to be passed.

53. And He it is who has given independence to the two seas (though they meet); one palatable, sweet, and the other salty, bitter; and has set a bar and a forbidding ban between them.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا
عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا
مَّحْجُورًا ﴿٥٣﴾

54. And it is He who has created from water a human being and made him lineage and marriage. And ever is your Lord competent.

54. And it is He, Who created man from water: then from him He caused two kinds of kindred, by blood and by marriage: your Lord is All Powerful.

54. It is He who has created man from water: then has He established relationships of lineage and marriage: for your Lord has power.

54. And He it is who has created man from water, and has appointed for him kindred by blood and kindred by marriage; for your Lord is ever powerful.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا
فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ
رَبُّكَ قَدِيرًا ﴿٥٤﴾

55. But they worship rather than Allah that which does not benefit them or harm them, and the disbeliever is ever, against his Lord, an assistant [to Satan].

55. Yet they worship, instead of Allah, those who can neither benefit them nor harm them. The disbeliever is a helper of every rebel against his Lord.

55. Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of evil), against his own Lord!

55. Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا
يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ
الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

56. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

56. O Muhammad, We have sent you only to proclaim good tidings and to give warning.

56. But thee We only sent to give glad tidings and admonition.

56. And We have sent thee (O Muhammad) only as a bearer of good tidings and a warner.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا
وَنَذِيرًا ﴿٥٦﴾

57. Say, "I do not ask of you for it any payment – only that

57. Tell them, "I do not ask of you any recompense for this

57. Say: "No reward do I ask of you for it but this: that each

57. Say: I ask of you no reward for this, save that whoso will,

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

whoever wills might take to his Lord a way."

work: I only ask of the one, who will, to adopt the way of his Lord.

one who will may take a (straight) path to his Lord."

may choose a way unto his Lord.

إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ
سَبِيلًا ﴿٥٧﴾

58. And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, acquainted.

58. O Muhammad trust in Allah who is Ever-Living and will never die' Glorify Him with His praise, for He is sufficient to be aware of the sins of His servants.

58. And put your trust in Him who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants.

58. And trust you in the Living One who dies not, and hymn His praise. He suffices as the knower of His bondmen's sins.

وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا
يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ
بِدُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾

59. He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne – the Most Merciful, so ask about Him one well informed.

59. In six days He created the earth and the heavens and all that is between them; then He established Himself on the "Throne". (He is) the Most Merciful: as to His Glory, ask the one who knows.

59. He who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne. Allah Most Gracious: ask you, then about Him of any acquainted.

59. Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him.

الَّذِي خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ
اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
الرَّحْمٰنُ فَسْئَلْ بِهِ خَبِيرًا ﴿٥٩﴾

60. And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion. *AsSajda*

60. When it is said to them. "Prostrate before the Merciful," they retort, what is the Merciful? Would you have us prostrate ourselves before whomsoever you will. And this increases their hatred all the more. *AsSajda*

60. When it is said to them, "Adore you (Allah) Most Gracious!" They say, "And what is (Allah) Most Gracious? Shall we adore that which you command us?" And it increases their flight (from the truth). *AsSajda*

60. And when it is said unto them: Adore the Beneficent! They say: And what is the Beneficent? Are we to adore whatever you (Muhammad) bid us. And it increases aversion in them. *AsSajda*

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا
لِلرَّحْمٰنِ قَالُوا وَمَا الرَّحْمٰنُ
أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ
نُفُورًا ﴿٦٠﴾

61. Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.

61. Highly blessed is He, who has made fortified spheres in the heavens and has set in it a "lamp" and a shining moon.

61. Blessed is He who made constellations in the skies, and placed therein a lamp and a moon giving light.

61. Blessed be He who has placed in the heaven mansions of the stars, and has placed therein a great lamp and a moon giving light.

تَبٰرَكَ الَّذِي جَعَلَ فِي السَّمٰوٰتِ
بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا
وَقَمَرًا مُنِيرًا ﴿٦١﴾

62. And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

62. He it is who caused the night and the day to succeed each other so that everyone who desires may learn a lesson or become grateful.

62. And it is He who made the night and the day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.

62. And He it is who has appointed night and day in succession, for him who desires to remember, or desires thankfulness.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ
خِلْفَةً لِّمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ
أَرَادَ شُكُورًا ﴿٦٢﴾

63. And the servants of the most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.

63. The (true) servants of the Merciful are those who walk humbly on the earth. When the ignorant people behave insolently towards them, they say, "Peace to you."

63. And the servants of (Allah) most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"

63. The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace.

وَعِبَادُ الرَّحْمٰنِ الَّذِينَ يَمْشُونَ
عَلَى الْاَرْضِ هَوْنًا وَإِذَا
خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

64. And those who spend [part of] the night to their Lord prostrating and standing [in prayer].

64. Who pass their nights in prostrating themselves and standing before their Lord.

64. Those who spend the night in adoration of their Lord prostrate and standing.

64. And who spend the night before their Lord, prostrate and standing.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿١٤﴾

65. And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering.

65. Who pray, "Our Lord, save us from the torment of Hell, for its torment is killing.

65. Those who say, "Our Lord! Avert from us the wrath of Hell, for its wrath is indeed an affliction grievous.

65. And who say: Our Lord! Avert from us the doom of hell; lo! The doom thereof is anguish.

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿١٥﴾

66. Indeed, it is evil as a settlement and residence."

66. It is an evil abode and an evil resting place."

66. "Evil indeed is it as an abode, and as a place to rest in."

66. Lo! It is wretched as abode and station.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿١٦﴾

67. And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.

67. Who when they spend are neither extravagant nor miserly but keep the golden mean between the two (extremes).

67. Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes).

67. And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿١٧﴾

68. And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

68. Who do not invoke any god but Allah, nor kill a soul, which Allah has forbidden, unjustly, nor commit adultery. He who does this shall be punished for his sin.

68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication. And any that does this meets punishment.

68. And those who cry not unto any other god along with Allah, nor take the life which Allah has forbidden save in (course of) justice, nor commit adultery - and whoso does this shall pay the penalty.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١٨﴾

69. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.

69. And his torment shall be doubled on the Day of Resurrection, and he shall abide in a state of ignominy.

69. (But) the penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy.

69. The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained forever.

يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا ﴿١٩﴾

70. Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.

70. Except the one who may have repented and have believed and done righteous works, for then Allah will change his evil deeds into good deeds, and He is very Forgiving and Merciful.

70. Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

70. Save him who repents and believes and does righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٢٠﴾

71. And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.

71. In fact, the one who repents and does righteous deeds, returns to Allah as one rightly should.

71. And whoever repents and does good has truly turned to Allah with an (acceptable) conversion.

71. And whosoever repents and does good, he verily repents toward Allah with true repentance.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٢١﴾

72. And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

72. They do not bear witness to falsehood, and who; if they have ever to pass by what is vain, pass by like dignified people.

72. Those who witness no falsehood, and, if they pass by and futility, they pass by it with honorable (avoidance).

72. And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ
إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

٧٢

73. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

73. Who do not behave like the blind and the deaf, when the revelations of their Lord are recited to them for admonition.

73. Those who, when they are admonished with the signs of their Lord, droop not down at them as if they were deaf or blind.

73. And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ
رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا
وَعُمًيَانًا

٧٣

74. And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

74. Who pray, "Our Lord, bless us with wives and children, who may be the comfort of our eyes, and make us leaders of the righteous."

74. And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."

74. And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا
مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

٧٤

75. Those will be awarded the chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.

75. Such are the people who will be rewarded with high palaces for their fortitude, wherein they will be welcomed with due respect, honor and salutations.

75. Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace.

75. They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the ward of peace.

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا
صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً
وَسَلَامًا

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76. Abiding eternally therein. Good is the settlement and residence.

76. And wherein they will live forever: what an excellent abode and what an excellent resting place!

76. Dwelling therein; how beautiful an abode and place of rest!

76. Abiding there forever. Happy is it as abode and station.

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا
وَمَقَامًا

٧٦

77. Say, "What would my Lord care for you if not for your supplication?" For you [disbelievers] have denied, so your denial is going to be adherent.

77. O Muhammad, tell the people, "My Lord does not care at all if you do not invoke Him. Now that you have denied (His revelation), you will soon be awarded such a punishment which you will never be able to avoid."

77. Say (to the rejecters): "My Lord is not uneasy because of you if you call not on Him: But you have indeed rejected (Him), and soon will come the inevitable (punishment)!"

77. Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now you have denied (the truth), therefore there will be judgment.

قُلْ مَا يَعْزُبُ عَنْ رَبِّي لَوْلَا
دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ
يَكُونُ لَكُمْ إِيمَانًا

٧٧

