



فُصِّلَتْ Fussalit

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Ha, Meem.	1. Ha, Meem.	1. Ha, Meem.	1. Ha, Meem.	حَمْدٌ ١
2. [This is] a revelation from the Entirely Merciful, the Especially Merciful.	2. This is a Revelation from the All-Compassionate, the All-Merciful God.	2. A Revelation from (Allah), Most Gracious, Most Merciful.	2. A revelation from the Beneficent, the Merciful.	تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ٢
3. A Book whose verses have been detailed, an Arabic Quran for a people who know.	3. A Book whose verses are well expounded, an Arabic Quran for those who have knowledge.	3. A Book, whereof the verses are explained in detail; -- a Quran in Arabic, for people who understand.	3. A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge.	كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ٣
4. As a giver of good tidings and a warner; but most of them turn away, so they do not hear.	4. A giver of good news and a warner. Yet most of these people have turned away from it, and they pay no heed.	4. Giving good news and admonition: yet most of them turn away, and so they hear not.	4. Good tidings and a warning. But most of them turn away so that they hear not.	بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ٤
5. And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working."	5. They say, "Our hearts are covered with veils from that to which you are calling us; our ears have become deaf, and between us and you there is a curtain: so do as you please; we shall do as we will."	5. They say: "Our hearts are under veils, from that to which you do invite us, and in our ears in a deafness and between us and you is a screen: so do you (what you will); for us, we shall do (what we will!)"	5. And they say: Our hearts are protected from that unto which you (O Muhammad) calls us, and in our ears there is a deafness, and between us and you there is a veil. Act, then. Lo! We also shall be acting.	وَقَالُوا قُلُوبُنَا فِيْ أَكْتِفَةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِيْ أَذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا نَعْمَلُونَ ٥
6. Say, O [Muhammad], I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness. And woe to those who associate others with Allah.	6. O Prophet, say to them I am only a man, like you. I am told by revelation that your god is only One God: therefore, turn straight to Him alone and ask for His forgiveness. And woe to the mushriks.	6. Say you: "I am but a man like you: It is revealed to me by inspiration that your Allah is one Allah; so stand true to Him, and ask for His forgiveness." And woe to those who join gods with Allah.	6. Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your god is One God, therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters.	قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ ٦

7. Those who do not give zakah, and in the Hereafter they are disbelievers.

7. Those who do not pay the zakat and deny the Hereafter.

7. Those who practice not regular charity, and who even deny the Hereafter.

7. Who give not the poor-due, and who are disbelievers in the Hereafter.

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَفِرُونَ ﴿٧﴾

8. Indeed, those who believe and do righteous deeds – for them is a reward uninterrupted.

8. As for those who have believed and done right, for them there is surely an unending reward.

8. For those who believe and work deeds of righteousness is a reward that will never fail.

8. Lo! As for those who believe and do good works, for them is a reward enduring.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

9. Say, "Do you indeed disbelieve in Him who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."

9. O Prophet, say to them, "Do you deny that God who created the earth in two days, and set up others as equals with Him? He indeed is the Lord of all creation.

9. Say: Is it that you deny Him who created the earth in two days? And do you join equals with Him? He is the Lord of (all) the worlds.

9. Say (O Muhammad, unto the idolaters): Disbelieve you verily in Him who created the earth in two days, and ascribe you unto Him rivals? He is the Lord of the worlds.

قُلْ أَيْنَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

10. And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its sustenance in four days without distinction – for [the information] of those who ask.

10. He set mountains over the earth after its creation and bestowed blessings on it, and provided in it means of sustenance adequately according to the needs and demands of all those who ask. This was done in four days.

10. He set on the (earth), mountains standing firm, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four days, in accordance with those who seek.

10. He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four days, alike for (all) who ask.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ بِلَيْتِنِ ﴿١٠﴾

11. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."

11. Then He turned to the heaven, which was only smoke at that time. He said to the heaven and the earth: "Come into being, whether you like it or not." They both said, "We do come in submission."

11. Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come you together, willingly or unwillingly." They said: "We do come in willing obedience."

11. Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

12. And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

12. Then, in two days He made the seven heavens, and in each heaven He ordained its law, and We adorned the lower heaven with lights and made it fully secure. Such is the design of the One, who is the All Mighty, the All Knowing.

12. So He completed them as seven firmaments in two days, and He assigned to each heaven its command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the decree of (Him) the Exalted in Might, Full of Knowledge.

12. Then He ordained them seven heavens in two days and inspired in each heaven its mandate; and We decked the nearer heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.

فَقَضَيْنَ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

13. But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that

13. Now if they turn away, say to them, "I warn you of a thunderbolt of punishment the like

13. But if they turn away, say: "I have warned you of a stunning punishment like that which

13. But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ

struck] Aad and Thamud.

of which had descended upon the Aad and Thamud.

(overtook) the Aad and the Thamud!"

fell of old upon the tribes) of Aad and Thamud.

وَشَمُودٌ
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14. [That occurred] when the messengers had come to them before them and after them, [saying], "Worship not except Allah." They said, "If our Lord had willed, He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers."

14. When the messengers of God came to them from every side, from front and from behind, saying: "Worship none but Allah", they said: "Had our Lord so willed, He would have sent down angels; therefore, we deny what you have been sent with."

14. Behold, the apostles came to them, from before them and behind them, (preaching): "Serve none but Allah." They said, "If our Lord had so pleased, He would certainly have sent down angels. Now we reject your mission (altogether)."

14. When their messengers came unto them from before them and behind them, saying: Worship none but Allah! They said: If our Lord had willed, He surely would have sent down angels (unto us), so lo! We are disbelievers in that wherewith you have been sent.

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ
أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا
تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ
رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَأِنَّا بِهِمَاءُ
أُرْسِلْتُمْ بِهِ كَافِرُونَ

15. As for Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs.

15. As for the Aad, they became arrogant with pride in the land without any right, and said: "Who is stronger than us in might?" Did they not see that God, who had created them, is stronger than they in might? Yet they continued to deny Our revelations.

15. Now the Aad behaved arrogantly through the land, against truth and said: "Who is superior to us in strength?" What! Did they not see that Allah, who created them, was superior to them in strength? But they continued to reject Our signs.

15. As for Aad, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah who created them, He was mightier than them in power? And they denied Our revelations.

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا
قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً
وَكَانُوا آيَاتِنَا يَجْحَدُونَ

16. So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.

16. Consequently, We sent upon them a stormy wind over a few ill-omened days so that We might make them taste a disgraceful scourge in the life of this world, but the scourge of the Hereafter is even more disgraceful; there they shall have none to help them.

16. So We sent against them a furious wind through days of disaster, that We might give them a taste of a penalty of humiliation in this life; but the penalty of a Hereafter will be more humiliating still: and they will find no help.

16. Therefor We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا
فِي أَيَّامٍ نَحْسَاتٍ لِنَدِيَقَهُمْ
عَذَابَ الْحُزْنِ فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَحْزَنُ وَهُمْ
لَا يُصْرُونَ

17. And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.

17. As for Thamud, We presented before them the right way, but they preferred to remain blind rather than see the way. Consequently, a humiliating scourge overtook them all of a sudden on account of their misdeeds.

17. As to the Thamud, We gave them guidance, but they preferred blindness (of heart) to guidance: so the stunning punishment of humiliation seized them, because of what they had earned.

17. And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا
الْعَى عَلَى الْهُدَى فَأَخَذَتْهُمْ
صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا
كَانُوا يَكْسِبُونَ

18. And We saved those who believed and used to fear Allah.

18. And We saved those, who had believed and refrained from error and wrongdoing.

18. But We delivered those who believed and practiced righteousness.

18. And We delivered those who believed and used to keep their duty to Allah.

وَ نَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ

19. And [mention, O Muhammad], the Day when the

19. And imagine the time when the enemies of Allah will

19. On the Day that the enemies of Allah will be gathered

19. And (make mention of) the day when the enemies of

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى

enemies of Allah will be gathered to the Fire while they are assembled in rows.

be gathered together to be driven to Hell. They will be marched in rows.

together to the Fire, they will be marched in ranks.

Allah are gathered unto the Fire, they are driven on.

النَّارِ فَهُمْ يُوزَعُونَ ﴿١٦﴾

20. Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do.

20. Then, when all will have reached there, their ears and their eyes and their very skins will bear witness against them concerning what they had been doing in this world.

20. At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds.

20. Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do.

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

21. And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned.

21. They will say to their skins: Why have you borne witness against us? They will reply. The same God who has given speech to everything has given us speech. He it is, who created you in the first instance, and now to Him you are being brought back.

21. They will say to their skins: "Why bear you witness against us?" They will say: "(Allah) has given us speech, -- (He) who gives speech to everything: He created you for the first time, and unto Him were you to return.

21. And they say unto their skins: Why testify you against us? They say: Allah has given us speech who gives speech to all things, and who created you at the first, and unto whom you are returned.

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

22. And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do.

22. You did not hide yourselves and never thought that your ears and your own eyes and your own skins would ever bear witness against you. Rather you thought that even Allah had no knowledge of many of your deeds.

22. "You did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But you did think that Allah knew not many of the things that you used to do.

22. You did not hide yourselves lest your ears and your eyes and your skins should testify against you, but you deemed that Allah knew not much of what you did.

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿١٨﴾

23. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers."

23. This same thought that you had concerning your Lord, has ruined you, and on the same count you have incurred loss."

23. "But this thought of yours which you did entertain concerning your Lord has brought you to destruction, and you have become of those utterly lost!"

23. That, your thought which you did think about your Lord, has ruined you; and you find yourselves (this day) among the lost.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿١٩﴾

24. So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allah], they will not be of those who are allowed to appease.

24. As such, whether they are patient (or not), the Fire will still be their abode, and if they want to make amends, they will not be allowed to do so.

24. If, then, they have patience, the Fire will be a home for them! And if they beg to be received into favor, into favor will they not (then) be received.

24. And though they are resigned, yet the Fire is still their home; and if they ask for favor, yet they are not of those unto whom favor can be shown.

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتَبُوا فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿٢٠﴾

25. And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and

25. We had set upon them companions who made everything, in front of them and behind them, seem fair to them. At last, the sane decree of punishment proved

25. And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the

25. And We assigned them comrades (in the world), who made their present and their past fair seeming unto them. And the word concerning nations of

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّقَ عَلَيْهِمُ الْقَوْلَ فِي أُمَمٍ قَدْ

the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

true against them, which had proved true against the jinn and the men who had gone before them. Certainly they were the losers.

sentence among the previous generations of jinn and men, who have passed away, is proved against them; for they are utterly lost.

the jinn and humankind who passed away before them has effect for them. Lo! They were ever losers.

خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ

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26. And those who disbelieve say, "Do not listen to this Quran and speak noisily during [the recitation of] it that perhaps you will overcome."

26. The disbelievers say, "Do not listen to this Quran, and when it is recited, cause interruption in it, so that you might attain the upper hand."

26. The unbelievers say: "Listen not to this Quran, but talk at random in the midst of its (reading), that you may gain the upper hand!"

26. Those who disbelieve say: Heed not this Quran, and cause interruption in it, haply you may conquer.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ

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27. But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.

27. We shall certainly make these disbelievers to taste a severe chastisement, and shall fully requite them for the worst of their misdeeds.

27. But We will certainly give the unbelievers a taste of a severe penalty, and We will requite them for the worst of their deeds.

27. But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do.

فَلَنذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ

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28. That is the recompense of the enemies of Allah – the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting.

28. That is Hell, the requital of the enemies of Allah, wherein they shall live forever. This is the punishment of the crime that they denied Our revelations.

28. Such is the requital of the enemies of Allah, -- the Fire: therein will be for them the eternal home: a (fit) requital, for that they were wont to reject Our signs.

28. That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they denied Our revelations.

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ هُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

٢٨

29. And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest."

29. There the disbelievers will say, "Our Lord, show us the jinn and the men, who led us astray. We shall trample them under our feet so that they are utterly disgraced."

29. And the unbelievers will say: "Our Lord! Show us those, among jinn and men, who misled us: We shall crush them beneath our feet, so that they become the vilest."

29. And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and humankind. We will place them underneath our feet that they may be among the nethermost.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّنَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمْ تَحْتِ أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ

٢٩

30. Indeed, those who have said, "Our Lord is Allah" and then remained on a right course – the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised."

30. Those who said, "Allah is our Lord," and then stood steadfast, angels descend on them and say, "Fear not, nor grieve, and rejoice in the good news of Paradise that has been promised to you."

30. Indeed, those who say, "Our Lord is Allah, then stand steadfast, the angels descend on them. Fear you not, nor grieve! But receive the glad tidings of the Garden (of bliss) that which you were promised!"

30. Lo! Those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not, nor grieve, but hear good tidings of the Paradise which you are promised.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

٣٠

31. We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein

31. We are your companions in the life of this world, and in the Hereafter, too. There you will have

31. "We are your protectors in this life and in the Hereafter: therein shall you have all that your souls

31. We are your protecting friends in the life of the world and in the Hereafter. There you will have

نَحْنُ أَوْلِيَؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا

whatever your souls desire, and you will have therein what you request [or wish].

whatever you desire, and whatever you ask for will be yours.

shall desire; therein shall you have all that you ask for.

(all) that your souls desire, and there you will have (all) for which you pray.

تَشْتَهَىٰ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿١٦﴾

32. Accommodation from a [Lord who is] Forgiving and Merciful."

32. An entertainment from the One, who is All Forgiving, All Merciful."

32. A hospitable gift from One Oft-Forgiving, Most Merciful!

32. A gift of welcome from One Forgiving, Merciful.

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿١٦﴾

33. And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

33. And who could be better of speech than the one who called to Allah and did right and said, "I am a Muslim.

33. Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?

33. And who is better in speech than him who prays unto his Lord and does right, and says: Lo! I am of those who are Muslims (surrender unto Him).

وَمَنْ أَحْسَنُ قَوْلًا لِّمَنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ ﴿١٧﴾

34. And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

34. And O Prophet: goodness and evil are not equal. Repel evil with what is best. You will see that, he with whom you had enmity, has become your closest friend.

34. Nor can goodness and evil be equal. Repel (evil) with what is better: Then will he between whom and you was hatred become as it were your friend and intimate.

34. The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! He, between whom and you there was enmity (will become) as though he was a bosom friend.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿١٧﴾

35. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

35. But none can attain to this quality except those who endure with patience, and none can attain to this rank except those who are men of great good fortune.

35. And no one will be granted such goodness except those who exercise patience and self-restraint, -- none but persons of the greatest good fortune.

35. But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا دُوْحَظٍ عَظِيمٍ ﴿١٨﴾

36. And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.

36. And if you feel an incitement from Satan, seek refuge in Allah: He hears everything and knows everything.

36. And if (at any time) an incitement to discord is made to you by the Evil One, seek refuge in Allah. He is the One who hears and knows all things.

36. And if a whisper from the devil reach you (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٨﴾

37. And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship.

37. Among the signs of Allah are the night and the day and the sun and the moon. Do not prostrate before the sun and the moon, but prostrate yourselves before that God, who created them, if you really are His worshippers.

37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

37. And of His portents are the night and the day and the sun and the moon. Adore not the sun nor the moon; but adore Allah who created them, if it is in truth Him whom you worship.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٩﴾

38. But if they are arrogant -- then those who are near your Lord exalt Him by night and by day,

38. But if these people show arrogance, then the angels who are nearest to your Lord, glorify Him day and

38. But if they are arrogant, for in the presence of your Lord are those who celebrate His praises

38. But if they are too proud - still those who are with your Lord glorify Him night and day, and

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ

and they do not become weary.

AsSajda

night and never feel wearied.

AsSajda

by night and by day. And they never tire.

AsSajda

tire not.

AsSajda

وَالنَّهَارِ وَهُمْ لَا يَسْـُٔمُونَ

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39. And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the giver of life to the dead. Indeed, He is over all things competent.

39. And among the signs of Allah is this that you see the earth dry and desolate; then as soon as We send down rain on it, it stirs and swells. Surely the God who gives the dead earth life will raise the dead men also to life. Indeed, He has power over everything.

39. And among His signs in this: you see the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.

39. And of His portents (is this): that you see the earth lowly, but when We send down water thereon it thrills and grows. Lo! He who quickens it is verily the Quickener of the dead. Lo! He is able to do all things.

وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ إِنَّ الدَّيْمِيَ أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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40. Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is seeing of what you do.

40. Those who misconstrue Our revelations are not hidden from Us. Who is better: he who will be cast into the Fire, or he who will appear on the Day of Resurrection in full security? Do as you please; Allah is watching over what you do.

40. Those who pervert the truth in Our signs are not hidden from Us. Which is better? -- He that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what you will: verily He sees (clearly) all that you do.

40. Lo! Those who distort Our revelations are not hidden from Us. Is he who is hurled into the Fire better, or he who comes secure on the Day of Resurrection? Do what you will. Lo! He is Seer of what you do.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

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41. Indeed, those who disbelieve in the message after it has come to them. And indeed, it is a mighty Book.

41. These are the people who refused to believe in the admonition when it came to them. But the fact is that this is a mighty Book.

41. Those who reject the message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power.

41. Lo! Those who disbelieve in the reminder when it comes unto them (are guilty), for lo! It is an unassailable Scripture.

إِنَّ الدَّيْمِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ

181

42. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

42. Falsehood can neither come at it from before it nor from behind it: it is a revelation from the All Wise, All Praiseworthy One.

42. No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.

42. Falsehood cannot come at it from before it or from behind it. (It is) a revelation from the Wise, the Owner of Praise.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

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43. Nothing is said to you, [Muhammad], except what was already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.

43. O Prophet, nothing is being said to you that has not already been said to the messengers before you. Surely your Lord is highly forgiving, yet stern in inflicting a painful punishment.

43. Nothing is said to you that was not said to the apostles before you: that your Lord has at his command (all) forgiveness as well as a most grievous penalty.

43. Naught is said unto you, Muhammad, save what was said unto the messengers before you. Lo! Your Lord is owner of forgiveness, and owner (also) of dire punishment.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَدُوٌّ مَّغْفِرَةٌ وَدُوٌّ عِقَابٍ أَلِيمٌ

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44. And if We had made it a non-Arabic Quran, they would have said, "Why are its verses

44. Had We sent this Quran in a foreign tongue, they would have said, "Why have not its verses been

44. Had We sent this as a Quran as other than Arabic, they would have said: "Why are not its

44. And if We had appointed it a Lecture in a foreign tongue they would assuredly have said:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ

not explained in detail? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe – in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.

well expounded? What! The scripture in a foreign language and the listeners are Arabs? Say to them, "This Quran is a guidance and a healing for the believers, but to those who do not believe, it is a plug in their ears and a covering over their eyes. It is as though they are being summoned from afar.

verses explained in detail? What! (A Book) not in Arabic and (an Apostle an Arab?" Say: "It is a guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"

If only its verses were expounded. What! A foreign tongue and an Arab? - Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.

ءَاَعَجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ
لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ وَ
لِلَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ
وَقُرْ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ
يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

45. And We had already given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been concluded between them. And indeed they are, concerning the Quran, in disquieting doubt.

45. Before this We had given to Moses the Book, and it was similarly disputed. If your Lord had not already decreed a thing, the judgment would have been passed between the disputants; and the fact is that they are involved in an anxious doubt about it.

45. We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a word that went forth before from your Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.

45. And We verily gave Moses the Scripture, but there has been dispute concerning it; and but for a word that had already gone forth from your Lord, it would have been judged between them; but lo! They are in hopeless doubt concerning it.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ
فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ لَقَضِيَ
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ
مُرِيْبٍ ﴿٤٥﴾

46. Whoever does righteousness – it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

46. Whoever does good will do so for his own self, and whoever does evil will himself bear its consequences: your Lord is never unjust to His servants.

46. Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is your Lord ever unjust to His servants.

46. Whoso does right it is for his soul, and whoso does wrong it is against it. And your Lord is not at all a tyrant to His slaves.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَ
مَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ
بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾

47. To him alone is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge. And the Day He will call to them, "Where are My partners?" They will say, "We announce to You that there is [no longer] among us any witness [to that]."

47. To Allah is remitted the knowledge of the Hour: He alone knows all the fruits that come out from their sheaths: He alone knows which female has conceived and which has given birth. Then on the Day when He will call out to the people, asking, "Where are those associates of Mine? They will say, "We have submitted: there is none of us to bear witness to that.

47. To Him is referred the knowledge of the Hour (of Judgment). No date-fruit comes out of its sheath, nor does a female conceive nor gives birth except with His knowledge. And the Day that (Allah) will propound to them the (question), "Where are the partners (you attributed to Me?" They will say, "We do assure you not one of us can bear witness!"

47. Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carries or brings forth but with His knowledge. And on the day when He calls unto them: Where are now My partners? They will say: We confess unto You, not one of us is a witness (for them).

إِلَيْهِ يَرْدُ عِلْمُ السَّاعَةِ وَمَا
تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ
إِلَّا بِعِلْمِهِ ۚ وَيَوْمَ يُنَادِيهِمْ آيَنَ
شُرَكَائِي قَالُوا آذَنَّاكَ مَا مِنَّا
مِنْ شَاهِدٍ ﴿٤٧﴾

48. And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.

48. At that time, all those gods whom they used to invoke, before this, shall be lost to them, and they will realize that they have no refuge.

48. The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.

48. And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge.

وَصَلَّ عَنْهُمْ مَّا كَانُوا يَدْعُونَ
مِّن قَبْلُ وَظَنُّوٓا۟ مَا لَهُم مِّن
مَّجْبِئٍ ﴿٤٨﴾

49. Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.

49. Man is never wearied of praying for good, and when an evil befalls him, he loses hope and becomes desperate.

49. Man does not weary of asking for good, but if ill touches him, he gives up all hope (and) is lost in despair.

49. Man tires not of praying for good, and if ill touches him, then he is disheartened, desperate.

لَا يَسْمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

50. And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me, and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.

50. But when We let him taste Our mercy after the hardship, he says, "I deserve this, and I do not think that the Hour (of Resurrection) will ever come. But if I am really brought back to my Lord, I shall have good reward with Him, too." The fact, however, is that We shall certainly tell the disbelievers what they had done, and We shall make them taste a most degrading chastisement.

50. When we give him a taste of some mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the unbelievers the truth of all that they did, and We shall give them the taste of a severe penalty.

50. And verily, if We cause him to taste mercy after some hurt that has touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am brought back to my Lord, I surely shall be better off with Him - But We verily shall tell those who disbelieve (all) that they did, and We verily shall make them taste hard punishment.

وَلَئِنْ آذَقْتَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا ۗ وَلَنذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

51. And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of prayer.

51. When We bless man, he turns away and grows stiff necked; but when an evil touches him, he comes with lengthy supplications.

51. When We bestow favors on man, he turns away, and gets himself remote on his side; and when evil seizes him, he is full of prolonged prayer.

51. When We show favor unto man, he withdraws and turns aside, but when ill touches him then he abounds in prayer.

وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

52. Say, "Have you considered: if the Quran is from Allah and you disbelieved in it, who would be more astray than one who is in extreme dissension?"

52. Say: "Did you consider: If this is really from Allah, And you are denying it, who could be more astray than the one who had gone far off in antagonism.

52. Say: "See you if the (revelation) is (really) from Allah, and yet do you reject it? Who is more astray than one who is in a schism far (from any purpose)?"

52. Bethink you: If it is from Allah and you reject it. Who is further astray than one who is at open feud (with Allah).

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ لِمَنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

53. We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?

53. Soon shall We show them Our signs in the world around them, as well as in themselves, till it becomes clear to them, that this is indeed the truth. Is it not enough that your Lord watches everything?

53. Soon will We show them our signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the truth. Is it not enough that thy Lord does witness all things?

53. We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the truth. Does not your Lord suffice, since He is witness over all things.

سُرِّيهِمْ أَيَّتَنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعْنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

54. Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, encompassing.

54. Look! These people are in doubt about the meeting with their Lord: Listen! He encompasses everything.

54. Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that does encompass all things.

54. How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things.

أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾