

# AshShura الشُّورَى

## 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. Ayn, Seen, Qaf.	2. Ayn, Seen, Qaf.	2. Ayn, Seen, Qaf.	2. Ayn, Seen, Qaf.	عَسَقٌ ٢
3. Thus has He revealed to you, [O Muhammad], and to those before you - Allah, the Exalted in Might, the Wise.	3. Likewise has Allah, the All Mighty, the All Wise, been inspiring you and those (messengers) before you.	3. Thus does (He) send inspiration to you as (He did) to those before you, -- Allah, Exalted in Power, Full of Wisdom.	3. Thus Allah the Mighty, the Knower inspires you (Muhammad) as (He inspired) those before you.	كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ٣
4. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.	4. Whatever is in the heavens and the earth is His. He is the High, the Great.	4. To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great.	4. Unto Him belongs all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous.	لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ٤
5. The heavens almost break from above them, and the angels exalt [Allah] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allah who is the Forgiving, the Merciful.	5. Near it is that the heavens should break asunder from above. The angels are glorifying their Lord with His praise and begging forgiveness for those on the earth. Listen! Allah is indeed All Forgiving, All Merciful.	5. The heavens are almost rent asunder from above them (by Him Glory): and the angels celebrate the praises of their Lord, and pray for forgiveness for all on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.	5. Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful.	تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِنَّ اللَّهَ هُوَ الْعَفُوفُ الرَّحِيمُ ٥
6. And those who take as allies other than Him - Allah is [yet] Guardian over them; and you, [O Muhammad], are not over them a manager.	6. Those who have taken some others than Him as guardians, Allah is watching them; you are not responsible for their conduct.	6. And those who take as protectors others besides Him, -- Allah does watch over them; and you are not the disposer of their affairs.	6. And as for those who choose protecting friends beside Him, Allah is warden over them, and you are not a guardian over them.	وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ٦
7. And thus We have revealed to you an Arabic Quran that	7. Yes: thus have We revealed to you, O Prophet, this Arabic	7. Thus have We sent by inspiration to you an Arabic Quran:	7. And thus We have inspired in you a Lecture in Arabic,	وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا

you may warn the mother of cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

Quran so that you may warn those who dwell in the center of habitations Makkah) and around it, and warn them of the Day of Gathering which is sure to come: one group shall go to Paradise and the other to Hell.

that you may warn the mother of cities and all around it, -- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.

that you may warn the mother-town and those around it, and may warn of a Day of Assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame.

عَرَبِيًّا لِّنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

8. And if Allah willed, He could have made them [of] one religion, but He admits whom He wills into His mercy. And the wrongdoers have not any protector or helper.

8. Had Allah so willed, He would have made all of them a single nation, but He admits into His mercy whomever He wills; and the wrongdoers have neither any protector nor helper.

8. If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper.

8. Had Allah willed, He could have made them one community, but Allah brings whom He will into His mercy. And the wrong doers have no friend nor helper.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

9. Or have they taken protectors [or allies] besides him? But Allah – He is the Protector, and He gives life to the dead, and He is over all things competent.

9. Or have they taken other guardians besides Him? Guardian is Allah alone: He alone gives life to the dead, and He has power over everything.

9. Or have they taken protectors besides Him? But it is Allah, He is the Protector, and it is He who gives life to the dead: It is He who has power over all things.

9. Or have they chosen protecting friends besides Him? But Allah, He (alone) is the Protecting Friend. He quickenes the dead, and He is Able to do all things.

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

10. And in anything over which you disagree – its ruling is to Allah. [Say], "That is Allah, my Lord; upon Him I have relied, and to Him I turn back."

10. It is for Allah to give judgment in whatever you may differ. The same Allah is my Lord: in Him did I put my trust, and to Him I turn.

10. Whatever it be wherein you differ, the decision thereof is with Allah; such is Allah my Lord: In Him I trust, and to Him I turn.

10. And in whatsoever you differ, the verdict therein belongs to Allah. Such is my Lord, in whom I put my trust, and unto whom I turn.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

11. [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

11. He is the Creator of the heavens and the earth, Who made for you pairs from your own kind, and pairs also of the cattle (from their own kind) so as to multiply you. There is nothing like Him in the universe: He hears everything and sees everything.

11. (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing like Him, and He is the One that hears and sees.

11. The Creator of the heavens and the earth. He has made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplies you. Naught is as His likeness; and He is the Hearer, the Seer.

فَاطَّرَ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

12. To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.

12. To Him belong the keys of the heavens and the earth: He gives abundantly to whom He wills and sparingly to whom He wills: He has knowledge of everything.

12. To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things.

12. His are the keys of the heavens and the earth. He enlarges providence for whom He will and straitens (it for whom He will). Lo! He is Knower of all things.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

13. He has ordained for you of religion what He enjoined

13. He has appointed for you of the way of life which He had

13. The same religion has He established for you as that which

13. He has ordained for you that religion which He

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى

upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

ordained for Noah and which (O Muhammad) We have revealed to you; and which We had enjoined on Abraham and Moses and Jesus, stressing: "Establish this way and be not divided in it." The same thing to which you (O Muhammad) are calling the mushriks has set them ill at ease. Allah chooses for Himself whomever He wills, and He guides to His way only him who turns to Him (in penitence).

He enjoined on Noah -- the which We have sent by inspiration to you -- and that which We enjoined on Abraham, Moses, and Jesus: Namely, that you should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which you call them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn to Him.

commended unto Noah, and that which We inspire in you (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which you call them. Allah chooses for Himself whom He will, and guides unto Himself him who turns (toward Him).

بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ  
وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى  
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا  
تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى  
الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ  
اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ  
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

14. And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

14. The people became divided only after the knowledge had come to them just because they wanted to wrong one another. Had your Lord not already issued the word to defer their punishment till an appointed time, the matter would surely have been settled between them. And the fact is that those who were made to inherit the Book after them are involved in a disquieting doubt concerning it.

14. And they became divided only after knowledge reached them, through selfish envy as between themselves. Had it not been for a word that went forth before from your Lord, (tending) to a term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it.

14. And they were not divided until after the knowledge came unto them, through rivalry among themselves; and had it not been for a word that had already gone forth from your Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Scripture after them are verily in hopeless doubt concerning it.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ  
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ  
إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِيَ بَيْنَهُمْ  
وَإِنَّ الَّذِينَ أُوْرثُوا الْكِتَابَ مِنْ  
بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ  
﴿١٤﴾

15. So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allah has revealed of the Quran, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you.

15. Because of this, O Muhammad, you should call them to the same way, and hold fast to it yourself as you have been commanded, and do not follow their whims. Say to them, "I have believed in what Allah has sent down of the Book, and I have been commanded to do justice between you. Allah is our Lord as well as your Lord. For us are our deeds, and for you your deeds. There is no dispute between us. Allah shall gather us

15. Now then, for that (reason), call (them to the faith), and stand steadfast as you are commanded, nor follow you their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our)

15. Unto this, then, summon (O Muhammad). And be you upright as you are commanded, and follow not their lusts, but say: I believe in whatever scripture Allah has sent down, and I am commanded to be just among you. Allah is our Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.

فَلِذَلِكَ فَادُعْ وَاسْتَقِمْ كَمَا  
أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ  
وَقُلْ أَمَرْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ  
كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ  
اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا  
وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ  
بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا  
وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾



Allah will bring us together, and to Him is the final destination."

all together one day and to Him we shall all return. "

final goal.

16. And those who argue concerning Allah after He has been responded to – their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.

16. After Allah's invitation has been accepted, those who dispute concerning Allah's religion, their argument is absurd in the sight of their Lord, and on them is His wrath and for them there is a severe punishment.

16. But those who dispute concerning Allah after He has been accepted, -- futile is their dispute in the sight of their Lord: on them will be wrath a penalty terrible.

16. And those who argue concerning Allah after He has been acknowledged, their argument has no weight with their Lord, and wrath is upon them and theirs will be an awful doom.

وَالَّذِينَ يُجَاجُونَ فِي اللَّهِ مِنْ  
بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ  
دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ  
غَضَبٌ وَهُمْ عَذَابٌ شَدِيدٌ



17. It is Allah who has sent down the Book in truth and [also] the balance. And what will make you perceive? Perhaps the Hour is near.

17. It is Allah who has sent down this Book with the truth and the balance; and what will make you understand that the Hour of Judgment might well have drawn near at hand?

17. It is Allah who has sent down the Book in truth, and the balance (by which to weigh conduct). And what will make you realize that perhaps the Hour is close at hand?

17. Allah it is who has revealed the Scripture with truth and the balance. How can you know? It may be that the Hour is nigh.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ  
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ  
السَّاعَةَ قَرِيبٌ



18. Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

18. Those who do not believe in it seek to hasten it, but those who believe in it, dread it, and know that it is truth. Note it well, those who dispute concerning the Hour, have gone far astray.

18. Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the truth. Behold, verily those that dispute concerning the Hour are far astray.

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it and know that it is the truth. Are not they who dispute, in doubt concerning the Hour, far astray.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا  
يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا  
مُسْتَفْضُونَ مِنْهَا وَيَعْلَمُونَ أَنَّ  
الْحَقَّ الْأَنَّ الَّذِي يُمَارُونَ فِي  
السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ



19. Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the All-Powerful, the Exalted in Might.

19. Allah is very Kind to His servants: He gives whatever He pleases to whom He wills: He is the All-Powerful, the All-Mighty.

19. Gracious is Allah to His servants: He gives sustenance to whom He pleases: and He has power and can carry out His will.

19. Allah is gracious unto His slaves. He provides for whom He will. And He is the Strong, the Mighty.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ  
يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ



20. Whoever desires the harvest of the Hereafter – We increase for him in his harvest. And whoever desires the harvest of this world – We give him thereof, but there is not for him in the Hereafter any share.

20. Whoever seeks the harvest of the Hereafter; We do increase his harvest; and whoever seeks the harvest of this world, We do give him of it here, but in the Hereafter he will have no share whatever.

20. To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.

20. Whoso desires the harvest of the Hereafter, We give him increase in its harvest. And whoso desires the harvest of the world, We give him thereof, and he has no portion in the Hereafter.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ  
نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ  
يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا  
وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ



21. Or have they other deities who have ordained for them a religion to which Allah has not

21. Have they set up associates of God, who have laid down for them a way of life, which Allah has not

21. Have they partners who have established for them some religion without the permission of Allah.

21. Or have they partners (of Allah) who have made lawful for them in religion that which

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ  
مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.

22. You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.

23. It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.

24. Or do they say, "He has invented about Allah a lie"? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

25. And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do.

permitted? Had the word of judgment not already been issued, their case would long have been settled. Surely for the wrongdoers there is a painful torment.

22. You will see that at that time these wicked people will be fearing the consequence of their deeds and it will certainly befall them. And those who have believed and done righteous deeds, shall be in the gardens of Paradise: they shall have with their Lord whatever they will desire. This is the greatest bounty.

23. This is that of which Allah gives good news to His servants, who believed and did good works. O Prophet, say to them: "I do not ask of you any reward for this work; however, I do seek the love of the kindred." Whoever earns a good deed. We shall increase its good for him. Indeed, Allah is All-Forgiving and Appreciative.

24. Do they say, "He has forged a lie against Allah?" If Allah so wills, He may seal up your heart. He blots out falsehood and proves the truth to be true by His words: He even knows the secrets hidden in the breasts.

25. It is He who accepts repentance from His servants and overlooks sins although He knows whatever you do.

Had it not been for the decree of Judgment, the matter would have been decided between them. But verily the wrongdoers will have a grievous penalty.

22. You will see the wrong doers in fear on account of what they have earned, and that must fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent bounty.

23. That is whereof Allah gives glad tidings to His servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft Forgiving, Most Ready to appreciate (service).

24. Do they say, "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots out vanity, and proves the truth by His words. For He knows well the secrets of all hearts.

25. He is the one that accepts repentance from His servants and forgives sins: and He knows all that you do.

Allah allowed not? And but for a decisive word (gone forth already), it would have been judged between them. Lo! For wrongdoers is a painful doom.

22. You see the wrong doers fearful of that which they have earned, and it will surely befall them, while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord. This is the great preferment.

23. This it is which Allah announces unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk. And whoso scores a good deed, We add unto its good for him. Lo! Allah is Forgiving, Responsive.

24. Or say they: He has invented a lie concerning Allah? If Allah willed, He could have sealed your heart. And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).

25. And He it is who accepts repentance from His bondmen, and pardons the evil deeds, and knows what you do.

وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ  
بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ  
عَذَابٌ أَلِيمٌ ﴿١١﴾

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا  
كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي  
رَوْضَاتِ الْجَنَّاتِ لَهُمْ مِمَّا  
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ  
الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ  
الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ  
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى  
وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ  
فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ  
شَكُورٌ ﴿٢٣﴾

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ  
كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى  
قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ  
الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿٢٤﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ  
عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ  
وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

26. And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

26. He answers the prayers of those who believe and do good works and gives them even more out of His bounty. As for the disbelievers, there is a severe punishment for them.

26. And He listens to those who believe and do deeds of righteousness, and gives them increase of His bounty: but for the unbelievers there is a terrible penalty.

26. And He accepts those who do good works, and gives increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom.

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ  
مِّن فَضْلِهِ وَالْكَافِرُونَ لَهُمْ  
عَذَابٌ شَدِيدٌ ﴿٢٦﴾

27. And if Allah had extended provision for His servants, they would have committed tyranny on the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing.

27. If Allah had given His provisions abundantly to all His servants, they would have rebelled in the earth, but He sends down in due measure what He wills. He is well informed of His servants and watches over them.

27. If Allah were to enlarge the provision for His servants, they would transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His servants well-acquainted, Watchful.

27. And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sends down by measure as He wills. Lo! He is Informed, a Seer of His bondmen.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ  
لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنَزِّلُ  
بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ  
بَصِيرٌ ﴿٢٧﴾

28. And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

28. He it is who sends down the rain when the people have lost all hope, and spreads His mercy, and He alone is the Praiseworthy Guardian.

28. He is the one that sends down rain after they have given up all hope, and scatters His mercy (far and wide). And He is the Protector, Worthy of all Praise.

28. And He it is who sends down the saving rain after they have despaired, and spreads out His mercy. He is the Protecting Friend, the Praiseworthy.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ  
بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ  
وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

29. And of his signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

29. Among His signs is the creation of the heavens and the earth and the living things, which He has scattered in both: He can gather them all together whenever He wills.

29. And among His signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills.

29. And of His portents is the creation of the heaven and the earth, and of whatever beasts He has dispersed therein. And He is Able to gather them when He will.

وَ مِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ  
دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا  
يَشَاءُ قَدِيرٌ ﴿٢٩﴾

30. And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much.

30. Whatever affliction has befallen you, it is for what your own hands have earned, and there is many a sin that He pardons.

30. Whatever misfortune happens to you is because of the things your hands have wrought, and for many (of them) He grants forgiveness.

30. Whatever of misfortune strikes you, it is what your own hands have earned. And He forgives much.

وَمَا أَصَابَكُمْ مِنْ مُّصِيبَةٍ فَبِمَا  
كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ  
كَثِيرٍ ﴿٣٠﴾

31. And you will not cause failure [to Allah] upon the earth. And you have not besides Allah any protector or helper.

31. You cannot frustrate your God in the earth, and you do not have any protector and helper against Allah.

31. Nor can you frustrate (ought), upon the earth; nor have you, besides Allah, any one to protect or to help.

31. You cannot escape in the earth, for beside Allah you have no protecting friend nor any helper.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي  
الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ  
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

32. And of His signs are the ships in the sea, like mountains.

32. Among His signs are the ships which look like mountains in the sea.

32. And among His signs are the ships, the smooth-running through the ocean, (tall) as mountains.

32. And of His portents are the ships, like banners on the sea.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ  
كَالْأَعْلَامِ ﴿٣٢﴾



33. If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

33. If Allah so wills He can still the wind and leave them motionless on its back. In this there are many signs for every such person who patiently endures and is grateful.

33. If it be His will, He can still the wind: then would they become motionless on its back. Verily in this are signs for him who patiently perseveres and is grateful.

33. If He will, He calms the wind so that they keep still upon its surface - Lo! Herein verily are signs for every steadfast grateful (heart).

إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾

34. Or He could destroy them for what they earned; but He pardons much.

34. Or, He may destroy them in consequence of their misdeeds. He forgives many (of the sins).

34. Or He can cause them to perish because of the (evil) which (the men) have earned; but much does He forgive.

34. Or He causes them to perish on account of that which they have earned - And He forgives much.

أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾

35. And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape.

35. And then those who dispute about Our revelations may realize that they have no refuge.

35. But let those know, who dispute about Our signs, that there is for them no way of escape.

35. And that those who argue concerning Our revelations may know they have no refuge.

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّخِصٍ ﴿٣٥﴾

36. So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely.

36. Whatever you have been given is merely a provision for the life of this world, and that which is with Allah is better as well as more lasting. That is for those who have believed and put their trust in their Lord.

36. Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord.

36. Now whatever you have been given is but a passing comfort for the life of the world, and that which Allah has is better and more lasting for those who believe and put their trust in their Lord.

فَمَا أَوْتَيْتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

37. And those who avoid the major sins and immoralities, and when they are angry, they forgive.

37. Who refrain from gross sins and indecencies; who, when they are angry, they forgive.

37. Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive.

37. And those who shun the worst of sins and indecencies and, when they are angry, they forgive.

وَالَّذِينَ يُجْتَنِبُونَ كَبِيرَ الْأَثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾

38. And those who have responded to their lord and established prayer and whose affair is by consultation among themselves, and from what We have provided them, they spend.

38. Who obey their Lord, establish the salat, and conduct their affairs by mutual consultation: who spend out of what We have given them as sustenance.

38. Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for sustenance.

38. And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾

39. And those who, when tyranny strikes them, they defend themselves.

39. Who, when they are oppressed, they defend themselves.

39. And those, when an oppressive wrong is inflicted on them, defend themselves.

39. And those who, when great wrong is done to them, defend themselves.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

40. And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is from Allah. Indeed, He does not like wrongdoers.

40. The recompense of evil is a like evil; then whoever pardons and seeks reconciliation, his reward is with Allah. Allah does not like the wrongdoers.

40. The recompense for an injury is an injury equal thereto, but if a person forgives and makes reconciliation, his reward is from Allah: for (Allah) loves not those who do wrong.

40. The retribution of an ill deed is an ill the like thereof. But whosoever pardons and amends, his wage is the affair of Allah. Lo! He loves not wrong-doers.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

41. And whoever avenges himself after having been wronged – those have not upon them any cause [for blame].

41. And those who avenge themselves after they have been wronged, cannot be held blameworthy.

41. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.

41. And whoso defends himself after he has suffered wrong - for such, there is no way (of blame) against them.

وَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

٤١

42. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

42. For blameworthy indeed are those who oppress others and commit excesses in the land without any right. For such people there is a painful torment.

42. The blame is only against those who oppress men and transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.

42. The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

٤٢

43. And whoever is patient and forgives – indeed, that is of the matters [requiring] determination.

43. And the one who practices patience and is forgiving. That indeed is work of great courage and resolution.

43. But indeed if any show patience and forgive, that would truly be an exercise of courageous will in the conduct of affairs.

43. And verily whoso is patient and forgives - lo! That, verily, is (of) the steadfast heart of things.

وَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

٤٣

44. And he whom Allah sends astray – for him there is no protector beyond Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [anyway]?"

44. The one whom Allah lets go astray, has no protector after Him. You will see that when the wrongdoers see the torment, they will say, "Is there any way back?"

44. For any whom Allah leaves astray, there is no protector thereafter. And you will see the wrongdoers, when in sight of the penalty, say: "Is there any way (to effect) a return?"

44. He whom Allah sends astray, for him there is no protecting friend after Him. And you, Muhammad will see the evil doers when they see the doom, (how) they say: Is there any way of return.

وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ وَبِيلٍ  
مَنْ بَعْدَهُ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ

٤٤

45. And you will see them being exposed to the Fire, humbled from humiliation, looking from [behind] a covert glance. And those who had believed [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment."

45. And you will see that when they are brought before Hell, they shall be downcast with disgrace and shall look at it with stealthy glances. At that time those who had believed, will say, "The real losers indeed are those who have lost themselves and their followers on this Resurrection Day." Beware! The wrongdoers shall suffer an everlasting torment.

45. And you will see them brought forward to the (penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the believers will say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the wrong-doers are in a lasting penalty!"

45. And you will see them exposed to (the Fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! The (eternal) losers are they who lose themselves and their house folk on the Day of Resurrection. Lo! Are not the wrongdoers in perpetual torment.

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا  
خَشَعَيْنَ مِنَ الدَّلِيلِ يَنْظُرُونَ  
مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ  
أَمْؤَا إِنَّا الْخٰسِرِينَ الَّذِينَ  
خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ  
يَوْمَ الْقِيٰمَةِ أَلَا إِنَّ الظَّالِمِينَ

٤٥

46. And there will not be for them any allies to aid them other than Allah. And whoever Allah sends astray – for him there is no way.

46. And they will have no protectors and guardians, who could come to their help against Allah. The one whom Allah lets go astray has no way of escape.

46. And no protectors have they to help them, other than Allah. And for any whom Allah leaves to stray, there is no way (to the goal).

46. And they will have no protecting friends to help them instead of Allah. He whom Allah sends astray, for him there is no road.

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ  
يُنصِرُوهُمْ مِنْ دُونِ اللَّهِ وَمَنْ  
يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ

٤٦

سَبِيلٍ



47. Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that day, nor for you will there be any denial.

47. Answer your Lord before there comes the Day of which there is no chance of being averted by Allah. On that Day you will have no place of refuge, nor will there be any who could change your condition.

47. Hearken you to your Lord, before there comes a Day which there will be no putting back, because of Allah. That Day there will be for you no place of refuge nor will there be for you any room for denial.

47. Answer the call of your Lord before there comes unto you from Allah a Day which there is no averting. You have no refuge on that Day, nor have you any (power of) refusal.

اَسْتَجِيبُوا لِلرَّبِّ كُمْ مِّن قَبْلِ اَنْ  
يَّاتِي يَوْمًا لَا مَرَدَّ لَهٗ مِنَ اللّٰهِ مَا  
لَكُمْ مِّن مَّلْجَاۗءٍ يَّوْمَئِذٍ وَمَا لَكُمْ  
مِّن نَّكِيْرٍ ﴿٤٧﴾

48. But if they turn away – then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.

48. Now if they turn away. We have not sent you, O Prophet, to be a keeper over them: your only responsibility is to convey the message. Man is such that when, We let him taste Our mercy, he exults at it, and if an evil befalls him in consequence of what his own hands have done before, he turns utterly ungrateful.

48. If then they run away, We have not sent you as a guard over them. Your duty is but to convey (the message). And truly, when We give man a taste of a mercy from Ourselves, he does exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful.

48. But if they are averse, We have not sent you as a warder over them. Yours is only to convey (the message). And lo! When We cause man to taste of mercy from Us, he exults therefor. And if some evil strikes them because of that which their own hands have sent before, then lo! man is an ingrate.

فَاِنْ اَعْرَضُوْا فَمَا اَرْسَلْنَاكَ  
عَلَيْهِمْ حَفِيْظًا اِنْ عَلَيكَ اِلَّا  
الْبَلٰغُ وَاِنَّا اِذَا اَذَقْنَا الْاِنْسَانَ  
مِنَّا رَحْمَةً فَرِحَ بِهَا وَاِنْ  
تُصِبُّهُمْ سَيِّئَةٌ مِّمَّا قَدَّمْت  
اَيْدِيَهُمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ﴿٤٨﴾

49. To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.

49. To Allah belongs the kingdom of the heavens and the earth; He creates whatever He wills: He gives daughters to whom He wills, and sons to whom He wills.

49. To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His will (and plan),

49. Unto Allah belongs the sovereignty of the heavens and the earth. He creates what He will. He bestows female upon whom He will, and bestows male (offspring) upon whom He will.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ  
يَخْلُقُ مَا يَشَآءُ وَيَهْبِ لِمَنْ يَّشَآءُ  
اِنَاثًا وَيَهْبِ لِمَنْ يَّشَآءُ  
الذُّكُوْرَ ﴿٤٩﴾

50. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

50. Or He gives both sons and daughters to whom He wills and makes barren whom He wills. Indeed. He knows everything and has power over everything.

50. Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.

50. Or He mingles them, males and females, and He makes barren whom He will. Lo! He is Knower, Powerful.

اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّ اِنَاثًا  
وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا اِنَّهٗ  
عَلِيْمٌ قَدِيْرٌ ﴿٥٠﴾

51. And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

51. It is not given to any mortal that Allah should speak to him, except through revelation or from behind a veil, or He sends a messenger (an angel), who by His command, reveals whatever He wills. He is the Most High, Most Exalted, the All Wise.

51. It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.

51. And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sends a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.

وَمَا كَانَ لِيَشْرَ اَنْ يُكَلِّمَهُ اللّٰهُ  
اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ  
اَوْ يُرْسِلَ رَسُوْلًا فَيُوحِىْ بِاٰذَنِهٖ  
مَا يَشَآءُ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ﴿٥١﴾

52. And thus We have revealed to you an inspiration of

52. Even so We have, (O Muhammad), revealed a spirit to

52. And thus have We, by Our command,

52. And thus have We inspired in you (Muhammad) a spirit

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ رُوْحًا

Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path.

you by Our command. You did not know at all what was the Book and what was the faith, but We made that spirit a light by which We show the way to any of Our servants We will. You are indeed guiding to the right way.

inspiration to you: You knew not (before) what was revelation, and what was faith; but We have made the (Quran) a light, wherewith We guide such of Our servants as We will; and verily you do guide (men) to the straight way.

of Our command. You knew not what the Scripture was, nor what the faith was. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! You verily do guide unto a right path.

مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا  
الْكِتَابَ وَلَا الْإِيمَانَ وَلَكِن  
جَعَلْنَاهُ نُورًا نُّهْدِي بِهِ مَنْ نَّشَاءُ  
مِّنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى  
صِرَاطٍ مُّسْتَقِيمٍ

**53.** The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.

**53.** The way of God, to Whom belongs everything in the heavens and the earth. Beware! All affairs tend to Allah alone.

**53.** The way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Behold (how) all affairs tend towards Allah.

**53.** The path of Allah, unto Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last.

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
أَلَّا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

