

# AlAnaam الأَنْعَامُ

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. [All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.	1. All praise is for Allah alone, Who created the heavens and the earth, and brought into being light and darkness, and yet those who have rejected the call of the truth ascribe others to be equals to their Lord.	1. Praise be to God, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian Lord.	1. Praise be to Allah, Who has created the heavens and the earth, and has appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.	أَلْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا وَإِبْرَاهِيمَ يُعَدِلُونَ ﴿١﴾
2. It is He who created you from clay and then decreed a term and a specified time [known] to Him; then [still] you are in dispute.	2. He it is who has created you out of clay, and then decreed a term (of life), and has also appointed another term, a term determined with Him. Yet you are in doubt!	2. He it is who created you from clay, and then decreed a stated term. And there is in His presence another determined term; yet you doubt within yourselves.	2. He it is who has created you from clay, and has decreed a term for you. A term is fixed with Him. Yet still you doubt.	هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَ اللَّهِ ثُمَّ أَنْتُمْ تَمْتَدُونَ ﴿٢﴾
3. And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.	3. And He it is who is One true God in the heavens and in the earth. He knows your deeds - both secret and open - and knows fully whatever you earn.	3. And He is God in the heavens and on the earth. He knows what you hide, and what you reveal, and He knows the (recompense) which you earn (by your deeds).	3. He is Allah in the heavens and in the earth. He knows both your secret and your utterance, and He knows what you earn.	وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾
4. And no sign comes to them from the signs of their Lord except that they turn away there from.	4. Yet every time a sign of their Lord comes to them, they turn away from it,	4. But never did a single one of the signs of their Lord reach them, but they turned away there from.	4. Never came there unto them a revelation of the revelations of Allah but they did turn away from it.	وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾
5. For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.	5. And thus they gave the lie to the truth that has now come to them. Soon they will come upon some news concerning what they had mocked at.	5. And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.	5. And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.	فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

6. Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.

6. Have they not seen how many a people We have destroyed before them? People whom We had made more powerful in the earth than you are and upon them We showered from the heavens abundant rains, and at whose feet We caused the rivers to flow? And then (when they behaved ungratefully) We destroyed them for their sins, and raised other peoples in their place.

6. See they not how many of those before them We did destroy? Generations We had established on the earth, in strength such as We have not given to you, for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins, We destroyed them, and raised in their wake fresh generations (to succeed them).

6. See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ لَمْ يُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا<sup>ط</sup> وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦١﴾

7. And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."

7. (O Messenger!) Had We sent down to you a book inscribed on parchment, and had they even touched it with their own hands, the unbelievers would still have said: 'This is nothing but plain magic.'

7. If We had sent unto you a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"

7. Had we sent down to you (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧٧﴾

8. And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved.

8. They also say: 'Why has no angel been sent down to this Prophet?' Had We sent down an angel, the matter would surely have long been decided and no respite would have been granted them.

8. They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.

8. They say: Why has not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ<sup>ط</sup> وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨٨﴾

9. And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves.

9. Had We appointed an angel, We would have sent him down in the form of a man - and thus We would have caused them the same doubt which they now entertain.

9. If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.

9. Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man and (thus) obscured for them (the truth) they (now) obscure.

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا<sup>ط</sup> وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩١﴾

10. And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule.

10. And indeed before your time (O Muhammad) Many a Messenger has been scoffed at; but those who mocked at them were encompassed by the truth they had scoffed at.

10. Mocked were (many) apostles before you; but their scoffers were hemmed in by the thing that they mocked.

10. Messengers (of Allah) have been derided before you, but that whereat they scoffed surrounded such of them as did deride.

وَلَقَدْ اسْتَهْزِئُوا بِرُسُلِ<sup>ط</sup> مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٩٦﴾

11. Say, "Travel through the land; then observe how

11. Say: 'Go about journeying the earth, and behold the end of

11. Say: "Travel through the earth and see what was the

11. Say (unto the disbelievers): Travel in the land, and see

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ

was the end of the deniers."

those who gave the lie (to the truth).'

end of those who rejected truth."

the nature of the consequence for the rejecters.

انظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الْمُكَذِّبِينَ ﴿١١﴾

12. Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.

12. Ask them: 'To whom belongs all that is in the heavens and on the earth?' Say: 'Everything belongs to Allah.' He has bound Himself to the exercise of mercy. Surely He will gather you all together on the Day of Resurrection, the coming of which is beyond doubt; but those who have courted their own ruin are not going to believe.

12. Say: "To whom belongs all that is in the heavens and on earth?" Say: "To God. He has inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls that will not believe.

12. Say: Unto whom belongs whatsoever is in the heavens and the earth? Say: Unto Allah. He has prescribed for Himself mercy, that He may bring you all together to the Day of Resurrection whereof there is no doubt. Those who ruin their souls will not believe.

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى  
نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَكُمْ  
إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ  
لَا يُؤْمِنُونَ ﴿١٢﴾

13. And to Him belongs that which reposes by night and by day, and He is the Hearing, the All-Knowing.

13. And to Him belongs all that dwells in the night and the day. He is All-Hearing, All-Knowing.

13. To Him belongs all that dwells (or lurks) in the night and the day. For He is the one who hears and knows all things."

13. Unto Him belongs whatsoever rests in the night and the day. He is the Hearer, the Knower.

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

14. Say, "Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He who feeds and is not fed?" Say, [O Muhammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists.' "

14. Say: 'Shall I take for my guardian anyone other than Allah - the Originator of the heavens and earth; He who feeds and Himself is not fed?' Say: 'Surely I have been commanded to be the first among those who submit (to Allah) and not to be one of those who associate others with Allah in His divinity.

14. Say: "Shall I take for my protector any other than God, the Maker of the heavens and the earth? And He it is that feeds but is not fed." Say: "Nay! But I am commanded to be the first of those who bow to God (in Islam), and be not you of the company of those who join gods with God."

14. Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feeds and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not you (O Muhammad) of the idolaters.

قُلْ أَعْبُدُوا اللَّهَ أُنحَدُ وَلِيًّا فَاطِرِ  
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ  
يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي  
أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ  
أَسْلَمَ وَلَا تَكُونَنَّ مِنَ  
الْمُشْرِكِينَ ﴿١٤﴾

15. Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

15. Say: Surely do I fear, if I disobey my Lord, the chastisement of an awesome Day.

15. Say: I would, if I disobeyed my Lord, indeed have fear of the penalty of a mighty Day.

15. Say: I fear, if I rebel against my Lord, the retribution of an awful Day.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي  
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. He from whom it is averted that Day - [Allah] has granted him mercy. And that is the clear attainment.

16. Whosoever has been spared chastisement on that Day, Allah has bestowed His mercy upon him. That is the manifest triumph.

16. On that day, if the penalty is averted from any, it is due to God's Mercy; And that would be the obvious fulfillment of all desire.

16. He from whom (such retribution) is averted on that day (Allah) has in truth had mercy on him. That will be the signal triumph.

مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ  
رَحِمَهُ وَ ذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

17. And if Allah should touch you with adversity, there is no remover of it except Him. And if

17. Should Allah touch you with affliction, there is none to remove it but He; and should He

17. If God touch you with affliction, none can remove it but He; if He touch you with happiness,

17. If Allah touch you with affliction, there is none that can relieve there from save Him, and if He

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا  
كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ

He touches you with good – then He is over all things competent.

touch you with good, He has the power to do everything.

He has power over all things.

touch you with good fortune (there is none that can impair it); for He is Able to do all things.

يَمْسَسُكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].

18. He has the supreme hold over His servants. He is the All Wise, All Aware.

18. He is the irresistible over His worshippers; and He is the Wise, Acquainted with all things.

18. He is the Omnipotent over His slaves, and He is the Wise, the Knower.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

19. Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Quran was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

19. Ask them: 'Whose testimony is the greatest?' Say: 'Allah is the witness between me and you; and this Qur'an was revealed to me that I should warn you thereby and also whomsoever it may reach.' Do you indeed testify that there are other gods with Allah? Say: 'I shall never testify such a thing.' Say: 'He is the One God and I am altogether averse to all that you associate with Him in His divinity.'

19. Say: "What thing is most weighty in evidence?" Say: "God is witness between me and you; This Qur'an has been revealed to me by inspiration, that I may warn you and all whom it reaches. Can you possibly bear witness that besides Allah? Say: "Nay! I cannot bear witness!" Say: "But in truth He is the One God, and I truly am innocent of (your blasphemy of) joining others with Him."

19. Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is witness between me and you. And this Qur'an has been inspired in me, that I may warn therewith you and whomsoever it may reach. Do you in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One God. Lo! I am innocent of that which you associate (with Him).

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۗ وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

20. Those to whom We have given the Scripture recognize it as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.

20. Those whom We have given the Book will recognize this just as they recognize their own offspring; but those who have courted their own ruin will not believe.

20. Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.

20. Those unto whom We gave the Scripture recognize (this revelation) as they recognize their sons. Those who ruin their own souls will not believe.

الَّذِينَ اتَّيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

21. And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed.

21. And who could be more wrong doing than he who either foists a lie on Allah or gives the lie to His signs? Surely such wrong doers shall not attain success.

21. Who does more wrong than he who invents a lie against God or rejects His signs? But verily the wrong doers never shall prosper.

21. Who does greater wrong than he who invents a lie against Allah or denies His revelations? Lo! The wrongdoers will not be successful.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

22. The Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?"

22. And on the Day when We shall gather them all together, We shall ask those who associated others with Allah in His divinity: Where, now, are your partners whom you imagined.

22. One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom you (invented and) talked about?"

22. And on the day We gather them together, We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمْ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾

23. Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated."

23. Then they will be able to play no mischief but will say (falsely): 'By Allah, our Lord, we associated none (with You in Your divinity).'

23. There will then be (left) no subterfuge for them but to say: "By God our Lord, we were not those who joined gods with God."

23. Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters.

ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ  
قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا  
مُشْرِكِينَ ﴿٢٣﴾

24. See how they will lie about themselves. And lost from them will be what they used to invent.

24. Behold, how they will lie against themselves and how their forged deities will forsake them!

24. Behold! How they lie against their own souls! But the (lie) which they invented will leave them in the lurch.

24. See how they lie against themselves, and (how) the thing which they devised has failed them.

أَنْظُرْ كَيْفَ كَذَبُوا عَلَى  
أَنْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا  
كَانُوا يَفْتَرُونَ ﴿٢٤﴾

25. And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples."

25. And of them there are some who appear to pay heed to you, but upon their hearts We have laid coverings so they understand it not; and in their ears, heaviness. Even if they were to witness every sign, they would still not believe in it so much so that when they come to you, they dispute with you, those who disbelieve contend: This is nothing but fables of the ancient times.

25. Of them there are some who (pretend to) listen to you; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to you, they (but) dispute with you; the unbelievers say: "These are nothing but tales of the ancients."

25. Of them are some who listen unto you, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto you to argue with you, the disbelievers say: This is naught else than fables of the men of old.

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ  
وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ  
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ  
يَرَوْا كَلِمًا مِنْ آيَاتِنَا لَا يُمُوا بِهَا حَتَّىٰ  
إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ  
الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا  
أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

26. And they prevent [others] from it and are [themselves] remote from it. And they do not destroy except themselves, but they perceive [it] not.

26. As for others, they prevent them from embracing the truth; and themselves, they flee from it (so as to harm you). But they court their own ruin, although they do not realize it.

26. Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.

26. And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ  
وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا  
يَشْعُرُونَ ﴿٢٦﴾

27. If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."

27. If you could but see when they shall be made to stand by the Fire! They will plead: 'Would that we were brought back to life? Then we would not give the lie to the signs of our Lord and would be among the believers.'

27. If you could but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"

27. If you could see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ  
فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ  
بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ  
الْمُؤْمِنِينَ ﴿٢٧﴾

28. But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were

28. No! They will say this merely because the truth, which they had concealed will become obvious to them; or else if they were sent back, they

28. Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things

28. Nay, but that has become clear unto them which before they used to hide. And if they were sent back they would return unto that

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ  
مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ  
عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

forbidden; and indeed, they are liars.

would still revert to what was forbidden to them. For they are just liars.

they were forbidden, for they are indeed liars.

which they are forbidden. Lo! They are liars.

29. And they say, "There is none but our worldly life, and we will not be resurrected."

29. They say now: There is nothing but the life of this world, and we shall not be raised from the dead.

29. And they say: "There is nothing except our life on this earth, and never shall we be raised up again."

29. And they say: There is naught save our life of the world, and we shall not be raised (again).

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا  
وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

30. If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment because you used to disbelieve."

30. If you could but see when they will be made to stand before their Lord. He will say: 'Is not this the truth?' They will say: 'Yes indeed, by our Lord.' Whereupon He will say: 'Taste the chastisement, then, for your denying the truth.'

30. If you could but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste you then the penalty, because you rejected faith."

30. If you could see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that you used to disbelieve.

وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ  
قَالَ الْيَسْ هَذَا بِالْحَقِّ قَالُوا  
بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ  
بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾

31. Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear.

31. Those who consider it a lie that they will have to meet Allah are indeed the losers so much so that when that Hour comes to them suddenly, they will say: 'Alas for us, how negligent we have been in this behalf.' They will carry their burden (of sins) on their backs. How evil is the burden they bear.

31. Lost indeed are they who treat it as a falsehood that they must meet God, until on a sudden the hour is on them, and they say: "Ah! Woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear.

31. They indeed are losers who deny their meeting with Allah until, when the Hour comes on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ  
اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ  
بَغْتَةً قَالُوا لِيَحْسُرُنَا عَلَىٰ مَا  
فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ  
أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا  
سَاءَ مَا يَزِرُونَ ﴿٣١﴾

32. And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?

32. The life of this world is nothing but a sport and a pastime, and the life of the Hereafter is far better for those who seek to ward off their ruin. Will you not, then, understand?

32. What is the life of this world but play and amusement? But best is the home in the Hereafter, for those who are righteous. Will you not then understand?

32. Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have you then no sense.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهْوُ  
وَلِلْآخِرَةِ الْآخِرَةُ خَيْرٌ لِلَّذِينَ  
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

33. We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.

33. (O Muhammad!) We know indeed that the things they say grieve you, though in truth it is not you whom they give the lie to, but it is the signs of Allah that these wrong doers reject.

33. We know indeed the grief which their words do cause you: It is not you they reject: it is the signs of God, which the wicked contemn.

33. We know well how their talk grieves you, though in truth they deny not you (Muhammad) but evil doers flout the revelations of Allah.

قَدْ نَعْلَمُ إِنَّهُ لِيَحْزُنَكَ الَّذِي  
يَقُولُونَ فَآهُمْ لَا يُكْدِّبُونَكَ  
وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ  
يَجْحَدُونَ ﴿٣٣﴾

34. And certainly were messengers denied before you,

34. Messengers before you have been given the lie to, and

34. Rejected were the apostles before you: with patience and

34. Messengers indeed have been denied before you,

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ

but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allah. And there has certainly come to you some information about the [previous] messengers.

they endured with patience their being given the lie to and being persecuted until the time when Our help reached them. None has the power to alter the words of Allah. Indeed some account of the Messengers has already reached you.

constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words (and decrees) of God. Already have you received some account of those apostles.

and they were patient under the denial and the persecution till Our succor reached them. There is none to alter the decisions of Allah. Already there has reached you (somewhat) of the tidings of the messengers (We sent before).

فَصَبِرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا  
حَتَّىٰ أَنهٖم نَصَرْنَا وَلَا مَبَدِّلَ  
لِكَلِمَاتِ اللّٰهِ وَلَقَدْ جَاءَكَ مِنْ  
رَّبِّكَ الْأَمْرُ السَّلِيمُ ﴿٢٥﴾

35. And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allah had willed, He would have united them upon guidance. So never be of the ignorant.

35. Nevertheless, if their turning away grieves you, then seek - if you can - either a way down into the earth or a ladder to the heavens, and try to bring to them some sign. Had Allah so willed, He would have gathered them all to the true guidance. Do not, then, be among the ignorant.

35. If their spurning is hard on your mind, yet if you were able to seek a tunnel in the ground or a ladder to the skies and bring them a sign, (what good?). If it were God's will, He could gather them together unto true guidance: so be not you amongst those who are swayed by ignorance (and impatience).

35. And if their aversion is grievous unto you, then, if you can, seek a way down into the earth or a ladder unto the sky that you may bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance - So be not you among the ignorant ones.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ  
إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ  
تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سَلْمًا  
فِي السَّمَآءِ فَتَاتِيَهُمْ بِآيَةٍ وَلَوْ  
شَاءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ  
فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٢٦﴾

36. Only those who hear will respond. But the dead - Allah will resurrect them; then to Him they will be returned.

36. Only they who listen can respond to the call of the truth; as for the dead, Allah will raise them and then to Him they will be returned.

36. Those who listen (in truth), be sure, will accept. As to the dead, God will raise them up; then will they be turned unto Him.

36. Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ  
يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللّٰهُ  
ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٢٧﴾

37. And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is Able to send down a sign, but most of them do not know."

37. And they say: "Why has no miraculous sign been sent down to him from his Lord?" Say: "Surely Allah has the power to send down a sign, but most of them do not know."

37. They say: "Why is not a sign sent down to him from his Lord?" Say: "God hath certainly power to send down a sign: but most of them understand not."

37. They say: Why has no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not."

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ  
رَّبِّهِ قُلْ إِنَّ اللّٰهَ قَادِرٌ عَلَىٰ أَنْ  
يُنزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ﴿٢٨﴾

38. And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.

38. There is no animal that crawls on the earth, no bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book (of decree). Then to their Lord will they all be mustered.

38. There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.

38. There is not an animal in the earth, nor a flying creature flying on two wings, but they are communities like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا  
طَيْرٍ يَّطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ  
أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ  
مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ  
يُحْشَرُونَ ﴿٢٩﴾

39. But those who deny Our verses are deaf and dumb

39. Those who gave the lie to Our signs are deaf and dumb

39. Those who reject our signs are deaf and dumb, in the

39. Those who deny Our revelations are deaf and dumb in

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا صُمُّوا  
وَالَّذِينَ كَفَرُوا بِآيَاتِنَا صُمُّوا

within darknesses. Whomever Allah wills – He leaves astray; and whomever He wills – He puts him on a straight path.

and blunder about in darkness. Allah causes whomsoever He wills to stray in error, and sets whomsoever He wills on the straight way.'

midst of darkness profound: whom God wills, He leaves to wander: whom He wills, He places on the way that is straight.

darkness. Whom Allah wills, He sends astray, and whom He wills, He places on a straight path.

وَبِكُمْ فِي الظُّلْمَةِ مَنْ يَشَاءُ  
اللَّهُ يُضِلُّهُ وَمَنْ يَشَاءُ يَجْعَلُهُ  
عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٠﴾

40. Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour – is it other than Allah you would invoke, if you should be truthful?"

40. Say: 'What do you think if some chastisement of Allah or the Hour suddenly overtakes you: do you cry to any other than Allah? Answer, if you speak the truth.

40. Say: "Think you to yourselves, if there comes upon you the wrath of God, or the Hour (that you dread), would you then call upon other than God? (Reply) if ye are truthful!

40. Say: Can you see yourselves, if the punishment of Allah comes upon you or the Hour comes upon you. Do you then call (for help) to any other than Allah? (Answer that) if you are truthful.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَتْكُمْ  
عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ  
أَعْبُدُ اللَّهَ تَدْعُونَ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٤٠﴾

41. No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him].

41. Lo, it is to Him alone that you cry and then, if He so wills, He removes the distress for which you had cried to Him. Then you forget the partners you had set up with Allah.

41. "Nay, On Him would you call, and if it be His will, He would remove (the distress) which occasioned your call upon Him, and you would forget (the false gods) which you join with Him!"

41. Nay, but unto Him you call, and He removes that because of which you call unto Him, if He will, and you forget whatever partners you ascribed unto Him.

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا  
تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ  
مَا تُشْرِكُونَ ﴿٤١﴾

42. And We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].

42. And We did indeed send Messengers to other nations before you and then We seized those nations with misfortune and hardship so that they might humble themselves (before Us).

42. Before you We sent (apostles) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.

42. We have sent already unto peoples that were before you, and We visited them with tribulation and adversity, in order that they might grow humble.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّنْ  
قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ  
وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ  
﴿٤٢﴾

43. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.

43. But when misfortune befell them from Us why did they not humble themselves? Their hearts had hardened and Satan had made their deeds seem fair to them.

43. When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

43. If only, when Our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا  
تَضَرَّعُوا وَلَكِنْ قَسَتْ  
قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ  
مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

44. So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.

44. So, when they forgot what they had been reminded of, We opened the gates of all things so that while they rejoiced in what they had been granted, We seized them suddenly and they were plunged into utter despair.

44. But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! They were plunged in despair.

44. Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! They were dumbfounded.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا  
عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ  
إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ  
بَغْتَةً فَيَدَاهُمْ مُبْلِسُونَ ﴿٤٤﴾

45. So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.

45. Thus the last remnant of those wrongdoing people was cut off. All praise is for Allah, the Lord of the entire universe.

45. Of the wrong doers the last remnant was cut off. Praise be to God, the Cherisher of the worlds.

45. So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the worlds.

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

46. Say, "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them [back] to you?" Look how we diversify the verses; then they [still] turn away.

46. Say (O Muhammad!): What do you think? If Allah should take away your hearing and your sight and seal your hearts, who is the god, other than Allah, who could restore them to you? Behold, how We put forth Our signs in diverse forms, and yet they turn away from them.

46. Say: "Think you, if God took away your hearing and your sight, and sealed up your hearts, who - a god other than God could restore them to you?" See how We explain the signs by various (symbols); yet they turn aside.

46. Say: Have you imagined, if Allah should take away your hearing and your sight and seal your hearts, Who is the God who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَ أَبْصَارَكُمْ وَ خَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

47. Say, "Have you considered: if the punishment of Allah should come to you unexpectedly or manifestly, will any be destroyed but the wrongdoing people?"

47. Say: 'If the chastisement of Allah were to overtake you unawares or openly, shall any except the wrong-doing people be destroyed?'

47. Say: "Think you, if the punishment of God comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?"

47. Say: Can you see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folks.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَعْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

48. And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve.

48. We do not send Messengers except as bearers of glad tidings and warners. So, he who believes in their message and mends his conduct need have no fear and need not grieve.

48. We send the apostles only to give good news and to warn: so those who believe and mend (their lives), upon them shall be no fear, nor shall they grieve.

48. We send not the messengers save as bearers of good news and warners. Whoso believes and does right, there shall no fear come upon them, neither shall they grieve.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مَبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

49. But those who deny Our verses - the punishment will touch them for their defiant disobedience.

49. Whereas those who give the lie to Our signs, chastisement will visit them for their transgression.

49. But those who reject our signs, them shall punishment touch, for that they ceased not from transgressing.

49. But as for those who deny Our revelations, torment will afflict them for that they used to disobey.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

50. Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to

50. (O Muhammad!) Say: 'I do not say to you I have the treasures of Allah. Nor do I have knowledge of what is beyond the reach of human perception. Nor do I say to you: I am an angel. I only follow what is

50. Say: "I tell you not that with me are the treasures of God, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will you

50. Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ

me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

revealed to me.' Then ask them: 'Are the blind and the seeing alike?' Do you not then reflect?

then consider not?

inspired in me. Say: Are the blind man and the seer equal? Will you not then give thought?

يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥١﴾

51. And warn by the Quran those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

51. And warn with this those who fear that they shall be mustered to their Lord, that there will be none apart from Allah to act as their protector and intercessor; then maybe they will become God-fearing.

51. Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil).

51. Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting ally, nor intercessor beside Him, that they may ward off (evil).

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

52. And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.

52. And do not drive away those who invoke their Lord in the morning and the evening, seeking His pleasure all the time. You are by no means accountable for them just as they are by no means accountable for you. If you still drive them away, you will become among the wrong doers.

52. Send not away those who call on their Lord morning and evening, seeking His face. In naught are you accountable for them, and in naught are they accountable for you, that you should turn them away, and thus be (one) of the unjust.

52. Repel not those who call upon their Lord at morn and evening, seeking His countenance. You are not accountable for them in aught, nor are they accountable for you in aught, that you should repel them and be of the wrong-doers.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعُدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

53. And thus We have tried some of them through others that the disbelievers might say, "Is it these whom Allah has favored among us?" Is not Allah most knowing of those who are grateful?

53. Thus We have made some of them a means for testing others so that they should say: 'Are these the ones among us upon whom Allah has bestowed His favor?' Yes, does Allah not know well who are the thankful?

53. Thus did We try some of them by comparison with others, that they should say: "Is it these then that God has favored from amongst us?" Does not God know best those who are grateful?

53. And even so do We try some of them by others that they say: Are these they whom Allah favors among us? Is not Allah best Aware of the thanks givers.

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

54. And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."

54. And when those who believe in Our signs come to you, say to them: Peace be upon you. Your Lord has made mercy incumbent upon Himself so that if anyone of you does a bad deed out of ignorance and thereafter repents and makes amends, surely you will find Him All-Forgiving, All Compassionate.'

54. When those come to you who believe in Our signs, Say: "Peace be on you: Your Lord has inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft Forgiving, Most Merciful.

54. And when those who believe in Our revelations come unto you, say: Peace be unto you! Your Lord has prescribed for Himself mercy, that whoso of you does evil through ignorance and repents afterward thereof and does right, (for him) lo! He is Forgiving, Merciful.

وَإِذَا جَاءَكَ الَّذِينَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

55. And thus do We detail the verses, and [thus] the way of the criminals will become evident.

55. Thus We clearly set forth Our signs so that the way of the wicked might become distinct.

55. Thus do We explain the signs in detail: that the way of the sinners may be shown up.

55. Thus do We expound the revelations that the way of the unrighteous may be manifest.

وَكَذَلِكَ نَقْصِلُ الْآيَاتِ  
وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ



56. Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."

56. Say (O Muhammad!): 'I have been forbidden to serve those to whom you call other than Allah.' Say: 'I do not follow your desires, for were I to do that, I would go astray and would not be of those who are rightly guided.'

56. Say: "I am forbidden to worship those others than God whom you call upon." Say: "I will not follow your vain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."

56. Say: I am forbidden to worship those on whom you call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.

قُلْ إِنِّي هُمَيِّتُ أَنْ أَعْبُدَ الَّذِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا  
أَتَّبِعُ أَهْوَاءَ كُمْ قَدْ ضَلَلْتُمْ إِذًا

وَمَا أَنَا مِنَ الْمُهْتَدِينَ

57. Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders."

57. Say: 'I take stand upon a clear evidence from my Lord and it is that which you have given the lie to. That which you desire to be hastened is not within my power. Judgment lies with Allah alone. He declares the truth, and He is the best judge.'

57. Say: "For me, I (work) on a clear sign from my Lord, but you reject Him. What you would see hastened, is not in my power. The command rests with none but God: He declares the truth, and He is the best of judges."

57. Say: I am (relying) on clear proof from my Lord, while you deny Him. I have not that for which you are impatient. The decision is for Allah only. He tells the truth and He is the best of deciders.

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي  
وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا  
تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا  
لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ  
الْفَصِّلِينَ

58. Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allah is most knowing of the wrongdoers."

58. Say: 'If what you demand so hastily were in my power, the matter between me and you would have been long decided. But Allah knows best how to judge the wrong doers.'

58. Say: "If what you would see hastened were in my power, the matter would be settled at once between you and me. But God knows best those who do wrong."

58. Say: If I had that for which you are impatient, then would the case (ere this) have been decided between me and you. Allah is Best Aware of the wrong doers.

قُلْ لَوْ أَنَّ عِنْدِي مَا  
تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ  
بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ  
بِالظَّالِمِينَ

59. And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

59. He has the keys to the realm that lies beyond the reach of human perception; none knows them but He. And He knows what is on the land and in the sea; there is not a leaf, which falls that He does not know about and there is not a grain in the darkness of the earth or anything green or dry, which has not been recorded in a clear book.

59. With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

59. And with Him are the keys of the Invisible. None but He knows them. And He knows what is in the land and the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا  
يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي  
الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ  
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي  
ظُلْمَتٍ إِلَّا فِي كِتَابٍ مُّبِينٍ

60. And it is He who takes your souls by night and knows

60. He recalls your souls by night, and knows what you do

60. It is He who does take your souls by night, and has

60. He it is Who gathers you at night and knows that which

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَ

what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.

by day; and then He raises you back each day in order that the term appointed by Him is fulfilled. Then to Him you will return whereupon He will let you know what you have been doing. .

knowledge of all that you have done by day: by day does He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that you did.

you commit by day. Then He raises you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what you used to do.

يَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ



61. And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

61. And He alone holds sway over His servants and sets guardians over you till death approaches any of you and Our deputed angels take his soul, neglecting no part of their task.

61. He is the irresistible over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.

61. He is the Omnipotent over His slaves. He sends guardians over you until, when death comes unto one of you, Our messengers receive him, and they neglect not.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ



62. Then they, His servants, are returned to Allah, their true Lord. Unquestionably, His is the judgment, and He is the swiftest of accountants.

62. Then all are restored to Allah, their true protector. Behold, His is the judgment. He is the swiftest of those who take account.'

62. Then are men returned unto God, their protector, the (only) reality: Is not His the command? And He is the swiftest in taking account.

62. Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ ۗ وَهُوَ أَسْرَعُ الْحَاسِبِينَ



63. Say, "Who rescues you from the darkneses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.' "

63. Ask them (O Muhammad!): 'Who is it that delivers you from dangers in the deep darkness of the land and the sea, and to whom do you call in humility and in the secrecy of your hearts. "If He will but save us from this, we shall most certainly be among the thankful?"'

63. Say: "Who is it that delivers you from the dark recesses of land and sea, when you call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'?"

63. Say: Who delivers you from the darkness of the land and the sea? You call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.

قُلْ مَنْ يُنَجِّيْكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً ۗ لَّيْنِ أَنْجِنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ



64. Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him."

64. Say: "It is Allah alone Who delivers you from this and from every distress, and yet you associate others with Allah in His divinity."

64. Say "It is God that delivers you from these and all (other) distresses: and yet you worship false gods!"

64. Say: Allah delivers you from this and from all affliction. Yet you attribute partners unto Him.

قُلِ اللَّهُ يُنَجِّيْكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ



65. Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the

65. Say: "It is He who has the power to send forth chastisement upon you from above you, or from beneath your feet, or split you into hostile groups and make some of you taste each others' violence. Behold, how

65. Say: "He has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other." See how We explain the signs

65. Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ سِجَاعًا وَيُزَيِّقَ

signs that they might understand.

We set forth Our signs in diverse forms, so that maybe they will understand the truth".

by various (symbols); that they may understand.

they may understand.

بَعْضَكُمْ بِأَسْبَاطٍ أُنظُرُ  
كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ  
يَفْقَهُونَ ﴿١٥﴾

66. But your people have denied it while it is the truth. Say, "I am not over you a manager."

66. Your people have denied it even though it is the truth. Say: "I am not a guardian over you.

66. But your people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs;

66. Your people (O Muhammad) have denied it, though it is the truth. Say: I am not put in charge of you.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ  
قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿١٦﴾

67. For every happening is a finality; and you are going to know.

67. Every tiding has its appointed time; you yourselves will soon know (the end)."

67. For every message is a limit of time, and soon shall you know it."

67. For every announcement there is a term, and you will come to know.

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ  
تَعْلَمُونَ ﴿١٧﴾

68. And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversion. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.

68. When you see those who are engaged in blasphemy against Our signs, turn away from them until they begin to talk of other things; and should Satan ever cause you to forget, then do not remain, after recollection, in the company of those wrong doing people.

68. When you see men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes you forget, then after recollection, sit not you in the company of those who do wrong.

68. And when you see those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause you to forget, sit not, after the remembrance, with the congregation of wrong-doers.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ  
فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى  
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا  
يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ  
بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ  
الظَّالِمِينَ ﴿١٨﴾

69. And those who fear Allah are not held accountable for the disbelievers at all, but [only for] a reminder - that perhaps they will fear Him.

69. For those who are God-fearing are by no means accountable for the others except that it is their duty to admonish them; maybe then, they will shun evil.

69. On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear God.

69. Those who ward off (evil) are not accountable for them in aught, but the reminder (must be given them) that haply they (too) may ward off (evil).

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ  
حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ  
ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿١٩﴾

70. And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with the Quran, lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it. Those are

70. Leave alone those who have made a sport and a pastime of their religion and whom the life of the world has beguiled. But continue to admonish them (with the Qur'an) lest a man should be caught for what he has himself earned for there shall neither be any protector nor intercessor apart from Allah; and though he may offer any conceivable ransom it

70. Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except God: if it offered every ransom, (or reparation), none will be accepted: such is

70. And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguiles. Remind (mankind) hereby lest a soul be destroyed by what it earns. It has beside Allah no protecting ally nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا  
وَهَوًّا وَعَظَمْتَهُمُ الْحَيَاةَ الدُّنْيَا وَ  
ذَكَرَ بِهِ أَنْ تَبْسَلَ نَفْسٌ بِمَا  
كَسَبَتْ ۗ لَيْسَ لَهَا مِنْ دُونِ  
اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ  
كُلُّ عَدَلٍ لَّا يُؤْخَذُ مِنْهَا أُولَئِكَ

the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

shall not be accepted from him, for such people have been caught for the deeds that they have themselves earned. Boiling water to drink and a painful chastisement to suffer for their unbelief is what awaits them.

(the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting God.

For them is drink of boiling water and a painful doom, because they disbelieved.

الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ  
شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ  
أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٦﴾

71. Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling]: 'Come to us.'" Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.

71. Ask them (O Muhammad!): "Shall we invoke, apart from Allah, something that can neither benefit nor harm us, and thus be turned back on our heels after Allah has guided us? Like the one whom the evil ones have lured into bewilderment in the earth, even though he has friends who call him to true guidance, saying: 'Come to us.'" Say: "Surely Allah's guidance is the only true guidance, and we have been commanded to submit ourselves to the Lord of the entire universe.

71. Say: "Shall we indeed call on others besides God, things that can do us neither good nor harm, and turn on our heels after receiving guidance from God? Like one whom the evil ones have made into a fool, wandering through the earth, his friends calling, come to us, (vainly) guiding him to the path." Say: "God's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds.

71. Say: Shall we cry, instead of unto Allah, unto that which neither profits us nor hurts us, and shall we turn back after Allah has guided us, like one bewildered whom the devils have infatuated in the earth, who has companions who invite him to the guidance (saying): Come unto us? Say: Lo! The guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the worlds.

قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا  
يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرُدُّ عَلَى  
أَعْقَابِنَا بَعْدَ إِذْ هَدَيْتَنَا اللَّهُ  
كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي  
الْأَرْضِ حَيْرَانٌ ۚ لَهُ أَصْحَابٌ  
يَدْعُونَهُ إِلَى الْهُدَى اتَّبِعْنَا قُلْ  
إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى  
وَأْمُرْنَا لِلسَّلَامِ لِرَبِّ الْعَالَمِينَ ﴿٧٦﴾

72. And to establish prayer and fear Him. And it is He to whom you will be gathered.

72. And to establish Prayer, and to have fear of Him. It is to Him that all of you shall be gathered.

72. To establish regular prayers and to fear God: for it is to Him that you shall be gathered.

72. And to establish worship and be dutiful to Him, and He it is unto whom you will be gathered.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا  
هُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٧﴾

73. And it is He who created the heavens and earth in truth. And the day He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Acquainted.

73. And He it is who has created the heavens and the earth in truth; and the very day He will say: Be! (Resurrection) there will be. His word is the truth and His will be the dominion on the day when the trumpet is blown. He knows all that lies beyond the reach of human perception as well as all that is visible to man; He is the All-Wise, the All-Aware.

73. It is He who created the heavens and the earth in true (proportions): the day He says, "Be," behold! It is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knows the unseen as well as that which is open. For, He is the Wise, well Acquainted (with all things).

73. He it is who created the heavens and the earth in truth. On the day when He says: Be! It is. His word is the truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the invisible and the visible, He is the Wise, the Aware.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضِ بِالْحَقِّ وَيَوْمَ يَقُولُ  
كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ  
الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ  
عِلْمُ الْغَيْبِ وَ الشَّهَادَةِ وَهُوَ  
الْحَكِيمُ الْحَبِيرُ ﴿٧٧﴾

74. And [mention, O Muhammad], when Abraham said to his father Aazar, "Do

74. And recall when Abraham said to his father, Azar: 'Do you take idols for gods? I

74. Lo! Abraham said to his father Azar: "Take you idols for gods? For I see you

74. (Remember) when Abraham said unto his father Azar: Take you idols for

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَبِّ

you take idols as deities? Indeed, I see you and your people to be in manifest error."

see you and your people in obvious error.'

and your people in manifest error."

gods? Lo! I see you and your folk in error manifest.

اتَّخِذُوا صُنَامًا مَّا إِلَهَةٌ إِيَّيَّ ارَاكَ  
وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

75. And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].

75. And thus We showed Abraham the kingdom of the heavens and the earth, so that he might become one of those who have sure faith.

75. So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.

75. Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty.

وَكَذَلِكَ نُرِيَّ إِبْرَاهِيمَ  
مَلَكَوَاتِ السَّمَوَاتِ وَالْأَرْضِ  
وَلِيَكُونَ مِنَ الْمُؤْتَقِينَ ﴿٧٥﴾

76. So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear."

76. Then, when the night outspread over him, he beheld a star, and said: 'This is my Lord.' But when it went down, he said: 'I do not love the things that go down.'

76. When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."

76. When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا  
قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَأَلَّا  
أُحِبُّ الْأَفْلِينَ ﴿٧٦﴾

77. And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

77. Then, when he beheld the moon rising, he said: 'This is my Lord!' But when it went down, he said: 'Were that my Lord did not guide me, I surely would have become among the people who have gone astray.'

77. When he saw the moon rising in splendor, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."

77. And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا  
رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ  
يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ  
الضَّالِّينَ ﴿٧٧﴾

78. And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah.

78. Then when he beheld the sun rising, he said: 'This is my Lord. This is the greatest of all.' Then, when it went down, he said: 'O my people! Most certainly I am quit of those whom you associate with Allah in His divinity.

78. When he saw the sun rising in splendor, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to God.

78. And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set, he exclaimed: O my people! Lo! I am free from all that you associate (with Him).

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ  
هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ  
قَالَ يَقَوْمِ إِيَّيَّ بَرِّئْتُ مِمَّا  
تُشْرِكُونَ ﴿٧٨﴾

79. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah."

79. Behold, I have turned my face in exclusive devotion to the One who originated the heavens and the earth, and I am certainly not one of those who associate others with Allah in His divinity.'

79. "For me, I have set my face, firmly and truly, towards Him who created the heavens and the earth, and never shall I give partners to God."

79. Lo! I have turned my face toward Him who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.

إِيَّيَّ وَجَّهْتُ وَجْهِيَ لِلذَّيِّ فَطَرَ  
السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا  
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

80. And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be

80. His people remonstrated with him whereupon Abraham said: 'Do you remonstrate with me concerning Allah who has guided me to the right way? I do not fear those whom

80. His people disputed with him. He said: "(Come) you to dispute with me, about God, when He (Himself) has guided me? I fear not (the beings) you associate with God: Unless my

80. His people argued with him. He said: Dispute you with me concerning Allah when He has guided me? I fear not at all that which you set up beside Him unless my Lord wills aught. My

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحْجُّونِي فِي  
اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا  
تُشْرِكُونَ بِهِ إِلَّا أَنْ يُشَاءَ رَبِّي

harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?

you associate with Allah in His divinity. Only that which my Lord wills, indeed that alone will come by. My Lord embraces all things within His knowledge. Will you not take heed?

Lord wills, (nothing can happen). My Lord comprehends in His knowledge all things. Will you not (yourselves) be admonished?

Lord includes all things in His knowledge. Will you not then remember.

شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا  
أَفَلَا تَتَذَكَّرُونَ ﴿٨١﴾

81. And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?

81. Why should I fear those whom you have associated when you do not fear associating others with Allah in His divinity something for which He has sent down to you no authority. Then, which of the two parties has better title to security? Tell us, if you have knowledge!

81. "How should I fear (the beings) you associate with God, when you fear not to give partners to God without any warrant having been given to you? Which of (us) two parties has more right to security? (Tell me) if you know.

81. How should I fear that which you set up beside Him, when you fear not to set up beside Allah that for which He has revealed unto you no warrant? Which of the two factions has more right to safety? (Answer me that) if you have knowledge.

وَكَيفَ أَخَاتٍ مَا أَشْرَكْتُمْ وَلَا  
تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ  
مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا  
فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ  
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٢﴾

82. They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

82. Those who believe and did not tarnish their faith with wrong doing for them there is security, and it is they who have been guided to the right way.'

82. "It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance."

82. Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا  
إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ  
الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٣﴾

83. And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

83. That was Our argument, which We gave to Abraham against his people. We raise in ranks whom We will. Truly your lord is All Wise, All Knowing.

83. That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for your Lord is full of wisdom and knowledge.

83. That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! Your Lord is Wise, Aware.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ  
عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ  
نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٤﴾

84. And We gave to Abraham, Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.

84. And We bestowed upon Abraham Ishaq and Ya'qub and each of them did We guide to the right way as before; and among his descendants, David and Solomon and Job and Joseph and Moses and Ayyub, Yusuf, Musa and Harun. Thus do We reward those who do good.

84. We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good.

84. And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا  
هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ  
وَمِن دُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ  
وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَ  
هَارُونَ وَكَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿٨٥﴾

85. And Zechariah and John and Jesus and Elias - and all were of the righteous.

85. And Zakariya, Yahya, Isa and Ilyas: each one of them was of the righteous.

85. And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous.

85. And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ  
وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٦﴾

86. And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds.

86. And Isma'il, al-Yasa, Yunus, and Lot. And each one of them We favored over all mankind.

86. And Isma'il and Elisha, and Jonas, and Lot; and to all We gave favor above the nations:

86. And Ishmael and Elisha and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures.

وَأِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ  
وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى  
الْعَالَمِينَ ﴿٨٦﴾

87. And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.

87. And likewise We elected for Our cause and guided on to a straight way some of their forefathers and their offspring and their brethren.

87. (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.

87. With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ  
وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ  
وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

88. That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing.

88. That is Allah's guidance wherewith He guides those of His servants whom He wills. But if they ever associated others with Allah in His divinity, then all that they had done would have gone to waste.

88. This is the guidance of God: He gives that guidance to whom He pleases, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.

88. Such is the guidance of Allah wherewith He guides whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا  
لَحِطَ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

89. Those are the ones to whom We gave the Scripture and authority and prophethood. But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers.

89. Those are the ones to whom We gave the Book, and judgment and prophethood. And if they refuse to believe in it now, We will bestow this favor on a people who do believe in it.

89. These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.

89. Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ  
وَالْحِكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ  
بِهَا هُوَ آءٍ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا  
لِيَسُؤَابِهَا بِكَافِرِينَ ﴿٨٩﴾

90. Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for this message no payment. It is not but a reminder for the worlds."

90. (O Muhammad!) Those are the ones Allah guided to the right way. Follow, then, their way, and say: 'I ask of you no reward (for carrying on this mission); it is merely an admonition to all mankind.'

90. Those were the (prophets) who received God's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."

90. Those are they whom Allah guides, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! It is naught but a Reminder to (His) creatures.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ  
فَبِهِدَاهِهِمْ اتَّقِدْهُ قُلْ لَأَسْأَلَكُمْ  
عَلَيْهِ أَجْرًا إِنْ هُوَ  
إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

91. And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews]

91. They did not form any proper estimate of Allah when they said: 'Allah has not revealed anything to any man.' Ask them: 'The Book which Moses brought as a light and guidance for men and which you keep in bits and scraps, some of which

91. No just estimate of God do they make when they say: "Nothing does God send down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought? A light and guidance to man: But you make it

91. And they measure not the power of Allah its true measure when they say: Allah has not revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ  
قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ  
مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ  
الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَ  
هُدًى لِلنَّاسِ لِيَجْعَلُوهُ

make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." Say, "Allah [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

you disclose while the rest you conceal, even though through it you were taught that which neither you nor your forefathers knew who was it who revealed it?' Say: 'Allah!' and then leave them to sport with their argumentation.

into (separate) sheets for show, while you conceal much (of its contents): therein were you taught that which you knew not - neither you nor your fathers." Say: "God (sent it down)": Then leave them to plunge in vain discourse and trifling.

you have put on parchments which you show, but you hide much (thereof), and (by which) you were taught that which you knew not yourselves, nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of caviling.

قَرِاطِيْسٍ تُبَدِّلُوْنَهَا وَتُخْفُونَ  
كَثِيْرًا وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوْا  
اَنْتُمْ وَاٰبَاؤُكُمْ قُلِ اللّٰهُ تَمَّ  
دَرْهَمٌ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ

11

92. And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the mother of cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

92. (Like that Book) this too is a Book, which We have revealed; full of blessing, confirming what was revealed before it so that you might warn the people of the mother of cities (Makkah) and those around it. Those who believe in the Hereafter believe in it, and are ever mindful of their prayers.

92. And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that you may warn the mother of cities and all around it. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.

92. And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that you may warn the mother of villages and those around it. Those who believe in the Hereafter believe herein, and they are careful of their worship.

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبْرَكًا  
مُّصَدِّقًا الَّذِيْ بَيْنَ يَدَيْهِ  
وَلِنُنذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا  
وَالَّذِيْنَ يُؤْمِنُوْنَ بِالْاٰخِرَةِ  
يُؤْمِنُوْنَ بِهٖ وَهُمْ عَلٰى صَلٰتِهِمْ  
يُحٰفِظُوْنَ

12

93. And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant."

93. Who can be more unjust than he who places a lie on Allah and who says: 'Revelation has come to me' when in fact nothing was revealed to him, and who says: 'I will produce the like of what Allah has revealed?' If you could but see the wrongdoers in the agonies of death, and the angels stretching out their hands, (saying): 'Yield up your souls! Today you will be recompensed with the chastisement of humiliation for the lie you spoke concerning Allah, and for you waxing proud against His signs.'

93. Who can be more wicked than one who invents a lie against God, or says, "I have received inspiration," when he has received none, or (again) who says, "I can reveal the like of what God has revealed"? If you could but see how the wicked (do fare) in the flood of confusion at death! The angels stretch forth their hands, (saying), "Yield up your souls: this day shall you receive your reward, a penalty of shame, for that you used to tell lies against God, and scornfully to reject of His signs!"

93. Who is guilty of more wrong than he who forges a lie against Allah, or says: I am inspired, when he is not inspired in aught; and who says: I will reveal the like of that which Allah has revealed? If thou could see, when the wrong doers reach the pangs of death and the angels stretch their hands out (saying): Deliver up your souls. This day you are awarded doom of degradation for that you spoke concerning Allah other than the truth, and used to scorn His portents.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلٰى  
اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ وَلَمْ  
يُوْحَ اِلَيْهِ شَيْءٌ وَمَنْ قَالَ  
سَاَنْزِلُ مِثْلَ مَا اَنْزَلَ اللّٰهُ وَلَوْ  
تَرٰى اِذِ الظّٰلِمُوْنَ فِيْ عَمْرٰتِ  
الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوْا  
اَيْدِيْهِمْ اٰخِرِجُوْا اَنْفُسَكُمْ  
الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا  
كُنْتُمْ تَقُوْلُوْنَ عَلٰى اللّٰهِ غٰٓيِرَ  
الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِيْهِ  
تَسْتَكْبِرُوْنَ

13

94. [It will be said to them], "And you have certainly come to Us alone as We created you the first

94. (And Allah will say): 'Now you have come to Us all alone even as We had created you in the

94. "And behold! you come to us bare and alone as We created you for the first time: you have left behind

94. Now have you come unto Us solitary as We did create you at the first, and you have left behind you

وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا  
خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا

time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim."

first instance, and you have left behind all that We had bestowed upon you in the world. We do not see with you your intercessors whom you imagined to have a share with Allah in your affairs. You have now been cut off from one another and all those whom you have failed you.'

you all (the favors) which We bestowed on you: We see not with you your intercessors whom you thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"

all that We bestowed upon you, and We behold not with you those intercessors, of whom you claimed that they possessed a share in you. Now is the bond between you severed, and that which you presumed has failed you.

خَوَّلْنَكُمْ وِرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَ كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَؤَا لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَصَلَ عَنكُمْ مَا كُنْتُمْ تَزْعُمُونَ

١٤

95. Indeed, Allah is the cleaver of grain and date seeds. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?

95. Truly it is Allah who causes the grain and the fruit-kernel to sprout. He brings forth the living from the dead and brings forth the dead from the living. Such is Allah. So whither are you tending in error?

95. It is God who causes the seed-grain and the date-stone to split and sprout. He causes the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is God: then how are you deluded away from the truth?

95. Lo! Allah (it is) who splits the grain of corn and the date-stone (for sprouting). He brings forth the living from the dead, and is the bringer forth of the dead from the living. Such is Allah. How then are you perverted.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ

١٥

96. [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.

96. It is He who causes the dawn to split forth, and has ordained the night for repose, and the sun and the moon for reckoning time. All this is determined by Allah, the Almighty, the All Knowing.

96. He it is that cleaves the day break. He makes the night for rest and tranquility, and the sun and moon for the reckoning. Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.

96. He is the cleaver of the daybreak, and He has appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِك تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

١٦

97. And it is He who has placed for you the stars that you may be guided by them through the darkneses of the land and sea. We have detailed the signs for a people who know.

97. It is He who has made for you the stars that you may follow the right direction in the darkness of the land and the sea. We have indeed spelled out signs for the people who have knowledge.

97. It is He who makes the stars (as beacons) for you that you may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know.

97. And He it is who has set for you the stars that you may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

١٧

98. And it is He who produced you from one soul and [gave you] a place of dwelling and of storage. We have detailed the signs for a people who understand.

98. It is He who created you out of a single being, and appointed for each of you a time limit and a resting place. We have indeed spelled out Our signs for those who can understand.

98. It is He who has produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.

98. And He it is who has produced you from a single being, and (has given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

١٨

99. And it is He who sends down rain from the sky, and

99. And it is He who has sent down water from the heavens,

99. It is He who sends down rain from the skies: with it We

99. He it is who sends down water from the sky, and therewith

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ

We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees, of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

and thereby We have brought vegetation of every kind, and out of this We have brought forth green foliage and then from it close-packed ears of corn, and out of the palm-tree from the sheath of it - thick clustered dates, hanging down with heaviness, and gardens of vines, and the olive tree, and the pomegranate - all resembling one another and yet so different. Behold their fruit when they bear fruit and ripen! Surely, in all this there are signs for those who believe.

produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! In these things there are signs for people who believe.

We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! Herein verily are portents for a people who believe.

مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا كَثِيرًا وَمِمَّنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

١١

100. But they have attributed to Allah partners - the jinn, while He has created them - and have fabricated for Him sons and daughters. Exalted is He and high above what they describe.

100. And yet, some people have come to associate the jinn with Allah in His divinity, even though it is He who created them; and in ignorance they impute to Him sons and daughters. He is Holy and Exalted far above that which they attribute to Him.

100. Yet they make the jinn equals with God, though God did create the jinn; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (For He is) above what they attribute to Him!

100. Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they ascribe (unto Him).

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَفُوا لَهُ بَيْنِينَ وَبَنَتٍ بِغَيْرِ عِلْمٍ سُبْحَانَكَ وَتَعَالَى عَمَّا يُصِفُونَ

١٢

101. [He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing.

101. He is the Originator of the heavens and the earth. How can He have a son when He has had no mate? And He has created everything and He has full knowledge of all things.

101. To Him is due the primal origin of the heavens and the earth: How can He have a son when He has no consort? He created all things, and He has full knowledge of all things.

101. The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things.

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

١٣

102. That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.

102. Such is Allah, your Lord. There is no god but He - the Creator of all things. Serve Him alone - for it is He who is the guardian of everything.

102. That is God, your Lord! There is no god but He, the Creator of all things: then worship you Him: and He has power to dispose of all affairs.

102. Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He takes care of all things.

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

١٤

103. Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.

103. No visual perception can encompass Him, even though He encompasses all visual perception. He is the All Subtle, the All Aware.

103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

103. Vision comprehends Him not, but He comprehends (all) vision. He is the Subtle, the Aware.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

١٥

104. There has come to you enlightenment from your Lord. So whoever will see, does so for [the benefit of] his soul, and whoever is blind, [does harm] against it. And [say], "I am not a guardian over you."

104. The lights of clear perception have now come to you from your Lord. Then, he who chooses to see clearly does so for his own good; and he who chooses to remain blind, does so to his own harm. I am not your keeper.

104. "Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."

104. Proofs have come unto you from your Lord, so whose sees, it is for his own good, and whose is blind is blind to his own hurt. And I am not a keeper over you.

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ  
فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ  
فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ



105. And thus do We diversify the verses so the disbelievers will say, "You have studied," and so We may make the Quran clear for a people who know.

105. Thus do We make Our signs clear in diverse ways that they might say: 'You have learned this (from somebody)'; and 'We do this in order that We make the truth clear to the people of knowledge.'

105. Thus do we explain the signs by various (symbols): that they may say, "You have taught (us) diligently," and that We may make the matter clear to those who know.

105. Thus do We display Our revelations that they may say (unto you, Muhammad): "You have studied," and that We may make (it) clear for people who have knowledge.

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ  
وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ  
يَعْلَمُونَ



106. Follow, [O Muhammad], what has been revealed to you from your Lord - there is no deity except Him - and turn away from those who associate others with Allah.

106. (O Muhammad!) Follow the revelation, which has come to you from your Lord, other than Whom there is no god, and turn away from those who associate others with Allah in His divinity.

106. Follow what you are taught by inspiration from your Lord: there is no god but He: and turn aside from those who join gods with God.

106. Follow that which is inspired in you from thy Lord; there is no God save Him; and turn away from the idolaters.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا  
إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ  
الْمُشْرِكِينَ



107. But if Allah had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them.

107. Had Allah so willed they would not have associated others with Him in His divinity; and We have not appointed you a watcher over them, and you are not their guardian.

107. If it had been God's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor are you set over them to dispose of their affairs.

107. Had Allah willed, they had not been idolatrous. We have not set you as a keeper over them, nor are you responsible for them.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا  
جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا  
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ



108. And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

108. Do not revile those whom they invoke other than Allah, because they will revile Allah in ignorance out of spite. For We have indeed made the deeds of every people, seem fair to them. Then, their return is to their Lord and He will inform them of what they have done.

108. Revile not ye those whom they call upon besides God, lest they out of spite revile God in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

108. Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return and He will tell them what they used to do.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ  
دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا  
بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ  
عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ  
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا  
يَعْمَلُونَ



109. And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are

109. They swear by Allah with their most solemn oaths that if a sign comes to them, they will certainly believe in it. Say: 'Signs are in Allah's

109. They swear their strongest oaths by God, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs

109. And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ  
لَئِنْ جَاءَهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا  
قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا

only with Allah." And what will make you perceive that even if a sign came, they would not believe.

power alone. What will make you realize that even if those signs were to come, they would still not believe?

are in the power of God: but what will make you (Muslims) realize that (even) if (special) signs came, they will not believe"?

Allah and (so is) that which tells you that if such came unto them they would not believe.

يُشْعِرُكُمْ أَنَّهُمْ إِذَا جَاءَتْ لَا  
يُؤْمِنُونَ ﴿١١٠﴾

110. And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.

110. We are turning their hearts and eyes away from the truth even as they did not believe in the first instance - and We leave them in their insurgence to stumble blindly.

110. We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.

110. We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ  
كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ  
وَ نَذَرَهُمْ فِي طُغْيَاهُمْ  
يَعْمَهُونَ ﴿١١٠﴾

111. And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them, [of that], are ignorant.

111. Even if We had sent angels down to them and the dead had spoken to them, and even if We had assembled before them all the things, face to face, they would still not believe unless it be Allah's will that they believe. Most of them behave in utter ignorance.

111. Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in God's plan. But most of them ignore (the truth).

111. And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant.

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ  
وَ كَلَّمَهُمُ الْمَوْتَى وَ حَشَرْنَا  
عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا  
لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ  
وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾

112. And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

112. And so it is that against every Prophet We have set up the evil ones from among men and jinn, some of them inspire others with specious speech only by way of delusion. Had it been your Lord's will, they would not have done it. Leave them alone to fabricate what they will.

112. Likewise did We make for every Messenger an enemy, evil ones among men and jinn, inspiring each other with flowery discourses by way of deception. If your Lord had so planned, they would not have done it: so leave them and their inventions alone.

112. Thus have We appointed unto every prophet an adversary - devils of humankind and jinn who inspire in one another plausible discourse through guile. If your Lord willed, they would not do so; so leave them alone with their devising.

وَ كَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا  
شَيْطِينٍ الْإِنْسِ وَالْجِنِّ يُوحِي  
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ  
الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا  
فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

113. And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it and that they will be satisfied with it and that they will commit that which they are committing.

113. So that the hearts of those who do not believe in the life to come might incline towards this attractive delusion, and that they may be well pleased with it and might acquire the evils that they are bent on acquiring.

113. To such (deceit) let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may.

113. That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.

وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ  
وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾

114. [Say], "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained

114. Shall I look upon anyone apart from Allah for judgment when it is He who has revealed to you the Book in detail? And

114. Say: "Shall I seek for judge other than God? When He it is who has sent unto you the Book, explained in detail."

114. Shall I seek other than Allah for judge, when He it is who has revealed unto you (this) Scripture, fully

أَفَعَبِّرَ اللَّهُ أَبْتغِي حَكَمًا وَهُوَ  
الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ

in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.

those whom, We gave the Book (before you) know, that this (Book) has been revealed in truth by your Lord. Do not, then, be among the doubters.

They know full well, to whom We have given the Book that it has been sent down from your Lord in truth. Never be then of those who doubt.

explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from your Lord in truth. So be not you (O Muhammad) of the waverers.

مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ  
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَّلٌ  
مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ  
مِنَ الْمُتَمَتِّرِينَ ﴿١١٤﴾

115. And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

115. The word of your Lord is perfect in truthfulness and justice; no one can change His words. He is the All-Hearing, the All-Knowing.

115. The word of your Lord does find its fulfillment in truth and in justice: None can change His words: for He is the one who hears and knows all.

115. Perfected is the word of your Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا  
وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ  
السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

116. And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.

116. (O Muhammad!) If you obey the majority of those who live on earth, they will lead you away from Allah's path. They only follow idle fancies, indulging in conjecture.

116. Were you to follow the common run of those on earth, they will lead you away from the way of God. They follow nothing but conjecture: they do nothing but lie.

116. If you obeyed most of those on earth, they would mislead you far from Allah's way. They follow naught but an opinion, and they do but guess.

وَإِنْ تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ  
يُضِلُّوكَ عَن سَبِيلِ اللَّهِ إِنْ  
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا  
يَخْرُصُونَ ﴿١١٦﴾

117. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

117. And your - Lord knows well who stray from His path, and also those who are rightly guided.

117. Your Lord knows best who strays from His way: He knows best who they are that receive His guidance.

117. Lo! Your Lord, He knows best who errs from His way; and He knows best (who are) the rightly guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ  
عَن سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿١١٧﴾

118. So eat of that [meat] upon which the name of Allah has been mentioned, if you are believers in His verses.

118. If you believe in the signs of Allah, eat (the flesh) of that over which Allah's name has been pronounced.

118. So eat of (meats) on which God's name has been pronounced, if you have faith in His signs.

118. Eat of that over which the name of Allah has been mentioned, if you are believers in His revelations.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ  
إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

119. And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord, He is most knowing of the transgressors.

119. And how is it that you do not eat of that over which Allah's name has been pronounced even though He has clearly spelled out to you what He has forbidden you unless you are constrained to it? Many indeed say misleading things without knowledge, driven merely by their lowly desires. But your Lord knows well the transgressors.

119. Why should you not eat of (meats) on which God's name hath been pronounced, when He has explained to you in detail what is forbidden to you except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Your Lord knows best those who transgress.

119. How should you not eat of that over which the name of Allah has been mentioned, when He has explained unto you that which is forbidden unto you unless you are compelled thereto. But lo! Many are led astray by their own lusts through ignorance. Lo! Your Lord, He is Best Aware of the transgressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ  
اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ  
لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا  
أَضْطَرُّرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا  
لِّيَضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

120. And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.

120. Abstain from sin, be it either open or secret. Indeed those who commit sins shall surely be requited for all they have done.

120. Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."

120. Forsake the outwardness of sin and the inwardness thereof. Lo! Those who garner sin will be awarded that which they have earned.

وَذَرُوا ظَاهِرَ الْاِثْمِ وَبَاطِنَهُ اِنَّ  
الَّذِينَ يَكْسِبُونَ الْاِثْمَ  
سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ

121. And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associating others with Him.

121. Do not eat of that over which the name of Allah has not been mentioned, for that is transgression. And behold, the evil ones do inspire doubts into the hearts of their friends so that they dispute with you; but if you obey them, you will surely yourselves turn into those who associate others with Allah in His divinity.

121. Eat not of (meats) on which God's name has not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if you were to obey them, you would indeed be Pagans.

121. And eat not of that whereon Allah's name has not been mentioned, for lo! It is abomination. Lo! The devils do inspire their minions to dispute with you. But if you obey them, you will be in truth idolaters.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ  
اللّٰهِ عَلَيْهِ وَاِنَّهٗ لَفِسْقٌ وَّانَّ  
الشَّيْطٰنَ لَيُوحِىۡنَ اِلَى  
اَوْلِيَآئِهِمْ لِيَجَادِلُوْكُمْ وَاِنْ  
اَطَعْتُمُوْهُمْ اِنَّكُمْ لَمَشْرِكُوْنَ

122. And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge there from? Thus it has been made pleasing to the disbelievers that which they were doing.

122. He who was dead and whom We raised to life, and We set a light for him to walk among men - is he like the one steeped in darkness out of which he does not come out? Thus have their own doings been made to seem fair to the unbelievers.

122. Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.

122. Is he who was dead and We have raised him unto life, and set for him a light wherein he walks among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fair seeming for the disbelievers.

اَوْ مَن كَانَ مَيِّتًا فَاَحْيَيْنٰهُ  
وَجَعَلْنَا لَهٗ نُوْرًا يَمْشِيۡ بِهٖ فِى  
النَّاسِ كَمَنۡ مَّقْلَبٌ فِى الظُّلُمٰتِ  
لَيْسَ بِخَارِجٍ مِّنْهَا كَذٰلِكَ زُيِّنَ  
لِلْكَافِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ

123. And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.

123. Thus We have appointed the leaders of the wicked ones in every land to weave their plots; but in truth they plot only to their own harm, without even realizing it.

123. Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.

123. And thus have We made in every city great ones of its wicked ones that they should plot therein. They do but plot against themselves, though they perceive not.

وَكَذٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ  
اَكْبَرًا يُّجْرِمِيْهَا لِيَمْكُرُوْا فِيْهَا  
وَمَا يَمْكُرُوْنَ اِلَّا بِاَنْفُسِهِمْ  
وَمَا يَشْعُرُوْنَ

124. And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allah." Allah is most knowing of where He places His message. There will

124. Whenever there comes to them a sign from Allah, they say: 'We will not believe until we are given what was given to the Messengers of Allah.' Allah knows best where to place His message. Soon shall these wicked ones

124. When there comes to them a sign (from God), They say: "We shall not believe until we receive one (exactly) like those received by God's apostles." God knows best where (and how) to carry out His mission. Soon

124. And when a token comes unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knows best with whom to place His message. Humiliation from Allah and heavy

وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ  
نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ  
رُسُلَ اللّٰهِ اَللّٰهُ اَعْلَمُ حَيْثُ  
يَجْعَلُ رِسٰلَتَهٗ سَيُصِيبُ الَّذِيْنَ

afflict those who committed crimes and debasement before Allah and severe punishment for what they used to conspire.

meet with humiliation and severe chastisement from Allah for all their evil plotting.

will the wicked be overtaken by humiliation before God, and a severe punishment, for all their plots.

punishment will smite the guilty for their scheming.

أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ  
وَعَذَابٌ شَدِيدٌ بِهِمَا كَانُوا  
يَمْكُرُونَ ﴿١٢٤﴾

125. So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

125. Thus, (it is a fact that) whomsoever Allah wills to guide, He opens his breast for Islam; and whomsoever He wills to let go astray, He causes his breast to become strait and constricted, as if he were climbing towards the heaven. Thus Allah lays the abomination on those who do not believe.

125. Those whom God (in His plan) wills to guide, He opens their breast to Islam; those whom He wills to leave straying, He makes their breast close and constricted, as if they had to climb up to the skies: thus does God heap the penalty on those who refuse to believe.

125. And whomsoever it is Allah's will to guide, He expands his bosom unto the surrender, and whomsoever it is His Will to send astray, He makes his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah lays ignominy upon those who believe not.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ  
يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ  
يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ  
ضَيِّقًا حَرَجًا كَأَمَّا يَصْعَدُ فِي  
السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ  
الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

126. And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

126. Even though this way is the straight way of your Lord, and We have distinguished its signs to those who heed to admonition.

126. This is the way of your Lord, leading straight: We have detailed the signs for those who receive admonition.

126. This is the path of your Lord, a straight path. We have detailed Our revelations for a people who take heed.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا  
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ  
يَذَّكَّرُونَ ﴿١٢٦﴾

127. For them will be the home of peace with their Lord. And He will be their protecting friend because of what they used to do.

127. Theirs shall be an abode of peace with their Lord - their Protector - in recompense for all they have done.

127. For them will be a home of peace in the presence of their Lord: He will be their friend, because they practiced (righteousness).

127. For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ  
وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

128. And [mention, O Muhammad], the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term, which you appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills.

128. And on the Day when He shall muster them all together, He will say: 'O assembly of the jinn, you have seduced a good many of mankind.' And their companions from among the humans will say: 'Our Lord! We did indeed benefit from one another and now have reached the term which You had set for us.' Thereupon Allah will say: 'The Fire is now your abode, and therein you shall abide.' Except for that Allah wills. Surely

128. One day will He gather them all together, (and say): "O you assembly of jinn! Much (toll) did you take of men." Their friends amongst men will say: "Our Lord! We made profit from each other: but (alas!) we reached our term which You did appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein forever, except as God wills." for your Lord is full of wisdom and

128. In the day when He will gather them together (He will say): O you assembly of the jinn! Many of humankind did you seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which You appointed for us. He will say: Fire is your home. Abide therein forever, save him whom Allah wills (to deliver). Lo! Your Lord is Wise, Aware.

وَيَوْمَ يَجْشُرُهُمْ جَمِيعًا بِمِعْشَرَ  
الْجِنِّ قَدْ اسْتَكْبَرْتُمْ مِّنَ  
الْإِنْسِ وَقَالَ أَوْلِيَّتُهُمْ مِّنَ  
الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا  
بِبَعْضٍ وَوَبَلَّغْنَا آجَلَنَا الَّذِي  
أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ  
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ  
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

Indeed, your Lord is Wise and Knowing."

your Lord is All Wise, All-Knowing.

knowledge.

129. And thus will We make some of the wrongdoers allies of others for what they used to earn.

129. In this manner We shall make the wrong doers friends of each other (in the Hereafter) because they earned.

129. Thus do we make the wrongdoers turn to each other, because of what they earn.

129. Thus We let some of the wrongdoers have power over others because of what they are wont to earn.

وَكَذَلِكَ نُؤَيِّبُ بَعْضَ الظَّالِمِينَ  
بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

130. "O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.

130. 'O assembly of jinn and men! Did there not come to you Messengers from among yourselves, relating to you My signs, and warning you of the encounter of this your Day (of Judgment)?' They will say: 'Yes, we bear witness against ourselves.' They have been deluded by the life of this world, and they will bear witness against themselves that they had disbelieved.

130. "O you assembly of jinn and men! Came there not unto you apostles from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected faith.

130. O you assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ أَلَمْ  
يَأْتِكُمْ رَسُولٌ مِّنْكُمْ يَقْضُونَ  
عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ  
لِقَاءِ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا  
عَلَىٰ أَنفُسِنَا وَعَٰرَظَهُمُ الْحَيَاةُ  
الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ  
أَنَّهُمْ كَانُوا كٰفِرِينَ ﴿١٣٠﴾

131. That is because your Lord would not destroy the cities for wrongdoing while their people were unaware.

131. It is not the way of your Lord to destroy cities unjustly while their people were unaware of the truth.

131. Thus, your Lord would not destroy men's habitations for wrongdoing, while their occupants were unwarned.

131. This is because your Lord destroys not the townships arbitrarily while their people are unconscious (of the wrong they do).

ذٰلِكَ اَنْ لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ  
الْقَرْىِ بِظُلْمٍ وَّاَهْلِهَا غٰفِلُونَ ﴿١٣١﴾

132. And for all are degrees from what they have done. And your Lord is not unaware of what they do.

132. Everyone is assigned a degree according to his deed. Your Lord is not heedless of what they do.

132. To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do.

132. For all there will be ranks from what they did. Your Lord is not unaware of what they do.

وَلِكُلِّ دَرَجَتٍ مِّمَّا عَمِلُوا وَمَا  
رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

133. And your Lord is the Free of need, the possessor of mercy. If He wills, he can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.

133. Your Lord is Self-sufficient, full of compassion. If He wills, He can put you away and cause whomever He wills to succeed you just as He has produced you from the seed of another people.

133. Your Lord is Self-sufficient, full of mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.

133. Your Lord is the Absolute, the Lord of mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ اِنْ  
يَشَآءُ يَذْهَبْكُمْ وَيَسْتَخْلِفْ مِنْ  
بَعْدِكُمْ مَّا يَشَآءُ كَمَا  
اَنْشَاكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ  
اٰخَرِينَ ﴿١٣٣﴾

134. Indeed, what you are promised is coming, and you will not cause failure [to Allah].

134. Surely what you have been promised shall come to pass; and you do not have the power to frustrate (Allah).

134. All that has been promised unto you will come to pass: nor can you frustrate it (in the least bit).

134. Lo! That which you are promised will surely come to pass, and you cannot escape.

اِنَّ مَا تُوْعَدُونَ لَآتٍ وَّمَا اَنْتُمْ  
بِمُعْجِزِينَ ﴿١٣٤﴾

135. Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed.

135. Say (O Muhammad!): 'O people! Work in your place; and I too am at work. Soon you will know in whose favor the ultimate decision will be. Surely the wrong-doers will not prosper.'

135. Say: "O my people! Do whatever you can: I will do (my part): soon will you know who it is whose end will be (best) in the Hereafter: Certain it is that the wrong doers will not prosper."

135. Say (O Muhammad): O my people! Work according to your power. Lo! I too am working. Thus you will come to know for which of us will be the happy sequel. Lo! The wrong-doers will not be successful.

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ



136. And the polytheists assign to Allah from that which He created of crops and livestock a share and say, "This is for Allah," by their claim," and this is for our partners [associated with Him]." But what is for their "partners" does not reach Allah, while what is for Allah - this reaches their "partners." Evil is that which they rule.

136. They assign to Allah a portion out of the produce and cattle that He has created, saying: 'This is for Allah' - so they deem - 'and this is for the associates (of Allah) whom we have contrived.' Then, the portion assigned to the associates (of Allah) does not reach Allah, but the portion assigned to Allah reaches the beings they set up as associates (of Allah)! Indeed evil is what they decide!

136. Out of what God has produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for God, and this" for our" partners"! But the share of their" partners" reaches not God, whilst the share of God reaches their "partners"! Evil (and unjust) is their assignment!

136. They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's" - in their make-believe - "and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reaches not Allah and that which (they assign) unto Allah goes to their (so-called) partners. Evil is their ordinance.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ



137. And likewise, to many of the polytheists their partners have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Allah had willed, they would not have done so. So leave them and that which they invent.

137. And, likewise, the beings supposed to have a share in Allah's divinity have made the slaying of their offspring seem lawful to many of those who associate others with Allah in His divinity so that they may ruin them and confound them regarding their faith. If Allah had so willed, they would not have done that. Leave them alone to persist in their fabrication.

137. Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If God had willed, they would not have done so: But leave alone them and their inventions.

137. Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ



138. And they say, "These animals and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [camels] whose backs are forbidden [by them] and those upon which the name of Allah is not mentioned - [all of

138. They say: 'These animals and these crops are sacrosanct: none may eat of them save those whom we will' - imposing interdictions of their own contriving. And they declare that it is forbidden to burden the backs of certain cattle, and these are the cattle over which

138. And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of God is not

138. And they say: Such cattle and crops are forbidden. No one is to eat of them save whom we will - in their make-believe - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرَّتْ حَجْرٌ لَّا يَطْعَمُهَا إِلَّا مَنْ نَّشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَّا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ

this] an invention of untruth about Him. He will punish them for what they were inventing.

they do not pronounce the name of Allah. All this is false fabrication against Allah, and He will soon requite them for all that they fabricate.

pronounced; - inventions against God's name: soon will He requite them for their inventions.

that which they invent.

سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ

138

139. And they say, "What is in the bellies of these animals is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them have shares therein." He will punish them for their description. Indeed, He is Wise and Knowing.

139. And they say: 'What is within the bellies of such-and-such cattle is exclusively for our males and is forbidden to our females; but if it be born dead, they all may share in it.' He will soon requite them for all that they (falsely) attribute to Allah. He is All Wise, All-Knowing.

139. They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have share therein. For their (false) attribution (of superstitions to God), He will soon punish them: for He is full of wisdom and knowledge.

139. And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partakers thereof. He will reward them for their attribution (of such ordinances unto Him). Lo, He is Wise, Aware.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلذَّكَورِنَا وَمُحَرَّمٌ عَلَىٰ أَرْوَاجِنَا وَإِنْ يَكُن مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمُ اللَّهُ حَكِيمٌ عَلِيمٌ

139

140. Those will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah. They have gone astray and were not [rightly] guided.

140. Those who slain their children in folly, without knowledge, and forbade the sustenance that Allah has provided them, falsely ascribing that to Allah, are utter losers; they have gone astray, and are certainly not among those guided to the right way.

140. Lost are those who slay their children, from folly, without knowledge, and forbid food which God has provided for them, inventing (lies) against God. They have indeed gone astray and heeded no guidance.

140. They are losers who have slain their children in folly, without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَىٰ اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ

140

141. And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.

141. It is He who has brought into being gardens - the trellised and untrellised and the palm trees, and the palm trees, and crops, all varying in taste, and the olive and pomegranates, all resembling one another and yet so different. Eat of their fruits when they come to fruition and pay its due on the day of harvesting. And do not exceed the proper limits, for He does not love those who exceed the proper limits.

141. It is He who produces gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loves not the wasters.

141. He it is who produces gardens trellised and untrellised, and the date-palm, and crops of divers flavor, and the olive and the pomegranate, like and unlike. Eat you of the fruit thereof when it fruits, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loves not the prodigals.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرِ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

141

142. And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allah has provided for you and do not

142. And of the cattle some for burden, and some whose flesh you eat (skins to spread on the ground). Eat of the sustenance Allah has provided

142. Of the cattle are some for burden and some for meat: eat what God has provided for you, and follow not the footsteps of Satan:

142. And of the cattle (He produces) some for burdens, some for food. Eat of that which Allah has bestowed upon you, and follow not the

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا بِمَا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ

follow the footsteps of Satan. Indeed, he is to you a clear enemy.

you and do not follow in the footsteps of Satan, for surely he is your open enemy.

for he is to you and avowed enemy.

footsteps of the devil, for lo! He is an open foe to you.

لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٤٢﴾

143. [They are] eight mates – of the sheep, two and of the goats, two. Say, "Is it the two males, He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

143. These are eight couples, two of sheep, two of goats. Now ask them: 'Is it either the two males that Allah has forbidden or the two females, or what the wombs of the two females may contain? Tell me about this on the basis of sure knowledge, if you speak the truth.'

143 (Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, has He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if you are truthful.

143. Eight pairs: Of the sheep twain, and of the goats twain. Say: Has He forbidden the two males or the two females, or that which the wombs of the two females contain? Expound to me (the case) with knowledge, if you are truthful.

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ  
وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ  
أَلَدَّ كَرَيْنٍ حَرَّمَ أَمِ الْأُنثَيَيْنِ  
أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُهُ  
الْأُنثَيَيْنِ نَبِّؤُنِي بِعَلْمٍ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٤٣﴾

144. And of the camels, two and of the cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Indeed, Allah does not guide the wrongdoing people."

144. And likewise, of camels there are two, and of oxen there are two. Ask them: 'Is it either the two males that He has forbidden or the two females, or that which the wombs of the two females may contain? Or were you present when Allah enjoined this commandment upon you?' Who, then, would be more unjust than he who fabricates a lie against Allah that he might lead people astray without knowledge. Surely Allah never guides such a wrong doing folk.

144. Of camels a pair, and oxen a pair; say, has He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Were you present when God ordered you such a thing? But who does more wrong than one who invents a lie against God, to lead astray men without knowledge? For God guides not people who do wrong.

144. And of the camels twain and of the oxen twain. Say: Has He forbidden the two males or the two females, or that which the wombs of the two females contain; or were you by to witness when Allah commanded you (all) this? Then who does greater wrong than he who devises a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guides not wrongdoing folk.

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ  
اثْنَيْنِ قُلْ أَلَدَّ كَرَيْنٍ حَرَّمَ أَمِ  
الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ  
أَرْحَامُهُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ  
شُهَدَاءَ إِذْ وَصَّكُمْ اللَّهُ بِهَذَا  
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ  
اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ  
عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴿٤٤﴾

145. Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine, for indeed, it is impure – or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced by necessity, neither desiring [it] nor transgressing [its limit], then indeed, your Lord is

145. Tell them (O Muhammad!): 'I do not find in what has been revealed to me anything forbidden for anyone who wants to eat unless it is carrion, outpoured blood and the flesh of swine, all of which is unclean or that which is profane having been slaughtered in a name other than that of Allah. But whosoever is constrained to it by necessity neither desiring to disobey nor exceeding the limit of necessity, your Lord is surely

145. Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, for it is an abomination or what is impious, (meat) on which a name has been invoked, other than God's". But (even so), if a person is forced by necessity, without willful disobedience, nor transgressing due limits, your Lord is

145. Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swine flesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! Your Lord is Forgiving, Merciful.

قُلْ لَا آجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا  
عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ  
يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ  
لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ  
فِسْقًا أَهْلًا لِّغَيْرِ اللَّهِ بِهِ فَمَنْ  
اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ  
رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿٤٥﴾

Forgiving,  
Merciful."

146. And to those who are Jews We prohibited every animal of un-cloven hoof; and of the cattle and the sheep, We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.

147. So if they deny you, [O Muhammad], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."

148. Those who associated with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying."

149. Say, "With Allah is the far-reaching argument. If He had willed, He would have guided you all."

150. Say, [O Muhammad], "Bring forward your witnesses who will testify that Allah has prohibited this." And if they testify,

All Forgiving, All  
Compassionate.

146. And to those who had Judaized, We have forbidden all beasts with claws, and the fat of oxen and sheep except the fat, which is either on their backs or their entrails, or that which sticks to the bones. Thus did We requite them for their rebellion. Surely We state the truth.

147. 'Then if they give you the lie, say: 'Your Lord is of unbounded mercy; but His punishment shall not be averted from the guilty folk.'

148. Those who associate others with Allah will say: 'Had Allah willed, neither we nor our forefathers would have associated others with Allah nor would we have declared anything as forbidden.' Even so those who had lived before them gave the lie until they tasted Our chastisement. Tell them: 'Have you any sure knowledge that you can produce before us? You follow not but conjecture, you say not but lie.'

149. 'Then say to them: Allah's is the conclusive argument. Surely, had He willed, He would have guided you all.'

150. Say to them: 'Call your witnesses to testify that Allah forbade such-and-such. Then if they do testify, neither, testify with them nor follow

Off-forgiving, Most  
Merciful.

146. For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their willful disobedience: for We are true (in Our ordinances).

147. If they accuse you of falsehood, say: "Your Lord is full of mercy all-embracing; but from people in guilt never will His wrath be turned back."

148. Those who give partners (to God) will say: "If God had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have you any (certain) knowledge? If so, produce it before us. You follow nothing but conjecture: you do nothing but lie."

149. Say: "With God is the argument that reaches home: if it had been His will, He could indeed have guided you all."

150. Say: "Bring forward your witnesses to prove that God did forbid so and so." If they bring such witnesses, do not be not you amongst

146. Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof, save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! We verily are truthful.

147. So if they give the lie to you (Muhammad), say: Your Lord is a Lord of All-Embracing Mercy, and His wrath will never be withdrawn from guilty folk.

148. They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners, neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us, Say: Have you any knowledge that you can produce for Us? Lo! You follow naught but an opinion, Lo! You do but guess.

149. Say - For Allah's is the final argument - Had He willed, He could indeed have guided all of you.

150. Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not you bear witness with

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ  
ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ  
حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا  
مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا  
أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ  
جَزَائِلُهُمْ بِبِعْثِهِمْ وَإِنَّا  
لَصَادِقُونَ ﴿١٤٦﴾

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو  
رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ  
الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ  
اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا  
حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ  
الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا  
بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ  
عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ  
إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا  
تَخْرُصُونَ ﴿١٤٨﴾

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ  
شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾

قُلْ هَلْ مِنْكُمْ شَهِدٌ آتَى كُمْ الَّذِينَ  
يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا  
فَإِنْ شَهِدُوا فَلَا تَشْهَدُوا مَعَهُمْ

do not testify with them. And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord.

the desires of those who have given the lie to Our signs and who do not believe in the Hereafter and set up equals with their Lord.

them: Nor follow you the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

them. Follow you not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.

وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا  
بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ



151. Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

151. Say to them (O Muhammad!): Come, let me recite what your Lord has laid down to you. That you associate nothing with Him, and do good to your parents, and do not slay your children out of fear of poverty. We provide you and will likewise provide them with sustenance, and do not even draw to things shameful - be they open or secret. And do not slay the soul sanctified by Allah except in just cause. This He has enjoined upon you so that you may understand.

151. Say: "Come, I will rehearse what God has (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds. Whether open or secret; take not life, which God has made sacred, except by way of justice and law: thus does He command you, that you may learn wisdom.

151. Say: Come, I will recite unto you that which your Lord has made a sacred duty for you: That you ascribe no thing as partner unto Him and that you do good to parents, and that you slay not your children because of penury - We provide for you and for them - and that you draw not nigh to lewd things whether open or concealed. And that you slay not the life which Allah has made sacred, save in the course of justice. This He has command you, in order that you may discern.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي  
عَلَيْكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا  
وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا  
تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ  
نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا  
تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ  
مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا  
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ ذَلِكَمْ وَصَّكُمْ بِهِ  
لَعَلَّكُمْ تَعْقِلُونَ



152. And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.

152. And do not even draw near to the property of the orphan in his minority except in the best manner. And give full measures and weight with justice. We do not burden anyone beyond his capacity. When you speak, be just, even though it concern a near of kin. And fulfill the covenant of Allah. That is what He has enjoined upon you so that you may take heed.

152. And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength. Give measure and weight with (full) justice; no burden do We place on any soul, but that which it can bear. Whenever you speak, speak justly, even if a near relative is concerned. And fulfill the covenant of God. Thus does He command you, that you may remember.

152. And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if you give your word, do justice thereunto, even though it be (against) a kinsman. And fulfill the covenant of Allah. This He commands you that haply you may remember.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا  
بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ  
أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ  
بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا  
وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ  
كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ  
أَوْفُوا ذَلِكَمْ وَصَّكُمْ بِهِ  
لَعَلَّكُمْ تَذَكَّرُونَ



153. And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This

153. This is My way that which is straight: follow it, then, and do not follow other paths lest they scatter you from His path. This is what He has enjoined upon you, so that you

153. Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus does He command you. That

153. And (He commands you, saying): This is My straight path, so follow it. Follow not other ways, lest you be parted from His way. This has He

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمًا  
فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ  
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ  
ذَلِكَمْ

has He instructed you that you may become righteous.

may beware.'

you may be righteous.

ordained for you, that you may ward off (evil).

وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

103

154. Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in the meeting with their Lord, they would believe.

154. Then We gave to Moses the Book, completing the benediction of Allah upon the one who acts righteously, spelling out everything clearly, a guidance and a mercy; so that they may believe in their meeting with their Lord.

154. Moreover, We gave Moses the Book, completing (Our favor) to those who would do right, and explaining all things in detail, and a guide and a mercy, that they might believe in the meeting with their Lord.

154. Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ

104

155. And this [Quran] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.

155. And likewise We revealed this (Book) a blessed one. Follow it, then, and become God-fearing; you may be shown mercy.

155. And this is a Book which We have revealed as a blessing: so follow it and be righteous, that you may receive mercy.

155. And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that you may find mercy.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

105

156. [We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware."

156. (You may no longer) say now that the Book was revealed only to two groups of people before us and that we had indeed been unaware of what they read.

156. Lest you should say: "The Book was sent down to two peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study."

156. Lest you should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read.

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفِيلِينَ

106

157. Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

157. Nor may you claim that: 'Had the Book been revealed to us, we would have been better guided than they.' Surely clear evidence has come to you from your Lord, which is both a guidance and a mercy. Who, then, is more unjust than he who gave the lie to the signs of Allah and turned away from them? And We shall soon requite those who turn away from Our signs with a severe chastisement for having turned away.

157. Or lest you should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then has come unto you a clear (sign) from your Lord, and a guide and a mercy: then who could do more wrong than one who rejects God's signs, and turns away there from? In near time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away.

157. Or lest you should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now has there come unto you a clear proof from your Lord, a guidance and mercy; and who does greater wrong than he who denies the revelations of Allah, and turns away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.

أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْنَا عَلَيْنا الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

107

158. Do they [then] wait for anything except that the angels should come

158. What! Do they wait either for the angels to appear before them or for

158. Are they waiting to see if the angels come to them, or your Lord (Himself),

158. Wait they, indeed, for nothing less than that the angels should come

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمْ

to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come, no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."

your Lord to come unto them or for some clear signs of your Lord to appear before them? When some clear signs of your Lord will appear, believing will be of no avail to anyone who did not believe before, or who earned no good deeds through his faith. Say: 'Wait on; we too are waiting.'

or certain of the signs of your Lord! The day that certain of the signs of your Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its faith. Say: "Wait you: we too are waiting."

unto them, or your Lord should come, or there should come one of the portents from your Lord? In the day when one of the portents from your Lord comes, its belief avails naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait you! Lo! We (too) are waiting.

الْمَلِكَةُ أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي  
بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي  
بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا  
إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ  
أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ  
انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

159. Indeed, those who have divided their religion and become sects – you, [O Muhammad], are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do.

159. Surely you have nothing to do with those who have made divisions in their religion and become factions. Their matter is with Allah and He will indeed tell them (in time) what they have been doing.

159. As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with God: He will in the end tell them the truth of all that they did.

159. Lo! As for those who sunder their religion and become schismatic, no concern at all have you with them. Their case will go to Allah, Who then will tell them what they used to do.

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا  
شِيْعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا  
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا  
كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

160. Whoever comes [on the Day of Judgment] with a good deed will have ten times as much, and whoever comes with an evil deed, will not be recompensed except the like thereof; and they will not be wronged.

160. Whoever will come to Allah with a good deed shall have ten times as much, and whoever will come to Allah with an evil deed, shall be requited with no more than the like of it. They shall not be wronged.

160. He that does good, shall have ten times as much to his credit. He that does evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.

160. Whoso brings a good deed will receive tenfold the like thereof, while whoso brings an ill deed will be awarded but the like thereof; and they will not be wronged.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ  
أَمْثَلِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا  
يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا  
يُظْلَمُونَ ﴿١٦٠﴾

161. Say, Indeed, my Lord has guided me to a straight path – a correct religion – the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah.

161. Say: 'As for me, my Lord has guided me on to a straight way, a right religion, the way of Abraham who adopted it in exclusive devotion to Allah, and he was not of those who associated others with Allah.'

161. Say: "Verily, my Lord has guided me to a way that is straight, a religion of right, the path (trod) by Abraham the true in faith, and he (certainly) joined not gods with God."

161. Say: Lo! As for me, my Lord has guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى  
صِرَاطٍ مُسْتَقِيمٍ دِينًا قَيِّمًا  
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ  
مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

162. Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

162. Say: 'Surely my Prayer, all my acts of worship, and my living and my dying are for Allah alone, the Lord of the whole universe.'

162. Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds."

162. Say: Lo! My worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ  
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

163. No partner has He. And this I have been commanded, and I am the first

163. He has no associate. Thus have I been bidden, and I am the foremost of

163. No partner has He: this am I commanded, and I am the first of those

163. He has no partner. This am I commanded, and I am first of those who

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ

[among you] of the Muslims."

those who submit themselves (to Allah).

who bow to His will.

surrender (unto Him).

وَأَنَا أَوْلُ الْمُسْلِمِينَ ﴿١١٣﴾

**164.** Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ."

**164.** Say: 'Shall I seek someone other than Allah as Lord when He is the Lord of everything?' Everyone will bear the consequence of what he does, and no one shall bear the burden of another. Thereafter, your return will be to your Lord, whereupon He will let you know what you disagreed about.

**164.** Say: "Shall I seek for (my) Cherisher other than God, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself. No bearer of burdens can bear of burdens of another. Your goal in the end is towards God: He will tell you the truth of the things wherein you disputed."

**164.** Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earns only on its own account, nor does any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein you differed.

قُلْ أَعْبُدُوا اللَّهَ أَبِغَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ

فِيهِ تَخْتَلِفُونَ ﴿١١٤﴾

**165.** And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

**165.** For He it is who has appointed you vicegerent over the earth, and has exalted some of you over others in rank that He may try you in what He has bestowed is upon you. Indeed your Lord is swift in retribution, and He is certainly All Forgiving, All Compassionate.

**165.** It is He who has made you (His) agents, inheritors of the earth: He has raised you in ranks, some above others: that He may try you in the gifts He has given you: for your Lord is quick in punishment: yet He is indeed Oft Forgiving, Most Merciful.

**165.** He it is who has placed you as viceroys of the earth and has exalted some of you in rank above others, that He may try you by (the test of) that which He has given you. Lo! Your Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

﴿١١٥﴾

