

يُونُس Younus

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. Alif, Lām, Rā. These are the verses of the wise Book.</p>	<p>1. Alif. Lam. Ra. These are the verses of the Book of wisdom.</p>	<p>1. Alif. Lam. Ra. These are the ayats of the Book of wisdom.</p>	<p>1. Alif. Lam. Ra. These are verses of the Wise Scripture.</p>	<p>الرَّ كِه تَلَكَّ اَيْتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾</p>
<p>2. Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician."</p>	<p>2. Does it seem strange to people that We revealed to a man from among themselves directing him to warn the people, and to give good news to the believers that they shall enjoy true honor and an exalted status with their Lord? The deniers of the truth say: 'This man is indeed an evident sorcerer'?</p>	<p>2. Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves? That he should warn mankind and give the good news to the believers that they have before their Lord the lofty rank of truth. (But) say the nbelievers: "This is indeed an evident sorcerer!"</p>	<p>2. Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! This is a mere wizard.</p>	<p>اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَا اِلَى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا اَنْ هُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالِ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ﴿٢﴾</p>
<p>3. Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?</p>	<p>3. Surely your Lord is Allah, Who created the heavens and the earth in six days, then established Himself on the Throne (of His Dominion), governing all affairs of the universe. None may intercede with Him except after obtaining His leave. Such is Allah, your Lord; do therefore serve Him. Will you not take heed?</p>	<p>3. Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the Throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (has been obtained). This is Allah your Lord; Him therefore serve you, will you not receive admonition?</p>	<p>3. Lo! Your Lord is Allah who created the heavens and the earth in six days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will you not remind.</p>	<p>اِنَّ رَبَّكُمْ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ مَا مِنْ شٰفِعٍ اِلَّا بِاِذْنِ بَعْدِ اِذْنِهٖ ذٰلِكُمْ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ اَفَلَا تَذَكَّرُوْنَ ﴿٣﴾</p>
<p>4. To Him is your return all together. [It is] the promise of Allah [which is] truth. Indeed, He begins the [process</p>	<p>4. To Him is your return. This is Allah's promise that will certainly come true. Surely, it is He who brings about the</p>	<p>4. To Him will be your return of all of you. The promise of Allah is true and sure. It is He who begins the process of</p>	<p>4. Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produces creation, then reproduces it,</p>	<p>اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا وَعَدَ اللّٰهُ حَقًّا اِنَّهٗ يَبْدُوْا الْخَلْقَ ثُمَّ</p>

of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny.

5. It is He who made the sun a shining light and the moon a derived light and determined for it phases – that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know.

6. Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah.

7. Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs.

8. For those their refuge will be the Fire because of what they used to earn.

9. Indeed, those who have believed and done righteous deeds, their Lord will guide them because of their faith. Beneath them rivers will flow in the gardens of pleasure.

creation of all and He will repeat it so that He may justly reward those who believe and do righteous deeds; and that those who disbelieve may have a draught of boiling water and suffer a painful chastisement for their denying the truth.

5. He it is who gave the sun radiance and the moon light, and determined the stages that you may learn the calculation of years and the reckoning of time. Allah has created all this with a rightful purpose. He expounds His signs for the people who know.

6. Surely in the alternation of the night and the day and in all that Allah has created in the heavens and the earth there are signs for the people who seek to avoid.

7. Surely those who do not expect to meet Us, who are gratified with the life of the world and content with it, and are heedless of Our signs.

8. Their abode shall be the Fire in return for their misdeeds,

9. Surely those who believed and did righteous deeds, their Lord will guide them aright because of their faith. Rivers shall flow beneath them in the gardens of bliss.

creation, and repeats it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.

5. It is He who made the sun to be a shining glory and the moon to be a light and measured out stages for it; that you might know the number of years and the count (of time). Allah did not create this but in truth. Thus does He explain His signs in detail, for those who know.

6. Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.

7. Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our signs.

8. Their abode is the Fire, because of the (evil) they earned.

9. Those who believed, and worked righteousness, -- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss.

that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.

5. He it is who appointed the sun a splendor and the moon a light, and measured for it stages, that you might know the number of the years, and the reckoning. Allah created not (all) that but in truth. He details the revelations for people who have knowledge.

6. Lo! In the difference of day and night and all that Allah has created in the heavens and the earth are portents, verily, for folk who ward off (evil).

7. Lo! Those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations.

8. Their home will be the Fire because of what they used to earn.

9. Lo! Those who believed and did good works, their Lord will guide them by their faith. Rivers will flow beneath them in the gardens of delight.

يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ ﴿٧﴾

أُولَٰئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِآيَاتِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

10. Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, Lord of the worlds!"

10. Their cry in it will be: 'Glory be to You, Our Lord!' and their greeting: 'Peace!' and their cry will always end with: 'All praise be to Allah, the Lord of the universe.'

10. Their cry therein: "Glory to You, O Allah." And "Peace" will be their greeting therein! And the close of their cry will be: "Praise be to Allah, the Cherisher of the worlds!"

10. Their prayer therein will be: Glory be to You, O Allah! And their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds.

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ
وَ تَحِيَّاتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجَ
دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿١٠﴾

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

11. Were Allah to hasten to bring upon men evil in the way men hasten in seeking the wealth of this world, their term would have long since expired. So We leave alone those who do not expect to meet Us that they may blindly stumble in their transgression.

11. If Allah were to hasten for men the ill as they would fain hasten on the good, then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro.

11. If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.

وَلَوْ يُعِجِلُ اللَّهُ لِلنَّاسِ الشَّرَّ
اسْتَعْبَاهُمْ بِالْخَيْرِ لَفَضَى
إِلَيْهِمْ أَجَلُهُمْ فَتَذَرُ الَّذِينَ لَا
يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١١﴾

12. And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing.

12. And (such is man that) when an affliction befalls him, he cries out to Us, reclining and sitting and standing. But no sooner than We have removed his affliction, he passes on as though he had never cried out to Us to remove his affliction. Thus it is that the misdeeds of the transgressors are made fair seeming to them.

12. When trouble touches a man, He cries unto Us (in all postures) lying down on his side, or sitting, or standing. But when We have solved his trouble, he passes on his way as if he had never cried to Us for a trouble that touched him! Thus do the deeds of transgressors seem fair in their eyes!

12. And if misfortune touch a man he cries unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune, he goes his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they do made (seeming) fair unto the prodigal.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا
لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا
كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ
يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ
زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢﴾

13. And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people.

13. Surely We destroyed the nations before you when they indulged in wrong doing and refused to believe even when their messengers brought clear signs to them. Thus do We recompense the people who are guilty.

13. Generations before you We destroyed when they did wrong: their apostles came to them with clear signs, but they would not believe! Thus do We requite those who sin!

13. We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.

وَلَقَدْ أَهَلَكْنَا الْقُرُونِ مِنْ
قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا
لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿١٣﴾

14. Then We made you successors in the land after them so that We may observe how you will do.

14. Now We have appointed you as their successors in the earth to see how you act.

14. Then We made you heirs in the land after them, to see how you would behave!

14. Then We appointed you viceroys in the earth after them that We might see how you behave.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي
الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ
كَيْفَ تَعْمَلُونَ ﴿١٤﴾

15. And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Quran other than this or change it." Say, [O Muhammad], "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

15. And whenever Our clear revelations are recited to them, those who do not expect to meet Us say: 'Bring us a Qur'an other than this one, or at least make changes in it. Tell them (O Muhammad): 'It is not for me to change it of my accord. I only follow what is revealed to me. Were I to disobey my Lord, I fear the chastisement of an awesome day.

15. But when Our clear signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a great day (to come)."

15. And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! If I disobey my Lord I fear the retribution of an awful day.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ
قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ
تِلْقَائِي نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا
يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ
عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ
عَظِيمٍ ﴿١٥﴾

16. Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?"

16. Tell them: 'Had Allah so willed, I would not have recited the Qur'an to you, nor would Allah have informed you of it. I have spent a lifetime among you before this. Do you, then, not use your reason?'

16. Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole lifetime before this have I tarried amongst you: will you not then understand?"

16. Say: If Allah had so willed I should not have recited it to you, nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have you then no sense.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ
عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ
لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ
أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. So who is more unjust than he who invents a lie about Allah or denies His signs? Indeed, the criminals will not succeed.

17. Who, then, is a greater wrong doer than he who forges a lie against Allah or rejects His signs as false? Surely the guilty shall not prosper.

17. Who does more wrong than such as forge a lie against Allah, or deny His signs? But never will prosper those who sin.

17. Who does greater wrong than he who invents a lie concerning Allah and denies His revelations? Lo! The guilty never are successful.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى
اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا
يُقْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

18. And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah." Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.

18. They worship, beside Allah those who can neither harm nor profit them, saying; 'These are our intercessors with Allah.' Tell them (O Muhammad): Do you inform Allah of something regarding whose existence in the heavens or on the earth He has no knowledge? Holy is He and He is exalted far above what they associate with Him.

18. They serve, besides Allah, things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you indeed inform Allah of something He knows not, in the heavens or on earth? Glory to Him! And far is He above the partners they ascribe (to Him)!"

18. They worship beside Allah that which neither hurts them nor profits them, and they say: These are our intercessors with Allah. Say: Would you inform Allah of (something) that He knows not in the heavens or in the earth? Praised be He and high exalted above all that you associate (with Him).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ
اللَّهِ قُلْ أَنْتَبِّئُونَ اللَّهَ بِمَا لَا
يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا
يُشْرِكُونَ ﴿١٨﴾

19. And mankind was not but one community, but they differed. And if not for a word that preceded from your Lord, it would have been judged between

19. Once all men were but a single community; then they disagreed. Had it not been that your Lord had already so ordained, a decisive judgment would have

19. Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from your Lord, their differences would

19. Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from your Lord, it would have been

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً
فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِنْ رَبِّكَ لَقَضِيَ بَيْنَهُمْ فِي مَا

them concerning that over which they differ.

been made regarding their disagreements.

have been settled between them.

judged between them in respect of that wherein they differ.

فِيهِ يَخْتَلِفُونَ ﴿١٦﴾

20. And they say, "Why is a sign not sent down to him from his Lord?" So say, "The unseen is only for Allah [to administer], so wait; indeed, I am with you among those who wait."

20. They say: Why was a sign not sent down upon the prophet from His Lord? Tell (such people): The realm of the unseen belongs to Allah. Wait, then; I shall wait along with you.

20. They say: "Why is not a sign sent down to him from his Lord?" Say: "The unseen is only for Allah (to know), then wait you: I too will wait with you."

20. And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The unseen belongs to Allah. So wait! Lo! I am waiting with you.

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنتَظِرِينَ ﴿٢٠﴾

21. And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, "Allah is swifter in strategy." Indeed, Our messengers record that which you conspire.

21. No sooner than We bestow mercy on a people after hardship has hit them, then they begin to scheme against Our signs. Tell them: 'Allah is swifter in scheming. Our angels are recording all your intriguing.

21. When We make mankind taste of some mercy after adversity has touched them, behold! They take to plotting against Our signs! Say: "Swifter to plan is Allah." Verily, Our messengers record all the plots that you make!

21. And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is swifter in plotting. Lo! Our messengers write that which you plot.

وَإِذَا آدَقْنَا النَّاسَ رَحْمَةً فَمِن بَعْدِ ضِرَاءٍ مَّسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا يَمْكُرُونَ ﴿٢١﴾

22. It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful."

22. He it is Who enables you to journey through the land and the sea. And so it happens that when you have boarded the ships and they set sail with a favorable wind, and the passengers rejoice at the pleasant voyage, then suddenly a fierce gale appears, and wave upon wave surges upon them from every side, and people believe that they are surrounded from all directions, and all of them cry out to Allah in full sincerity of faith: If You deliver us from this, we shall surely be thankful.

22. He it is who enables you to traverse through land and sea; so that you even board ships; they sail with them with a favorable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him saying, "If You do deliver us from this, we shall truly show our gratitude!"

22. He it is who makes you to go on the land and the sea till, when you are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reaches them and the wave comes unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If You deliver us from this, we truly will be of the thankful.

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن لَّنْ أُنجِيَنَّاهُمْ مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

23. But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return,

23. But no sooner than He delivers them, then they go about committing excesses on the earth, acting unjustly. Men! The excesses you commit will be of harm only to yourselves, the fleeting pleasure of this world; in the end

23. But when he delivers them, behold! They transgress insolently through the earth in defiance of right! O mankind! Your insolence is against your own souls, an enjoyment of the life of the present: in the end, to Us is your return,

23. Yet when He has delivered them, behold! They rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (You have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَعْضُكُمْ عَلَىٰ آفْسِكُمْ مَّتَعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ

and We will inform you of what you used to do.

you shall all return to Us, and then We shall tell you what you did.

and We shall show you the truth of all that you did.

unto you what you used to do.

بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢﴾

24. The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.

24. The example of the life of this world is that of water that We sent down from the heaven, which causes the vegetation of the earth, which sustains men and cattle, to grow luxuriantly. But when the earth took on its golden raiment and became well adorned and the owners believed that they had full control over their lands, Our command came upon them by night or by day, and We made it into a stubble as though it had not blossomed yesterday. Thus do We expound the signs for a people who reflect.

24. The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth which provides food for men and animals: till the earth is clad with its golden ornaments and is adorned, the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! Thus do We explain the signs in detail for those who reflect.

24. The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingles with it till, when the earth has taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment comes by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ
نَبَاتُ الْأَرْضِ بِمَا يَأْكُلُ النَّاسُ
وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ
الْأَرْضُ زُخْرَفَهَا وَإِرْبِنَتْ
وَوَظَّنَّ أَهْلَهَا أَنَّهُمْ قَدِ امْرُؤُونَ
عَلَيْهَا أَنَّهُمْ آمَرُونَهَا لِيُتْلَىٰ أَوْ تَهْتَأَ
فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ
بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ
الآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾

25. And Allah invites to the home of peace and guides whom He wills to a straight path.

25. And Allah calls you to the abode of peace and guides whomsoever He wills to a straightway.

25. But Allah does call to the home of peace: He does guide whom He pleases to a way that is straight.

25. And Allah summons to the abode of peace, and leads whom He will to a straight path.

وَاللَّهُ يَدْعُوًا إِلَىٰ دَارِ السَّلَامِ
وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٣﴾

26. For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally.

26. For those who do good there is good reward and more. Besides; neither gloom nor humiliation shall cover their faces. They are the people of the Garden and in it they shall abide.

26. To those who do right is a goodly (reward) Yea, more! No darkness nor shame shall cover their faces! They are companions of the garden; they will abide therein (forever)!

26. For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy comes near their faces. Such are rightful owners of the Garden; they will abide therein.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ
وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ
قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٤﴾

27. But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night - so dark [are they]. Those are the

27. Those who do evil deeds, the recompense of an evil deed is its like, and humiliation shall spread over them and there will be none to protect them from Allah. Darkness will cover their faces as though they were veiled with the dark blackness of night. These are the people of the Fire and in it

27. But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): No defender will they have from (the wrath of) Allah. Their faces will be covered, as if they were, with pieces from the depth of the darkness of night: they are companions of the Fire: they will abide therein

27. And those who earn ill deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtakes them - They have no protector from Allah - as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ
جَزَاءُ سَيِّئَةٍ مِّمَّنْ لَهَا وَتَرَهُمْ
ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ
عَاصِمٍ كَأَمْثَلِ الْأُغْشِيَّةِ
وُجُوهَهُمْ قَطَعًا مِّنَ اللَّيْلِ
مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ

companions of the Fire; they will abide therein eternally.

they shall abide.

(forever)!

هُم فِيهَا خَالِدُونَ ﴿١٧﴾

28. And [mention, O Muhammad], the day We will gather them all together, then We will say to those who associated others with Allah, "[Remain in] your place, you and your 'partners.'" Then We will separate them, and their "partners" will say, "You did not used to worship us.

28. And the day when We shall muster them all together, We shall say to those who associated others with Allah, keep to your places - you and those whom you associated with Allah.' Then We shall separate them. Those whom they had associated will say. 'It was not us that you worshipped.

28. One day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! You and those you joined as 'partners', We shall separate them, and their "partners" shall say: "It was not us that you worshipped!

28. On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, you and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us you worshipped.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فزَلَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿١٨﴾

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

29. Allah's witness suffices between you and us that (even if you worshipped us) we were totally unaware of your worshipping us.

29. "Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

29. Allah suffices as a witness between us and you, that we were unaware of your worship.

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿١٩﴾

30. There, [on that day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their master, the Truth, and lost from them is whatever they used to invent.

30. There upon everyone shall taste the recompense of his past deeds. All shall be sent back to Allah, their true Lord, and then all the falsehoods they had fabricated will have forsaken them.

30. There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.

30. There does every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent has failed them.

هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَصَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٢٠﴾

31. Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?"

31. Ask them: 'Who provides you with sustenance out of the heavens and the earth? Who holds mastery over your hearing and sight? Who brings forth the living from the dead and the dead from the living? Who governs all affairs of the universe?' They will surely say: 'Allah.' Tell them: 'Will you, then, not shun (going against reality)?'

31. Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say, "(Allah)". Say, "will you not then show piety (to Him)?"

31. Say (unto them, O Muhammad): Who provides for you from the sky and the earth, or who owns hearing and sight; and who brings forth the living from the dead and brings forth the dead from the living; and who directs the course? They will say: Allah. Then say: Will you not then keep your duty (unto Him).

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَ مَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٢١﴾

32. For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

32. Such, then, is Allah, your true Lord. And what is there after truth but error? How, then, are you being turned away?

32. Such is Allah, your real Cherisher and Sustainer: apart from truth, what (remains) but error? How then are you turned away?

32. Such then is Allah, your rightful Lord. After the truth what is there saving error? How then are you turned away.

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ فَأَنَّى تُصْرَفُونَ ﴿٢٢﴾

33. Thus the word of your Lord has come into effect upon those who defiantly disobeyed – that they will not believe.

33. Thus the word of your Lord is fulfilled concerning the transgressors that they shall not believe.

33. Thus is the word of your Lord proved true against those who rebel: Verily they will not believe.

33. Thus is the word of your Lord justified concerning those who do wrong: that they believe not.

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا
يُؤْمِنُونَ ﴿٣٣﴾

34. Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"

34. Say: Is there any among those whom you associate with Allah, who brings about the creation in the first instance and will then repeat it? Say: It is Allah who brings about the creation and will then repeat it. How are you, then, being misled?

34. Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah who originates creation and repeats it: then how are you deluded away (from the truth)?"

34. Say: Is there of your partners (whom you ascribe unto Allah) one that produces creation and then reproduces it? Say: Allah produces creation, then reproduces it. How then, are you misled.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ
يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ
اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ
فَأَنَّى تُؤْفَكُونَ ﴿٣٤﴾

35. Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you – how do you judge?"

35. Say: Are there among ones whom you associate with, those who can guide to the truth? Say: 'It is Allah alone who guides to the truth.' Then, who is more worthy to be followed - He who guides to the truth, or he who cannot find the right way unless others guide him to it? What is wrong with you? How ill do you judge!

35. Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is Allah who gives guidance towards truth, is then He who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge you?"

35. Say: Is there of your partners (whom you ascribe unto Allah) one that leads to the truth? Say: Allah leads to the truth. Is He who leads to the truth more deserving that He should be followed, or he who finds not the way unless he (himself) be guided. What is (the matter) with you? How judge you.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ
يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي
لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ
أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا
أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ
تَحْكُمُونَ ﴿٣٥﴾

36. And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.

36. Most of them only follow conjectures; and surely conjecture can be no substitute for truth. Allah is well aware of whatever they do.

36. But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do.

36. Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.

وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ
الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا
إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

37. And it was not [possible] for this Quran to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds.

37. And this Qur'an is such that it could not be composed by any unless it be revealed from Allah. It is a confirmation of the revelation made before it and a detailed exposition of the Book. Beyond doubt it is from the Lord of the universe.

37. This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book wherein there is no doubt from the Lord of the worlds.

37. And this Qur'an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the worlds.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ
يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ
مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

38. Or do they say [about the Prophet], "He invented it?" Say, "Then bring forth a surah like it

38. Do they say that the Messenger has himself composed the Qur'an? Say: 'In that case bring forth just

38. Or do they say, "He forged it"? Say: "Bring then a surah like unto it, and call (to your aid) anyone

38. Or say they: He has invented it? Say: Then bring a surah like unto it, and call (for help) on all you

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا
بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ

and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

one surah like it and call on all whom you can, except Allah, to help you if you are truthful.

you can besides Allah, if it be you speak the truth!"

can besides Allah, if you are truthful.

أَسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنَّ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

39. Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them. Thus did those before them deny. Then observe how was the end of the wrongdoers.

39. In fact they arbitrarily rejected as false whatever they failed to comprehend and whose final sequel was not apparent to them. Likewise had their predecessors rejected the truth, declaring it falsehood. Do observe, then, what was the end of the wrong doers.

39. Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!

39. Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) has not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong doers.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

40. And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters.

40. Of those some will believe and others will not. Your Lord knows best the mischief-makers.

40. Of them there are some who believe therein, and some who do not: and your Lord knows best those who are out for mischief.

40. And of them is he who believes therein, and of them is he who believes not therein, and your Lord is best Aware of the corrupters.

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

41. And if they deny you, [O Muhammad], then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."

41. And if they reject you as false, tell them: My deeds are for myself, and your deeds for yourselves. You will not be held responsible for my deeds, nor I for your deeds.

41. If they charge you with falsehood, say: "My work to me, and yours to you! You are free from responsibility for what I do, and I for what you do!"

41. And if they deny you, say: Unto me my work, and unto you your work. You are innocent of what I do, and I am innocent of what you do.

وَإِن كَذَّبُوكَ فَقُلْ إِنِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِنَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

42. And among them are those who listen to you. But can you cause the deaf to hear, although they will not use reason?

42. Of them some seem to give heed to you; will you, then, make the deaf hear even though they understand nothing?

42. Among them are some who (pretend to) listen to you: But can you make the deaf to hear, even though they do not understand.

42. And of them are some who listen unto you. But can you make the deaf to hear even though they apprehend not.

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

43. And among them are those who look at you. But can you guide the blind although they will not [attempt to] see?

43. And of them some look towards you; will you, then, guide the blind, even though they can see nothing?

43. And among them are some who look at you: but can you guide the blind, even though they will not see?

43. And of them is he who looks toward you. But can you guide the blind even though they see not.

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾

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

44. Surely Allah does not wrong men; they rather wrong themselves.

44. Verily, Allah will not deal unjustly with man in aught: It is man that wrongs his own soul.

44. Lo! Allah wrongs not mankind in aught; but mankind wrong themselves.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

45. And on the day when He will gather them, [it will be] as if

45. And on the day when He will muster all men together, they

45. One day He will gather them together: (It will be) as if they

45. And on the day when He shall gather them together, (when

وَيَوْمَ يُجْشِرُ هُمْ كَأَن لَّمْ يَلْبَسُوا

they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided.

will feel as though they had been in the world no more than an hour of the day to get acquainted with one another. Indeed, those who called the lie to meeting with Allah were not rightly directed.

had tarried but an hour of a day: they will recognize each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

it will seem) as though they had tarried but an hour of the day, recognizing one another, those will verily have perished who denied the meeting with Allah and were not guided.

إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ
بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ



46. And whether We show you some of what We promise them, [O Muhammad], or We take you in death, to Us is their return; then, [either way], Allah is a witness concerning what they are doing.

46. Whether We let you see some of the chastisement with which We threaten them, or We call you unto Us, in any case they are bound to return to Us. Allah is witness to all what they do.

46. Whether We show you some part of what We promise them, or We take your soul (to Our mercy), in any case, to Us is their return: ultimately Allah is witness, to all that they do.

46. Whether We let you (O Muhammad) behold something of that which We promise them or (whether We) cause you to die, still unto Us is their return, and Allah, moreover, is witness over what they do.

وَأَمَّا نُرِيكَ بَعْضَ الَّذِي
نَعِدُهُمْ أَوْ نَتَوَقَّئِكَ فَاَلَيْسَ
مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى

مَا يَفْعَلُونَ

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

47. A messenger is sent to every people; and when their messenger comes, the fate of that people is decided with full justice; they are subjected to no wrong.

47. To every people (was sent) an apostle: when their apostle comes (before them), the matter will be judged between them with justice, and they will not be wronged.

47. And for every nation there is a messenger. And when their messenger comes, it will be judged between them fairly, and they will not be wronged.

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ
رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ

وَهُمْ لَا يُظْلَمُونَ

48. And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

48. They say: If what you promise is true, when will this threat be fulfilled?"

48. They say: "When will this promise come to pass, if you speak the truth?"

48. And they say: When will this promise be fulfilled, if you are truthful.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صَادِقِينَ



49. Say, "I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it]."

49. Tell them: 'I have no power to harm or benefit myself, except what Allah may will. There is an appointed term for every people; and when their term comes, neither can they put it off for an hour, nor can they bring it an hour before.

49. Say: "I have no power over any harm or profit to myself except as Allah wills. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."

49. Say: I have no power to hurt or benefit myself, save that which Allah wills. For every nation there is an appointed time. When their time comes, then they cannot put it off an hour, nor hasten (it).

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا
نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ
أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا
يَسْتَأْخِرُونَ سَاعَةً وَلَا

يَسْتَقْدِمُونَ

50. Say, "Have you considered: if His punishment should come to you by night or by day – for which [aspect] of it would the criminals be impatient?"

50. Tell them: Did you consider, were His chastisement to fall upon you suddenly by night or by day? So why are the culprits seeking to hasten its coming?

50. Say: "Do you see, if His punishment should come to you by night or by day, what portion of it would the sinners wish to hasten?"

50. Say: Have you thought: When His doom comes unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten.

قُلْ أَرَأَيْتُمْ إِنْ أَنزَلْنَا
بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ
مِنْهُ الْمُجْرِمُونَ



51. Then is it that when it has [actually] occurred you will believe in it? Now? And you were [once] for it impatient.

51. Is it only when this chastisement has actually overtaken you that you will believe in it? Now, although it is you who had sought to hasten its coming.'

51. Would you then believe in it at last, when it actually comes to pass? (It will then be said): 'Ah! Now? And you wanted (aforetime) to hasten it on!'

51. Is it (only) then, when it has befallen you that you will believe? What! (believe) now, when (until now) you have been hastening it on (through disbelief).

أَتَمَّرَ إِذَا مَا وَقَعَ أَمْنْتُمْ بِهِ الْآنَ
وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ



52. Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"

52. The wrong doers will then be told: Suffer now the abiding chastisement. How else can you be rewarded except according to your deeds?'

52. "At length will be said to the wrong-doers: 'Taste you the enduring punishment! You get but the recompense of what you earned!'"

52. Then will it be said unto those who dealt unjustly: Taste the torment of eternity. Are you requited aught save what you used to earn.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا
عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا
بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

53. And they ask information of you, [O Muhammad], "Is it true?" Say, "Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allah]."

53. They ask you if what you say is true. Say: 'Yes, by my Lord, this is very true, and you have no power to prevent the chastisement from befalling.'

53. They seek to be informed by you: "Is that true?" Say: "Aye! By my Lord! It is the very truth! And you cannot frustrate it!"

53. And they ask you to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and you cannot escape.

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قَوْلٌ أِى
وَرَبِّى إِنَّهُ لِحَقِّ لَمَعٍ وَمَا أَنْتُمْ
بِعَجْزِينَ ﴿٥٣﴾

54. And if each soul that wronged had everything on earth, it would offer it in ransom. And they will confide regret when they see the punishment; and they will be judged in justice, and they will not be wronged.

54. If a wrong doer had all that is in the earth, he would surely offer it to ransom himself. When the wrong doers perceive the chastisement, they will feel intense remorse in their hearts. But a judgment shall be made with full justice about them. They shall not be wronged.

54. Every soul that has sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unto them.

54. And if each soul that does wrong had all that is in the earth, it would seek to ransom itself therewith; and they will feel remorse within them, when they see the doom. But it has been judged between them fairly and they are not wronged.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا
فِي الْأَرْضِ لَأُفْتَدَتْ بِهِ
وَأَسْرَوْا الدَّامَةَ لَمَّا رَأَوُا
الْعَذَابَ وَقُضِيَ بَيْنَهُمْ
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

55. Unquestionably, to Allah belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allah is truth, but most of them do not know.

55. Indeed, all that is in the heavens and the earth belongs to Allah. And most certainly Allah's promise will be fulfilled, though most men are not aware.

55. Is it not (the case) that to Allah belongs whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yet most of them understand not.

55. Lo! Verily all that is in the heavens and the earth is Allah's. Lo! Verily Allah's promise is true. But most of them know not.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

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

56. He it is who gives life and causes death, and to Him shall you all be returned.

56. It is He who gives life and who takes it, and to Him shall you all be brought back.

56. He quickens and gives death, and unto Him you will be returned.

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ
تُرْجَعُونَ ﴿٥٦﴾

57. O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

57. Men! Now there has come to you an exhortation from your Lord, a healing for the ailments of the hearts, and a guidance and mercy for those who believe.

57. O mankind, there has come to you a direction from your Lord and a healing for the (diseases) in your hearts, -- and for those who believe, a guidance and a mercy.

57. O mankind! There has come unto you an exhortation from your Lord, a balm for that which is in the breasts a guidance and a mercy for believers.

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ
مَوْعِظَةٌ مِّنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا
فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ ﴿٥٧﴾

58. Say, "In the bounty of Allah and in His mercy -- in that let them rejoice; it is better than what they accumulate.

58. Say (O Prophet!): 'Let them rejoice, in Allah's grace and in His mercy. It is better than all the riches that they accumulate.

58. Say: "In the bounty of Allah. And in His mercy, in that let them rejoice": that is better than the (wealth) they hoard.

58. Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ
فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا
يَجْمَعُونَ ﴿٥٨﴾

59. Say, "Have you seen what Allah has sent down to you of provision of which you have made [some] lawful and [some] unlawful?" Say, "Has Allah permitted you [to do so], or do you invent [something] about Allah?"

59. Say, did you consider that what Allah has sent down for you of sustenance, you have declared some of it as unlawful and some as lawful? Ask them: Did Allah bestow upon you any authority for this or do you forge lies against Allah?

59. Say: "See you what things Allah has sent down to you for sustenance? Yet you hold forbidden some things thereof and (some things) lawful." Say: "Has Allah indeed permitted you, or do you invent (things) to attribute to Allah."

59. Say: Have you considered what provision Allah has sent down for you, how you have made of it lawful and unlawful? Has Allah permitted you, or do you invent a lie concerning Allah.

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ
مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا
وَحَلَالًا قُلْ اللَّهُ أَدِنَ لَكُمْ أَمْ
عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

60. And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful."

60. Think how those who invent lies against Him will be treated on the Day of Judgment? Allah is bountiful to men yet most of them do not give thanks.

60. And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.

60. And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is bountiful toward mankind, but most of them give not thanks.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى
اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ
اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

61. And, [O Muhammad], you are not [engaged] in any matter or recite any of the Quran and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

61. (O Prophet!) Whatever you may be engaged in, whether you recite any portion of the Qur'an, or whatever else all of you are doing. We are witnesses to whatever you may be occupied with. Not even an atom's weight escapes your Lord on the earth or in the heaven, nor is there anything smaller or bigger than that, except that it is on record in a clear book.

61. In whatever business you may be, and whatever portion you may be reciting from the Qur'an, and whatever deed you are doing, We are witnesses thereof when you are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record.

61. And you (Muhammad) are not occupied with any business and you recite not a lecture from this (Scripture), and you (mankind) perform no act, but We are witness of you when you are engaged therein. And not an atom's weight in the earth or in the sky escapes your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا
مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ
عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ
تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ
رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا
أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي
كِتَابٍ مُبِينٍ ﴿٦١﴾

62. Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve.

62. Oh, surely the friends of Allah have nothing to fear, nor shall they grieve.

62. Behold! Verily on the friends of Allah there is no fear, nor shall they grieve.

62. Lo! Verily the friends of Allah are (those) on whom fear (comes) not, nor do they grieve.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

63. Those who believed and were fearing Allah.

63. The ones who believe and are God-fearing.

63. Those who believe and (constantly) guard against evil.

63. Those who believe and keep their duty (to Allah).

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

64. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the

64. For them are glad tidings in this world and in the Hereafter. The words of Allah shall not change. That is the supreme triumph.

64. For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme

64. Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah - that is the Supreme

هَمُّ الْبَشَرِ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ
اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

great attainment.

felicity.

Triumph.



65. And let not their speech grieve you. Indeed, honor [due to power] belongs to Allah entirely. He is the Hearing, the Knowing.

65. (O Prophet!) Let not the utterances of the opponents distress you. Indeed all honor is Allah's. He is All Hearing, All Knowing.

65. Let not their speech grieve you: for all power and honor belong to Allah. It is He who hears and knows (all things).

65. And let not their speech grieve you (O Muhammad). Lo! Power belongs wholly to Allah. He is the Hearer, the Knower.

وَلَا يَجْزِيكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ
جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ

66. Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah do not [actually] follow [His] "partners." They follow not except assumption, and they are not but falsifying.

66. Verily whoever dwells in the heavens or the earth belongs to Allah. Those who invoke others beside Allah, associating them with Him in His divinity, only follow conjectures, and are merely guessing.

66. Behold! Verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah. They follow nothing but fancy, and they do nothing but lie.

66. Lo! Is it not unto Allah that belongs whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ
الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

67. It is He who made for you the night to rest therein and the day, giving sight. Indeed in that are signs for a people who listen.

67. It is Allah alone who has made the night that you may rest in it, and has made the day light giving. Surely in that there are signs for those who give heed. (to the call of the Messenger).

67. He it is who has made you the night that you may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His message).

67. He it is who has appointed for you the night that you should rest therein and the day giving sight. Lo! Herein verily are portents for a folk that heed.

هُوَ الَّذِي جَعَلَ لَكُمْ الَّيْلَ
لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا
إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ
يَسْمَعُونَ

68. They have said, "Allah has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allah that which you do not know?

68. They say: 'Allah has taken a son. Glory be to Him. He is self-sufficient! His is all that is in the heavens and all that is in the earth. Have you any authority to support (that Allah has taken a son)? Do you ascribe to Allah something of which you have no knowledge?

68. They say: "(Allah) has begotten a son!" Glory be to Him! He is self sufficient. His are all things in the heavens and on earth! No warrant have you for this! Say you about Allah what you know not?

68. They say: Allah has taken (unto Him) a son - Glorified be He! He has no needs! His is all that is in the heavens and all that is in the earth. You have no warrant for this. Tell you concerning Allah that which you know not.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ
الْعَزِيزُ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ
سُلْطٰنٍ بِهٰذَا اتَّقُوا لَوْلَا عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ

69. Say, "Indeed, those who invent falsehood about Allah will not succeed."

69. Say (O Muhammad): 'Indeed those who invent lies against Allah will not prosper.'

69. Say: "Those who invent a lie against Allah will never prosper."

69. Say: Verily those who invent a lie concerning Allah will not succeed.

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ
الْكُذِبَ لَا يُفْلِحُونَ

70. [For them is brief] enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they used to disbelieve.

70. They may enjoy the life of this world, but in the end they must return to Us, and then We shall cause them to taste severe chastisement for their disbelieving.

70. A little enjoyment in this world! And then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies.

70. This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا
مَرْجِعُهُمْ ثُمَّ نُنْفِئُهُمْ
العَذَابَ الشَّدِيدَ بِمَا كَانُوا
يَكْفُرُونَ

71. And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you – then I have relied upon Allah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite.

72. And if you turn away [from my advice], then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims."

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

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

75. Then We sent after them Moses and Aaron to Pharaoh and his establishment with Our signs, but they behaved arrogantly

71. And narrate to them the story of Noah when he said to his people: 'My people! If my living in your midst and my reminding by reciting to you the revelations of Allah offend you, then remember that I have put all my trust in Allah. So draw up your plan in concert with those whom you associate with Allah, leaving no part of it obscure, and then put it into effect against me, and give me no respite.

72. When you turned your back on my admonition, I asked of you no reward, for my reward lies only with Allah, and I am commanded to be of those who totally submit (to Allah).

73. But they rejected Noah, calling him a liar. So We saved him and those who were with him in the Ark, and made them successors, and drowned all those who had rejected Our signs as false. Consider, then, the fate of those who had been warned.

74. Then We sent forth after him other messengers, each one to his people. They brought to them clear signs, but they were not such as to believe in what they had rejected earlier as false. Thus do We seal the hearts of those who transgress.

75. Then, after them, We sent forth Moses and Aaron to Pharaoh and his chiefs with Our signs, but they waxed proud. They were a

71. Relate to them the story of Noah. Behold! He said to his people: "O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah, yet I put my trust in Allah. Get you then an agreement about your plan and among your partners, so your plan be not to you dubious. Then pass your sentence on me, and give me no respite.

72. "But if you turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit (to Allah)."

73. They rejected him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned.

74. Then after him We sent (many) apostles to their peoples: they brought them clear signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.

75. Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin.

71. Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action, you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite.

72. But if you are averse, I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).

73. But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.

74. Then, after him, We sent messengers unto their folk, and they brought them clear proofs. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.

75. Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty

وَأْتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ
لِقَوْمِهِ يٰقَوْمِ إِن كَانَ كَبُرَ
عَلَيْكُمْ مَّقَامِي وَتَذَكِّرْتَنِي
بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ
فَأَجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ
ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ
غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا
تُنظِرُونِ ﴿٧١﴾

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ
أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ
وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ ﴿٧٢﴾

فَكَذَّبُوهُ فَتَبْجَيْنَاهُ وَمَنْ مَّعَهُ فِي
الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ
وَاعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُنذَرِينَ ﴿٧٣﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى
قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ
فَمَا كَانُوا لِلْيَوْمِئْتِنَا بِمُؤْمِنِينَ
بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى
قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ مُوسَى
وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ
بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا

and were a criminal people.

wicked people.

folk.

الْمُجْرِمِينَ ﴿٧٥﴾

76. So when there came to them the truth from Us, they said, "Indeed, this is obvious magic."

76. And when truth came to them from Us, they said: 'Indeed this is plain sorcery.'

76. When the truth did come to them from Us, they said: "This is indeed evident sorcery!"

76. And when the truth from Our presence came unto them, they said: Lo! This is mere magic.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

77. Moses said, "Do you say [thus] about the truth when it has come to you? Is this magic? But magicians will not succeed."

77. Moses said: Do you say this about the truth after it has come to you? Is this sorcery? You call this sorcery although sorcerers never come to a happy end.

77. Said Moses: "Say you (this) about the truth when it has (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper."

77. Moses said: Speak you (so) of the truth when it has come unto you? Is this magic? Now magicians thrive not.

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّحْرُونَ ﴿٧٧﴾

78. They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you."

78. They replied: 'Have you come to turn us away from the way of our forefathers that the two of you might become supreme in the land? We shall never accept what the two of you say.'

78. They said: "Have you come to us to turn us away from the ways we found our fathers following, in order that you and your brother may have greatness in the land? But not we shall believe in you!"

78. They said: Have you come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe you two.

قَالُوا أَاجْتَنَّا لِتَلْفِتِنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

79. And Pharaoh said, "Bring to me every learned magician."

79. And Pharaoh said (to his) men: 'Bring every skilled sorcerer to me.'

79. Said Pharaoh: "Bring me every sorcerer well versed."

79. And Pharaoh said: Bring every cunning wizard unto me.

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سِحْرٍ عَلِيمٍ ﴿٧٩﴾

80. So when the magicians came, Moses said to them, "Throw down whatever you will throw."

80. And when the sorcerers came, Moses said to them: 'Cast whatever you wish to cast.'

80. When the sorcerers came, Moses said to them: "Throw you what you (wish) to throw!"

80. And when the wizards came, Moses said unto them: Cast your cast.

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾

81. And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters.

81. Then when they had cast (their staffs), Moses said: What you have produced is sheer sorcery. Allah will certainly reduce it to naught. Surely Allah does not set right the work of the mischief makers.

81. When they had had their throw, Moses said: "What you have brought is sorcery: Allah will surely make it of no effect: for Allah prospers not the work of those who make mischief.

81. And when they had cast, Moses said: That which you have brought is magic. Lo! Allah will make it vain. Lo! Allah upholds not the work of mischief-makers.

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

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

82. Allah vindicates the truth by His commands, howsoever much the guilty might detest that.'

82. "And Allah by His words does prove and establish His truth, however much the sinners may hate it!"

82. And Allah will vindicate the truth by His words, however much the guilty be averse.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

83. But no one believed Moses, except [some] youths

83. None but a few youths of Moses' people accepted him,

83. But none believed in Moses except some children of his

83. But none trusted Moses, save some scions of his people,

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ

among his people, for fear of Pharaoh and his establishment that they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors.

fearing that Pharaoh and their own chiefs would persecute them. Indeed Pharaoh was mighty in the land. He was among those who exceed all limits.

people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.

(and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! He verily was of the wanton.

قَوْمِهِ عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ
وَمَلَإِيَهُمْ أَنْ يَفْتِنَهُمْ وَإِنَّ
فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ
لَمِنَ الْمُسْرِفِينَ ﴿٨٢﴾

84. And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims."

84. Moses said: My people! If you believe in Allah and are truly Muslims then place your reliance on Him alone.'

84. Moses said: "O my people! If you do (really) believe in Allah, then in Him put your trust if you submit (your will to His)."

84. And Moses said: O my people! If you have believed in Allah then put trust in Him, if you have indeed surrendered (unto Him).

وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنْتُمْ
أَمْنُكُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن
كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾

85. So they said, "Upon Allah do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people.

85. They replied: 'We place our reliance in Allah. Our Lord! Do not make us a trial for the oppressors.

85. They said: "In Allah do we put out trust. Our Lord! make us not a trial for those who practice oppression.

85. They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk.

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا
تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

86. And save us by Your mercy from the disbelieving people."

86. And deliver us, through Your mercy, from the unbelievers.'

86. "And deliver us by Your mercy from those who reject."

86. And, of Your mercy, save us from the folk that disbelieve.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ
الْكٰفِرِينَ ﴿٨٦﴾

87. And We inspired to Moses and his brother, "Settle your people in Egypt in houses and make your houses [facing the] qiblah and establish prayer and give good tidings to the believers."

87. And We directed Moses and his brother: 'Prepare a few houses for your people in Egypt, and make your houses a direction for men to pray, and establish regular prayer, and give glad tidings to the men of faith.

87. And We inspired Moses and his brother: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!"

87. And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ
تَبَوَّأَ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا
وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿٨٧﴾

88. And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."

88. Moses prayed: Our Lord! You have bestowed upon Pharaoh and his nobles splendor and riches in the world. Our Lord! Have You done this that they may lead people astray from Your path? Our Lord! Obliterate their riches and harden their hearts that they may not believe until they observe the painful chastisement.

88. Moses prayed: "Our Lord! You have indeed bestowed on Pharaoh and his chiefs splendor and wealth in the life of the present, and so, Our Lord, they may mislead (men) from Your path. Deface our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty."

88. And Moses said: Our Lord! Lo! You have given Pharaoh and his chiefs splendor and riches in the life of the world, Our Lord! That they may lead men astray from Your way. Our Lord! Destroy their riches and harden their hearts so that they believe not until they see the painful doom.

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ
فِرْعَوْنَ وَمَلَآئِهِ زِينَةً
فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا
عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ
أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ
فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ
الْأَلِيمَ ﴿٨٨﴾

89. [Allah] said, "Your supplication has been answered." So remain on a right course and follow not the way of those who do not know."

89. Allah responded: The prayer of the two of you is accepted. So keep steadfast, and do not follow the path of the ignorant.

89. Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand you straight, and follow not the path of those who know not."

89. He said: Your prayer is heard. Do you twain keep to the straight path, and follow not the road of those who have no knowledge.

قَالَ قَدْ أُجِيبَت دَعْوَاكُمْ
فَاسْتَقِيمَا وَلَا تَتَّبِعَنَّ سَبِيلَ
الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

90. And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."

90. And We led the Children of Israel across the sea. Then Pharaoh and his hosts pursued them in iniquity and transgression until Pharaoh cried out while he was drowning: I believe that there is no god but Allah in whom the Children of Israel believe, and I am also one of those who submit to Allah.

90. We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."

90. And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no God save Him in whom the Children of Israel believe, and I am of those who surrender (unto Him).

وَجُورَنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ
فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا
وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرَجُ
قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي
آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا
مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

91. Now? And you had disobeyed [Him] before and were of the corrupters?

91. 'Now you believe, although you disobeyed earlier and were one of the mischief makers.

91. "Ah now! But a little while before, were you rebellion! And you did make mischief.

91. What! Now! When hitherto you had rebelled and been of the wrong-doers.

أَلَمْ تَكُنْ مِنَّا قَبْلُ
وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

92. So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless.

92. We shall now save your corpse that you may serve as a sign of warning for all posterity, although many men are heedless of Our signs.

92. "This day shall We save you in the body, that you may be a sign to those who come after you! But verily, many among mankind are heedless of Our signs!"

92. But this day We save you in your body that you may be a portent for those after you. Lo! Most of mankind are heedless of Our portents.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ
لَتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ
كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا
لَغَفْلُونَ ﴿٩٢﴾

93. And We had certainly settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

93. We settled the Children of Israel in a blessed land, and provided them with all manner of good things. They only disagreed among themselves after knowledge (of the truth had) come to them. Surely your Lord will judge between them on the Day of Resurrection concerning their disagreements.

93. We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.

93. And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the knowledge came unto them. Lo! Your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبَوَّأً
صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ
الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٩٣﴾

94. So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have

94. Now, if you are in doubt concerning what We have revealed to you, then ask those who have been reading the

94. If you were in doubt as to what We have revealed unto you, then ask those who have been reading the Book

94. And if you (Muhammad) are in doubt concerning that which We reveal unto you, then question those who

فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا
إِلَيْكَ فَسْأَلِ الَّذِينَ يَفْقَهُونَ

been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

Book before you. It is the truth that has come to you from your Lord, so do never become one of those who doubt,

from before you: the truth has indeed come to you from your Lord: so be in no wise of those in doubt.

read the Scripture (that was) before you. Verily the truth from your Lord has come unto you. So be not you of the waverers.

الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ
الْمُتَمَتِّرِينَ ﴿١٥﴾

95. And never be of those who deny the signs of Allah and [thus] be among the losers.

95. Nor be of those who reject the signs of Allah as false, for then you shall be among those who will be in utter loss.

95. Nor be of those who reject the signs of Allah, or you shall be of those who perish.

95. And be not you of those who deny the revelations of Allah, for then were you of the losers.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا
بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ
الْخَاسِرِينَ ﴿١٥﴾

96. Indeed, those upon whom the word of your Lord has come into effect will not believe.

96. Surely those against whom the word of your Lord has been fulfilled will not believe.

96. Those against whom the word of your Lord has been verified would not believe.

96. Lo! Those for whom the word of your Lord has effect will not believe.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ
كَلِمَاتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿١٦﴾

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

97. Even if they witness every single sign that might come to them until they are face to face with the painful chastisement,

97. Even if every sign was brought unto them, until they see (for themselves) the penalty grievous.

97. Though every token come unto them, till they see the painful doom.

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا
الْعَذَابَ الْأَلِيمَ ﴿١٧﴾

98. Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time.

98. Did it ever happen that the people of a town believed on seeing God's chastisement and its believing profited them, except of the people of Yonous. When they believed We granted them reprieve from humiliating chastisement in this world, and We let them enjoy themselves for a while.

98. Why was there not a single township (among those We warned), which believed, so its faith should have profited it, except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while.

98. If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.

فَلَوْلَا كَانَتْ قَرْيَةٌ أَمَنَتْ
فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ
مَنْ آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ
الْحُزْيِ فِي الْحَيَاةِ الدُّنْيَا
وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٨﴾

99. And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muhammad] would you compel the people in order that they become believers?

99. Had your Lord so willed, all those who are on the earth would have believed. Will you, then, force people into believing?

99. If it had been your Lord's will, they would all have believed, all who are on earth! Will you then compel mankind, against their will, to believe!

99. And if your Lord willed, all who are in the earth would have believed together. Would you (O Muhammad) compel men until they are believers.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي
الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ
تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا
مُؤْمِنِينَ ﴿١٩﴾

100. And it is not for a soul to believe except by permission of Allah, and He will place defilement upon those who will not use reason.

100. No one can believe except by Allah's leave, and Allah lays abomination on those who do not use their understanding and conduct.

100. No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.

100. It is not for any soul to believe save by the permission of Allah. He has set uncleanness upon those who have no sense.

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا
بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى
الَّذِينَ لَا يَعْقِلُونَ ﴿٢٠﴾

101. Say, "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe.

101. Tell them: 'Observe carefully all that is in the heavens and the earth.' But no signs and warnings can avail those who are bent on not believing.

101. Say: "Behold all that is in the heavens and on earth"; but neither signs nor warners profit those who believe not.

101. Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.

قُلِ انظُرُوا مَاذَا فِي السَّمٰوٰتِ
وَالْاَرْضِ وَمَا تُعْجِي الْاٰيٰتِ
وَالنَّذٰرِ عَنْ قَوْمٍ لَا يُؤْمِنُوْنَ

١١

102. So do they wait except for like [what occurred in] the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."

102. What are they waiting for except to witness the repetition of the days of calamity that their predecessors witnessed? Tell them: 'Wait; I too am waiting with you.'

102. Do they then expect (anything) but (what happened in) the days of the men who passed away before them? Say: "Wait you then: for I, too, will wait with you."

102. What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant.

فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامٍ
الَّذِيْنَ خَلَوْا مِنْ قَبْلِهِمْ قُلِ
فَانْتَظِرُوْا اِنِّيْ مَعَكُمْ مِّنَ
الْمُنْتَظِرِيْنَ

١٢

103. Then We will save our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers.

103. Then, (when Allah's wrath falls upon the wicked) We save our messengers and also those who believe. It is incumbent on Us to deliver the believers.'

103. In the end We deliver Our apostles and those who believe: Thus is it fitting on Our part that We should deliver those who believe!

103. Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.

ثُمَّ نُنَجِّيْ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا
كَذٰلِكَ حَقًّا عَلَيْنَا نُنَجِّ
الْمُؤْمِنِيْنَ

١٣

104. Say, [O Muhammad], "O people, if you are in doubt as to my religion – then I do not worship those which you worship besides Allah; but I worship Allah, who causes your death. And I have been commanded to be of the believers.

104. (O Prophet!) Tell them: 'Men! If you are still in doubt concerning my religion, know that I do not serve those whom you serve beside Allah. I only serve Allah Who will cause (all of) you to die. I have been commanded to be one of those who believe,

104. Say: "O you men! If you are in doubt as to my religion, (behold!) I worship not what you worship, other than Allah. But I worship Allah who will take your souls (at death): I am commanded to be (in the ranks) of the believers,

104. Say (O Muhammad): O mankind! If you are in doubt of my religion, then (know that) I worship not those whom you worship instead of Allah, but I worship Allah who causes you to die, and I have been commanded to be of the believers.

قُلْ يَاۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ
شَكٍّ مِّنْ دِيْنِيْ فَلَا اَعْبُدُ الَّذِيْنَ
تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ
اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفَّاكُمْ
وَاُمِرْتُ اَنْ اَكُوْنَ مِنَ
الْمُؤْمِنِيْنَ

١٤

105. And 'direct your face toward the religion, inclining to truth, and never be of those who associate others with Allah.

105. And to adhere exclusively and sincerely to the true faith, and not to be one of those who associate others with Allah in His divinity.

105. "And further (thus): 'set your face towards religion with true piety, and never in any wise be of the unbelievers.

105. And, (O Muhammad) set your purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).

وَاَنْ اَقِيْمَ وَجْهَكَ لِلدِّيْنِ
حَنِيفًا وَّلَا تَكُوْنَنَّ مِنَ
الْمُشْرِكِيْنَ

١٥

106. And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers."

106. Do not call upon any apart from Allah on those who have no power to benefit or hurt you. For if you call upon others than Allah you will be reckoned among the wrong doers.

106. "'Nor call on any, other than Allah. Such will neither profit you nor hurt you: if you do, behold! You shall certainly be of those who do wrong."

106. And cry not, beside Allah, unto that which cannot profit you nor hurt you, for if you did so, then you shall be of the wrong doers.

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا
يَنْفَعُكَ وَّلَا يَضُرُّكَ فَاِنْ
فَعَلْتَ فَاِنَّكَ اِذَا مِنَ الظَّالِمِيْنَ

١٦

107. And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.

107. If Allah afflicts you with any hardship, none other than Him can remove it; and if He wills any good for you, none can avert His bounty. He bestows good upon whomsoever of His servants He wills. He is All Forgiving, All Merciful.'

107. If Allah does touch you with hurt, there is none who can remove it but Him: if He does design some benefit for you, there is none who can keep back His favor: He causes it to reach whomsoever of His servants He pleases. And He is the Oft-Forgiving, Most Merciful.

107. If Allah afflicts you with some hurt, there is none who can remove it save Him; and if He desires good for you, there is none who can repel His bounty. He strikes with it whom He will of his bondmen. He is the Forgiving, the Merciful.

وَأِنْ يَّمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٧﴾

108. Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."

108. Tell them (O Muhammad): 'Men! Truth has come to you from your Lord. Whosoever, then, follows the true guidance does so for his own good; and whosoever strays, his straying will be to his own hurt. I am no custodian over you.

108. Say: "O you men! Now truth has reached you from your Lord! Those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs."

108. Say: O mankind! Now has the truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever errs, errs only against it. And I am not a warder over you.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٨﴾

109. And follow what is revealed to you, [O Muhammad] and be patient until Allah will judge. And He is the best of judges.

109. And follow, (O Prophet), whatever is revealed to you, and remain patient until Allah brings forth His judgment. He is the best of those who judge.'

109. Follow you the inspiration sent unto you, and be patient and constant, till Allah does decide: for He is the best to decide.

109. And (O Muhammad) follow that which is inspired in you, and forbear until Allah gives judgment. And He is the best of Judges.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٩﴾

