



# النحل AnNahal

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. The command of Allah is coming, so be not impatient for it. Exalted is He and high above what they associate with Him.	1. Allah's judgment has (all but) come; do not, then, call for its speedy advent. Holy is He, and far above their associating others with Him in His divinity.	1. (Inevitable) comes to pass the command of Allah: seek you not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him.	1. The commandment of Allah will come to pass, so seek not you to hasten it. Glorified and Exalted be He above all that they associate (with Him).	أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۗ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾
2. He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."	2. He sends down this spirit [of prophecy] by His command through His angels on any of His servants whom He wills, [directing them:] Warn people that there is no deity but Me; so hold Me alone in fear.'	2. He doth send down His angels with inspiration of His Command, to such of His servants as He pleases, (saying): "Warn (man) that there is no god but I: so do your duty unto Me."	2. He sends down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no God save Me, so keep your duty unto Me.	يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾
3. He created the heavens and earth in truth. High is He above what they associate with Him.	3. He created the heavens and the earth with truth. Exalted is He above whatever they associate with Allah in His divinity.	3. He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!	3. He has created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him).	خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾
4. He created man from a sperm-drop; then at once, he is a clear adversary.	4. He created man out of a mere drop of fluid, and Lo! He turned into an open wrangler.	4. He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!	4. He has created man from a drop of fluid, yet behold! He is an open opponent.	خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿٤﴾
5. And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.	5. He created the cattle. They are sources of clothing and food and also a variety of other benefits for you.	5. And cattle He has created for you (men): from them you derive warmth, and numerous benefits, and of their (meat) you eat.	5. And the cattle has He created, whence you have warm clothing and uses, and whereof you eat.	وَالْاَنْعَامَ خَلَقَهَا لَكُمْ فِيْهَا دِفْءٌ وَمَنْٰفِعٌ وَمِنْهَا تَاْكُلُوْنَ ﴿٥﴾
6. And for you in them is [the enjoyment of]	6. And you find beauty in them as you drive them to pasture	6. And you have a sense of pride and beauty in them as you	6. And wherein is beauty for you, when you bring them	وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ

beauty when you bring them in [for the evening] and when you send them out [to pasture].

in the morning and us you drive them back home in the evening.

drive them home in the evening, and as you lead them forth to pasture in the morning.

home, and when you take them out to pasture.

ثُرَيُّونَ وَحِينَ تَسْرَحُونَ



7. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.

7. And they carry your loads to many a place, which you would be unable to reach without much hardship. Surely your Lord is Much Living, Most Merciful.

7. And they carry your heavy loads to lands that you could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful.

7. And they bear your loads for you unto a land you could not reach save with great trouble to yourselves. Lo! Your Lord is Full of Pity, Merciful.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ



8. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.

8. And He created horses and mules and donkeys for you to ride, and for your adornment. And He creates many things (for you) that you do not even know about.

8. And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which you have no knowledge.

8. And horses and mules and donkeys (has He created) that you may ride them, and for ornament. And He created that which you know not.

وَالْحَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ



9. And upon Allah is the direction of the [right] way, and among the various paths are those deviating. And if He willed, He could have guided you all.

9. It rests with Allah alone to show you the right way, even when there are many crooked ways. Had He so willed, He would have [perforce] guided you all aright.

9. And unto Allah leads straight the way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.

9. And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِمَّا جَائِرٌ وَلَوْ شَاءَ هَدَاكُمْ أَجْمَعِينَ



10. It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].

10. He it is who sends down water for you from the sky out of which you drink out of which grow the plants on which you pasture your cattle.

10. It is He who sends down rain from the sky: from it you drink, and out of it grows the vegetation on which you feed your cattle.

10. He it is who sends down water from the sky, whence you have drink, and whence are trees on which you send your beasts to pasture.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ



11. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought.

11. And by virtue of which He causes the crops and olives and date palms and grapes and all kinds of fruit to grow for you. Surely in this there is a great sign for those who reflect.

11. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.

11. Therewith He causes crops to grow for you, and the olive and the date palm and grapes and all kinds of fruit. Lo! Herein is indeed a portent for people who reflect.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ



12. And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

12. He has subjected for you the night and the day and the sun and the moon for you, and the stars have also been made subservient by His command. Surely there are signs in this for those who use their reason.

12. He has made subject to you the night and the day; the sun and the moon; and the stars are in subjection by His command: verily in this are signs for men who are wise.

12. And He has constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! Herein indeed are portents for people who have sense.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ



13. And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.

13. And there are also signs for those who take heed in the numerous things of various colors that He has created for you on earth.

13. And the things on this earth which He has multiplied in varying colors (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).

13. And whatsoever He has created for you in the earth of diverse hues, lo! Therein is indeed a portent for people who take heed.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا  
أَلْوَانُهُ إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ  
يَذْكُرُونَ ﴿١٣﴾

14. And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.

14. And He it is who has subjected the sea that you may eat fresh fish from it and brings forth ornaments from it that you can wear. And you see ships ploughing their course through it so that you may go forth seeking His bounty and be grateful to Him.

14. It is He who has made the sea subject, that you may eat thereof flesh that is fresh and tender, and that you may extract there from ornaments to wear; and you see the ships therein that plough the waves, that you may seek (thus) of the bounty of Allah and that you may be grateful.

14. And He it is who has constrained the sea to be of service that you eat fresh meat from thence, and bring forth from thence ornaments which you wear. And you see the ships ploughing it that you (mankind) may seek of His bounty and that haply you may give thanks.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا  
مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا  
مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى  
الْفُلْكَ مَوَاجِرَ فِيهِ وَلِيَبْتَلُوا  
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

15. And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided.

15. And He has placed firm mountains on the earth lest it should move away from you, and has made rivers and tracks that you may find your way.

15. And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that you may guide yourselves.

15. And He has cast into the earth firm hills that it quake not with you, and streams and roads that you may find a way.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ  
تَمِيدَ بِكُمْ وَأَهْجَارًا وَسُبُلًا  
لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

16. And landmarks. And by the stars they are [also] guided.

16. And He has set other landmarks in the earth. And by the stars too do people find their way.

16. And marks and sign-posts; and by the stars (men) guide themselves.

16. And landmarks (too), and by the star they find a way.

وَعَلَّمَتِ وَبِالنَّجْمِ هُمْ  
يَهْتَدُونَ ﴿١٦﴾

17. Then is He who creates like one who does not create? So will you not be reminded?

17. Is then the One who creates like the one who does not create? Will you not, then, take heed?

17. Is then He who creates like one that creates not? Will you not receive admonition?

17. Is He then who creates as him who creates not? Will you not then remember.

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا  
تَذْكُرُونَ ﴿١٧﴾

18. And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.

18. For, were you to compute the favors of Allah, you will not be able to compute them. Surely Allah is Ever Forgiving, Most Merciful.

18. If you would count up the favors of Allah, never would you be able to number them: for Allah is Oft-Forgiving, Most Merciful.

18. And if you would count the favor of Allah you cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.

وَأَنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا  
تُحْصَوْنَهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾

19. And Allah knows what you conceal and what you declare.

19. And Allah knows that you conceal and all that you disclose.

19. And Allah does know what you conceal, and what you reveal.

19. And Allah knows that which you keep hidden and that which you proclaim.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَ مَا  
تُعْلِنُونَ ﴿١٩﴾

20. And those they invoke other than Allah create nothing, and they [themselves] are created.

20. Those whom they call upon beside Allah have created nothing; rather, they are themselves created.

20. Those whom they invoke besides Allah create nothing and are themselves created.

20. Those unto whom they cry beside Allah created naught, but are themselves created.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ  
لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

21. They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.

21. They are dead, not living. They do not even know when they will be resurrected.

21. (They are things) dead, lifeless: nor do they know when they will be raised up.

21. (They are) dead, not living. And they know not when they will be raised.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٦﴾

22. Your God is one God. But those who do not believe in the Hereafter, their hearts are disapproving, and they are arrogant.

22. Your God is one God. But the hearts of those who do not believe in the Hereafter are steeped in rejection of the truth; and they are arrogant.

22. Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.

22. Your God is one God. But as for those who believe not in the Hereafter, their hearts refuse to know, for they are proud.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٦٧﴾

23. Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.

23. Surely Allah knows all that they conceal and all that they disclose. He certainly does not love those who are steeped in arrogance.

23. Undoubtedly Allah does know what they conceal, and what they reveal: verily He loves not the arrogant.

23. Assuredly Allah knows that which they keep hidden and that which they proclaim. Lo! He loves not the proud.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٦٨﴾

24. And when it is said to them, "What has your Lord sent down?" They say, "Legends of the former peoples."

24. When they are asked: 'What is it that your Lord has revealed?' They answer: 'They are merely tales of older times!'

24. When it is said to them, "What is it that your Lord has revealed?" they say, "Tales of the ancients!"

24. And when it is said unto them: What has your Lord revealed? They say: (mere) fables of the men of old.

وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلِ رَبُّكُمْ قَالُوا آسَاطِيرُ الْأَوَّلِينَ ﴿٦٩﴾

25. That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.

25. [They say so] that they may bear the full weight of their burdens on the Day of Resurrection and also of the burdens of those whom they misled on account of their ignorance. What a heavy burden do they bear!

25. Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!

25. That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! Evil is that which they bear.

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا يَزِرُونَ ﴿٧٠﴾

26. Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.

26. Surely many people before them had plotted, but Allah uprooted the whole structure of their plot from its foundations so that the roof fell in upon them, and the chastisement visited them from unknown directions.

26. Those before them did also plot (against Allah's way): but Allah took their structures from their foundations, and the roof fell down on them from above; and the wrath seized them from directions they did not perceive.

26. Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not.

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَتْهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٧١﴾

27. Then on the Day of Resurrection, He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say,

27. And again, on the Day of Resurrection, He will bring them to disgrace, and say: Where are those to whom you ascribed share in My Divinity, and for whose sake you disputed?' Those who were endowed

27. Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom you used to dispute (with the godly)?" Those endowed with

27. Then on the Day of Resurrection, He will disgrace them and will say: Where are My partners, for whose sake you opposed (My guidance)? Those who have been given knowledge will say:

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ

"Indeed disgrace, this Day, and evil are upon the disbelievers."

with knowledge will say: Surely today humiliation and misery shall be the lot of the unbelievers'.

knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery.

Disgrace this day and evil are upon the disbelievers.

الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ

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28. The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.

28. When the angels seize them and cause them to die while they are engaged in wronging, they will proffer their submission saying: 'We were engaged in no evil. [The angels answer them:]. 'Surely Allah knows well all that you did.

28. "Those whose lives the angels take in a state of wrongdoing to their own souls." Then would they offer submission (saying), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knows all that you did.

28. Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what you used to do.

الَّذِينَ تَتَوَفَّوهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقُوا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ

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29. So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

29. Go now, and enter the gate of Hell, and abide in it forever.' Evil indeed is the abode of the arrogant.

29. "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."

29. So enter the gates of hell, to dwell therein forever. Woeful indeed will be the lodging of the arrogant.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ

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30. And it will be said to those who feared Allah, "What did your Lord send down?" They will say, "[That which is] good." For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous.

30. And when the God-fearing are asked: 'What has your Lord revealed?' They answer: 'Something excellent' Thus good fortune in this world awaits those who do good; and certainly the abode of the Hereafter is even better for them. How excellent is the abode of the God-fearing.

30. To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the home of the Hereafter is even better and excellent indeed is the home of the righteous.

30. And it is said unto those who ward off (evil): What has your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil).

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارِ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارِ الْمُتَّقِينَ

٣٠

31. Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous.

31. Everlasting gardens that they shall enter; the gardens beneath which rivers shall flow, and where everything shall be as they desire. Thus does Allah reward the God-fearing.

31. Gardens of eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus does Allah reward the righteous.

31. Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repays those who ward off (evil).

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ

٣١

32. The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."

32. Those whose souls the angels seize while they are in a state of purity, saying: Peace be upon you. Enter Paradise as a reward for your deeds.

32. (Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter you the Garden, because of (the good) which you did (in the world)."

32. Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what you used to do.

الَّذِينَ تَتَوَفَّوهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

٣٢

33. Do the disbelievers await [anything] except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves.

33. Are they waiting for anything else than that the angels should appear before them, or that your Lord's judgment should come. Many before them acted with similar temerity. And then what happened with them was not Allah's wrong doing; they rather wronged themselves.

33. Do the (ungodly) wait until the angels come to them, or there comes the command of your Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.

33. Await they except but that the angels should come unto them or your Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ  
الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ  
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا  
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

34. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

34. The evil consequences of their misdeeds overtook them and what they were mocked at overwhelmed them.

34. But the evil results of their deeds overtook them, and that very (wrath) at which they had scoffed hemmed them in.

34. So that the evils of what they did smote them, and that which they used to mock surrounded them.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا  
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٣٤﴾

35. And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?

35. Those who associate other with Allah say: Were Allah to will so, neither we nor our forefathers would have worshipped any other than Him, nor would we have prohibited anything without His command. Their predecessors gave similar excuses. Do the messengers have any other duty but to plainly convey the message?

35. The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him neither we nor our fathers, nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of apostles but to preach the clear message?

35. And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message).

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ  
اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ  
شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا  
مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ  
الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى  
الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٣٥﴾

36. And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.

36. And indeed, We raised messenger in every community (to tell them): 'Serve Allah and shun the evil one.' Thereafter, Allah guided some of them while others were overtaken by error. Then go about the earth and observe what was the end of the deniers.

36. For We assuredly sent amongst every people an apostle, (with the command), "Serve Allah, and eschew evil": of the people were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the truth).

36. And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا  
أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى  
اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ  
الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ  
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الْمُكَذِّبِينَ ﴿٣٦﴾

37. [Even] if you should strive for their guidance, [O Muhammad], indeed, Allah does not guide those He

37. (O Muhammad!) Howsoever eager you may be to show them the right way, Allah does not bestow His guidance on those

37. If you are anxious for their guidance, yet Allah guides not such as He leaves to stray, and there is none to help them.

37. Even if you (O Muhammad) desires their right guidance, still Allah assuredly will not guide him who misleads. Such

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ  
اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا

sends astray, and they will have no helpers.

whom He lets go astray; and none will be able to help them.

have no helpers.

هُم مِّن تَصْرِيفٍ ﴿٣٧﴾

38. And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes – [it is] a true promise [binding] upon Him, but most of the people do not know.

38. They swear most solemnly in the name of Allah and say: 'Allah shall not raise to life any who dies.' [He will certainly raise men to life for] that is a promise by which He is bound, even though most men do not know that.

38. They swear their strongest oaths by Allah that Allah will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realize it not.

38. And they swear by Allah their most binding oaths (that) Allah will not raise up him who dies. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not.

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ  
لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ  
وَعَدًا عَلَيْهِ حَقًّا وَلَكِنَّا كَثُرَ  
النَّاسُ لَا يَعْلَمُونَ ﴿٣٨﴾

39. [It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.

39. That He may make clear to them the reality regarding the matters on which they differ and that the unbelievers may realize that they were liars.

39. In order that He may manifest to them the truth of that wherein they differ, and that the rejecters of truth may realize that they were indeed liars.

39. That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ  
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ  
كَانُوا كَذِبِينَ ﴿٣٩﴾

40. Indeed, Our word to a thing when We intend it is that We say to it, "Be," and it is.

40. Whenever We do will something, We have to do no more than say: 'Be', and it is.

40. For to anything which We have willed, We but say the word, "Be", and it is.

40. And Our word unto a thing, when We intend it, is only that We say unto it: Be! And it is.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ  
نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

41. And those who emigrated for [the cause of] Allah after they had been wronged – We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.

41. As for those who have forsaken their homes for the sake of Allah after enduring persecution, We shall certainly grant them a good abode in this world; and surely the reward of the Hereafter is much greater. If they could but know.

41. To those who leave their homes in the cause of Allah, after suffering oppression, -- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realized (this).

41. And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ  
بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي  
الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ  
أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

42. [They are] those who endured patiently and upon their Lord relied.

42. Those who remain steadfast and put their trust in their Lord.

42. (They are) those who persevere in patience, and put their trust on their Lord.

42. Such as are steadfast and put their trust in their Lord.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ  
يَتَوَكَّلُونَ ﴿٤٢﴾

43. And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.

43. (O Muhammad!) Whenever We raised any messengers before you, they were no more than human beings; [except that] to them We sent revelation. So ask those who possess knowledge if you do not know.

43. And before you also the apostles We sent were but men, to whom We granted inspiration: if you realize this not, ask of those who possess the message.

43. And We sent not (as Our messengers) before you other than men whom We inspired - Ask the followers of the remembrance if you know not.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا  
رِجَالًا نُّوحِي إِلَيْهِمْ فَسَلُّوا  
أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا  
تَعْلَمُونَ ﴿٤٣﴾

44. [We sent them] with clear proofs and written ordinances. And We revealed to you the message that you

44. We raised earlier messengers with clear signs and divine books, and We have now sent down this reminder upon you

44. (We sent them) with clear signs and books of prophecies; and We have sent down unto you (also) the message; that you

44. With clear proofs and writings; and We have revealed unto you the remembrance that you may explain to mankind that

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ  
الذِّكْرَ لُبَيِّنٍ لِلنَّاسِ مَا نُزِّلَ

may make clear to the people what was sent down to them and that they might give thought.

that you may elucidate to people the teaching that has been sent down for them, and that they may reflect.

may explain clearly to men what is sent for them, and that they may give thought.

which has been revealed for them, and that haply they may reflect.

إِلَيْهِمْ وَعَلَهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

45. Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

45. Do those who have been devising evil plans feel secure that Allah will not cause the earth to swallow them up or that chastisement will not come upon them from a direction that they will not even be able to perceive.

45. Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the wrath will not seize them from directions they little perceive?

45. Are they who plan ill-deeds then feel secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ  
أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ  
يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا  
يَشْعُرُونَ ﴿٤٥﴾

46. Or that He would not seize them during their [usual] activity, and they could not cause failure?

46. Or that He will not suddenly seize them while they are going about to and fro and they will be unable to frustrate His design.

46. Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?

46. Or that He will not seize them in their going to and fro so that there be no escape for them.

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا  
هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

47. Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.

47. Or that He will not seize them when they are apprehensive of the impending calamity? Surely your Lord is Most Compassionate, Most Merciful.

47. Or that He may not call them to account by a process of slow wastage for your Lord is indeed full of kindness and mercy.

47. Or that He will not seize them with a gradual wasting? Lo! Your Lord is indeed Full of Pity, Merciful.

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ  
رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

48. Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble.

48. Do the people not see how the objects Allah has created cast their shadows right and left prostration themselves in utter submission to Allah?

48. Do they not look at Allah's creation, among (inanimate) things, How their shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?

48. Have they not observed all things that Allah has created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ  
شَيْءٍ يَتَفَيَّؤُا ظِلُّهُ عَنِ الْيَمِينِ  
وَالشَّمَالِ سَجْدًا لِلَّهِ وَهُمْ  
دُخِرُونَ ﴿٤٨﴾

49. And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.

49. All living creatures and all angels in the heavens and on the earth are in prostration before Allah; and never do they behave in arrogant defiance.

49. And to Allah do obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord).

49. And unto Allah makes prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud.

وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ  
وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

50. They fear their Lord above them, and they do what they are commanded.  
*AsSajda*

50. They hold their Lord, Who is above them, in fear, and do as they are bidden.  
*AsSajda*

50. They all revere their Lord, high above them, and they do all that they are commanded.  
*AsSajda*

50. They fear their Lord above them, and do what they are bidden.  
*AsSajda*

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ  
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

51. And Allah has said, "Do not take for yourselves two

51. Allah has commanded: 'Do not take two gods; for He

51. Allah has said: "Take not (for worship) two gods:

51. Allah has said: Choose not two gods. There is only One

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ

deities. He is but one God, so fear only Me."

is but One God. So fear Me alone.'

for He is just One Allah: then fear Me (and Me alone)."

God. So of Me, Me only, be in awe.

أَتُنِينَ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ  
فَأَيُّ قَوْمٍ هَؤُلَاءِ

52. And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?

52. His is whatever is in the heavens and on the earth, and obedience to Him inevitably pervades. Will you, then, hold in awe any other than Allah.

52. To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will you fear other than Allah.

52. Unto Him belongs whatsoever is in the heavens and the earth, and religion is His forever. Will you then fear any other than Allah.

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ  
وَلَهُ الدِّينُ وَاصْبِرْ أَفْغَيْرَ اللَّهِ  
تَتَّقُونَ

53. And whatever you have of favor – it is from Allah. Then when adversity touches you, to Him you cry for help.

53. Every bounty that you enjoy is from Allah; and whenever misfortune strikes you, it is to Him that you cry for the removal of your distress.

53. And you have no good thing but is from Allah: and moreover, when you are touched by distress, unto Him you cry with groans.

53. And whatever of comfort you enjoy, it is from Allah. Then, when misfortune reaches you, unto Him you cry for help.

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ  
ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ  
تَجْتَرُونَ

54. Then when He removes the adversity from you, at once a party of you associates others with their Lord.

54. But as soon as He removes the distress from you, some of you associate others with their Lord in giving thanks.

54. Yet, when He removes the distress from you, behold! Some of you turn to other gods to join with their Lord.

54. And afterward, when He has rid you of the misfortune, behold! A set of you attribute partners to their Lord.

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا  
فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ  
يُشْرِكُونَ

55. So they will deny what We have given them. Then enjoy yourselves, for you are going to know.

55. That they may show ingratitude for the bounties We bestowed upon them. So enjoy yourselves for a while, soon you will come to know.

55. (As if) to show their ingratitude for the favors we have bestowed on them! Then enjoy (your brief day): but soon will you know.

55. So as to deny that which We have given them. Then enjoy life (while you may), for you will come to know.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا  
فَسَوْفَ تَعْلَمُونَ

56. And they assign to what they do not know a portion of that which We have provided them. By Allah, you will surely be questioned about what you used to invent.

56. They set apart for those, whose reality they do not even know, a portion of the sustenance We have provided them. By Allah! You will surely be called to account for the lies that you have invented!

56. And they (even) assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By Allah, you shall certainly be called to account for your false inventions.

56. And they assign a portion of that which We have given them unto what they know not. By Allah! But you will indeed be asked concerning (all) that you used to invent.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ  
نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ  
لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ

57. And they attribute to Allah daughters – exalted is He – and for them is what they desire.

57. They assign daughter to Allah – glorify Him - whereas they assign to themselves what they truly desire!

57. And they assign daughters for Allah. Glory be to Him! And for themselves what they desire!

57. And they assign unto Allah daughters - Be He Glorified! And unto themselves what they desire.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَ  
وَهُمْ مَا يَشْتَهُونَ

58. And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.

58. When any of them is told about the birth of a female his face turns dark, and he is filled with suppressed anger,

58. When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!

58. When if one of them receives tidings of the birth of a female, his face remains darkened, and he is wrath inwardly.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَى  
ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ  
كَظِيمٌ

59. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

59. And hides himself from people because of the bad news, thinking: should he keep the child despite disgrace, or should he bury it in dust? How evil is their estimate of Allah.

59. With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) they decide on?

59. He hides himself from the folk because of the evil of that whereof he has had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment.

يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

60. For those who do not believe in the Hereafter is the description of evil; and for Allah is the highest attribute. And He is Exalted in Might, the Wise.

60. Those who do not believe in the Hereafter deserve to be characterized with evil attributes whereas Allah's are the most excellent attributes. He is the Most Mighty, the Most-Wise.

60. To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, full of Wisdom.

60. For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ وَاللَّهُ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

61. And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

61. Were Allah to take people to task for their wrong doing, He would not have spared even a single living creature on the face of the earth. But He grants them respite until an appointed term. And when that term arrives, they have no power to delay it by a single moment, nor to hasten it.

61. If Allah were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated term: When their term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).

61. If Allah were to take mankind to task for their wrong doing, he would not leave here on a living creature, but He reprieves them to an appointed term, and when their term comes, they cannot put (it) off an hour nor (yet) advance (it).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

62. And they attribute to Allah that which they dislike, and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.

62. They assign to Allah what they dislike for themselves and their tongues utter a sheer lie in stating that a happy state awaits them. Without doubt the Fire awaits them and it is to it that they shall be hastened.

62. They attribute to Allah what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!

62. And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ لَهُمُ النَّارُ وَأَهُمُ الْمُفْرَطُونَ ﴿٦٢﴾

63. By Allah, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is the disbelievers' ally today [as well], and they will have a painful punishment.

63. By Allah (O Muhammad!) We sent messengers to other communities before you but Satan made their evil deeds attractive to them. The same Satan is their patron today and they are heading towards a painful chastisement.

63. By Allah, We (also) sent (Our apostles) to Peoples before you; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.

63. By Allah, We verily sent messengers unto the nations before you, but the devil made their deeds fair seeming unto them. So he is their patron this day, and theirs will be a painful doom.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

64. And We have not revealed to you the Book, [O

64. We have sent down the Book that you may explain to

64. And We sent down the Book to you for the express

64. And We have revealed the Scripture unto you

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا

Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

them the truth concerning what they are disputing and that the Book may serve as a guidance and mercy for those who believe in it.

purpose, that you should make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.

only that you may explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.

لَتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ



65. And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

65. Allah sends down water from the heaven, and thereby He instantly revives the earth after it lay dead. Verily in it there is a sign for those who have ears.

65. And Allah sends down rain from the skies, and gives therewith life to the earth after its death: Verily in this is a sign for those who listen.

65. Allah sends down water from the sky and therewith revives the earth after her death. Lo! Here in is indeed a portent for a folk who hear.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ  
فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ



66. And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies – between excretion and blood – pure milk, palatable to drinkers.

66. Surely there is a lesson for you in the cattle: We provide you to drink out of that which is in their bellies between the feces and the blood – pure milk – which is a palatable drink for those who take it.

66. And verily in the cattle will you find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.

66. And lo! In the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً  
تُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ  
بَيْنِ فَرْثٍ وَدَمٍ لَبَّأً خَالِصًا  
سَائِغًا لِلشَّارِبِينَ



67. And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

67. And out of the fruits of date palms and grapes you derive intoxicants as well as wholesome sustenance. Surely there is a sign for those who use reason.

67. And from the fruit of the date-palm and the vine, you get out wholesome drink and food: behold, in this also is a sign for those who are wise.

67. And of the fruits of the date palm, and grapes, whence you derive strong drink and (also) good nourishment. Lo! Therein is indeed a portent for people who have sense.

وَمِنْ ثَمَرَاتِ النَّخِيلِ  
وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ  
سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ  
لَآيَةً لِّقَوْمٍ يَعْقِلُونَ



68. And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.

68. And your Lord inspired the bee saying: 'Set up hives in the mountains and in the trees and in the trellises that people put up.

68. And your Lord taught the bee to build its cells in hills, on trees, and in (men's) habitations.

68. And your Lord inspired the bee, saying: Choose you habitations in the hills and in the trees and in that which they thatch.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ  
اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ  
الشَّجَرِ وَمِمَّا يَعْرِشُونَ



69. Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

69. Then suck the juice of every kind of fruit and keep treading the ways of your Lord, which have been made easy. There comes forth from their bellies a drink varied in colors, wherein there is healing for men. Verily there is a sign in this for those who reflect.

69. Then to eat of all the produce (of the earth), and find with skill the spacious paths of your Lord: there issues from within their bellies a drink of varying colors, wherein is healing for men: verily in this is a sign for those who give thought.

69. Then eat of all fruits, and follow the ways of your Lord, made smooth (for you). There comes forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! Herein is indeed a portent for people who reflect.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ  
فَأَسْلِكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ  
مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ  
أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي  
ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ



70. And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after knowledge, a thing. Indeed, Allah is Knowing and Competent.

70. Allah has created you, and then He causes you to die. Some of you have your lives prolonged to an abject old age, when one loses all knowledge after having acquired it. Allah is All Knowing, All-Powerful.

70. It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.

70. And Allah creates you, then causes you to die, and among you is he who is brought back to the most abject stage of life, so that he knows nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ  
وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ  
الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ  
شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

71. And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?

71. Allah has favored some of you with more worldly provisions than others. Then those who are more favored do not give away their provisions to their slave so that they become equal sharers in it. Do they, then, deny the favor of Allah?

71. Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favored are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favors of Allah.

71. And Allah has favored some of you above others in provision. Now those who are more favored will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ  
بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ  
فُضِّلُوا بِرَأْسِي رِزْقِهِمْ عَلَىٰ مَا  
مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ  
سَوَاءٌ أَفَبِعِزَّةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

72. And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?

72. And Allah has given you spouses from your kind, and has granted you through your spouses, sons and grandchildren, and has provided you wholesome things as sustenance. [After knowing all this] do they still believe in falsehood and deny Allah's bounty.

72. And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favors?

72. And Allah has given you wives of your own kind, and has given you, from your wives, sons and grandsons, and has made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ  
أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ  
لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ  
وَاحْفَادًا وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ  
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَيَنْعَمَتِ  
اللَّهُ هُمْ يَكْفُرُونَ ﴿٧٢﴾

73. And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.

73. And instead of Allah, worship those helpless beings who have no control over providing them any sustenance from the heavens and the earth; who have no power to do anything of this sort?

73. And worship others than Allah, -- such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?

73. And they worship beside Allah that which owns no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا  
يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ  
وَالْأَرْضِ شَيْئًا وَلَا  
يَسْتَطِيعُونَ ﴿٧٣﴾

74. So do not assert similarities to Allah. Indeed, Allah knows and you do not know.

74. So do not strike any similitudes to Allah, Allah knows whereas you do not know.

74. Invent not similitudes for Allah: for Allah knows, and you know not.

74. So coin not similitudes for Allah. Lo! Allah knows; you know not.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ  
اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

75. Allah presents an example: a slave

75. Allah sets forth a parable: There is one

75. Allah sets forth the parable of a slave

75. Allah coins a similitude: (on the

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا لَمْلُوكًا لَا

[who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know.

who is a slave and is owned by another, and has no power over anything; and there is one whom We have granted good provision Ourselves, of which he spends both secretly and openly. Can they be equal? All praise be to Allah. But most of them do not even know.

under the dominion of another; He has no power of any sort; and the other man on whom We have bestowed goodly favors from Ourselves, and he spends thereof privately and publicly. Are the two equal? Praise be to Allah. But most of them understand not.

one hand) a (mere) chattel slave, who has control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spends thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.

يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا  
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا  
وَجَهْرًا هَلْ يَسْتَوْنَ الْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

76. And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?

76. Allah sets forth another parable: There are two men, one of whom is dumb and has no power over anything; he is a burden to his master, and wherever his master directs him, he fails to bring forth any good. Can such person be the equal of one who enjoins justice and himself follows the right way?

76. Allah sets forth (another) parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a straight way?

76. And Allah coins a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directs him to go, he brings no good. Is he equal with one who enjoins justice and follows a straight path (of conduct).

وَصَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ  
أَحَدُهُمَا آبِكُمْ لَا يَقْدِرُ عَلَى  
شَيْءٍ وَهُوَ كُلٌّ عَلَى مَوْلَاهُ أَيْتَمًا  
يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ  
يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ  
وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

77. And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent.

77. Allah has full knowledge of the unseen of the heavens and the earth; and the coming of the Hour will take no more than the twinkling of an eye, or even lesser. Indeed Allah has power over everything.

77. To Allah belongs the mystery of the heavens and the earth. And the decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: for Allah has power over all things.

77. And unto Allah belongs the unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.

وَاللَّهُ غَيْبِ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا  
كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ  
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

78. And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

78. Allah has brought you forth from your mothers' wombs when you knew nothing, and then gave you hearing, and sight and thinking hearts so that you may give thanks.

78. It is He who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and intelligence and affections: that you may give thanks (to Allah).

78. And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply you might give thanks.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ  
أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَ  
جَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ  
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

79. Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe.

79. Have they never noticed the birds how they are held under control in the middle of the sky, where none holds them [from falling] except Allah? Surely there

79. Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are signs for those

79. Have they not seen the birds obedient in mid-air? None holds them save Allah. Lo! Herein, verily, are portents for a people who believe.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ  
فِي جَوْ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا  
اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ

are signs in this for those who believe.

who believe.

يُؤْمِنُونَ ﴿٧٨﴾

80. And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time.

80. Allah has made your houses a repose, and has provided you with the skins of the cattle for your habitation which are light to handle both when you travel and when you camp; and out of their wool, and their fur and their hair, He has given you furnishings and goods for use over a period of time.

80. And Allah made your habitations your homes for rest, and made for you, out of the skins of animals, (tents for) dwellings, which you find so light when you travel and when you stop, and out of their wool, and their soft fibers, and their hair, rich stuff and articles of convenience (to serve you) for a time.

80. And Allah has given you in your houses an abode, and has given you (also), of the hides of cattle, houses which you find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٧٩﴾

81. And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].

81. And Allah has provided shade for you out of some of the things He has created; and has provided you with shelters in the mountains, and has given you coats that protect you from heat as well as coats that protect you in battle. Thus does He complete His favor upon you that you may submit to Him.

81. It is Allah who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of armor to protect you from your (mutual) violence. Thus does He complete His favors on you that you may bow to His will (in Islam).

81. And Allah has given you, of that which He has created, shelter from the sun; and has given you places of refuge in the mountains, and has given you coats to ward off the heat from you, and coats (of armor) to save you from your own foolhardiness. Thus does He perfect His favor unto you, in order that you may surrender.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨٠﴾

82. But if they turn away, O Muhammad – then only upon you is [responsibility for] clear notification.

82. But if they turn away, your only duty is to clearly deliver the message of the truth.

82. But if they turn away, your duty is only to preach the clear message.

82. Then, if they turn away, your duty (O Muhammad) is but plain conveyance (of the message).

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿٨١﴾

83. They recognize the favor of Allah; then they deny it. And most of them are disbelievers.

83. They are aware of the favors of Allah, and yet refuse to acknowledge them. Most of them are determined not to accept the truth.

83. They recognize the favors of Allah; then they deny them; and most of them are (creatures) ungrateful.

83. They know the favor of Allah and then deny it. Most of them are ingrates.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا أَكْثَرُهُمْ الْكَافِرُونَ ﴿٨٢﴾

84. And the Day when We will resurrect from every nation a witness. Then it will not be permitted to the disbelievers [to apologize], nor will they be asked to appease [Allah].

84. (They are heedless of) the Day when We shall raise a witness from each community and then the unbelievers will neither be allowed to plead nor will they be asked to repent and seek pardon.

84. One the Day We shall raise from all peoples a witness: then will no excuse be accepted from unbelievers, nor will they receive any favors.

84. And (bethink you of) the day when we raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٣﴾

85. And when those who wronged see the

85. And once the wrong doers have

85. When the wrong-doers (actually) see

85. And when those who did wrong

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ

punishment, it will not be lightened for them, nor will they be reprieved.

beheld the chastisement, neither will it be lightened for them nor will they be granted any respite.

the penalty, then will it in no way be mitigated, nor will they then receive respite.

behold the doom, it will not be made light for them, nor will they be reprieved.

فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

86. And when those who associated others with Allah see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars."

86. And when those who associated others with Allah see their "partners", they will say: 'Our Lord! These are our partners whom we called upon instead of You', whereupon those beings will fling at them the words: 'You are liars.'

86. When those who gave partners to Allah will see their "partners", they will say: Our Lord! These are our 'partners,' those whom we used to invoke besides You. But they will throw back their word at them (and say): "Indeed you are liars!"

86. And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! These are our partners unto whom we used to cry instead of You. But they will fling to them the saying: Lo! You verily are liars.

وَ إِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُونَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

87. And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent.

87. As for that Day they will offer their submission and all that they had fabricated will have vanished.

87. That Day shall they (openly) show (their) submission to Allah: and all their inventions shall leave them in the lurch.

87. And they proffer unto Allah submission on that Day, and all that they used to invent has failed them.

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلْمَ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

88. Those who disbelieved and averted [others] from the way of Allah – We will increase them in punishment over [their] punishment for what corruption they were causing.

88. As for those who disbelieved and barred others from the way of Allah, We shall add chastisement to their chastisement for all the mischief they did.

88. Those who reject Allah and hinder (men) from the path of Allah -- for them will We add penalty to penalty; for that they used to spread mischief.

88. For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

89. And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad] as a witness over your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

89. (O Muhammad) And the Day when We shall bring forth a witness against them from each community. And We shall bring you forth as a witness against them all. We sent down the Book to you which makes everything clear; and serves as a guidance and mercy and glad tidings to those who have submitted to Allah.

89. One day We shall raise from all peoples a witness against them, from amongst themselves. And We shall bring you as a witness against these (your people): and We have sent down to you the Book explaining all things, a guide, a mercy, and glad tidings to the Muslims.

89. And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring you (Muhammad) as a witness against these. And We reveal the Scripture unto you as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).

يَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

90. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be

90. Surely Allah enjoins justice, kindness and the doing of good, to kith and kin, and forbids all that is shameful, evil and oppressive. He exhorts you so that you may be mindful.

90. Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition.

90. Lo! Allah enjoins justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He exhorts you in order that you may take heed.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ

reminded.

لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

91. And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do.

91. And fulfill the covenant, which you have made with Allah and do not break your oaths after having firmly made them, and after having made Allah your witness. Surely Allah knows all that you do.

91. Fulfill the covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made Allah your surety; for Allah knows all that you do.

91. Fulfill the covenant of Allah when you have covenanted, and break not your oaths after the asseveration of them, and after you have made Allah surety over you. Lo! Allah knows what you do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ  
وَلَا تَنفُضُوا الْأَيْمَانَ بَعْدَ  
تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ  
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا  
تَفْعَلُونَ ﴿٩١﴾

92. And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.

92. And do not become like the woman who, after having painstakingly spun her yarn, caused it to disintegrate into pieces. You resort to oaths as instruments of mutual deceit so that one people might take advantage than another although Allah puts you to the best through this. Surely on the Day of Resurrection He will make clear the truth concerning the matters over which you differed.

92. And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practice deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein you disagree.

92. And be not like unto her who unravels the thread, after she has made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only tries you thereby, and He verily will explain to you on the Day of Resurrection that wherein you differed.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ  
غَزَلَها مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا  
تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا  
بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى  
مِنْ أُمَّةٍ إِلَّا إِنَّمَا يَلُؤْكُمْ اللَّهُ بِهِ  
وَلِيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا  
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

93. And if Allah had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.

93. Had Allah so willed, He would have made you all one single community. However, He lets go astray whomsoever He wills and shows the right way to whomsoever He wills. Surely you shall be called to account for what you did.

93. If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but you shall certainly be called to account for all your actions.

93. Had Allah willed, He could have made you (all) one nation, but He sends whom He will astray and guides whom He will, and you will indeed be asked of what you used to do.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً  
وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ  
وَيَهْدِي مَنْ يَشَاءُ وَلَنْ تُنْسَلْنَ  
عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

94. And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have [in the Hereafter] a great punishment.

94. Do not make your oaths a means of deceiving one another or else your foot may slip after having been firm and you may suffer evil consequences because of hindering people from the way of Allah. A mighty chastisement awaits you.

94. And take not your oaths, to practice deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and you may have to taste the evil (consequences) of having hindered men from the path of Allah, and a mighty wrath descend on you.

94. Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and you should taste evil for as much as you debarred (men) from the way of Allah, and yours should be an awful doom.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا  
بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا  
وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ  
عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ  
عَظِيمٌ ﴿٩٤﴾

95. And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.

95. Do not barter away the covenant of Allah for a paltry gain. Verily that which is with Allah is far better for you, if you only knew.

95. Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if you only knew.

95. And purchase not a small gain at the price of Allah's covenant. Lo! That which Allah has is better for you, if you did but know.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا  
قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ  
لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٥﴾

96. Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.

96. Whatever you have is bound to pass away and whatever is with Allah will last. And We shall surely grant those who have been patient their reward according to the best of what they did.

96. What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.

96. That which you have wastes away, and that which Allah has remains. And verily We shall pay those who are steadfast a recompense to the best of what they used to do.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ  
بَاقٍ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا  
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا  
يَعْمَلُونَ ﴿١٦﴾

97. Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

97. Whosoever acts righteously – whether a man or a woman and embraces belief, We will surely grant him a good life; and will surely grant such persons their reward according to the best of their deeds.

97. Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.

97. Whosoever does right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ  
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ  
حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ  
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا  
يَعْمَلُونَ ﴿١٧﴾

98. So when you recite the Quran, [first] seek refuge in Allah from Satan, the expelled [from His mercy].

98. Whenever you read the Qur'an seek refuge with Allah from Satan, the accursed.

98. When you do read the Qur'an, seek Allah's protection from Satan the rejected one.

98. And when you recite the Qur'an, seek refuge in Allah from Satan the outcast.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ  
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
﴿١٨﴾

99. Indeed, there is for him no authority over those who have believed and rely upon their Lord.

99. Surely he has no power over those who have faith and who place their trust in their Lord.

99. No authority has he over those who believe and put their trust in their Lord.

99. Lo! He has no power over those who believe and put trust in their Lord.

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ  
آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ  
﴿١٩﴾

100. His authority is only over those who take him as an ally and those who through him associate others with Allah.

100. He has power only over those who take him as their patron and who, under his influence, associate other with Allah in His divinity.

100. His authority is over those only, who take him as patron and who join partners with Allah.

100. His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ  
يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ  
مُشْرِكُونَ ﴿٢٠﴾

101. And when We substitute a verse in place of a verse – and Allah is most knowing of what He sends down – they say, "You, [O Muhammad], are

101. Whenever We replace one verse by another verse – and Allah knows what He should reveal – they are wont to say: You are nothing but a fabricator. The fact

101. When We substitute one revelation for another, and Allah knows best what He reveals (in stages), they say, "You are but a forger": but

101. And when We put a revelation in place of (another) revelation, - and Allah knows best what He reveals - they say: Lo! You are but inventing. Most

وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ  
أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ  
مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

but an inventor [of lies]." But most of them do not know.

is that most of them are ignorant of the truth.

most of them understand not.

of them know not.

١١

102. Say, [O Muhammad], "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."

102. Tell them: 'It is the spirit of holiness that has brought it down, by stages, from your Lord that it might bring firmness to those who believe, and guidance, and glad tidings to those who submit to Allah.'

102. Say, the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe, and as a guide and glad tidings to the Muslims.

102. Say: The Holy Spirit has delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى

لِلْمُسْلِمِينَ ﴿١٢﴾

103. And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.

103. Surely We know well that they say about you: 'It is only a human being who teaches him,' [notwithstanding] that he whom they maliciously hint at is of foreign tongue, while this [Qur'an] is plain Arabic speech.

103. We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this language is Arabic, pure and clear.

103. And We know well that they say: Only a man teaches him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا

لِّسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٣﴾

104. Indeed, those who do not believe in the verses of Allah – Allah will not guide them, and for them is a painful punishment.

104. Surely Allah will not enable those who do not believe in the signs of Allah to be directed to the right way, and a painful chastisement awaits them.

104. Those who believe not in the signs of Allah, Allah will not guide them, and theirs will be a grievous penalty.

104. Lo! Those who disbelieve the revelations of Allah, Allah guides them not and theirs will be a painful doom.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَهُمْ

عَذَابُ الْيَوْمِ ﴿١٤﴾

105. They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.

105. [It is not the Prophet who invents lies], it is rather those who do not believe in the signs of Allah who invent lies. They are the liars.

105. It is those who believe not in the signs of Allah that forge falsehood: it is they who lie.

105. Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ

هُمُ الْكَاذِبُونَ ﴿١٥﴾

106. Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment.

106. Anyone who disbelieves in Allah after having had faith – except he who does so under duress while his heart remains content with faith – and as for one who opens his heart to disbelief – they shall incur Allah's wrath. A mighty chastisement awaits them.

106. Anyone who, after accepting faith in Allah, utters Unbelief, -- except under compulsion, his heart remaining firm in Faith -- but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.

106. Whoso disbelieves in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso finds ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ

عَذَابٌ مِّنَ اللَّهِ وَهُمْ عَذَابٌ

عَظِيمٌ ﴿١٦﴾

107. That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.

107. That is because they love the life of this world more than the Hereafter; and Allah does not guide those who are ungrateful.

107. This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject faith.

107. That is because they have chosen the life of the world rather than the Hereafter, and that Allah guides not the disbelieving folk.

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا

يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾

108. Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless.

108. They are the ones upon whose hearts and hearing and eyes Allah has set a seal. They are utterly steeped in heedlessness.

108. Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.

108. Such are they whose hearts and ears and eyes Allah has sealed. And such are the heedless.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

109. Assuredly, it is they, in the Hereafter, who will be the losers.

109. No doubt they shall be losers in the Hereafter.

109. Without doubt, in the Hereafter they will perish.

109. Assuredly in the Hereafter they are the losers.

لَا جَزَاءَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخٰسِرُونَ ﴿١٠٩﴾

110. Then, indeed your Lord, to those who emigrated after they had been compelled and thereafter fought and were patient. Indeed, your Lord, after that, is Forgiving and Merciful.

110. And surely your Lord will be ever Forgiving and Most Merciful towards those who left their homes after they were persecuted, and who thereafter struggled hard and remained constant.

110. But verily your Lord, -- to those who leave their homes after persecutions, -- and who thereafter strive and fight for the faith and patiently persevere, -- Your Lord, after all this is Oft Forgiving, Most Merciful.

110. Then lo! Your Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! Your Lord afterward is (for them) indeed Forgiving, Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

111. On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

111. On the Day when everyone shall come pleading in his defense, and every one shall be fully requited for his deeds and none shall be wronged in the least.

111. One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.

111. On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِجَادِلٍ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

112. And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.

112. Allah sets forth the parable of a town which was secure and content and its sustenance came in abundance from every quarter. But then it showed ingratitude towards Allah for its bounties, so Allah afflicted it with hunger and fear in punishment for their evil deeds.

112. Allah sets forth a parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favors of Allah. So Allah made it taste of hunger and terror like a garment (from every side), because of the (evil) which (its people) wrought.

112. Allah coins a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favors, so Allah made it experience the garb of dearth and fear because of what they used to do.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ أَمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِيَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

113. And there had certainly come to them a messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.

113. Most certainly a messenger came to them from among them; but they rejected him, calling him a liar. Therefore chastisement seized them while they were wrongdoers.

113. And there came to them an apostle from among themselves, but they falsely rejected him; so the wrath seized them even in the midst of their iniquities.

113. And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized them while they were wrong doers.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظٰلِمُونَ ﴿١١٣﴾

114. Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor

114. So eat out of the lawful and good sustenance that Allah has bestowed upon you, and thank Allah for His bounty, if it is

114. So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favors of

114. So eat of the lawful and good food which Allah has provided for you, and thank the bounty of your Lord if it is Him

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلٰلًا طَيِّبًا ۖ وَاشْكُرُوا نِعْمَتَ اللَّهِ

of Allah, if it is [indeed] Him that you worship.

Him that you serve.

Allah, if it is He whom you serve.

you serve.

إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

**115.** He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] – then indeed, Allah is Forgiving and Merciful.

**115.** He has forbidden you only carrion, and blood, and the flesh of swine; and that over which the name of any other than Allah has been invoked. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], surely then Allah is Ever Forgiving, Most Merciful.

**115.** He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then Allah is Oft Forgiving, Most Merciful.

**115.** He has forbidden for you only carrion and blood and swine flesh and that which has been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! Then Allah is Forgiving, Merciful.

إِمَّا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَحُمَّ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾

**116.** And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.

**116.** And do not utter falsehoods by letting your tongues declare: "This is lawful" and "That is unlawful", thus fabricating lies against Allah. Surely those who fabricate lies against Allah never prosper.

**116.** But say not -- for any false thing that your tongues may put forth, "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For, those who ascribe false things to Allah, will never prosper.

**116.** And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that you invent a lie against Allah. Lo! Those who invent a lie against Allah will not succeed.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

**117.** [It is but] a brief enjoyment, and they will have a painful punishment.

**117.** Brief is their enjoyment of the world, and thereafter they shall suffer a painful chastisement.

**117.** (In such falsehood) is but a paltry profit; but they will have a most grievous penalty.

**117.** A brief enjoyment (will be theirs); and theirs is a painful doom.

مَتَاعٌ قَلِيلٌ ۖ وَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

**118.** And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.

**118.** We have already recounted to you what We prohibited to the Jews. In so doing We did not wrong them; it is they who wronged themselves.

**118.** To the Jews We prohibited such things as We have mentioned to you before: We did them no wrong, but they were used to doing wrong to themselves.

**118.** And unto those who are Jews, We have forbidden that which We have already related unto you. And We wronged them not, but they were wont to wrong themselves.

وَعَلَى الَّذِينَ هَادُوا حَرَّمًا مَّا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

**119.** Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves – indeed, your Lord, thereafter, is Forgiving, Merciful.

**119.** But to those who commit evil out of ignorance and then repent and amend their ways, thereafter your Lord will be much Forgiving, Most Merciful.

**119.** But verily your Lord, to those who do wrong in ignorance, but who thereafter repent and make amends, your Lord, after all this, is Oft-Forgiving, Most Merciful.

**119.** Then lo! Your Lord - for those who do evil in ignorance and afterward repent and amend - lo! (For them) your Lord is afterward indeed Forgiving, Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾

**120.** Indeed, Abraham was a leader, devoutly

**120.** Indeed Abraham was a community by himself, obedient to

**120.** Abraham was indeed a model, devoutly obedient to

**120.** Lo! Abraham was a nation obedient to Allah, by nature

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ

obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.

Allah, exclusively devoted to Him. And he was never one of those who associated other with Allah in His divinity.

Allah, (and) true in faith, and he joined not gods with Allah.

upright, and he was not of the idolaters.

حَنِيفًا وَلَا يَكُ مِنَ  
الْمُشْرِكِينَ ﴿١٢٠﴾

121. [He was] grateful for His favors. Allah chose him and guided him to a straight path.

121. He rendered thanks to Allah for His bounties so that Allah chose him [for His favors] and directed him to the right way.

121. He showed his gratitude for the favors of Allah, who chose him, and guided him to a straight way.

121. Thankful for His bounties; He chose him and He guided him unto a straight path.

شَاكِرًا لِأَنْعَمِهِ إِجْتَبَاهُ  
وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

122. And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous.

122. We bestowed good upon him in this world, and in the Hereafter he shall certainly be among the righteous.

122. And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the righteous.

122. And We gave him good in the world, and in the Hereafter he is among the righteous.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ  
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

123. Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah.

123. Then We revealed to you: 'Follow the way of Abraham with devotion to Allah. He was not one of those who associated others with Allah.'

123. So We have taught you the inspired (message), "Follow the ways of Abraham, the true in faith, and he joined not gods with Allah."

123. And afterward We inspired you (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ  
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ ﴿١٢٣﴾

124. The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

124. As for the Sabbath, it was made incumbent only on those who differed about its laws. Certainly your Lord will judge on the Day of Resurrection between them regarding the matters they disputed.

124. The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences.

124. The Sabbath was appointed only for those who differed concerning it, and lo! Your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ  
اختلفُوا فِيهِ وَإِنَّ رَبَّكَ  
لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ  
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

125. Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

125. Call men to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path and He also knows well those who are guided to the right way.

125. Invite (all) to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for your Lord knows best, who have strayed from His path, and who receive guidance.

125. Call unto the way of your Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Your Lord is best aware of him who strays from His way, and He is best aware of those who go aright.

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ  
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ  
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ  
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

126. And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient – it is better for those who are patient.

126. If you take retribution, then do so in proportion to the wrong done to you. But if you can bear such conduct with patience, indeed that is best for the steadfast.

126. And if you do catch them out, catch them out no worse than they catch you out: But if you show patience that is indeed the best (course) for those who are patient.

126. If you punish, then punish with the like of that wherewith you were afflicted. But if you endure patiently, verily it is better for the patient.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا  
عُوقِبْتُمْ بِهِ وَإِنَّ الصَّابِرِينَ لَهْوَ  
خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

127. And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire.

127. (O Muhammad!) So bear with patience – and your patience is only because of the help of Allah- and do not grieve over them, nor feel distressed by their evil plans.

127. And do you be patient, for your patience is but from Allah; nor grieve over them: and distress not yourself because of their plots.

127. Endure you patiently (O Muhammad). Your endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ  
وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي  
صَبِيحٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

128. Indeed, Allah is with those who fear Him and those who are doers of good.

128. For surely Allah is with those who hold Him in fear and do good.

128. For Allah is with those who restrain themselves, and those who do good.

128. Lo! Allah is with those who keep their duty unto Him and those who are doers of good.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا  
وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

