

# الأَسْرَى AlIsra

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. Exalted is He who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.</p>	<p>1. Holy is He who carried His servant by night from the holy mosque (in Makkah) to the father mosque (in Jerusalem), whose surroundings We have blessed, that We might show him some of Our signs. Indeed He alone is All-hearing, All-Seeing.</p>	<p>1. Glory to (Allah) who did take His servant for a Journey by night from the sacred mosque to the farthest mosque, whose precincts We did bless, in order that We might show him some of Our signs: for He is the One who hears and sees (all things).</p>	<p>1. Glorified be He who carried His servant by night from the inviolable place of worship to the far distant place of worship the neighborhood whereof We have blessed, that We might show him of Our tokens! Lo! He is the Hearer, the Seer.</p>	<p>سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾</p>
<p>2. And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs.</p>	<p>2. We gave Moses the Book, and made it a source of guidance for the Children of Israel, commanding: 'Take no other guardian beside Me.'</p>	<p>2. We gave Moses the Book, and made it a guide to the Children of Israel, commanding, "Take not other than Me as Disposer of (your) affairs."</p>	<p>2. We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.</p>	<p>وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً ﴿٢﴾</p>
<p>3. O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.</p>	<p>3. You are the descendants of those whom We carried (in the Ark) with Noah. He was truly a thankful servant.'</p>	<p>3. O you that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee, grateful.</p>	<p>3. (They were) the seed of those whom We carried (in the ship) along with Noah. Lo! He was a grateful slave.</p>	<p>ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾</p>
<p>4. And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach great haughtiness.</p>	<p>4. Then We clearly declared to the Children of Israel in the Book: 'Twice you will work corruption in the earth and will act with great arrogance.'</p>	<p>4. And We gave (clear) warning to the Children of Israel in the Book, that twice would you do mischief on the earth and will elate with mighty arrogance.</p>	<p>4. And We decreed for the Children of Israel in the Scripture: You verily will work corruption in the earth twice, and you will become great tyrants.</p>	<p>وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾</p>
<p>5. So when the [time of] promise came for the first of them, We sent against you servants of Ours – those of great military might, and</p>	<p>5. So, when the time for the fulfillment of the first of them drew near, We raised against you Our servants, full of might, and they ran</p>	<p>5. When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the very</p>	<p>5. So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your) country, and it was a</p>	<p>فَإِذَا جَاءَ وَعْدُ أُولَاهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ</p>

they probed [even] into the homes, and it was a promise fulfilled.

over the whole of your land. This was a prophecy that had to be fulfilled.

inner most parts of your homes; and it was a warning to be fulfilled.

threat performed.

وَكَانَ وَعْدًا مَّفْعُولًا ﴿٦﴾

6. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower.

6. Then We granted you an upper hand against them, and strengthened you with wealth and children, and multiplied your numbers.

6. Then did We granted you the return as against them: We gave you increase in resources and sons, and made you more numerous in manpower.

6. Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ  
وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ  
وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

7. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves." Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction.

7. If you did good, it was to your own advantage; and if you committed evil, it was to your own disadvantage. So, when the time of second fulfillment came, (We raised other enemies that) disfigured your faces and entered the temple (of Jerusalem) as they had done the first time, and destroyed whatever they would lay their hands on.

7. If you did well, you did well for yourselves; if you did evil, (you did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your temple as they had entered it before, and to visit with destruction all that fell into their power.

7. (Saying): If you do good you do good for your own souls, and if you do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ  
لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا  
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا  
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ  
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا  
مَا عَلَوْا تَتَّبِرًا ﴿٧﴾

8. [Then Allah said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."

8. Your Lord may well show mercy to you, but if you revert to your evil behavior, We shall revert to chastising you. We have made Hell a prison for those who are thankless of Allah's bounties.

8. It may be that your Lord may (yet) show mercy unto you; but if you revert (to your sins), We shall revert (to Our punishments): And we have made Hell a prison for those who reject (all faith).

8. It may be that your Lord will have mercy on you, but if you repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ  
وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا  
جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

9. Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.

9. Verily this Qur'an guides to the way that is the straight most. To those who believe in it, and to righteous works, it gives the good news that a great reward awaits them.

9. Verily this Qur'an does guide to that which is most right and gives glad tidings to the believers who work deeds of righteousness, that they shall have a magnificent reward.

9. Lo! This Qur'an guides unto that which is most straight, and gives tidings unto the believers who do good works that theirs will be a great reward.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ  
أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ  
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ  
أَجْرًا كَبِيرًا ﴿٩﴾

10. And that those who do not believe in the Hereafter – We have prepared for them a painful punishment.

10. And that those who do not believe in the Hereafter, We have prepared for them a grievous chastisement.

10. And to those who believe not in the Hereafter, that We have prepared for them a penalty grievous (indeed).

10. And that those who believe not in the Hereafter, for them We have prepared a painful doom.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

11. And man supplicates for evil as he supplicates for good, and man is ever hasty.

11. Man prays for evil in the manner he ought to pray for good. Man is ever hasty.

11. The prayer that man should make for good, he makes for evil; for man is given to hasty (deeds).

11. Man prays for evil as he prays for good; for man was ever hasty.

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ  
بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾



12. And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

12. We have made night and day as two signs. We made the sign of the night devoid of light, and made the sign of the day radiant that you may seek the bounty of your Lord and know the computation of years and numbers. Thus We have explained everything in detail, to keep everything distinct from the other.

12. We have made the night and the day as two (of Our) signs: the sign of the night have We obscured, while the sign of the day We have made to enlighten you; that you may seek bounty from your Lord, and that you may know the number and count of the years: all things have We explained in detail.

12. And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that you may seek bounty from your Lord, and that you may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ  
فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ  
النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا  
مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ  
السِّنِينَ وَالْحِسَابِ وَكُلَّ شَيْءٍ  
فَصَّلَّنَّاهُ تَفْصِيلًا ﴿١٢﴾

13. And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

13. We have fastened every man's omen to his neck. On the Day of Resurrection We shall produce for him his scroll in the shape of a wide open book [saying].

13. Every man's fate, We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

13. And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي  
عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ  
كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

14. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

14. 'Read your scroll; this Day you are sufficient to take account of yourself.'

14. "Read thine record: Sufficient is your soul this day to make out an account against you."

14. (And it will be said unto him): Read your Book. Your soul suffices as reckoner against you this day.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ  
الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

15. Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

15. He who follows the right way shall do so to his own advantage: and he who strays shall incur his own loss. No one shall carry another's burden. And never shall we punish any until we send a messenger.

15. Who receives guidance, receives it for his own benefit: who goes astray does so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our wrath until We had sent an apostle (to give warning).

15. Whosoever goes right, it is only for (the good of) his own soul that he goes right, and whosoever errs, errs only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.

مَّن اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي  
لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ  
عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ  
أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ  
نَبْعَثَ رَسُولًا ﴿١٥﴾

16. And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

16. When We decide to destroy a town We command the affluent among them, whereupon they commit sins in it, then the decree [of chastisement] becomes due against them and then We destroy that town utterly.

16. When We decide to destroy a population, We send an order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then We destroy them utterly.

16. And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the word has effect for it, and we annihilate it with complete annihilation.

وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً  
أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا  
فَحَقَّقْنَا عَلَيْهَا الْقَوْلَ فَدَمَّرْنَاهَا  
تَدْمِيرًا ﴿١٦﴾

17. And how many have We destroyed from the generations

17. Many a generation has been destroyed by Our

17. How many generations have We destroyed after

17. How many generations have We destroyed since

وَكَمَّ أَهْلَكْنَا مِنَ الْقُرُونِ مِن

after Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

command since Noah's time. Your Lord is well aware and fully observant of the sins of His servants.

Noah? And enough is your Lord to note and see the sins of His servants.

Noah! And Allah suffices as Knower and Beholder of the sins of His slaves.

بَعْدَ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ  
عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

18. Whoever should desire the immediate – We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

18. Whosoever desires immediate benefits in this fleeting life, We hasten to grant the benefits in it that We please to whomsoever We like but thereafter We decree for him Hell wherein he shall burn, condemned and rejected.

18. If any do wish for the transitory things We readily grant them -- such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

18. Whoso desires that (life) which hastens away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا  
لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ  
جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا  
مَذْمُومًا مَّدْحُورًا ﴿١٨﴾

19. But whoever desires the Hereafter and exerts the effort due to it while he is a believer – it is those whose effort is ever appreciated [by Allah].

19. But he who desires the Hereafter and strives for it as he should, and is a true believer, his striving will come to fruition.

19. Those who do wish for the Hereafter, and strive therefor with all due striving, and have Faith, -- they are the ones whose striving is acceptable (to Allah).

19. And whoso desires the Hereafter and strives for it with the effort necessary, being a believer; for such, their effort finds favor (with their Lord).

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا  
سَعِيهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ  
سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

20. To each [category] We extend – to these and to those – from the gift of your Lord. And never has the gift of your Lord been restricted.

20. All of these as well as those, We shall provide your Lord's bounty; and from none shall be withheld the bounty of your Lord.

20. Of the bounties of your Lord We bestow freely on all -- These as well as those: The bounties of your Lord are not closed (to anyone).

20. Each do We supply, both these and those, from the bounty of your Lord. And the bounty of your Lord can never be walled up.

كُلًّا نُّمِدُّ هُوَآءًا وَهَؤَآءًا مِنْ  
عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ  
رَبِّكَ مَحْظُورًا ﴿٢٠﴾

21. Look how We have favored some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

21. See, how We have exalted some above others. And in the life to come they will have higher ranks and greater degrees of excellence over others.

21. See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.

21. See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment.

أَنْظُرُ كَيْفَ فَضَّلْنَا بَعْضَهُمْ  
عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ  
دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

22. Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.

22. Do not set up any other god beside Allah lest you are rendered humiliated and helpless.

22. Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution.

22. Set not up with Allah any other god (O man) lest you sit down reproved, forsaken.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ  
مَذْمُومًا مَّخْذُومًا ﴿٢٢﴾

23. And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

23. Your Lord has decreed; Do not worship any but Him. Be good to your parents and should both or any one of them attain old age with you, do not say to them even "fie" neither chide them, but speak to them with honor.

23. Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honor.

23. Your Lord has decreed that you worship none save Him, and (that you show) kindness to parents. If one of them or both of them attain old age with you, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ  
وِبِآلِ الْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا  
يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا  
أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُتٍ  
وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا  
كَرِيمًا ﴿٢٣﴾

24. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

24. And be humble and tender to them and say: 'Lord! Show mercy to them as they nurtured me when I was small.'

24. And, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them your mercy even as they cherished me in childhood."

24. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

25. Your Lord is most knowing of what is within yourselves. If you should be righteous, then indeed He is ever, to the often returning, Forgiving.

25. Your Lord is best aware of what is in your hearts. If you are righteous, He will indeed forgive those who repent and revert (to serving Allah).

25. Your Lord knows best what is in your hearts. If you do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again.

25. Your Lord is best aware of what is in your minds. If you are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).

رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾

26. And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

26 Give to the near of kin his due, and also to the needy and the wayfarers. And do not squander your wealth wastefully.

26. And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not your wealth in the manner of a spendthrift.

26. Give the kinsman his due, and the needy, and the wayfarer, and squander not (your wealth) in wantonness.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا ﴿٢٦﴾

27. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

27. For those who squander wastefully are Satan's brothers and Satan is ever ungrateful to his Lord.

27. Verily spendthrifts are brothers of the evil ones; and the Evil one is to his Lord ungrateful.

27. Lo! The squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

28. And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word.

28. And when you must turn away from them, in pursuit of God's mercy which you expect to receive, then speak to them kindly.

28. And even if you have to turn away from them in pursuit of the mercy from your Lord which you do expect, yet speak to them a word of easy kindness.

28. But if you turn away from them, seeking mercy from your Lord, for which you hope, then speak unto them a reasonable word.

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

29. And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

29. And do not keep your hand fastened to your neck, nor outspread it, altogether and together, for you will be left sitting rebuked, destitute.

29. Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute.

29. And let not your hand be chained to your neck, nor open it with a complete opening, lest you sit down rebuked, denuded.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعَدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

30. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.

30. Certainly your Lord makes plentiful the provision of whomsoever He wills and straitens it. He is well aware and is fully observant of all that relates to His servants.

30. Verily your Lord does provide sustenance in abundance for whom He pleases, and He provides in a just measure. For He does know and see all His servants.

30. Lo! Your Lord enlarges the provision for whom He will, and straitens (it for whom He will). Lo, He was ever Knower, Seer of His slaves.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

31. And do not kill your children for fear of poverty. We

31. And do not kill your children for fear of want. We will

31. Kill not your children for fear of want, We shall

31. Slay not your children, fearing a fall to poverty, We

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً

provide for them and for you. Indeed, their killing is ever a great sin.

provide for them and for you. Surely killing them is a great sin.

provide sustenance for them as well as for you. Verily the killing of them is a great sin.

shall provide for them and for you. Lo! The slaying of them is great sin.

إِمْلَاقٍ نَحْنُ نَرَزُقُهُمْ وَإِيَّاكُمْ  
إِنَّ قَتْلَهُمْ كَانَ خِطْأً كَبِيرًا



32. And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

32. And do not even approach fornication for it is a monstrous act, and an evil way.

32. Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).

32. And come not near unto adultery. Lo! It is an abomination and an evil way.

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ  
فَاحِشَةً وَسَاءَ سَبِيلًا



33. And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly – We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

33. And do not kill any person, whom Allah has forbidden to kill, except with right. We have granted the heir of him who has been wrongfully killed the authority to (claim retribution); so let him not exceed in slaying. He shall be helped.

33. Nor take life -- which Allah has made sacred -- except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas, but let him not exceed bounds in the matter of taking life; for he is helped (by the law).

33. And slay not the life which Allah has forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! He will be helped.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ  
اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ  
مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ  
سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ  
إِنَّهُ كَانَ مَنصُورًا



34. And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill the commitment. Indeed, the commitment is ever questioned.

34. And do not go near the property of the orphan, except that it be in the best manner, till he attains his maturity. And fulfill the covenant, for you will be called to account regarding the covenant.

34. Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfill (every) engagement, for engagement will be enquired into (on the Day of Reckoning).

34. Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! Of the covenant it will be asked.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا  
بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ  
أَشُدَّهُ ۗ وَأَوْفُوا بِالْعَهْدِ إِنَّ  
الْعَهْدَ كَانَ مَسْئُولًا



35. And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.

35. And give full measure when you measure, and weigh with even scales. That is fair, and better in consequence.

35. Give full measure when you measure, and weigh with a straight balance. That is the most advantageous in the final determination.

35. Fill the measure when you measure, and weigh with a right balance; that is fair, and better in the end.

وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا  
بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ  
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا



36. And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned.

36. And do not follow that of which you have no knowledge. Surely, the hearing, the sight, the heart, – each of these shall be called to account.

36. And pursue not that of which you have no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired.

36. (O man), follow not that whereof you have no knowledge. Lo! The hearing and the sight and the heart - of each of these it will be asked.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ  
كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا



37. And do not walk upon the earth exultantly. Indeed, you will never tear the earth, and you will never reach the mountains in height.

37. And do not walk about the land in arrogance. Surely, you cannot cleave the earth, nor reach the heights of the mountains in stature.

37. Nor walk on the earth with insolence: for you cannot rend the earth asunder, nor reach the mountains in height.

37. And walk not in the earth exultant. Lo! You cannot rend the earth, nor can you stretch to the height of the hills.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا  
إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ  
تَبْلُغَ الْجِبَالَ طُولًا



38. All that – its evil is ever, in the sight of your Lord, detested.

38. The wickedness of each of that is hateful to your Lord.

38. Of all such things the evil is hateful in the sight of your Lord.

38. The evil of all that is hateful in the sight of your Lord.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ  
مَكْرُوهًا ﴿٣٨﴾

39. That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.

39. That is part of the wisdom your Lord has revealed to you. So do not set up any deity beside Allah lest you are cast into Hell rebuked and deprived of every good.

39. These are among the (precepts of) wisdom, which your Lord has revealed to you. Take not, with Allah, another object of worship, lest you should be thrown into Hell, blameworthy and rejected.

39. This is (part) of that wisdom wherewith your Lord has inspired you (O Muhammad). And set not up with Allah any other god, lest you be cast into hell, reproved, abandoned.

ذَلِكَ بِمَا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ  
الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا  
آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا  
مَدْحُورًا ﴿٣٩﴾

40. Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.

40. Then, has your Lord favored you with sons and has taken for Himself daughters from among the angels. You are indeed uttering a monstrous lie.

40. Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly you utter a most dreadful saying.

40. Has your Lord then distinguished you by giving you sons, and has chosen for Himself females from among the angels? Lo! Verily you speak an awful word.

أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ وَ  
اتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ  
لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

41. And We have certainly diversified [the contents] in this Quran that mankind may be reminded, but it does not increase the disbelievers except in aversion.

41. We have expounded (the truth) in diverse ways in this Qur'an, that they might take it to heart but all this only aggravates their aversion.

41. We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight from the truth.

41. We verily have displayed (Our warnings) in this Qur'an that they may take heed, but it increases them in naught save aversion.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ  
لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا  
نُفُورًا ﴿٤١﴾

42. Say, [O Muhammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."

42. Say (O Muhammad!): 'Had there been other gods with Him, as they claim, they would surely have attempted to find a way to the Lord of the Throne.'

42. Say: If there had been (other) gods with Him, as they say, -- behold, they would certainly have sought out a way to the Lord of the Throne.

42. Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا  
يَقُولُونَ إِذَا أَتَبَعُوا إِلَى ذِي  
الْعَرْشِ سَبِيلًا ﴿٤٢﴾

43. Exalted is He and high above what they say by great sublimity.

43. Holy is He and far above all that they say.

43. Glory to Him! He is high above all that they say! Exalted and Great.

43. Glorified is He, and High Exalted above what they say.

سُبْحٰنَهُ وَتَعَالَى عَمَّا يَقُولُونَ  
عُلُوًّا كَبِيرًا ﴿٤٣﴾

44. The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.

44. The seven heavens, the earth, and all within them give glory to Him. There is nothing but gives glory to Him with His praise, but you do not understand their hymns of praise. He is much forbearing, exceedingly forgiving.'

44. The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet you understand not how they declare His glory! Verily He is Oft-Forbearing, Most Forgiving.

44. The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymns His praise; but you understand not their praise. Lo! He is ever Clement, Forgiving.

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ  
وَالْاَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ  
شَيْءٍ إِلَّا يَسْبِّحُ بِحَمْدِهِ وَلَكِنْ لَا  
تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ  
حَلِيمًا غَفُورًا ﴿٤٤﴾

45. And when you recite the Quran, We put between you and those who do not believe in the Hereafter a concealed partition.

45. When you recite the Qur'an, We place a hidden barrier between you and those who do not believe in the Hereafter.

45. When you do recite the Qur'an, We put, between you and those who believe not in the Hereafter, a veil invisible.

45. And when you recite the Qur'an, we place between you and those who believe not in the Hereafter a hidden barrier.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا  
بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾

46. And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Quran, they turn back in aversion.

46. And we place a covering on their hearts that they do not comprehend it, and We cause a heaviness in their ears; and when you mention your One Lord in the Qur'an, they turn their backs in aversion.

46. And We put coverings over their hearts lest they should understand the Qur'an, and deafness into their ears: when you do commemorate your Lord and Him alone in the Qur'an, they turn on their backs, fleeing.

46. And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when you make mention of your Lord alone in the Qur'an, they turn their backs in aversion.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ  
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا  
ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ  
وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾

47. We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

47. We are well aware what they wish to hear when they listen to you, and what they say when they confer in whispers, when the wrongdoers say: 'You are only following one who is bewitched.'

47. We know best why it is they listen, when they listen to you; and when they meet in private conference, behold, the wicked say, "You follow none other than a man bewitched!"

47. We are best aware of what they wish to hear when they give ear to you and when they take secret counsel, when the evil doers say: You follow but a man bewitched.

لَمَّا سَمِعْنَا بِمَا لَمْ يَأْمُرُكَ بِهِ إِيذًا  
يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ  
نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ  
تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾

48. Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.

48. How strange are the things they invent about you. They have altogether strayed, and are unable to find the right way.

48. See what similes they strike for you: but they have gone astray, and never can they find a way.

48. See what similitudes they coin for you, and thus are all astray, and cannot find a road.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ  
الْأَمْثَالَ فَضَلُّوا فَلَا  
يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

49. And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

49. They say: 'When we are turned to bones and particles (of dust), shall we truly be raised up as a new creation?'

49. They say: "What! When we are reduced to bones and dust, should we really be raised up (to be) a new creation?"

49. And they say: When we are bones and fragments, shall we forsooth, be raised up as a new creation.

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرِفَافًا  
أَعِنَّا لَمُبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

50. Say, "Be you stones or iron.

50. Tell them: '(You will be raised afresh even if) you turn to stones or iron.

50. Say: "(Nay!) Be you stones or iron.

50. Say: Be you stones or iron.

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

51. Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads

51. Or any other form of creation you deem, within your breasts, hardest of all. Then they will say, who will bring us back?' Say: 'He who created you in the first instance.' They will shake their heads

51. "Or created matter which, in your minds, is hardest (to be raised up), (Yet shall you be raised up)!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they

51. Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He who created you at the first. Then will they shake their heads at

أَوْ خَلْقًا لِّمَّا يَكْبُرُ فِي  
صُدُورِكُمْ فَسَيَقُولُونَ مَنْ  
يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ  
أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ

toward you and say, "When is that?" Say, "Perhaps it will be soon.

at you and inquire: 'When will that be?' Say: 'Perhaps that time might have drawn near.

wag their heads towards you, and say, "When will that be?" Say, "May be it will be quite soon!

you, and say: When will it be? Say: It will perhaps be soon.

رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ  
قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

52. On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."

52. On the Day when He will call you and you will rise praising Him in response to His call, and you will believe that you had lain in this state only for a while.

52. "It will be on a Day when He will call you, and you will answer (His call) with (words of) His praise, and you will think that you tarried but a little while!"

52. A day when He will call you and you will answer with His praise, and you will think that you have tarried but a little while.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ  
بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا  
قَلِيلًا ﴿٥٢﴾

53. And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

53. Tell My servants (O Muhammad!), to always say that which is best. Verily it is Satan who sows discord among men. Satan indeed is an open enemy to man.

53. Say to My servants that they should (only) say those things that are best: for Satan does sow dissensions among them: For Satan is to man an avowed enemy.

53. Tell My bondmen to speak that which is kindlier. Lo! The devil sows discord among them. Lo! The devil is for man an open foe.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ  
أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ  
بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ  
لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

54. Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muhammad], over them as a manager.

54. Your Lord knows you best. He will have mercy on you if He wills and chastise you if He wills. We have not charged you, (O Muhammad!), to be an overseer over them.

54. It is your Lord who knows you best: If He pleases, He grants you mercy, or if He pleases, punishment: We have not sent you to be a disposer of their affairs for them.

54. Your Lord is best aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent you (O Muhammad) as a warden over them.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ  
يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ  
وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

55. And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others, and to David We gave the book [of Psalms].

55. Your Lord knows all who dwell in the heavens and the earth. We have exalted some prophets over others, and We gave the Psalms to David.

55. And it is your Lord who knows best all beings that are in the heavens and on earth: We did bestow on some prophets more gifts than on others: and We gave to David (the gift of) the Psalms.

55. And your Lord is best aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and unto David We gave the Psalms.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ  
وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ  
النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ  
زُبُورًا ﴿٥٥﴾

56. Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you, nor shift it."

56. Tell them: 'Call upon those whom you fancy to be [your helpers] beside Him! They have no power to remove any affliction from you, nor can they shift it.'

56. Say: "Call on those besides Him whom you fancy: they have neither the power to remove your troubles from you, nor to change them."

56. Say: Cry unto those (saints and angels) whom you assume (to be gods) beside Him, yet they have no power to rid you of misfortune, nor to change.

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ  
دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ  
الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

57. Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of

57. Those whom they call upon are themselves seeking the means of access to their Lord, each trying to be nearer to Him. They crave for His mercy and dread His chastisement. Surely your Lord's

57. Those whom they call upon do desire (for themselves) means of access to their Lord, -- even those who are nearest: they hope for His mercy and fear His wrath: for the wrath of your Lord is

57. Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! The doom of your Lord is to be shunned.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ  
إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ  
أَقْرَبُ وَيَخَافُونَ أَنَّ عَذَابَ  
رَبِّهِمْ يُنَزَّلُ عَلَيْهِمْ ﴿٥٧﴾

your Lord is ever feared.

punishment is to be feared.

something to take heed of.

رَبِّكَ كَانَ مَحْدُورًا ﴿٥٧﴾

58. And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.

58. There is not a town but that We shall destroy it or upon which We shall inflict severe chastisement before the Day of Resurrection. This is written down in the Eternal Book.

58. There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful penalty: that is written in the (eternal) Record.

58. There is not a township but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees).

وَأَنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

59. And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

59. Nothing hindered Us from sending Our signs except that the people of olden times rejected them as lies. We publicly sent the she-camel to the Thamud to open their eyes but they wronged her. We never send Our signs except to cause men to fear.

59. And We refrain from sending the signs only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the signs by way of fear.

59. Naught hinders Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel, a clear portent, but they wronged her. And We send not the signs except as a warning.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

60. And when We told you, "Indeed, your Lord has encompassed the people." And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Quran. And We threaten them, but it increases them not except in great transgression.

60. And recall when We said to you, (O Muhammad!), that your Lord encompasses these people; and that We have made the vision which We have shown you, and the tree accursed in the Qur'an, to be only a trial for men. We go about warning them, but each warning leads to greater transgression.

60. Behold! We told you that your Lord does encompass mankind round about: We granted the vision which We showed you, but as a trial for men, -- as also the cursed tree (mentioned) in the Qur'an: We put warning into them, but it only increases their inordinate transgression!

60. And (it was a warning) when we told you: Lo! Your Lord encompasses mankind, and We appointed the sight which We showed you as an ordeal for mankind, and (likewise) the accursed tree in the Qur'an. We warn them, but it increases them in naught save gross impiety.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرَّءْيَا الَّذِي أَرَيْنَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

61. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"

61. And recall when We asked the angels to prostrate themselves before Adam, all prostrated themselves except Iblis, who said: 'Shall I prostrate myself before him whom You created of clay.'

61. Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom You did create from clay?"

61. And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which You have created of clay.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

62. [Iblees] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."

62. He then continued: 'Look! This is he whom You have honored above me! If You will grant me respite till the Day of Resurrection, I shall uproot the whole of his progeny barring only a few.'

62. He said: "See You? This is the one whom You have honored above me! If You wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway, all but a few!"

62. He said: See You this (creature) whom You have honored above me, if You give me grace until the Day of Resurrection, I verily will seize his seed, save but a few.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَىٰ لِبْنِ آخَرَتِنِ إِلَىٰ يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

63. [Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you – an ample recompense.

63. Thereupon He retorted: 'Be gone! Hell shall be the recompense – and a most ample one – of whosoever of them follows you.

63. (Allah) said: "Go your way; if any of them follow you, verily Hell will be the recompense of you (all) -- an ample recompense.

63. He said: Go, and whosoever of them follows you - lo! Hell will be your payment, ample payment.

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ  
فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً  
مَوْفُورًا ﴿٢٣﴾

64. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

64. Tempt with your call all whom you wish. Muster against them all your forces – your cavalry and your foot soldiers; share with them riches and offspring, and seduce them with rosy promises – and Satan's promise is nothing but a deception.

64. "Lead to destruction those whom you can among them, with your (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit.

64. And excite any of them whom you can with your voice, and urge your horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promises them only to deceive.

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ  
بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ  
بِخَيْلِكَ وَرَجْلِكَ وَشَارِكِهِمْ  
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ  
وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا  
عُرْوَةً ﴿٢٤﴾

65. Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.

65. But know well that you will have no power against My servants. Your Lord is sufficient for them to place their trust in.

65. "As for My servants, no authority shalt you have over them:" Enough is your Lord for a Disposer of affairs.

65. Lo! My (faithful) bondmen - over them you have no power, and your Lord suffices as (their) guardian.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ  
سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٢٥﴾

66. It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

66. Your Lord is He who drives your vessels across the seas that you may seek of His bounty. He is ever merciful towards you.

66. Your Lord is He that makes the ship go smoothly for you through the sea, in order that you may seek of his bounty. For, He is unto you Most Merciful.

66. (O mankind), your Lord is He who drives for you the ship upon the sea that you may seek of His bounty. Lo! He is ever Merciful toward you.

رَبُّكُمْ الَّذِي يُرْجِي لَكُمْ  
الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ  
فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٢٦﴾

67. And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.

67. When a calamity touches you at sea, whom you invoke forsakes you except Him. But when He delivers you safely to the shore you turn away from Him, for a man is indeed most thankless.

67. When distress seizes you at sea, those that you call upon besides Himself leave you in the lurch! But when He brings you back safe to land, you turn away, for man is most ungrateful.

67. And when harm touches you upon the sea, all unto whom you cry (for succor) fail save Him (alone), but when He brings you safe to land, you turn away, for man is ever thankless.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ  
ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا  
نَجَّيْنَاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ  
وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٢٧﴾

68. Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.

68. Do you, then, feel secure against His causing you to be swallowed up by a tract of the earth, or letting loose a deadly whirlwind charged with stones towards you, and then you will find none to protect you.

68. Do you then feel secure that He will not cause you to be swallowed up by the earth, or that He will not send against you a violent tornado of stones so that you shall find no one to carry out your affairs for you.

68. Feel you then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then you will find that you have no protector.

أَفَأَمِنْتُمْ أَنْ يُخْصِفَ بِكُمْ  
جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ  
حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ  
وَكِيلًا ﴿٢٨﴾

69. Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.

69. Or do you feel secure that He will not cause you to go back to the sea, and let a tempest loose upon you and then drown you for your ingratitude whereupon you will find none even to inquire of Us what happened to you.

69. Or do you feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that you find no helper. Therein against Us.

69. Or feel you secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then you will not find therein that you have any avenger against Us.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَ كُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُم عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾

70. And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

70. Indeed, We honored the progeny of Adam, and bore them across land and sea and provided them with good things for their sustenance, and exalted them above many of Our creatures.

70. We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation.

70. Verily we have honored the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

71. The Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand, those will read their records and injustice will not be done to them, even as much as a thread.

71. Then think of the Day, We shall summon every community with its leader. Those who are given their records in their right hands shall read the record of their doings and shall not be wronged a whit.

71. One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.

71. On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and they will not be wronged a shred.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

72. And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.

72. Those who lived in this world as blind shall live as blind in the life to come; rather, he will be even farther astray than if he were blind.

72. But those who were blind in this world, will be blind in the hereafter, and most astray from the path.

72. Whoso is blind here will be blind in the Hereafter, and yet further from the road.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

73. And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.

73. (O Muhammad!) They had all but tempted you away from what you may invent something else in Our name. Had you done so, they would have taken you as their trusted friend.

73. And their purpose was to tempt you away from that which We had revealed unto you, to substitute in our name something different. Behold! then they would certainly have made you (their) friend.

73. And they indeed strove to beguile you (Muhammad) away from that wherewith We have inspired you, that you should invent other than it. And then would they have accepted you as a friend.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٣﴾

74. And if We had not strengthened you, you would have almost inclined to them a little.

74. Indeed, had We not strengthened you, you might have inclined to them a little.

74. And had We not given you strength, you would nearly have inclined to them a little.

74. And if We had not made you wholly firm, you might almost have inclined unto them a little.

وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَقَدْ كِدْتُمْ تَرَكُّنَ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

75. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

75. Whereupon We would have made you taste double [the chastisement] in the world and double [the chastisement] after death, and then you would have found none to help you against Us.

75. In that case We should have made you taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover you would have found none to help you against Us.

75. Then had we made you taste a double (punishment) of living and a double (punishment) of dying then had you found no helper against Us.

إِذَا لَذِقْتَكِ ضِعْفَ الْحَيَاةِ  
وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ  
لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

76. And indeed, they were about to drive you from the land to evict you there from. And then [when they do], they will not remain [there] after you, except for a little.

76. They were bent upon uprooting you from this land and driving you away from it. But were they to succeed, they would not be able to remain after you more than a little while.

76. Their purpose was to scare you off the land, in order to expel you; but in that case they would not have stayed (therein) after you, except for a little while.

76. And they indeed wished to scare you from the land that they might drive you forth from thence, and then they would have stayed (there) but a little after you.

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ  
الْأَرْضِ لَيَخْرِجُوكَ مِنْهَا وَإِذَا  
لَا يَلْبُثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

77. [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

77. This has been Our way with the messengers whom We sent before you. You will find no change in Our way.

77. (This was Our) way with the apostles We sent before you: you will find no change in Our ways.

77. (Such was Our) method in the case of those whom We sent before you (to mankind), and you will not find for Our method aught of power to change.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ  
رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

78. Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran of dawn. Indeed, the recitation of dawn is ever witnessed.

78. Establish prayer from the declining of the sun to the darkness of the night; and hold fast to the recitation of the Qur'an at dawn, for the recitation of the Qur'an at dawn is witnessed.

78. Establish regular prayers at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

78. Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (The recital of) the Qur'an at dawn is ever witnessed.

اقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ  
إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ  
إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

79. And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.

79. And rise from sleep during the night as well, an additional prayer for you; possibly your Lord will raise you to an honored position.

79. And pray in the small watches of the morning: (it would be) an additional prayer for you: soon will your Lord raise you to a station of praise and glory.

79. And some part of the night awake for it, a largess for you. It may be that your Lord will raise you to a praised estate.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً  
لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ  
مَقَامًا مَحْمُودًا ﴿٧٩﴾

80. And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from yourself a supporting authority."

80. And pray: 'My Lord! Cause me to enter wherever it be, with truth, and cause me to exit, wherever it be, with truth, and support me with authority from yourself.'

80. Say: "O my Lord! Let my entry be by the gate of truth and honor, and likewise my exit by the gate of truth and honor; and grant me from your presence an authority to aid (me)."

80. And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from your presence a sustaining power.

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ  
صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ  
وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا  
نَصِيرًا ﴿٨٠﴾

81. And say, "Truth has come, and falsehood has departed. Indeed is falsehood, ever bound to depart."

81. And proclaim: 'The truth has come, and falsehood has vanished. Surely falsehood is ever bound to vanish.'

81. And say: "Truth has arrived, and falsehood perished: for falsehood is (by its nature) bound to perish."

81. And say: Truth has come and falsehood has vanished away. Lo! falsehood is ever bound to vanish.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ  
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

82. And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

82. What We are sending down in the course of revealing the Quran is a healing and a grace for those who have faith; but it adds only to the ruin of the wrongdoers.

82. We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.

82. And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil doers in naught save ruin.

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ  
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ  
الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

83. And when We bestow favor upon the man, he turns away and distances himself; and when evil touches him, he is ever despairing.

83. And whenever We bestow favors upon man, he arrogantly turns away and draws aside; and whenever evil visits him, he is in utter despair.

83. Yet when We bestow Our favors on man, he turns away and becomes remote on his side. And when evil seizes him, he gives himself up to despair.

83. And when We make life pleasant unto man, he turns away and is averse; and when ill touches him he is in despair.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ  
أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ  
الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

84. Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

84. Say (O Prophet!): 'Each one acts according to his own manner. Your Lord know well who is best guided to the right path.'

84. Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the way."

84. Say: Each one does according to his rule of conduct, and your Lord is best aware of him whose way is right.

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ  
فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ  
سَبِيلًا ﴿٨٤﴾

85. And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

85. They ask you about 'the spirit'. Say: 'The spirit comes by the command of my Lord, but you have been given only a little knowledge.'

85. They ask you concerning the Spirit (of inspiration). Say: "The spirit (comes) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"

85. They are asking you concerning the spirit. Say: The spirit is by command of my Lord, and of knowledge you have been vouchsafed but little.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ  
الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ  
مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

86. And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

86. Had We willed, We could take away what We have revealed to you, then you would find none to help you in recovering it from Us.

86. If it were Our will, We could take away that which We have sent to you by inspiration: then you would find none to plead your affair in the matter against Us.

86. And if We willed, We could withdraw that which We have revealed unto you, then would you find no guardian for you against Us in respect thereof.

وَلَيْنَ شِئْنَا لَنُدْهَبَنَّ بِالَّذِي  
أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ  
عَلِيْنَا وَكِيلًا ﴿٨٦﴾

87. Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

87. [Whatever you have received] is nothing but grace from your Lord. Indeed His favor to you is great.

87. Except for Mercy from your Lord: for his bounty is to you (indeed) great.

87. (It is naught) save mercy from your Lord. Lo! His kindness unto you was ever great.

إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ  
كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

88. Say, "If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they were to each other assistants."

88. Say: 'Surely, if men and jinn were to get together to produce the like of this Qur'an, they will never be able to produce the like of it, howsoever they might help one another.'

88. Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.

88. Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.

قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ  
وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا  
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ  
كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

89. And We have certainly diversified

89. We have explained things for people in

89. And We have explained to man, in

89. And verily We have displayed for

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا

for the people in this Quran from every [kind] of example, but most of the people refused except disbelief.

90. And they say, "We will not believe you until you break open for us from the ground a spring.

91. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance].

92. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us].

93. Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

94. And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"

95. Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

the Qur'an in diverse ways to make them understand the message, yet most people obstinately persist in disbelief.

90. They said: 'We shall not accept your message until you cause a spring to gush forth for us from the earth.

91. Or that there be a garden of palms and vines for you and then you cause rivers to abundantly flow forth through them.

92. Or you cause the sky to fall on us in pieces as you claimed, or you bring Allah and the angels before us, face to face.

93. Or that there come to be for you a house of gold, or that you ascend to the sky, though we shall not believe in your ascension until you bring down a book for us that we can read.' Say to them (O Muhammad!): 'Holy is my Lord! Am I anything else than a human being, who bears a message.

94. Whenever guidance came to people, nothing prevented men from believing except that they said: 'Has Allah sent a human being as messenger?'

95. Say: 'Had angels been walking about in peace on the earth, We would surely have sent to them an angel from the heavens as a messenger.'

this Qur'an, every kind of similitude: yet the greater part of the men refuse (to receive it) except with ingratitude!

90. They say: "We shall not believe in you, until you cause a spring to gush forth for us from the earth.

91. "Or (until) you have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water.

92. "Or you cause the sky to fall in pieces, as you say (will happen), against us; or you bring Allah and the angels before (us) face to face.

93. "Or you have a house adorned with gold, or you mount a ladder right into the skies. No, we shall not even believe in you mounting until you send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man, -- an apostle?"

94. What kept men back from belief when guidance came to them, was nothing but this: they said, "Has Allah sent a man (like us) to be (His) apostle."

95. Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for an apostle."

mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief.

90. And they say: We will not put faith in you till you cause a spring to gush forth from the earth for us.

91. Or you have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly.

92. Or you cause the heaven to fall upon us piecemeal, as you have pretended, or bring Allah and the angels as a warrant.

93. Or you have a house of gold; or you ascend up into heaven, and even then we will put no faith in your ascension till you bring down for us a book that we can read. Say (O Muhammad): My Lord be glorified! Am I aught save a mortal messenger.

94. And naught prevented mankind from believing when the guidance came unto them save that they said: Has Allah sent a mortal as (His) messenger.

95. Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.

الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتَ عَلَيْنَا كَيْفًا أَوْ تَأْتِي بِلِلِّهِ وَالْمَلَكَةِ قَبِيلًا ﴿٩٢﴾

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُؤْيِكَ حَتَّى تُنزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا ﴿٩٣﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا مَّرْسُولًا ﴿٩٤﴾

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَّمشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمُ مِنَ السَّمَاءِ مَلَكًا مَّرْسُولًا ﴿٩٥﴾

96. Say, "Sufficient is Allah as witness between me and you. Indeed He is ever, concerning His servants, acquainted and seeing."

96. Tell them (O prophet!): 'Allah suffices as a witness between you and me. Allah is well aware and fully observes everything pertaining to His creatures.'

96. Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees (all things).

96. Say: Allah suffices for a witness between me and you. Lo! He is Knower, Seer of His slaves.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي  
وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا  
بَصِيرًا ﴿١٦﴾

97. And whomever Allah guides – he is the [rightly] guided; and whomever He sends astray – you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces – blind, dumb and deaf. Their refuge is Hell; every time it subsides, We increase them in blazing fire.

97. Whomsoever Allah guides is rightly guided; and whomsoever Allah lets go astray, you shall find none – apart from Him- who could protect him. We shall muster them all on the Day of Resurrection, on their faces, blind and dumb and deaf. Hell shall be their refuge. Every time its fire subsides, We will intensify for them its flame.

97. It is he whom Allah guides that is on true guidance; but he whom He leaves astray -- for such will you find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase for them the fierceness of the fire.

97. And he whom Allah guides, he is led aright; while, as for him whom He sends astray, for them you will find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be Hell; whenever it abates, We increase the flame for them.

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ  
يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ  
دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ  
عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا  
وَصُمًّا مَا أُولِيَهُمْ جَهَنَّمَ كَلَّمَا  
خَبَّتْ زُرَّتُّهُمْ سَعِيرًا ﴿١٧﴾

98. That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"

98. That will be their recompense because they disbelieved in Our signs and said: 'What! When we shall be reduced to bones and particles (of dust), shall we be raised again as a new creation?'

98. That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up (to be) a new creation?"

98. That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation.

ذَلِكَ جَزَاءُ الَّذِينَ كَفَرُوا  
بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا  
وَرَفَافًا إِنَّا لَمَبْعُوثُونَ خَلْقًا  
جَدِيدًا ﴿١٨﴾

99. Do they not see that Allah, who created the heavens and earth, is [the one] able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.

99. Have they not perceived that Allah, who has created the heavens and the earth, has the power to create the like of them? He has fixed a term for them about which there is no doubt. And yet the wrongdoers obstinately persist in disbelief.

99. See they not that Allah, who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude.

99. Have they not seen that Allah who created the heavens and the earth is able to create the like of them, and has appointed for them an end whereof there is no doubt? But the wrong doers refuse aught save disbelief.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ  
السَّمَوَاتِ وَالْأَرْضِ قَادِرٌ عَلَىٰ  
أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلْ لَهُمْ  
أَجَلًا لَا رَيْبَ فِيهِ فَآبَى  
الظَّالِمُونَ إِلَّا كُفُورًا ﴿١٩﴾

100. Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

100. Tell them (O prophet!): 'Even if you owned the treasures of my Lord's mercy, you would have held them back for fear of spending.' Man is indeed ever niggardly.

100. Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is (every) niggardly!"

100. Say (unto them): If you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man was ever grudging.

قُلْ لَوْ أَنَّهُمْ تَمَلَّكُونَ خَزَائِنَ  
رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ  
خَشْيَةَ الْإِنْفَاقِ وَكَانَ  
الْإِنْسَانُ قَتُورًا ﴿٢٠﴾

101. And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when

101. We granted Moses nine clear signs. Ask the Children of Israel about it: when these

101. To Moses We did give nine clear signs: Ask the Children of Israel: when he came to

101. And verily We gave unto Moses nine tokens, clear proofs. Do but ask the Children of Israel

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ  
بَيِّنَاتٍ فَسَلِّ بَنِي إِسْرَائِيلَ

he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

signs came forth, Pharaoh said to him: 'O Moses, I think that you are bewitched'

them, Pharaoh said to him: "O Moses! I consider you, indeed, to have been worked upon by sorcery.

how he came unto them, then Pharaoh said unto him: Lo! I deem you one bewitched, O Moses.

إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١١﴾

102. [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed."

102. Moses replied: 'You know well that no one but the Lord of the heavens and the earth has sent these as eye-opening proofs. I truly think, O Pharaoh, that you are indeed doomed.'

102. Moses said, "You know well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider you indeed, O Pharaoh, to be one doomed to destruction!"

102. He said: In truth you know that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (For my part) I deem you lost, O Pharaoh.

قَالَ لَقَدْ عَلِمْتُمَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمٰوٰتِ وَٱلْأَرْضِ بِصَٰبِرٍ وَرَٔى لَآظُنُّكَ يَفِرُّ عَوْنٌ مَّثْبُورًا ﴿١٢﴾

103. So he intended to drive them from the land, but We drowned him and those with him all together.

103. So he decided to uproot Moses and the Children of Israel from the land, but We drowned him together with all who were with him.

103. So he resolved to remove them from the face of the earth: but We did drown him and all who were with him.

103. And he wished to scare them from the land, but We drowned him and those with him, all together.

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَّعَهُ جَمِيعًا ﴿١٣﴾

104. And We said, after Pharaoh, to the Children of Israel, "Dwell in the land, and when there comes the promise of the Hereafter, We will bring you forth in [one] gathering."

104. And thereafter, We said to the Children of Israel: 'Now dwell in the land, but when the promised time of the Hereafter comes, We shall bring you all together.'

104. And We said thereafter to the Children of Israel, "Dwell securely in the land": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

104. And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter comes to pass, We shall bring you as a crowd gathered out of various nations.

وَقُلْنَا مِّنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اسْكُنُوا ٱلْأَرْضَ فَإِذَا جَاءَ وَعْدُ ٱلْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٤﴾

105. And with the truth We have sent the Quran down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

105. We have sent down the Qur'an with the truth, and it is with the truth that it has descended. And We have not sent you but to proclaim good news and give warning.

105. We sent down the (Qur'an) in truth, and in truth has it descended: and We sent you but to give glad tidings and to warn (sinners).

105. With truth have We sent it down, and with truth has it descended. And We have sent you as naught else save a bearer of good tidings and a warner.

وَبِٱلْحَقِّ أَنزَلْنَاهُ وَبِٱلْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٥﴾

106. And [it is] a Quran which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

106. We have revealed the Qur'an in parts that you may recite it to people slowly and with deliberation; and We have revealed it gradually [to suit particular occasions].

106. (It is) a Qur'an which We have divided (into parts from time to time), in order that you might recite it to men at intervals: We have revealed it by stages.

106. And (it is) a Qur'an that We have divided, that you may recite it unto mankind at intervals, and We have revealed it by (successive) revelation.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا ﴿١٦﴾

107. Say, "Believe in it or do not believe. Indeed, those who were given the knowledge before it – when it is recited to them, they fall upon their faces in prostration.

107. Tell them, (O prophet!): 'Believe in it, or do not believe'; when it is recited to those who were given the knowledge before the revelation, they fall down upon their faces in prostration.

107. Say: "Whether you believe in it or not, it is true that those who were given knowledge before, when it is recited to them, they fall down on their faces in humble prostration.

107. Say: Believe therein or believe not, lo! Those who were given the knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring.

قُلْ أٰمِنُوْا بِهِٓ اَوْ لَا تُؤْمِنُوْا اِنَّ ٱلَّذِيْنَ اُوْتُوا ٱلْعِلْمَ مِنْ قَبْلِهٖٓ اِذَا يُتْلٰٓءُ عَلَيْهِمْ يَخِرُّوْنَ لِلْاَدْعَٰنِ سُجَّدًا ﴿١٧﴾

108. And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."

108. And say: Glory be to our Lord. Surely, the promise of our Lord was bound to be fulfilled.

108. "And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'"

108. Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

109. And they fall upon their faces weeping, and the Quran increases them in humble submission.

*AsSajda*

109. And they fall down upon their faces, weeping, and their humility increases when they hear recitation of the Qur'an. *AsSajda*

109. They fall down on their faces in tears, and it increases their (earnest) humility.

*AsSajda*

109. They fall down on their faces, weeping, and it increases humility in them.

*AsSajda*

وَيَجْرُونَ لِلَّذِينَ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

110. Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call – to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.

110. Say to them (O prophet!): 'Call upon Him as Allah or call upon Him as Al-Rahman; call Him by whichever name you will, all His names are good. Neither offers your prayer in too loud a voice, nor in a voice too low; but follow a middle course.'

110. Say: "Call upon Allah, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the most beautiful names. Neither speak your prayer aloud, nor speak it in a low tone, but seek a middle course between."

110. Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichever you cry (it is the same). His are the most beautiful names. And you (Muhammad), be not loud-voiced in your worship nor yet silent therein, but follow a way between.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

111. And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

111. And say: 'All praise be to Allah, who has neither taken to Him a son, nor has He any partner in His kingdom; nor does he need, out of weakness, anyone to protect Him.' So magnify Him greatly.

111. Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"

111. And say: Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the sovereignty, nor has He any protecting friend through dependence. And magnify Him with all magnificence.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِيلِ وَكَبِّرْهُ تَكْبِيرًا

