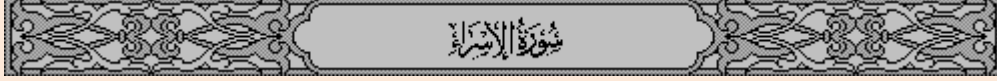


JUZ 15

سُبْحَانَ الَّذِي

Surah # 17



Period of Revelation

This Surah was revealed one year before Hijra to Madina on the occasion of M'iraj. There are 111 verses and 12 sections in this Surah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ	الَّذِي	أَسْرَى	بِعَبْدِهِ	لَيْلًا	مِّنْ
Subhāna	allathee	asra	biAAabdihi	laylan	mina
Glorified (and Exalted is)	[He (Allah)] Who	Took for a journey	His slave (Muhammad)	By night	From
الْمَسْجِدِ	الْحَرَامِ	إِلَى	الْمَسْجِدِ	الْأَقْصَى	الَّذِي
almasjidi	alharami	ila	almasjidi	al-aqsa	allathee
The Mosque (at Makkah)	Sacred	To	The Mosque (in Jerusalem)	Farthest	Which
بَارَكْنَا	حَوْلَهُ	لِنُرِيَهُ	مِنْ	آيَاتِنَا	إِنَّهُ
barakna	hawlahu	linuriyahu	min	ayatina	innahu
We (Allah) blessed	Around it (neighbourhood whereof)	To show him (Muhammad)	Of	Our Signs	Verily He
هُوَ	السَّمِيعُ	الْبَصِيرُ			
huwa	alssameeAAu	albaseeru			
He	(is) the All-Hearer	The All-Seer			

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ

إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ

هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

1. Subhana allathee asra biAAabdihi laylan mina almasjidi alharami ila almasjidi al-aqsa allathee barakna hawlahu linuriyahu min ayatina innahu huwa alssameeAAu albaseeru

Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] [*Tafsir Qurtubi*, Vol. 10, Page 204] Who took His slave (Muhammad (PBOH)) On a journey by night from *Al-Masjid-al-Haram* (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad pbob) of Our *Ayat* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

وَآتَيْنَا	مُوسَى	الْكِتَابَ	وَجَعَلْنَاهُ	هُدًى	لِّبَنِي
Wa <u>atayna</u>	moosa	alkit <u>aba</u>	wajaAA <u>alna</u> hu	hudan	libanee
And We gave	Moses	The Scripture	And made it	A guidance	For the Children
إِسْرَائِيلَ	أَلَّا	تَتَّخِذُوا	مِن	دُونِي	وَكَيْلًا
isra- <u>eela</u>	alla	tattakhithoo	min	doonee	wakeel <u>an</u>
(of) Israel	(saying) that not	You take		Other than me	As Protector (Disposes of affairs)

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا

مِن دُونِي وَكَيْلًا ﴿٢﴾

2. Waatayna moosa alkitaba wajaAAalna hudan libanee isra-eela alla tattakhithoo min doonee wakeelan

And We gave Musa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take not other than Me as (your) *Wakil* (Protector, Lord, or Disposer of your affairs, etc).

ذُرِّيَّةَ	مَنْ	حَمَلْنَا	مَعَ	نُوحٍ	إِنَّهُ
Thurriyyata	man	hamalna	maAA <u>a</u>	noohin	innahu
Offspring	Of those whom	We carried	With	Noah	Verily he
كَانَ	عَبْدًا	شَاكُورًا			
kana	AAabdan	shakoora <u>n</u>			
Was	A slave	Grateful			

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَاكُورًا ﴿٣﴾

3. Thurriyyata man hamalna maAAa noohin innahu kana AAabdan shakooran

"O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful slave."

الْكِتَابِ	فِي	إِسْرَائِيلَ	بَنِي	إِلَى	وَقَضَيْنَا
alkitabi	fee	isra-eela	banee	ila	Waqadayna
The Scripture	In	(of) Israel	Children	For (to)	And We decreed
عُلُوًّا	وَلَتَعْلَنَّ	مَرَّتَيْنِ	الْأَرْضِ	فِي	لَتُفْسِدُنَّ
AAuluwwan	walataAAunna	marratayni	al-ardi	fee	latufsidunna
Arrogant	And indeed you will become tyrants	Twice	The earth	In	Indeed you would do mischief
					كَبِيرًا
					kabeeran
					extremely

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ

وَلَتَعْلَنَّ عُلُوًّا كَبِيرًا

4. Waqadayna ila banee isra-eela fee alkitabi latufsidunna fee al-ardi marratayni walataAAunna AAuluwwan kabeeran

And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!

عَلَيْكُمْ	بَعَثْنَا	أُولَاهُمَا	وَعَدُ	جَاءَ	فَإِذَا
AAalaykum	baAAathna	oolahuma	waAAadu	jaa	Fa-itha
Against you	We sent	For the first of two	Promise	Came	So when
فَجَاسُوا	شَدِيدٍ	بِأَسِّ	أُولَىٰ	لَنَا	عِبَادًا
fajasoo	shadeedin	ba/sin	olee	lana	AAibadan
They entered	A terrible	To warfare	Given	(of) Ours	Slaves
	مَفْعُولًا	وَعَدًا	وَكَانَ	الْدِّيَارِ	خِلَالَ
	mafAAoolan	waAAadan	wakana	alddiyari	khilala
	Fulfilled (executed)	A promise	And was	(of) homes (land)	The innermost parts

فَإِذَا جَاءَ وَعَدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بِأَسِّ

شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٦﴾

5. Fa-itha jaa waAAadu oolahuma baAAathna AAalaykum AAibadan lana olee ba/sin shadeedin fajasoo khilala alddiyari wakana waAAdan mafAAoolan

So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

وَأَمَدَدْنَاكُمْ	عَلَيْهِمْ	الْكَرَّةَ	لَكُمْ	رَدَدْنَا	ثُمَّ
waamdadna kum	AAalayhim	alkarrata	lakumu	radadna	Thumma
And We helped you	Over them	A return of victory	(to) you	We returned	Then
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا					
	nafeeran	akthara	wajaAAalna kum	wabaneena	bi-amwalin
	Numerous (in man-power)	More	And made you	And children	With wealth

ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ

وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

6. Thumma radadna lakumu alkarrata AAalayhim waamdadnakum bi-amwalin wabaneena wajaAAalnaikum akthara nafeeran

Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in man power.

إِنْ	أَحْسَنْتُمْ	أَحْسَنْتُمْ	لِأَنْفُسِكُمْ	وَإِنْ	أَسَأْتُمْ
In	ahsantum	ahsantum	li-anfusikum	wa-in	asa/tum
If	You do good	You do good	For yourselves	And if	You do evil
فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا					
falaha	fa-itha	jaa	waAAadu	al-akhirati	liyasoo-oo
It is for it (against yourselves)	Then, when	Comes	Promise	Last (second)	So they make sorrowful
وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ					
wujoohakum	waliyadhkhu oo	almasjida	kama	dakhaloohu	awwala
Your faces	And they enter	The Mosque (of Jerusalem)	Just as	They had entered it	First

مَرَّةً	وَلِيَتَّبِرُوا	مَا	عَلَوْا	تَثْبِيرًا
marratin	waliyutabbir oo	ma	AAalaw	tatbeeran
Time	And to destroy	All that	They had conquered	With (utter) destruction

إِنَّ أَحْسَنَتُمْ أَحْسَنَتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ لِيَسْتَعْوَأُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ

أَوَّلَ مَرَّةٍ وَلِيَتَّبِرُوا مَا عَلَوْا تَثْبِيرًا ﴿٧﴾

7. In ahsantum ahsantum li-anfusikum wa-in asa/tum falaha fa-itha jaa waAAadu al-akhirati liyasoo-oo wujoohakum waliyadkhuloo almasjida kama dakhaloohu awwala marratin waliyutabbiroo ma AAalaw tatbeeran

(And We said): "If you do good, you do good for your ourselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

عَسَى	رَبُّكُمْ	أَنْ	يَرْحَمَكُم	وَإِنْ	عُدْتُمْ
AAasa	rabbukum	an	yarhamakum	wa-in	AAudtum
It may be	Your Lord	That	May show mercy unto you	But if	You return (to sins)
عُدْنَا	وَجَعَلْنَا	جَهَنَّمَ	لِلْكَافِرِينَ	حَصِيرًا	
AAudna	wajaAAalna	jahannama	lilkafirena	haseeran	
We (shall) return (to Our punishment)	And We have made	Hell	For the disbelievers	Made (a prison)	

عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ

لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

8. AAasa rabbukum an yarhamakum wa-in AAudtum AAudna wajaAAalna jahannama lilkafirena haseeran

[And We said in the Taurat (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.

هِيَ	لِلَّتِي	يَهْدِي	الْقُرْآنَ	هَذَا	إِنَّ
hiya	lillatee	yahdee	alqur-ana	hatha	Inna
Which (is)	To that	Guides	Qur'an	This	Verily
الصَّالِحَاتِ	يَعْمَلُونَ	الَّذِينَ	الْمُؤْمِنِينَ	وَيُبَشِّرُ	أَقْوَمُ
alssalihati	yaAAaloo na	allatheena	almu/mineen a	wayubashshi ru	aqwamu
Righteous deeds	Do	Who	The believers	And gives glad tidings (to)	Just (most right)
أَنَّ لَهُمْ أَجْرًا كَبِيرًا					
		kabeeran	ajran	lahum	anna
		Great	A reward	They shall have	That

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

9. Inna hatha alqur-ana yahdee lillatee hiya aqwamu wayubashshiru almu/mineena allatheena yaAAaloo alssalihati anna lahum ajran kabeeran

Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad ﷺ, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise).

وَأَنَّ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِالْآخِرَةِ	أَعْتَدْنَا
Waanna	allatheena	la	yu/minoona	bial-akhirati	aAAatadna
And that	Those who	Not	Believe	In the Hereafter	We have prepared
لَهُمْ عَذَابٌ أَلِيمٌ					
		aleeman	AAathaban	lahum	
		A painful	Torment	For them	

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

10. Waanna allatheena la yu/minoona bial-akhirati aAAatadna lahum AAathaban aleeman

And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell).

Section 2

وَيَدْعُ	الْإِنْسَانَ	بِالشَّرِّ	دُعَاءَهُ	بِالْخَيْرِ	وَكَانَ
WayadAAu	al-insanu	bialshsharri	duAAaahu	bialkхайri	wakana
And he invokes (Allah)	Man	For evil	(as) he invokes	For the good	And was (is)

				عَجُولًا	الْإِنْسَانُ
				AAajoolan	al-insanu
				hasty	Man

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

11. WayadAAu al-insanu bialshsharri duAAaahu bialkhayri wakana al-insanu AAajoolan

And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him, etc." and that one should not do, but one should be patient].

وَجَعَلْنَا	اللَّيْلَ	وَالنَّهَارَ	أَيَّتَيْنِ	فَمَحَوْنَا	آيَةَ
WajaAAalna	allayla	waanannahara	ayatayni	famahawna	ayata
And (We have made (appointed))	The night	And the day	As two signs	Then We have obliterated	Sign
اللَّيْلَ	وَجَعَلْنَا	آيَةَ	النَّهَارِ	مُبْصِرَةً	لِتَبْتَغُوا
allayli	wajaAAalna	ayata	alannahari	mubsiratan	litabtaghoo
(of) the night	And We have made	Sign	(of) the day	Bright/illuminating	That you may seek
فَضْلًا	مِّنْ	رَّبِّكُمْ	وَلِتَعْلَمُوا	عَدَدَ	السِّنِينَ
fadlan	min	rabbikum	walitalamoo	AAadada	alssineena
Bounty	From	Your Lord	And that you may know	Number	(of) the years
وَالْحِسَابَ	وَكُلَّ	شَيْءٍ	فَصَلَّنَاهُ	تَفْصِيلًا	
waalhisaba	wakulla	shay-in	fassalnahu	tafseelan	
And the reckoning (counting)	And every	Thing	we have explained (in details)	With full explanation	

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَلَّنَاهُ تَفْصِيلًا ﴿١٢﴾

12. WajaAAalna allayla waannahara ayatayni famahawna ayata allayli wajaAAalna ayata alannahari mubsiratan litabtaghoo fadlan min rabbikum walitalamoo AAadada alssineena waalhisaba wakulla shay-in fassalnahu tafseelan

And We have appointed the sign of the night and the day as two Ayat (signs etc.). Then, We have made dark the sign of the night while We have made the sign of day

illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

عُنُقِهِ	فِي	طَائِرَهُ	أَلْزَمْنَاهُ	إِنْسَانَ	وَكُلَّ
AAunuqihi	fee	ta-irahu	alzamnahu	insanin	Wakulla
His neck	In (to)	His deeds	We have fastened to him	(each) man	And every
يَلْقَاهُ	كِتَابًا	الْقِيَامَةَ	يَوْمَ	لَهُ	وَنُخْرِجُ
yalqahu	kitabān	alqiyamati	yawma	lahu	wanukhriju
Which he will find	A book	(of) Resurrection	(on the) Day	For him	And We shall bring out
					مَنْشُورًا
					manshooran
					Wide open

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ

كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾

13. Wakulla insanin alzamnahu ta-irahu fee AAunuqihi wanukhriju lahu yawma alqiyamati kitabān yalqahu manshooran

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

اَقْرَأْ	كَتَابَكَ	كَفَى	بِنَفْسِكَ	الْيَوْمَ	عَلَيْكَ
AAalayka	kitabaka	kafa	binafsika	alyawma	Iqra/
Against you	Your book	Is sufficient	(to) you yourself	Today (this day)	Read
					حَسِيبًا
					Haseeban
					As a reckoner (accountant)

اَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

14. Iqra/ kitabaka kafa binafsika alyawma AAalayka haseeban

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."

مَنْ	اِهْتَدَىٰ	فَإِنَّمَا	يَهْتَدِي	لِنَفْسِهِ	وَمَنْ
Mani	ihtada	fa-innama	yahtadee	linafsihi	waman
Whosoever	He goes right	Then (only)	Goes right	For his	And

whosoever	ownself				
تَزِرُ	وَلَا	عَلَيْهَا	يَضِلُّ	فَإِنَّمَا	ضَلَّ
taziru	wala	AAalayha	yadillu	fa-innama	dalla
Can bear	And not	Against his ownself	He goes astray	Then only	Goes astray
مُعَذِّبِينَ	كُنَّا	وَمَا	أُخْرَى	وَزَرَ	وَأَزْرَةً
muAAaththi beena	kunna	wama	okhra	wizra	waziratun
Punishing	We (were)	And not	Of another	Burden	One laden with burdens
حَتَّى نَبَعَثَ رَسُولًا					
			rasoolan	nabAAatha	hatta
			A Messenger	We have sent	Until

مَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ^ج
 وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبَعَثَ رَسُولًا



15. Mani ihtada fa-innama yahtadee linafsihi waman dalla fa-innama yadillu AAalayha wala taziru waziratun wizra okhra wama kunna muAAaththibeena hatta nabAAatha rasoolan

Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).

وَأَمْرًا	قَرْيَةً	تُهْلِكَ	أَنْ	أَرَدْنَا	وَإِذَا
amarna	qaryatan	nuhlika	an	aradna	Wa-itha
We order	A village (town)	Destroy	To	We decide	And when
الْقَوْلُ	عَلَيْهَا	فَحَقَّ	فِيهَا	فَفَسَقُوا	مُتْرَفِيهَا
alqawlu	AAalayha	fahaqqa	feeha	fafasaqoo	mutrafeeha
The word (of torment)	On it (against it)	Thus is justified	In it (therein)	Then they transgress	Its wealthy luxurious people
				تَدْمِيرًا	فَدَمَّرْنَاهَا
				tadmeeran	fadammarna ha
				With (complete) destruction	Then we destroy it

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا

الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

16. Wa-itha aradna an nuhlika qaryatan amarna mutrafeeha fafasaqoo feeha fahaqqa
AAalayha alqawlu fadammaraha tadmeeran

And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

وَكَمْ	أَهْلَكْنَا	مِنْ	الْقُرُونِ	مِنْ	بَعْدِ
Wakam	ahlakna	mina	alqurooni	min	baAAdi
And how many	We have destroyed	(from)	The generations (centuries)		After
نُوحٍ	وَكَفَى	بِرَبِّكَ	بِدُنُوبِ	عِبَادِهِ	خَيْرًا
noohin	wakafa	birabbika	bithunoobi	AAibadihi	khabeeran
Noah	And sufficient is	Your Lord	Of (the) sins	(of) His slaves	As an All-Knower
بَصِيرًا					
baseeran					
All-Seer (Beholder)					

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِدُنُوبِ

عِبَادِهِ خَيْرًا بَصِيرًا ﴿١٧﴾

17. Wakam ahlakna mina alqurooni min baAAdi noohin wakafa birabbika bithunoobi
AAibadihi khabeeran baseeran

And how many generations have We destroyed after Nuh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

مَنْ	كَانَ	يُرِيدُ	الْعَاجِلَةَ	عَجَّلْنَا	لَهُ
Man	kana	yureedu	alAAajilata	AAajjalna	lahu
Whoever	(was)	Wishes (wants)	The quick-passing	We quickly grant	Him
فِيهَا	مَا	نَشَاءُ	لِمَنْ	نُرِيدُ	ثُمَّ
Feeha	ma	nasha'o	liman	nureedu	thumma
In it	What	We like	To whoever	We will	Then

جَعَلْنَا	لَهُ	جَهَنَّمَ	يَصَلِّهَا	مَذْمُومًا	مَذْهُورًا
jaAAalna	lahu	jahannama	yaslahā	mathmooma n	madhooṛan
We have appointed (made)	For him	Hell	He will burn therein	Disgraced	rejected

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ

جَعَلْنَا لَهُ جَهَنَّمَ يَصَلِّهَا مَذْمُومًا مَذْهُورًا ﴿١٨﴾

18. Man kana yureedu alAAajilata AAajjalna lahu feeha ma nashaṭo liman nureedu thumma jaAAalna lahu jahannama yaslahā mathmooman madhooṛan

Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allah's Mercy).

وَمَنْ	أَرَادَ	الْآخِرَةَ	وَسَعَى	لَهَا	سَعِيَهَا
Waman	arada	al-akhirata	wasAAAa	lahā	saAAyaha
And whoever	Wants/desires	The Hereafter	And strives	For it	Its striving
وَهُوَ	مُؤْمِنٌ	فَأُولَئِكَ	كَانَ	سَعِيهِمْ	مَشْكُورًا
wahuwa	mu/minun	faola-ika	kana	saAAyuhum	mashkooṛan
While he is	A believer	Then those	Are (were)	Their striving	(shall be) appreciated

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعِيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ

سَعِيهِمْ مَشْكُورًا ﴿١٩﴾

19. Waman arada al-akhirata wasAAAa lahā saAAyaha wahuwa mu/minun faola-ika kana saAAyuhum mashkooṛan

And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allah's Obedience) while he is a believer (in the Oneness of Allah Islamic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allah).

كُلًّا	نُؤَدُّ	هَؤُلَاءِ	وَهَؤُلَاءِ	مِنْ	عَطَاءٍ
Kullan	numiddu	haola-i	wahaola-i	min	AAata-i
Each	We provide	These	And those	From	Bounty (gift)
رَبِّكَ	وَمَا	كَانَ	عَطَاءٍ	رَبِّكَ	مَحْظُورًا
rabbika	wama	kana	AAatao	rabbika	mahthooṛan

Forbidden (restricted)	(of) your Lord	Bounty	Was	And not	(of) your Lord
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كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ

مَحْظُورًا ﴿٢٠﴾

20. Kullan numiddu haola-i wahaola-i min AAata-i rabbika wama kana AAatao rabbika mahthooraan

To each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

انظُرْ	كَيْفَ	فَضَّلْنَا	بَعْضَهُمْ	عَلَى	بَعْضِ
Onthur	kayfa	faddalna	baAADahum	AAala	baAADin
See/look	How	We preferred	Some of them	Over	Others
وَلَا آخِرَةَ	أَكْبَرُ	دَرَجَاتٍ	وَأَكْبَرُ	تَفْضِيلًا	
walal-akhiratu	akbaru	darajatin	waakbaru	tafdeelan	
And verily the Hereafter	(will be) greater	in degrees	And greater	In preference	

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَآ آخِرَةَ أَكْبَرُ دَرَجَاتٍ

وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

21. Onthur kayfa faddalna baAADahum AAala baAADin walal-akhiratu akbaru darajatin waakbaru tafdeelan

See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.

لَا	تَجْعَلْ	مَعَ	اللَّهِ	إِلَهًا	آخَرَ
La	tajAAal	maAAa	Allahi	ilahan	akhara
Do not	Set up	With	Allah	God	Another
فَتَقَعُدَ	مَذْمُومًا	مَخْذُولًا			
fataqAAuda	mathmooman	makhthoolan			
You will sit down then	Reproved	forsaken			

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقَعُدَ مَذْمُومًا مَخْذُولًا ﴿٢٢﴾

22. La tajAAal maAAa Allahi ilahan akhara fataqAAuda mathmooman makhthoolan

Set not up with Allah any other *ilah* (god), (O man)! (This verse is addressed to Prophet Muhammad ﷺ, but its implication is general to all mankind), or you will sit down reprov'd, forsaken (in the Hell-fire).

Section 3

وَقَضَىٰ	رَبُّكَ	أَلَّا	تَعْبُدُوا	إِلَّا	إِيَّاهُ
Waqaḍa	rabbuka	alla	taAAbudoo	illa	iyyahu
And has decreed	Your Lord	That you do not	Worship	Except	Him
وَبِالْوَالِدَيْنِ	إِحْسَانًا	إِمَّا	يَبْلُغَنَّ	عِنْدَكَ	الْكِبَرَ
wabialwalid ayni	ihsanan	imma	yablughanna	AAindaka	alkibara
And to parents	Be good (dutiful)	If	Attain	With you	Old age
أَحَدُهُمَا	أَوْ	كِلَاهُمَا	فَلَا	تَقُلْ	لَهُمَا
aḥaduhuma	aw	kilahuma	fala	taqul	lahuma
One of them	Or	Both of them	Then do not	Say	To them both
أَفٍّ	وَلَا	تَنْهَرُهُمَا	وَقُلْ	لَهُمَا	قَوْلًا
offin	wala	tanharhuma	waqul	lahuma	qawlan
A word of disrespect	Nor	Scold them both	But say	To them	A word
كَرِيمًا					
kareeman					
(of) honour					

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ

عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا

تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣٣﴾

23. Waqaḍa rabbuka alla taAAbudoo illa iyyahu wabialwalidayni ihsanan imma yablughanna AAindaka alkibara aḥaduhuma aw kilahuma fala taqul lahuma offin wala tanharhuma waqul lahuma qawlan kareeman

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

وَآخِضْ	لَهُمَا	جَنَاحَ	الدُّلِّ	مِنْ	الرَّحْمَةِ
Waikhfid	lahuma	janaha	alththulli	mina	alrrahmati
And lower	To them	(the) wing	(of) submission	Through	Mercy

		(humility)			
وَقُلْ	رَبِّ	أَرْحَمَهُمَا	كَمَا	رَبِّيَانِي	صَغِيرًا
waqul	rabbi	irhamhuma	kama	rabbayanee	sagheeran
And say	O my Lord!	Bestow on both of them mercy	Just as	They raised me	(when I was) small (young)

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَمَا

رَبِّيَانِي صَغِيرًا ﴿٢٤﴾

24. Waikhfid lahuma janaha alththulli mina alrrahmati waqul rabbi irhamhuma kama rabbayanee sagheeran

And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on both of them Your Mercy as they did bring me up when I was small."

رَبُّكُمْ	أَعْلَمُ	بِمَا	فِي	نُفُوسِكُمْ	إِنْ
Rabbukum	aAAlamu	bima	fee	nufuosikum	in
Your lord	Knows best	What (is)	In	Your inner-selves	If
تَكُونُوا	صَالِحِينَ	فَإِنَّهُ	كَانَ	لِلْأَوَّابِينَ	غَفُورًا
takoonoo	saliheena	fa-innahu	kana	lil-awwabeena	ghafooran
You are	Righteous	Then verily He	Is	To those who often turn (unto Him)	Most-Forgiving

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ

لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾

25. Rabbukum aAAlamu bima fee nufuosikum in takoonoo saliheena fa-innahu kana lil-awwabeena ghafooran

Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.

وَأْتِ	ذَا الْقُرْبَىٰ	حَقَّهُ	وَالْمَسْكِينِ	وَابْنِ
Waati	tha alqurba	haqqahu	waalmiskeena	waibna
And give	kindred	His due (right)	And to the	And the

wayfarer	poor (who do not beg)				(grant)
		تُبَذِّرًا	تُبَذِّرْ	وَلَا	السَّبِيلِ
		tabtheeran	tubaththir	wala	alssabeeli
		wastefully	Spend (waste)	But do not	-

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبَذِّرْ تَبْذِيرًا



26. Waati tha alqurba haqqahu waalmiskeena waibna alssabeeli wala tubaththir tabtheeran

And give to the kindred his due and to the *Miskin* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift . [Tafsir. At-Tabari, Vol. 10, Page 158 (Verse 9: 60)].

وَكَانَ	الشَّيَاطِينِ	إِخْوَانَ	كَانُوا	الْمُبَذِّرِينَ	إِنَّ
wakana	alshshayateeni	Ikhwana	kanoo	almubaththireena	Inna
And is	(of) the devils	Brothers	Are	The spendthrifts	Verily
			كَفُورًا	لِرَبِّهِ	الشَّيْطَانُ
			kafooran	lirabbihi	alshshaytanu
			Ever ungrateful	To His Lord	The devil

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ

كَفُورًا

27. Inna almubaththireena kanoo ikhwana alshshayateeni wakana alshshaytanu lirabbihi kafooran

Verily, spendthrifts are brothers of the *Shayatin* (devils), and the *Shaitan* (Devil Satan) is ever ungrateful to his Lord.

وَأَمَّا	تُعْرَضْنَ	عَنْهُمْ	ابْتِغَاءَ	رَحْمَةٍ	مِّنْ
Wa-imma	tuAAriddanna	Aanhumu	Ibtighaa	rahmatin	min
And if	You turn away	From them	Seeking	A mercy	From
رَبِّكَ	تَرْجُوهَا	فَقُلْ	لَهُمْ	قَوْلًا	مَّيْسُورًا
rabbika	tarjooha	faqul	lahum	qawlan	maysooran
Your Lord	Which you	Then say	To them	Word	kind

				hope	
--	--	--	--	------	--

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا

مِيسُورًا ﴿٢٨﴾

28. Wa-imma tuAridanna Aaanhumu ibtighaa rahmatin min rabbika tarjooaha faqul lahum qawlan maysooran

And if you (O Muhammad ﷺ) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allah will give me and I shall give you).

وَلَا	تَجْعَلَنَّ	يَدَكَ	مَغْلُولَةً	إِلَى	عُنُقِكَ
Wala	tajAAal	yadaka	maghloolatan	ila	Aaunuqika
And don't	Let	Your hand	Be tied	To	Your neck
وَلَا	تَبْسُطْهَا	كُلَّ	الْبَسْطِ	فَتَقْعُدَ	مَلُومًا
wala	tabsutha	kulla	albasti	fataqAAuda	malooman
And don't	Stretch it (forth)	To (its) utmost	Reach	So that you sit	Blameworthy
مَحْسُورًا					
					maḥsooran
					(and in) severe poverty

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ

فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

29. Wala tajAAal yadaka maghloolatan ila Aaunuqika wala tabsutha kulla albasti fataqAAuda malooman mahsooran

And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

إِنَّ	رَبَّكَ	يَبْسُطُ	الرِّزْقَ	لِمَن	يَشَاءُ
Inna	rabbaka	yabsutu	alrrizqa	liman	yashao
Verily	Your Lord	Extends (enlarges)	The provision	For whom	He wills

وَيَقْدِرُ	إِنَّهُ	كَانَ	بِعِبَادِهِ	خَيْرًا	بَصِيرًا
wayaqdiru	innahu	kana	biAAibadihi	khabeeran	baseera
And straitens (for whom He wills)	Verily He	He is	Of His slaves (servants)	All-Knower	All-Seer

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا

بَصِيرًا

30. Inna rabbaka yabsutu alrrizqa liman yashao wayaqdiru innahu kana biAAibadihi khabeeran baseera

30 Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.

Section 4

وَلَا	تَقْتُلُوا	أَوْلَادَكُمْ	خَشْيَةَ	إِمْلَاقٍ	نَحْنُ
Wala	taqtuloo	awladakum	khashyata	imlaqin	nahnu
And do not	Kill	Your children	For fear	(of) poverty	we
نَرْزُقُهُمْ	وَإِيَّاكُمْ	إِنَّ	قَتْلَهُمْ	كَانَ	خِطَاءً
narzuquhum	wa-iyyakum	inna	qatlahum	kana	khit-an
Provide for them	And for you	Verily	Killing of them	Is	A sin (mistake)
					كَبِيرًا
					kabeeran
					great

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ

كَانَ خِطَاءً كَبِيرًا

31. Wala taqtuloo awladakum khashyata imlaqin nahnu narzuquhum wa-iyyakum inna qatlahum kana khit-an kabeeran

And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.

وَلَا	تَقْرَبُوا	الزَّوْجَى	إِنَّهُ	كَانَ	فَاحِشَةً
Wala	taqraboo	alzina	innahu	kana	fahishatan
And not	Approach (come near)	Adultery/fornication	Verily it	Is	A great sin
					وَسَاءَ
					سَيِّئًا
					sabeelan
					wasaa
					And it is the way

					worst
--	--	--	--	--	-------

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ^ط

32. Wala taqraboo alzzina innahu kana fahishatan wasaa sabeelan

And come not near to the unlawful sexual intercourse. Verily, it is a *Fahishah* [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).

وَلَا	تَقْتُلُوا	النَّفْسَ	الَّتِي	حَرَّمَ	اللَّهُ
Wala	taqtuloo	alnnafsa	allatee	harrama	Allahu
And do not	Kill	A soul	Which	Has forbidden (to kill)	Allah
إِلَّا	بِالْحَقِّ	وَمَنْ	قُتِلَ	مَظْلُومًا	فَقَدْ
illa	Bialhaqqi	waman	qutila	mathlooman	faqad
Except	For a just cause	And whoever	Is killed	Wrongfully	Then surely
جَعَلْنَا	لِوَالِيهِ	سُلْطَانًا	فَلَا	يُضْرَفُ	فِي
jaAAalna	Liwaliyyihi	sultanan	fala	yusrif	fee
We have made	For his heir (guardian)	An authority	But not	He exceed limits	In
الْقَتْلِ	إِنَّهُ	كَانَ	مَنْصُورًا		
alqatli	innahu	kana	mansooran		
Killing	Verily he	Is	helped		

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ^ط وَمَنْ قُتِلَ مَظْلُومًا

فَقَدْ جَعَلْنَا لِوَالِيهِ سُلْطَانًا فَلَا يُضْرَفُ فِي الْقَتْلِ إِنَّهُ كَانَ

مَنْصُورًا ^ط

33. Wala taqtuloo alnnafsa allatee harrama Allahu illa bialhaqqi waman qutila mathlooman faqad jaAAalna liwaliyyihi sultanan fala yusrif fee alqatli innahu kana mansooran

And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand *Qisas*, Law of Equality in punishment or to forgive, or to take *Diya* (blood money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer only). Verily, he is helped (by the Islamic law).

وَلَا	تَقْرَبُوا	مَالَ	الْيَتِيمِ	إِلَّا	بِالَّتِي
Wala	taqraboo	mala	alyateemi	illa	biallatee

With what	Except	(of) the orphan	Wealth/property	Approach (come near)	And don't
وَأَوْفُوا	أَشُدَّهُ	يَبْلُغَ	حَتَّى	أَحْسَنُ	هِيَ
waawfoo	ashuddahu	Yablughah	hatta	ahsanu	hiya
And fulfil	The age of full strength	He attains	Until	(is) best	(it)
	مَسْئُولًا	كَانَ	الْعَهْدَ	إِنَّ	بِالْعَهْدِ
	mas-oolan	kana	alAAahda	inna	bialAAahdi
	A responsibility (questioned about)	Is	The covenant	Verily	The covenant

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ

وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

34. Wala taqraboo mala alyateemi illa biallatee hiya ahsanu hatta yablughah ashuddahu waawfoo bialAAahdi inna alAAahda kana mas-oolan

And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! The covenant, will be questioned about.

وَأَوْفُوا	وَزِنُوا	كَلِمَةً	إِذَا	الْكَيْلَ	بِالْقِسْطِ
Waawfoo	wazinoo	kiltum	itha	alkayla	bialqistasi
And give full	And weigh	You measure	When	Measure	With balance
المُسْتَقِيمِ	تَأْوِيلًا	وَأَحْسَنُ	خَيْرٌ	ذَلِكَ	
almustaqeemi	ta/weelan	waahsanu	khayrun	thalika	
Straight	Interpretation (in the end)	And better	Good	That is	

وَأَوْفُوا الْكَيْلَ إِذَا كَلِمَةً وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ

وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

35. Waawfoo alkayla itha kiltum wazinoo bialqistasi almustaqeemi thalika khayrun waahsanu ta/weelan

And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

وَلَا	تَقْفُ	مَا	لَيْسَ	لَكَ	بِهِ
Wala	taqfu	ma	laysa	laka	bihi

Of which	You have	Not	What	Follow	And not
كُلُّ	وَالْفُؤَادَ	وَالْبَصَرَ	السَّمْعَ	إِنَّ	عِلْمٌ
kullu	waalfu-ada	waalbasara	alssamAAa	inna	Aailmun
Each	And the heart	And the sight	The hearing	Verily	Knowledge
		مَسْئُولًا	عَنْهُ	كَانَ	أُولَئِكَ
		mas-oolan	Aaanhu	kana	ola-ika
		questioned	For it	Is	(of) those

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ

أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

36. Walā taqfu mā laysa laka bihi Aailmun inna alssamAAa waalbasara waalfu-ada kullu ola-ika kana Aaanhu mas-oolan

And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).

وَلَا	تَمْشِ	فِي	الْأَرْضِ	مَرَحًا	إِنَّكَ
Wala	tamshi	fee	al-ardi	marahan	innaka
And don't	Walk	On	The earth	With conceit (and arrogance)	Verily you
لَنْ	تُخْرِقَ	الْأَرْضَ	وَلَنْ	تَبْلُغَ	الْجِبَالَ
lan	takhriqa	al-arda	walan	tablugha	aljibala
Will never	Penetrate	The earth	And will never	Attain (reach)	The mountains
					طُولًا
					toolan
					In height

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ

الْجِبَالَ طُولًا ﴿٣٧﴾

37. Walā tamshi fee al-ardi marahan innaka lan takhriqa al-arda walan tablughha aljibala toolan

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

كُلُّ	ذَلِكَ	كَانَ	سَيِّئُهُ	عِنْدَ	رَبِّكَ
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rabbika	Aainda	sayyi-ohu	kana	thalika	Kullu
Your Lord	To	Its evil	Is (was)	That	All
					مَكْرُوهًا
					makroohan
					(is) hateful

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

38. Kullu thalika kana sayyi-ohu Aainda rabbika makroohan

All the bad aspects of these (the above mentioned things) are hateful to your Lord.

ذَلِكَ	مِمَّا	أَوْحَى	إِلَيْكَ	رَبُّكَ	مِنْ
<u>Thalika</u>	<u>mimma</u>	<u>awha</u>	<u>ilayka</u>	<u>rabbuka</u>	<u>mina</u>
That (is)	(part) of what	Revealed	To you	Your Lord	Of
الْحِكْمَةِ	وَلَا	تَجْعَلْ	مَعَ	اللَّهِ	إِلَهًا
<u>al-hikmat</u>	<u>wala</u>	<u>tajAAal</u>	<u>maAAa</u>	<u>Allahi</u>	<u>ilahan</u>
The wisdom	And don't	Set up	With	Allah	God
آخَرَ	فَتُلْقَى	فِي	جَهَنَّمَ	مَلُومًا	مَذْهُورًا
<u>akhara</u>	<u>fatulqa</u>	<u>fee</u>	<u>jahannama</u>	<u>malooman</u>	<u>madhooran</u>
Another	Lest you should be thrown	Into	Hell	Blameworthy	(and) rejected

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا

ءَاخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

39. Thalika mimma awha ilayka rabbuka mina al-hikmat wala tajAAal maAAa Allahi ilahan akhara fatulqa fee jahannama malooman madhooran

This is (part) of *Al-Hikmah* (wisdom, good manners and high character, etc.)

which your Lord has inspired to you (O Muhammad ﷺ). And set not up with Allah any other *ilah* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy).

أَفْصَاكُمْ	رَبُّكُمْ	بِالْبَنِينَ	وَاتَّخَذَ	مِنْ	الْمَلَائِكَةِ
<u>Afaasfakum</u>	<u>rabbukum</u>	<u>bialbaneena</u>	<u>waittakhatha</u>	<u>mina</u>	<u>almala-ikati</u>
Has preferred for you	Your Lord	Sons	And taken (for Himself)	From among	The angels
إِنَّا	إِنَّكُمْ	لَنَقُولُونَ	قَوْلًا	عَظِيمًا	
<u>inathan</u>	<u>innakum</u>	<u>lataqooloona</u>	<u>qawlan</u>	<u>aaatheeman</u>	
Females (daughters)	Verily you	You utter	Statement	(great) awful	

أَفَأَصْفَنكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ

لَتَقُولُونَ قَوْلًا عَظِيمًا

40. Afaasfakum rabbukum bialbaneena waittakhatha mina almala-ikati inathan innakum lataqooloona qawlan Aaathheeman

Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed.

Section 5

وَلَقَدْ	صَرَّفْنَا	فِي	هَذَا	الْقُرْآنِ	لِيَذَّكَّرُوا
Walaqad	sarrafna	fee	hatha	alqur-ani	liyaththakkaroo
And surely	We have explained	In	This	Qur'an	That they may take heed
وَمَا	يَزِيدُهُمْ	إِلَّا	نُفُورًا		
wama	yazeeduhum	illa	nufوران		
But not	It increases them	Except	aversions		

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا



41. Walaqad sarrafna fee hatha alqur-ani liyaththakkaroo wama yazeeduhum illa nufوران

And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion.

قُلْ	لَوْ	كَانَ	مَعَهُ	آلِهَةٌ	كَمَا
Qul	law	kana	maAAahu	alihatun	kama
Say	If	There were	Alongwith Him	(other) gods	As
يَقُولُونَ	إِذَا	لَا يَتَّبِعُونَ	إِلَى	ذِي	الْعَرْشِ
yaqooloona	ithan	laibtaghaw	ila	thee	alAAarshi
They say	Then	They would have certainly sought	To	The Lord	(of the) Throne
سَبِيلًا					
sabeelan					

A way


قُلْ لَوْ كَانَ مَعَهُ ءِٰهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ

سَبِيلًا 

42. Qul law kana maAAahu alihatun kama yaqooloona ithan laibtaghaw ila thee alAAarshi sabeelan

Say (O Muhammad ﷺ to these polytheists, pagans, etc.): "If there had been other *aliha* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

كَبِيرًا	عُلُوًّا	يَقُولُونَ	عَمَّا	وَتَعَالَىٰ	سُبْحَانَهُ
kabeeran	Aauluwwan	yaqooloona	Aaamma	wataAAala	Subhanahu
great	Height (degree)	They say	Above what	And Exalted is He	Glorified is He

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا 

43. Subhanahu wataAAala Aamma yaqooloona Aauluwwan kabeeran

Glorified and High be He! From 'Uluwan Kabira (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allah, but He is Allah, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).

وَمَنْ	وَالْأَرْضُ	السَّبْعُ	السَّمَاوَاتُ	لَهُ	تُسَبِّحُ
waman	waal-ardu	alssabAAu	alssamawatu	lahu	Tusabbihu
And all that	And the earth	The seven	The heavens	To Him	glorify
يُسَبِّحُ	إِلَّا	شَيْءٍ	مِّنْ	وَأِنْ	فِيهِنَّ
Yusabbihu	illa	shay-in	min	wa-in	fehinna
Glorifies	But	A thing	(of)	And (there is) not	(is) in them
إِنَّهُ	تَسْبِيحَهُمْ	تَفْقَهُونَ	لَا	وَلَكِنْ	بِحَمْدِهِ
innahu	tasbeehahum	tafqahoona	la	walakin	bihamdihi
Verily He	Their glorification	You understand	Not	But	His Praise
			غَفُورًا	حَلِيمًا	كَانَ
			ghafooran	haleeman	kana
			Oft-Forgiving	Ever-Forbearing	Is

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا
يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا
غَفُورًا

44. Tusabbiḥu lahu alssamawātu alssabAAu waal-ardu waman feehinna wa-in min shay-
in illā yusabbiḥu biḥamdihi walakin la tafqahoona tasbeehahum innahu kana ḥaleeman
ghafooran

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

وَإِذَا	قَرَأْتَ	الْقُرْآنَ	جَعَلْنَا	بَيْنَكَ	وَبَيْنَ
Wa-itha	qara/ta	alqur-ana	jaAAalna	baynaka	wabayna
And when	You recite	The Qur'an	We make (put)	Between you	And between
الَّذِينَ	لَا	يُؤْمِنُونَ	بِالْآخِرَةِ	حِجَابًا	مَسْتُورًا
allatheena	la	yu/minoona	bial-akhirati	hijaban	mastooran
Those who	Do not	Believe	In the Hereafter	A veil (barrier)	Invisible (unseen)

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
حِجَابًا مَسْتُورًا

45. Wa-itha qara/ta alqur-ana jaAAalna baynaka wabayna allatheena la yu/minoona bial-
akhirati hijaban mastooran

And when you (Muhammad ﷺ) recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).

وَجَعَلْنَا	عَلَى	قُلُوبِهِمْ	أَكِنَّةً	أَنْ	يَفْقَهُوهُ
WajaAAalna	Aaala	quloobihim	akinnatan	an	yafqahoohu
And we have put	Over (on)	Their hearts	Coverings	Lest	They should understand it
وَفِي	أَذَانَهُمْ	وَقَرًا	وَإِذَا	ذَكَرْتَ	رَبَّكَ
wafee	athanihim	waqran	wa-itha	thakarta	rabbaka
And in	Their ears	Deafness (heavy load)	And when	You made mention	(of) your Lord

فِي	الْقُرْآنِ	وَحْدَهُ	وَلَوْ	عَلَى	أَدْبَارِهِمْ
fee	alqur-ani	wahdahu	wallow	Aaala	adbarihim
In	The Qur'an	Alone	They turn	On	Their backs (fleeing)
					نُفُورًا
					nufooran
					In extreme dislikeness

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ

رَبِّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَى أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾

46. WajaAAalna Aaala quloobihim akinnatan an yafqahooHu wafee athanihim waqran wa-itha thakarta rabbaka fee alqur-ani wahdahu wallaw Aaala adbarihim nufooran

And We have put coverings over their hearts lest, they should understand it (the Qur'an), and in their ears deafness. And when you make mention of your Lord Alone [La ilaha ill-Allah (none has the right to be worshipped but Allah) Islamic Monotheism] in the Qur'an, they turn on their backs, fleeing in extreme dislikeness.

نَحْنُ	أَعْلَمُ	بِمَا	يَسْتَمِعُونَ	بِهِ	إِذْ
Nahnu	aAAalamu	bima	yastamiAAoona	bihi	ith
We	Know best	Of what	They listen	With it	When
يَسْتَمِعُونَ	إِلَيْكَ	وَإِذْ	هُمْ	نَجْوَى	إِذْ
yastamiAAoona	ilayka	wa-ith	hum	najwa	ith
They listen	To you	And when	They	(take) secret counsel	when
يَقُولُ	الظَّالِمُونَ	إِنْ	تَتَّبِعُونَ	إِلَّا	رَجُلًا
Yaqoolu	alththalamoona	in	tattabiAAoona	illa	rajulan
Say	The wrongdoers	None	You follow	But	A man
					مَسْحُورًا
					mashooran
					Bewitched

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى

إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

47. Nahnu aAAalamu bima yastamiAAoona bihi ith yastamiAAoona ilayka wa-ith hum najwa ith yaqoolu alththalimoona in tattabiAAoona illa rajulan mashooran

We know best of what they listen to, when they listen to you. And when they take secret counsel, behold, the *Zalimun* (polytheists and wrong-doers, etc.) say: "You follow none but a bewitched man."

فَضَلُّوا	الْأَمْثَالَ	لَكَ	ضَرَبُوا	كَيْفَ	انظُرْ
fadalloo	al-amthala	laka	daraboo	kayfa	Onthur
So they have gone astray	Examples	For you	They have put forward	How	See
			سَبِيلًا	يَسْتَطِيعُونَ	فَلَا
			sabeelan	yastateeAAoona	fala
			Find a way	They can	And not

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

48. Onthur kayfa daraboo laka al-amthala fadalloo fala yastateeAAoona sabeelan

See what examples they have put forward for you. So they have gone astray, and never can they find a way.

وَقَالُوا	أَيُّهَا	كُنَّا	عِظَامًا	وَرَفَاتًا	أَلَيْسَ
Waqaloo	a-itha	kunna	Aaithaman	warufatan	a-inna
And they say	It is when	We are	Bones	And fragments (ashes)	Should we really
	خَلْقًا	جَدِيدًا			
lamabAAoothoona	khalqan	Jadeedan			
Be resurrected	Creation	A new			

وَقَالُوا أَيُّهَا كُنَّا عِظَامًا وَرَفَاتًا أَلَيْسَ لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

49. Waqaloo a-itha kunna Aaithaman warufatan a-inna lamabAAoothoona khalqan jadeedan

And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"

قُلْ	كُونُوا	حِجَارَةً	أَوْ	حَدِيدًا
Qul	koonoo	Hijaratan	aw	hadeedan
Say	Be you	Stones	Or	Iron

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

50. Qul koonoo hijaratan aw hadeedan

Say (O Muhammad ﷺ) "Be you stones or iron,"

أَوْ	خَلَقًا	مِمَّا	يَكْبُرُ	فِي	صُدُورِكُمْ
Aw	khalqan	mimma	yakburu	fee	sudoorikum
Or	A creation	Of what (We created)	Is greater	In	Your breasts
فَسَيَقُولُونَ	مَنْ	يُعِيدُنَا	قُلْ	الَّذِي	فَطَرَكُمُ
fasayaqooloona	man	yuAAeeduna	quli	allathee	fatarakum
Then they will say	Who	Shall return us (bring us back to life)	Say	He Who	Created you
أَوَّلَ	مَرَّةٍ	فَسَيَنْغَضُونَ	إِلَيْكَ	رُءُوسَهُمْ	وَيَقُولُونَ
awwala	marratin	fasayunghidoona	ilayka	ruosahum	wayaqooloona
First	Time	Then they will shake	At you	Their heads	And say
مَتَى	هُوَ	قُلْ	عَسَى	أَنْ	يَكُونَ
mata	huwa	qul	Aaasa	an	yakoona
When	It (will be)	Say	Perhaps	It is	-
قَرِيبًا					
qareeban					
Near (soon)					

أَوْ خَلَقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ
الَّذِي فَطَرَكُمُ أَوَّلَ مَرَّةٍ فَسَيَنْغَضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ
مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

51. Aw khalqan mimma yakburu fee sudoorikum fasayaqooloona man yuAAeeduna quli allathee fatarakum awwala marratin fasayunghidoona ilayka ruosahum wayaqooloona mata huwa qul AAasa an yakoona qareeban

"Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)" Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be ?" Say: "Perhaps it is near!"

يَوْمَ	يَدْعُوكُمْ	فَتَسْتَجِيبُونَ	بِحَمْدِهِ	وَتَطْنُونَ	إِنْ
Yawma	yadAAooku	fatastajeebo	bihamdihi	watathunnoo	in

	na		ona	m	
That	And you will think	With His Praise	And you will answer	He will call you	(on the) Day (when)
			قَلِيلًا	إِلَّا	لَبِثْتُمْ
			qaleelan	illa	labithtum
			A little (while)	But	You have stayed

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ، وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا



52. Yawma yadAAookum fatastajeeboona bihamdihi watahunnoona in labithtum illa qaleelan

On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

Section 6

وَقُلْ	لِعِبَادِي	يَقُولُوا	الَّتِي	هِيَ	أَحْسَنُ
Waqul	liAAibadee	yaqooloo	allatee	hiya	ahsanu
And say	To My slaves	That they should say	Those (words)	Which	(are) best
إِنَّ	الشَّيْطَانَ	يَنْزَعُ	بَيْنَهُمْ	إِنَّ	الشَّيْطَانَ
inna	alshshaytana	yanzaghu	baynahum	inna	alshshaytana
Truly	Satan	Sows	Amongst them	Surely	Satan
كَانَ	لِلْإِنْسَانِ	عَدُوًّا	مُبِينًا		
kana	lil-insani	AAaduwwan	mubeenan		
Is	To man	An enemy	A plain		

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَعُ بَيْنَهُمْ

إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

53. Waqul liAAibadee yaqooloo allatee hiya ahsanu inna alshshaytana yanzaghu baynahum inna alshshaytana kana lil-insani AAaduwwan mubeenan

And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitan* (Satan) verily, sows disagreements among them. Surely, *Shaitan* (Satan) is to man a plain enemy.

رَبِّكُمْ	أَعْلَمُ	بِكُمْ	إِن	يَسْأَلُ	يَرْحَمَكُم
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yarhamkum	yasha/	in	bikum	aAlamu	Rabbukum
He will have mercy on you	He wills	If	You	Knows best	Your Lord
أَرْسَلْنَاكَ	وَمَا	يُعَذِّبُكُمْ	يَشَاءُ	إِنْ	أَوْ
arsalnaka	wama	yuAAaththibkum	yasha/	in	aw
We have sent you	And not	He will punish you	He wills	If	Or
				وَكَيْلًا	عَلَيْهِمْ
				wakeelan	AAalayhim
				(as) a guardian	Over them

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِنْ يَشَاءُ يُعَذِّبُكُمْ وَمَا

أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا ﴿٥٤﴾

54. Rabbukum aAlamu bikum in yasha/ yarhamkum aw in yasha/ yuAAaththibkum wama arsalnaka AAalayhim wakeelan

Your Lord knows you best, if He will, He will have mercy on you, or if He will, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

وَالْأَرْضِ	السَّمَاوَاتِ	فِي	بِمَنْ	أَعْلَمُ	وَرَبُّكَ
waal-ardi	alssamawati	fee	biman	aAlamu	Warabbuka
And the earth	The heavens	(are) in	All those who	Knows best	And your Lord
بَعْضِ	عَلَى	النَّبِيِّينَ	بَعْضِ	فَضَّلْنَا	وَلَقَدْ
baAAadin	AAala	alnnabiyyeena	baAAada	faddalna	walaqad
Others	Over (above)	(of) the Prophets	Some	We have preferred	And indeed
			زُبُورًا	دَاوُودَ	وَأَتَيْنَا
			zabooran	dawooda	waatayna
			The Psalms	David	And We gave

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ

النَّبِيِّينَ عَلَى بَعْضِ وَأَتَيْنَا دَاوُودَ زُبُورًا ﴿٥٥﴾

55. Warabbuka aAlamu biman fee alssamawati waal-ardi walaqad faddalna baAAada alnnabiyyeena AAala baAAadin waatayna dawooda zabooran

And your Lord knows best all who are in the heavens and the earth. And indeed,

We have preferred some of the Prophets above others, and to Dawud (David) We gave the Zabur (Psalms).

قُلْ	ادْعُوا	الَّذِينَ	زَعَمْتُمْ	مِّنْ	دُونِهِ
Quli	odAAu	allatheena	zaAAamtum	min	doonih
Say	Call unto	Those whom	You pretend (claimed to be gods)	Besides Him	
فَلَا	يَمْلِكُونَ	كَشْفَ	الضَّرِّ	عَنْكُمْ	وَلَا
fala	yamlikoona	kashfa	alddurri	AAankum	wala
Neither	They have the power	To remove	The adversity	From you	Nor
					تَحْوِيلًا
					tahweelan
					To shift (it)

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ، فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا

56. Quli odAAu allatheena zaAAamtum min doonih fala yamlikoona kashfa alddurri AAankum wala tahweelan

Say (O Muhammad ﷺ): "Call unto those besides Him whom you pretend [to be gods like angels, Iesa (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."

أُولَئِكَ	الَّذِينَ	يَدْعُونَ	يَبْتَغُونَ	إِلَى	رَبِّهِمْ
Ola-ika	allatheena	yadAAoona	yabtaghoona	ila	rabbihimu
Those	Whom	They call upon	Desire (seek)	To	Their Lord
الْوَسِيلَةَ	أَيُّهُمْ	أَقْرَبُ	وَيَرْجُونَ	رَحْمَتَهُ	وَيَخَافُونَ
alwaseelata	ayyuhum	aqrabu	wayarjoona	rahmatahu	wayakhafuona
The means of access	Which of them	(should be) the nearest	And they hope	(for) His Mercy	And they fear
عَذَابَهُ	إِنَّ	عَذَابَ	رَبِّكَ	كَانَ	مَحْذُورًا
AAathabahu	inna	AAathaba	rabbika	kana	mahthooran
His torment	Verily	The Torment	(of) Your Lord	Is	(something to be) afraid of

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ

وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ

مَحْذُورًا

57. Ola-ika allatheena yadAAoona yabtaghoona ila rabbihimu alwaseelata ayyuhum aqrabu wayarjooona rahmatahu wayakhafoona AAathabahu inna AAathaba rabbika kana mahthoora

Those whom they call upon [like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!

وَأِنْ	مِّنْ	قَرْيَةٍ	إِلَّا	نَحْنُ	مُهْلِكُوهَا
Wa-in	min	qaryatin	illa	nahnu	muhlikoo <u>ha</u>
And (there is) not	(of)	A town	But	We	Shall destroy it
قَبْلَ	يَوْمِ	الْقِيَامَةِ	أَوْ	مُعَذِّبُوهَا	عَذَابًا
qabla	yawmi	alqiyamati	aw	muAAaththi bo <u>o</u> ha	AAathaba <u>n</u>
Before	The Day	(of) Resurrection	Or	Punish it	Punishment
شَدِيدًا	كَانَ	ذَلِكَ	فِي	الْكِتَابِ	مَسْطُورًا
shadeedan	kana	thalika	fee	alkitab <u>i</u>	mastoora <u>n</u>
(with) severe	Is	This	In	The Book	written

وَأِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا

عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

58. Wa-in min qaryatin illa nahnu muhlikooha qabla yawmi alqiyamati aw muAAaththi booha AAathaban shadeedan kana thalika fee alkitabi mastooran

And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees)

وَمَا	مَنْعَنَا	أَنْ	نُرْسِلَ	بِالآيَاتِ	إِلَّا
Wama	manaAAana	an	nursila	bial-ayati	illa
And not	Stopped us	To	Send	The Signs	But
أَنْ	كُذِّبَ	بِهَا	الْأَوْلُونَ	وَأَتَيْنَا	تَمُودَ
an	kaththaba	bi <u>ha</u>	al-	waatayna	thamooda

		awwaloona			
(to) Thamud	And We gave (sent)	The people of old	Them	Denied	That
نُرْسِلُ	وَمَا	بِهَا	فَظَلَمُوا	مُبْصِرَةً	النَّاقَةَ
nursilu	wama	biha	fathalamoo	mubsiratan	alInnaqata
We send	And not	To her	But they did wrong	As a clear Sign	The she-camel
			تَخْوِيفًا	إِلَّا	بِالْآيَاتِ
			takhweefan	illa	bial-ayati
			To warn (scare)	Except	The Signs

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَءَاتَيْنَا
ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا



59. Wama manaAAana an nursila bial-ayati illa an kathhaba biha al-awwaloona waatayna thamooda alInnaqata mubsiratan fathalamoo biha wama nursilu bial-ayati illa takhweefan

And nothing stops Us from sending the *Ayat* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَإِذْ	فُلْنَا	لَكَ	إِنَّ	رَبَّكَ	أَحَاطَ
Wa-ith	qulna	laka	inna	rabbaka	ahata
And (remember) when	We said	(to) you	Verily	Your Lord	Has encompassed
بِالنَّاسِ	وَمَا	جَعَلْنَا	الرُّؤْيَا	الَّتِي	أَرَيْنَاكَ
bialnnasi	wama	jaAAalna	alrru/ya	allatee	araynaka
Mankind	And not	We made	The vision	Which	We showed you
إِلَّا	فِتْنَةً	لِّلنَّاسِ	وَالشَّجَرَةَ	الْمَلْعُونَةَ	فِي
illa	fitnatan	lilnnasi	waalshshajar ata	almaalAAoon ata	fee
But	A trail	For mankind	And the tree	Accursed	In
الْقُرْآنِ	وَنُحُوفَهُمْ	فَمَا	يَزِيدُهُمْ	إِلَّا	طُعْيَانًا
alqur-ani	wanukhaww ifuhum	fama	yazeeduhum	illa	tughyanan
The Qur'an	And We warn them	But not	It increases them	Save	Oppression, transgression

and disobedience				(frighten)	
					كَبِيرًا
					Kabeeran
					Great

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا آلَ رَأْيَا آلَ تِيَّ
أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحُوفُهُمْ
فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

60. Wa-ith qulna laka inna rabbaka ahata bialnnasi wama jaAalna alrru/ya allatee
araynaka illa fitnatan lilnnasi waalshshajarata almalAAoonata fee alqur-ani
wanukhawwifuhum fama yazeeduhum illa tughyanan kabeeran

And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isra'*) but a trial for mankind, and likewise the accursed tree (*Zaqqum*, mentioned) in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah.

Section 7

وَإِذْ	قُلْنَا	لِلْمَلَائِكَةِ	اسْجُدُوا	لِأَدَمَ	فَسَجَدُوا
Wa-ith	qulna	lilmala-ikati	osjudoo	li-adama	fasajadoo
And (remember) when	We said	To the angels	Prostrate	Unto Adam	So they prostrated
إِلَّا	إِبْلِيسَ	قَالَ	أَسْجُدُ	لِمَنْ	خَلَقْتَ
illa	ibleesa	qala	aasjudu	liman	khalaqta
Except	Iblis	He said	Shall I prostrate	To one whom	You created
					طِينًا
					teenan
					(from) clay

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ
ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

61. Wa-ith qulna lilmala-ikati osjudoo li-adama fasajadoo illa ibleesa qala aasjudu liman

khalaqta teenan

And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except *Iblis* (Satan). He said: "Shall I prostrate to one whom You created from clay?"

قَالَ	أَرَأَيْتَكَ	هَذَا	الَّذِي	كَرَّمْتَ	عَلَيَّ
Qala	araaytaka	hatha	allathee	karramta	AAalayya
(Iblis) said	Do You see	This	Whom	You have honoured	Above me
لَئِنْ	أَخَّرْتَنِي	إِلَى	يَوْمِ	الْقِيَامَةِ	لَأُحْتَنِكَنَّ
La-in	akhkhartani	ila	yawmi	alqiyamati	laahtanikanna
If	You give me respite	To	The Day	(of) Resurrection	I will surely seize and mislead
ذُرِّيَّتَهُ	إِلَّا	قَلِيلًا			
thurriyyatahu	illa	qaleelan			
His offspring (all)	But	A few			

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِي إِلَى يَوْمِ

الْقِيَامَةِ لَأُحْتَنِكَنَّ بِذُرِّيَّتِهِ إِلَّا قَلِيلًا

62. Qala araaytaka hatha allathee karramta AAalayya la-in akhkhartani ila yawmi alqiyamati laahtanikanna thurriyyatahu illa qaleelan

[*Iblis* (Satan)] said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

قَالَ	أَذْهَبُ	فَمَنْ	تَبِعَكَ	مِنْهُمْ	فَإِنَّ
Qala	ithhab	faman	tabiAAaka	minhum	fa-inna
(Allah) said	Go	And whosoever	Follows you	Of them	Then surely
جَهَنَّمَ	جَزَاؤُكُمْ	جَزَاءَ	مَوْفُورًا		
jahannama	jazaokum	jazaan	mawfooran		
Hell (will be)	The recompense of all of you	Recompense	An ample		

قَالَ أَذْهَبُ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً

63. Qala ithhab faman tabiAAaka minhum fa-inna jahannama jazaokum jazaan mawfooran

(Allah) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense.

وَأَسْتَفْزِرُ	مَنْ	اسْتَطَعْتَ	مِنْهُمْ	بِصَوْتِكَ	وَأَجْلِبُ
Waistafziz	mani	istataAAata	minhum	bisawtika	waajlib
And befool	Whom	You can	Of them	With your voice	And make assaults
عَلَيْهِمْ	بِخَيْلِكَ	وَرَجْلِكَ	وَشَارِكُهُمْ	فِي	الْأَمْوَالِ
AAalayhim	bikhaylika	warajlika	washarik-hum	fee	al-amwali
On them	with your cavalry	With your infantry	And share with them	(in)	Wealth
وَالْأَوْلَادِ	وَعِدَّهُمْ	وَمَا	يَعِدُّهُمْ	الشَّيْطَانِ	إِلَّا
Waal-awladi	waAAaidhum	wama	yaAAaidhumu	alshshaytanu	illa
And children	And promise them	And not	Promise them	Satan	But
غُرُورًا					
					ghurooran
					deceit

وَأَسْتَفْزِرُ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ
وَرَجْلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُّهُمْ
الشَّيْطَانِ إِلَّا غُرُورًا ﴿٦٤﴾

64. Waistafziz mani istataAAata minhum bisawtika waajlib AAalayhim bikhaylika warajlika washarik-hum fee al-amwali waal-awladi waAAaidhum wama yaAAaidhumu alshshaytanu illa ghurooran

"And *Istafziz* [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for Allah's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit.

إِنَّ	عِبَادِي	لَيْسَ	لَكَ	عَلَيْهِمْ	سُلْطَانٌ
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sultanun	AAalayhim	laka	laysa	AAibadee	Inna
An authority	Over them	For you	(there is) not	My slaves	Verily
			وَكَيْلًا	بِرَبِّكَ	وَكَفَىٰ
			wakeelan	birabbika	wakafa
			As a Guardian	Is your Lord	And sufficient

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكَيْلًا ﴿٦٥﴾

65. Inna AAibadee laysa laka AAalayhim sultanun wakafa birabbika wakeelan

"Verily! My slaves (i.e the true believers of Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."

رَبُّكُمْ	الَّذِي	يُزْجِي	لَكُمْ	الْفُلْكَ	فِي
Rabbukumu	allathee	yuzjee	lakumu	alfulka	fee
Your Lord	(is He) Who	Drives	For you	The ship	Through (in)
الْبَحْرِ	لِتَبْتَغُوا	مِنْ	فَضْلِهِ	إِنَّهُ	كَانَ
albahri	litabtaghoo	min	fadlihi	innahu	kana
The sea	In order that you may seek	Of	His Bounty	Truly He	Is
بِكُمْ	رَحِيمًا				
bikum	raheeman				
Towards you	Most Merciful				

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۗ

إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

66. Rabbukumu allathee yuzjee lakumu alfulka fee albahri litabtaghoo min fadlihi innahu kana bikum raheeman

Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is Ever Most Merciful towards you.

وَإِذَا	مَسَّكُمْ	الضَّرُّ	فِي	الْبَحْرِ	ضَلَّ
Wa-itha	Massakumu	alddurru	fee	albahri	dalla
And when	Touches you	Harm	Upon	The sea	Vanish
مَنْ	تَدْعُونَ	إِلَّا	إِيَّاهُ	فَلَمَّا	نَجَّأَكُم
man	tadAAoona	illa	iyyahu	falamma	najjakum
Those that	You call upon	Except	Him (Allah Alone)	But when	He salvages you (brings you safe)
إِلَىٰ	الْبَرِّ	أَعْرَضْتُمْ	وَكَانَ	الْإِنْسَانُ	كُفُورًا
ila	albarri	aAAaradtum	wakana	al-insanu	kafooran
To	Land	You turn	And is	Man	Ever-

ungrateful			away	
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وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّكُمْ
إِلَى الْبَرِّ اعْرِضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

67. Wa-itha massakumu alddurru fee albahri dalla man tadAAoona illa iyyahu falamma najjakum ila albarri aAAardtum wakana al-insanu kafooran

And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.

أَفَأَمِنْتُمْ	أَنْ	يَخْسِفَ	بِكُمْ	جَانِبَ	الْبَرِّ
Afaamintum	an	yakhsifa	bikum	janiba	albarri
Do you then feel secure	That (not)	He will swallow up	You	Side	(of) the land
أَوْ	يُرْسِلَ	عَلَيْكُمْ	حَاصِبًا	ثُمَّ	لَا
aw	yursila	AAalaykum	hasiban	thumma	la
Or	Send	Against you	A violent sand-storm	Then	Not
تَجِدُوا	لَكُمْ	وَكِيلًا			
tajidoo	lakum	wakeelan			
You shall find	For you	A guardian			

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا
ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

68. Afaamintum an yakhsifa bikum janiba albarri aw yursila AAalaykum hasiban thumma la tajidoo lakum wakeelan

Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakil* (guardian, one to guard you from the torment).

أَمْ	أَمِنْتُمْ	أَنْ	يُعِيدَكُمْ	فِيهِ	تَارَةً
Am	amintum	an	yuAAeedakum	feehi	taratan
Or	Do you feel secure	That	He will return you	To it (sea)	Time
أُخْرَى	فَيُرْسِلَ	عَلَيْكُمْ	قَاصِفًا	مِّنْ	الرَّيْحِ
okhra	fayursila	AAalaykum	qasifan	mina	alrreehi
A second	And send	Against you	A hurricane	Of	Wind

تَجِدُوا	لَا	ثُمَّ	كَفَرْتُمْ	بِمَا	فَيَغْرِقُكُمْ
tajidoo	la	thumma	kafartum	bima	fayughriqakum
You will find	Not	Then	You disbelieved	Because of	And drown you
لَكُمْ عَلَيْنَا بِهِ نَبِيْعًا					
		tabeeAAan	bihi	AAalayna	lakum
		An avenger	Therein	Against Us	For you

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا




69. Am aminatum an yuAAeedakum feehi taratan okhra fayursila AAalaykum qasifan mina alrreehi fayughriqakum bima kafartum thumma la tajidoo lakum AAalayna bihi tabeeAAan

69 Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?

وَلَقَدْ	كَرَّمْنَا	بَنِي	آدَمَ	وَحَمَلْنَاهُمْ	فِي
Walaqad	karramna	banee	adama	wahamalnahum	fee
And indeed	We honoured	Children	(of) Adam	And We have carried them	On
الْبَرِّ	وَالْبَحْرِ	وَرَزَقْنَاهُمْ	مِّنَ	الطَّيِّبَاتِ	وَفَضَّلْنَاهُمْ
albarri	waalbahri	warazaqnahum	mina	alttayyibati	wafaddalnahum
Land	And sea	And have provided them	(of) with	Good things	And We have preferred them
عَلَى	كَثِيرٍ	مِّمَّنْ	خَلَقْنَا	تَفْضِيلًا	
AAala	katheerin	mimman	khalagna	tafdeelan	
Over	Many	Of those whom	We created	(with) a marked preference	

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ


الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا


70. Walaqad karramna banee adama wahamalnahum fee albarri waalbahri warazaqnahum mina alttayyibati wafaddalnahum AAala katheerin mimman khalaqna tafdeelan

And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayibat* (lawful good things), and have preferred them above many of those whom We have created with a marked preference.

Section 8

يَوْمَ	نَدْعُو	كُلَّ	أَنَاسٍ	بِإِمَامِهِمْ	فَمَنْ
Yawma	nadAAoo	kulla	onasin	bi-imamihim	faman
(and remember) the Day (when)	We shall call	All	Human beings	With their leader	Then whosoever
أُوتِيَ	كِتَابَهُ	بِيَمِينِهِ	فَأُولَٰئِكَ	يَقْرَأُونَ	كِتَابَهُمْ
ootiya	kitabahu	biyameenihi	faola-ika	yaqraoona	kitabahum
Is given	His book	In his right hand	Such (those)	Will read	Their book (records)
وَلَا	يُظْلَمُونَ	فَتِيلاً			
wala	yuthlamoon	fateelan			
And not	They will be dealt with unjustly	In the least			

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

فَأُولَٰئِكَ يَقْرَأُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا


71. Yawma nadAAoo kulla onasin bi-imamihim faman ootiya kitabahu biyameenihi faola-ika yaqraoona kitabahum wala yuthlamoon fateelan

(And remember) the Day when We shall call together all human beings with their (respective) *Imam* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'an, the Taurat (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

وَمَنْ	كَانَ	فِي	هَذِهِ	أَعْمَىٰ	فَهُوَ
Waman	kana	fee	hathihi	aAAama	fahuwa
And whoever	Is (was)	In	This (world)	Blind	Then he (will be)
فِي	الْآخِرَةِ	أَعْمَىٰ	وَأَضَلُّ	سَبِيلًا	
fee	al-akhirati	aAAama	waadallu	sabeelan	

	The Path	And more astray from	Blind	The Hereafter	In
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وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ

سَبِيلًا

72. Waman kana fee hathihi aAama fahuwa fee al-akhirati aAama waadallu sabeelan

And whoever is blind in this world (i.e., does not see Allah's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

وَأَن	كَادُوا	لِيَقْتُنُونَكَ	عَنِ	الَّذِي	أَوْحَيْنَا
Wa-in	kadoo	layaftinoona ka	AAani	allathee	awhayna
And verily	They were about to	Tempt you away	From	That which	We have revealed
إِلَيْكَ	لِنَفْتَرِي	عَلَيْنَا	غَيْرَهُ	وَإِذَا	لَا تَتَّخِذُوكَ
ilayka	litaftariya	AAalayna	ghayrahu	wa-ithan	laittakhathooka
Unto you	To fabricate	Against Us	(something) other than it	And then	They would certainly have taken you
خَلِيلًا					
					khaleelan
					A friend

وَأَن كَادُوا لِيَقْتُنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِنَفْتَرِي عَلَيْكَ

غَيْرَهُ وَإِذَا لَا تَتَّخِذُوكَ خَلِيلًا

73. Wa-in kadoo layaftinoonaka AAani allathee awhayna ilayka litaftariya AAalayna ghayrahu wa-ithan laittakhathooka khaleelan

Verily, they were about to tempt you away from that which We have revealed (the Qur'an) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a friend!

وَلَوْ لَا	أَنَّ	تَبَيَّنَّاكَ	لَقَدْ	كِدْتَ	تَرَكْنَا
Walawla	an	thabbatnaka	laqad	kidta	tarkanu
And had not	(that)	We made you stand firm	Verily	You nearly	Would have inclined
إِلَيْهِمْ	شَيْئًا	قَلِيلًا			
ilayhim	shay-an	Qaleelan			

			A little	Bit	To them
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وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

74. Walawla an thabbatnaka laqad kidta tarkanu ilayhim shay-an qaleelan

And had We not made you stand firm, you would nearly have inclined to them a little.

إِذَا	لَأَذِقْنَاكَ	ضِعْفَ	الْحَيَاةِ	وَضِعْفَ	الْمَمَاتِ
Ithan	laathaqnaka	diAAafa	alhayati	wadiAAafa	almamati
Then (in that case)	We would have made you taste	A double (portion)	(of) this life	And a double portion (of punishment)	(after) death
ثُمَّ	لَا	تَجِدُ	لَكَ	عَلَيْنَا	نَصِيرًا
thumma	la	tajidu	laka	AAalayna	naseeran
Then	Not	You would have found	For you	Against Us	Any helper (supporter)

إِذَا لَأَذِقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ

عَلَيْنَا نَصِيرًا ﴿٧٥﴾

75. Ithan laathaqnaka diAAafa alhayati wadiAAafa almamati thumma la tajidu laka AAalayna naseeran

In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

وَإِنْ	كَادُوا	لَيَسْتَفْزُونَكَ	مِنَ	الْأَرْضِ	لِيُخْرِجُوكَ
kadoo	layastafizzonaka		mina	al-ardi	liyukhrijooka
And verily	They were about	To frighten you	From	The land	That they might drive you
مِنْهَا	وَإِذَا	لَا	يَلْبَثُونَ	خِلَافَكَ	إِلَّا
minha	wa-ithan	la	yalbathoon	khilafaka	illa
Out of it	And then (in that case)	Not	They would have stayed	After you	Except
قَلِيلًا					
					Qaleelan
					A little while

وَإِنْ كَادُوا لَيَسْتَفْزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا

يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

76. Wa-in kaḍoo layastafizfoonaka mina al-ardi liyukhrijooka minha wa-ithan la yalbathoona khilafaka illa qaleelan

And Verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

سُنَّةٌ	مَنْ	قَدْ	أَرْسَلْنَا	قَبْلَكَ	مِنْ
Sunnata	man	qad	arsalna	qablaka	min
(this was Our) Way	(with) whom	Indeed	We sent	Before you	Of
رُسُلِنَا	وَلَا	تَجِدُ	لِسُنَّتِنَا	تَحْوِيلًا	
rusulina	wala	tajidu	lisunnatina	tahweelan	
Our Messengers	And not	You will find	For Our Way	Any alteration	

سُنَّةٌ مِّنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

77. Sunnata man qad arsalna qablaka min rusulina wala tajidu lisunnatina tahweelan

(This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah* (rule or way, etc.).

Section 9

أَقِمِ	الصَّلَاةَ	لِدُلُوكِ	الشَّمْسِ	إِلَى	غَسَقِ
Aqimi	alssalata	lidulooki	alshshamsi	ila	ghasaqi
Perform	Prayer		From mid-day	Till	Darkness
اللَّيْلِ	وَقُرْآنَ	الْفَجْرِ	إِنَّ	قُرْآنَ	الْفَجْرِ
allayli	waqur-ana	alfajri	inna	qur-ana	alfajri
(of) night	And (recite the) Qur'an	In the early dawn	Verily	The recitation of the Qur'an	In the early down
كَانَ	مَشْهُودًا				
kana	mashhoodan				
Is	Ever witnessed				

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ

قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

78. Aqimi alssalata lidulooki alshshamsi ila ghasaqi allayli waqur-ana alfajri inna qur-ana alfajri kana mashhoodan

Perform *AsSalat (Iqamat-as-Salat)* from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Asr*, *Maghrib*, and '*Isha*' prayers), and recite the Qur'an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).

وَمِنْ	اللَّيْلِ	فَتَهَجَّدَ	بِهِ	نَافِلَةً	لَكَ
Wamina	allayli	fatahajjad	bihi	nafilatan	laka
And in (some parts of)	The night	Perform the night prayer	With it (Qur'an)	So an additional prayer	For you
عَسَى	أَنْ	يَبْعَثَكَ	رَبُّكَ	مَقَامًا	مَحْمُودًا
AAasa	an	yabAAathaka	rabbuka	maqaman	mahmoodan
It may be	That	Will raise you	Your Lord	(to) a station	(of) praise worthy

وَمِنْ أَلَيْلٍ فَتَهَجَّدَ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا

مَحْمُودًا

79. Wamina allayli fatahajjad bihi nafilatan laka AAasa an yabAAathaka rabbuka maqaman mahmoodan

And in some parts of the night (also) offer the *Salat* (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (*Tahajjud* optional prayer

Nawafil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqaman Mahmuda* (a station of praise and glory, i.e. the highest degree in Paradise!).

وَقُلْ	رَبِّ	أَدْخِلْنِي	مُدْخَلَ	صِدْقٍ	وَأَخْرِجْنِي
Waqul	rabbi	adkhillnee	mudkhala	sidqin	waakhrijnee
And say	My Lord	Make me enter	One entering	(in) good (truth)	And bring me out
مُخْرَجٍ	صِدْقٍ	وَأَجْعَلْ	لِي	مِنْ	لُدُنْكَ
mukhraj	sidqin	wajjAAal	lee	min	ladunka
One expelled	(in) good (truth)	And make (grant)	(for) me	From	You
سُلْطَانًا	تَصِيرًا				
sultanan	naseeran				
An authority	helper				

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ

لِي مِّن لَّدُنكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

80. Waqul rabbi adkhillnee mudkhala sidqin waakhrijnee mukhraja sidqin wajjAAal lee min ladunka sultanan naseeran

And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

وَقُلْ	جَاءَ	الْحَقُّ	وَزَهَقَ	الْبَاطِلُ	إِنَّ
Waqul	jaa	alhaqqu	wazahaqa	albatilu	inna
And say	Came	The truth	And vanished	The falsehood	Surely
الْبَاطِلُ	كَانَ	زَهُوْقًا			
albatila	kana	zahooqan			
Falsehood	Is	Bound to vanish			

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

81. Waqul jaa alhaqqu wazahaqa albatilu inna albatila kana zahooqan

And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and *Batil* (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! *Batil* is ever bound to vanish."

وَنُنزِّلُ	مِنَ	الْقُرْآنِ	مَا	هُوَ	شِفَاءٌ
Wanunazzilu	mina	alqur-ani	ma	huwa	shifaon
And We send down	From	The Qur'an	That	Which	Is a healing (cure)
وَرَحْمَةً	لِّلْمُؤْمِنِيْنَ	وَلَا	يَزِيْدُ	الظَّالِمِيْنَ	إِلَّا
warahmatun	lilmu/minee na	wala	yazeedu	althhalimee na	illa
And a mercy	To the believers	And not	It increases	The wrongdoers	But
خَسَارًا					
khasaran					
loss					

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَلَا يَزِيْدُ

الظَّالِمِيْنَ إِلَّا خَسَارًا ﴿٨٢﴾

82. Wanunazzilu mina alqur-ani ma huwa shifaon warahmatun lilmu/mineena wala yazeedu **alththalimeena illa khasaran**

And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the *Zalimun* (polytheists and wrong-doers) nothing but loss.

وَأَيُّ	أَعْرَضَ	الْإِنْسَانَ	عَلَى	أَنْعَمْنَا	وَإِذَا
wanaa	aAAarada	al-insani	AAala	anAAamna	Wa-itha
And becomes far away	He turns away	Man	On	We bestow Our Grace	And when
يُؤُوسًا	كَانَ	الشَّرُّ	مَسَّهُ	وَإِذَا	بِجَانِبِهِ
yaoosaa	kana	alshsharru	massahu	wa-itha	bijanibihi
In great despair	He is	Evil	Touches him	And when	(from the Right Path) at his side

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ

كَانَ يُؤُوسًا

83. Wa-itha anAAamna AAala al-insani aAAarada wanaa bijanibihi wa-itha massahu alshsharru kana yaoosaa

And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.

قُلْ	كُلٌّ	يَعْمَلُ	عَلَى	شَاكِلَاتِهِ	فَرَبُّكُمْ
Qul	kullun	yaAAamalu	AAala	shakilatihi	farabbukum
Say	Each	Acts	(on) according to	His manner	And your Lord
أَعْلَمُ	بِمَنْ	هُوَ	أَهْدَى	سَبِيلًا	
aAAalamu	biman	huwa	ahda	sabeelan	
Knows best	Of him	Who	Is best guided	path	

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَاتِهِ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى

سَبِيلًا

84. Qul kullun yaAAamalu AAala shakilatihi farabbukum aAAalamu biman huwa ahda sabeelan

Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatihi* (i.e.

his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right."

Section 10

وَيَسْأَلُونَكَ	عَنْ	الرُّوحِ	قُلِ	الرُّوحِ	مِنْ
Wayas- aloonaka	AAani	alroohi	quli	alroohi	min
And they ask you	About	The soul (spirit)	Say	The soul (spirit)	(is) of
أَمْرٍ	رَبِّي	وَمَا	أُوتِيتُمْ	مِّنَ	الْعِلْمِ
amri	rabbee	wama	ooteetum	mina	alAAilmi
Command	(of) my Lord	And not	You have been given	Of	Knowledge
إِلَّا	قَلِيلًا				
illa	qaleelan				
But	A little				

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

85. Wayas-aloonaka AAani alroohi quli alroohu min amri rabbee wama ooteetum mina alAAilmi illa qaleelan

And they ask you (O Muhammad ﷺ) concerning the *Ruh* (the Spirit); Say: "The *Ruh* (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

وَلَئِن	شِئْنَا	لَنَذْهَبَنَّ	بِالَّذِي	أَوْحَيْنَا	إِلَيْكَ
Wala-in	shi/na	lanathhaban na	bialthee	awhayna	ilayka
And if	We willed	We could surely take away	That which	We have revealed	To you
ثُمَّ	لَا	تَجِدُ	لَكَ	بِهِ	عَلَيْنَا
thumma	la	tajidu	laka	bihi	AAalayna
Then	Not	You would find	For you	In that	Against Us
وَكَيْلًا					
wakeelan					
Any protector (guardian)					

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ

عَلَيْنَا وَكَيْلًا

86. Wala-in shi/na lanathhabanna bi^lalathee aw^hayna ilayka thumma la tajidu laka bihi AAalayna wakeelan

And if We willed We could surely take away that which We have revealed to you by inspiration (i.e. this Qur'an). Then you would find no protector for you against Us in that respect.

إِلَّا	رَحْمَةً	مِّنْ	رَبِّكَ	إِنَّ	فَضْلَهُ
Il ^l a	rah ^m atan	min	rabbika	inna	fad ^l ahu
Except	As a Mercy	From	Your Lord	Verily	His Grace
كَانَ	عَلَيْكَ	كَبِيرًا			
kana	AAalayka	kabeeran			
Is	Unto you	Ever great			

إِلَّا رَحْمَةً مِّنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

87. Il^la rah^matan min rabbika inna fad^lahu kana AAalayka kabeeran

Except as a Mercy from your Lord. Verily! His Grace unto you (O Muhammad ﷺ) is ever great.

قُلْ	لِّئِن	اجْتَمَعَتِ	الْإِنْسُ	وَالْجِنُّ	عَلَى
Qul	la-ini	ij ^t amaAAati	al-insu	waal ^j innu	AAala
Say	If	Were together	The mankind	And the jinn	(on)
أَنْ	يَأْتُوا	بِمِثْلِ	هَذَا	الْقُرْآنِ	لَا
an	ya/too	Bimithli	hatha	alqur-ani	la
To	Bring	The like	(of) this	Qur'an	Not
يَأْتُونَ	بِمِثْلِهِ	وَلَوْ	كَانَ	بَعْضُهُمْ	لِبَعْضٍ
ya/toona	Bimithlihi	walaw	kana	baAAaduhum	libaAAadin
They can bring	The like thereof	Even if	Was/were	Some of them	To some others
					ظَهِيرًا
					thaheeran
					Helper/suppor ter

قُلْ لِّئِن اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا

الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

88. Qul la-ini ij^tamaAAati al-insu waal^jinnu AAala an ya/too bimithli hatha alqur-ani la

ya/toona bimuthlihi walaw kana baAAduhum libaAAdin thaheeran

Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."

وَلَقَدْ	صَرَّفْنَا	لِلنَّاسِ	فِي	هَذَا	الْقُرْآنِ
Walaqad	sarrafna	lilnnasi	fee	hatha	alqur-ani
And indeed	We have fully explained	To mankind (people)	In	This	Qur'an
مِن	كُلِّ	مَثَلٍ	فَأَبَى	أَكْثَرُ	النَّاسِ
min	kulli	mathalin	faaba	aktharu	alnnasi
Of	Every (kind)	(of) parable/similitude	But refuse	Most	People
إِلَّا	كُفُورًا				
illa	kufooran				
But	Disbelief				

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ

النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

89. Walaqad sarrafna lilnnasi fee hatha alqur-ani min kulli mathalin faaba aktharu alnnasi illa kufooran

And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief.

وَقَالُوا	لَنْ	نُؤْمِنَ	لَكَ	حَتَّىٰ	تَفْجُرَ
Waqaloo	lan	nu/mina	laka	hatta	tafjura
And they say	Not	We shall believe	In you	Until	You cause to gush forth
لَنَا	مِنَ	الْأَرْضِ	يَنْبُوعًا		
lana	mina	al-ardi	yanbooAAan		
For us	From	The earth	A spring		

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

90. Waqaloo lan nu/mina laka hatta tafjura lana mina al-ardi yanbooAAan

And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us;

أَوْ	تَكُونُ	لَكَ	جَنَّةٌ	مِّنْ	تَخِيلُ
------	---------	------	---------	-------	---------

nakheelin	min	jannatun	laka	takoona	Aw
Date-palms	Of	A garden	For you	There is	Or
وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا					
	tafjeeran	Khilalaha	al-anhara	fatufajjira	waAAinabin
	abundantly	In their midst	Rivers	And you cause to gush forth	And grapes

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا

تَفْجِيرًا ﴿٩١﴾

91. Aw takoona laka jannatun min nakheelin waAAinabin fatufajjira al-anhara khilalaha tafjeeran

"Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;

أَوْ	تُسْقِطُ	السَّمَاءَ	كَمَا	زَعَمْتَ	عَلَيْنَا
Aw	tusqita	alssamaa	kama	zaAAamta	AAalayna
Or	You cause to fall	The heaven	As	You have claimed (pretended)	Upon us
كِسْفًا	أَوْ	تَأْتِي	بِاللَّهِ	وَالْمَلَائِكَةَ	قَبِيلًا
kisfan	aw	ta/tiya	biAllahi	waalmala-ikati	qabeelan
In pieces	Or	You bring	Allah	And the angels	Before us (face to face)

أَوْ تَسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلِلَّهِ

وَالْمَلَائِكَةَ قَبِيلًا ﴿٩٢﴾

92. Aw tusqita alssamaa kama zaAAamta AAalayna kisfan aw ta/tiya biAllahi waalmala-ikati qabeelan

"Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face;

وُ	يَكُونُ	لَكَ	بَيْتٌ	مِّنْ	زُخْرُفٍ
Aw	yakoona	laka	baytun	min	zukhrufin
Or	(there) is	For you	A house	Of	Adornable materials
أَوْ	تَرْقَى	فِي	السَّمَاءِ	وَلَنْ	تُؤْمِنَ
aw	tarqa	fee	alssama-i	walan	nu/mina

And we shall not believe	The sky	Into	You ascend up	Or
تَقْرُوهُ	كِتَابًا	عَلَيْنَا	تُنزِّلَ	حَتَّى
naqraohu	kitabān	AAalayna	tunazzila	hatta
That we would read	A Book	For us	You bring down	Until
قُلْ	كُنْتُ	هَلْ	رَبِّي	سُبْحَانَ
illa	kuntu	hal	rabbee	subhana
But	I am	What	My Lord	Glorified is
				رَسُولًا
				basharan
				(sent as) a Messenger

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرَقَّى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ
لِرُقِيِّكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ
إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

93. Aw yakoona laka baytun min zukhrufin aw tarqa fee alssama-i walan nu/mina liruqiyyika hatta tunazzila AAalayna kitabān naqraohu qul subhana rabbee hal kuntu illa basharan rasoolan

"Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"

Section 11

وَمَا	مَنَعَ	النَّاسَ	أَنْ	يُؤْمِنُوا	إِذْ
Wama	manaAAa	alnnasa	an	yu/minoo	ith
And what	prevented	People	To	Believe	When
جَاءَهُمْ	الْهُدَى	إِلَّا	أَنْ	قَالُوا	أَبَعَثَ
jaahumu	alhuda	illa	an	qaloo	abaAAatha
Came to them	The guidance	Except	That	They said	Did send
اللَّهُ	بَشَرًا	رَسُولًا			
Allahu	basharan	rasoolan			
Allah	A man	As a Messenger			

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبْعَثْ

اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

94. Wama manaAAa alnnasa an yu/minoo ith jaahumu alhuda illa an qaloo abaAAatha Allahu basharan rasoolan

And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger?"

قُلْ	لَوْ	كَانَ	فِي	الْأَرْضِ	مَلَائِكَةً
Qul	law	kana	fee	al-ardi	mala-ikatun
Say	If	There were	On	The earth	Angels
يَمْشُونَ	مُطْمَئِنِّينَ	لَنَزَّلْنَا	عَلَيْهِمْ	مِّنَ	السَّمَاءِ
yamshoona	mutma-inneena	lanazzalna	Aalayhim	mina	alssama-i
Walking (about)	In peace	Then we would certainly have sent down	To them	From	The heaven
مَلَكًا رَسُولًا					
malakan	rasoolan				
An angel	As a Messenger				

قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا

عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

95. Qul law kana fee al-ardi mala-ikatun yamshoona mutma-inneena lanazzalna Aalayhim mina alssama-I malakan rasoolan

Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

قُلْ	كَفَىٰ	بِاللَّهِ	شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ
Qul	kafa	biAllahi	shaheedan	baynee	wabaynakum
Say	Sufficient is	Allah	(for) a witness	Between me	And between you
إِنَّهُ	كَانَ	بِعِبَادِهِ	خَبِيرًا	بَصِيرًا	
innahu	kana	biAAibadihi	khabeeran	baseeran	
Verily He	Is	Of His slaves	All-Knower	All-Seer	

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا

بَصِيرًا ﴿٩٦﴾

96. Qul kafa biAllahi shaheedan baynee wabaynakum innahu kana biAAibadihi khabeeran baseeran

Say: "Sufficient is Allah for a witness between me and you. Verily! He is the All-Knower, the All-Seer of His slaves."

وَمَنْ	الْمُهْتَدِ	فَهُوَ	اللَّهُ	يَهْدِ	وَمَنْ
waman	almuhtadi	fahuwa	Allahu	yahdi	Waman
And He whom	Led aright	He is	Allah	Guides	And He whom
مِنْ	أَوْلِيَاءَ	لَهُمْ	تَجِدَ	فَلَنْ	يُضِلُّ
min	Awliyaa	lahum	tajida	fulan	yudlil
Besides Him	Protectors	For them	You will find	Never	He sends astray
وَجُوهِهِمْ	عَلَى	الْقِيَامَةِ	يَوْمَ	وَنَحْشُرُهُمْ	دُونِهِ
wujoohihim	Aaala	alqiyamati	yawma	wanahshuruhum	doonihi
Their faces	On	(of) Resurrection	On the Day	And We shall gather them	-
كُلَّمَا	جَهَنَّمَ	مَأْوَاهُمْ	وَصُمًّا	وَبُكْمًا	عُمِيًّا
kullama	Jahannamu	ma/wahum	wasumman	wabukman	AAumyan
Whenever	(will be) Hell	Their adobe	And deaf	And dumb	Blind
			سَعِيرًا	زِدْنَاهُمْ	خَبَتٌ
			saAAeeran	zidnahum	khabat
			For fierceness of Fire	We shall increase (for them)	It abates

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلُّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وَجُوهِهِمْ عُمِيًّا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

97. Waman yahdi Allahu fahuwa almuhtadi waman yudlil fulan tajida lahum awliyaa min doonihi wanahshuruhum yawma alqiyamati AAala wujoohihim AAumyan wabukman wasumman ma/wahum jahannamu kullama khabat zidnahum saAAeeran

And he whom Allah guides, he is led aright; but he whom He sends astray for

such you will find no *Auliya'* (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

ذَلِكَ	جَزَاؤُهُمْ	بِأَنَّهُمْ	كَفَرُوا	بِآيَاتِنَا	وَقَالُوا
<u>Thalika</u>	jazaohum	bi-annahum	kafaroo	bi-ayatina	waqaloo
That is	Their recompense	Because they	Denied	Our Signs	And they said
أَيُّدَا	كُنَّا	عِظَامًا	وَرَفَاتًا	أَيُّدَا	لَمَبْعُوثُونَ
a-itha	kunna	AAithaman	warufatan	a-inna	lamabAAoot hoonaa
When	We are	Bones	And fragments (ashes)	Shall we	Really be resurrected (raised again)
خَلْقًا	جَدِيدًا				
khalqan	jadeedan				
As creation	new				

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَيُّدَا كُنَّا عِظَامًا

وَرَفَاتًا أَيُّدَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

98. Thalika jazaohum bi-annahum kafaroo bi-ayatina waqaloo a-itha kunna AAithaman warufatan a-inna lamabAAoothoonaa khalqan jadeedan

That is their recompense, because they denied Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

أَوَلَمْ	يَرَوْا	أَنَّ	اللَّهَ	الَّذِي	خَلَقَ
Awa lam	yaraw	anna	Allaha	allathee	khalaaqa
Do not	They see	That	Allah	Who	Created
السَّمَاوَاتِ	وَالْأَرْضِ	قَادِرٌ	عَلَى	أَنْ	يَخْلُقَ
alssamawati	waal-arda	qadirun	AAala	an	yakhluqa
The heavens	And the earth	(is) Able	(on)	To	Create
مِثْلَهُمْ	وَجَعَلَ	لَهُمْ	أَجَلًا	لَا	رَيْبَ
mithlahum	wajaAAala	lahum	ajalan	la	rayba
The like of them	And He has made	For them	An appointed term	(there is) no	Doubt
فِيهِ	فَأَبَى	الظَّالِمُونَ	إِلَّا	كُفُورًا	
feehi	faaba	alththalimoonaa	illa	kufooran	
In it	But refuse	The wrongdoers	But	disbelief	

﴿ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ

يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا

كُفُورًا ﴿٩٩﴾

99. Awa lam yaraw anna Allaha allathee khalaqa alssamawati waal-arda qadirun AAala an yakhluqa mithlahum wajaAAala lahum ajalan la rayba feehi faaba althhalimoona illa kufooran

See they not that Allah, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is not doubt. But the *Zalimun* (polytheists and wrong-doers, etc.) refuse (the truth the Message of Islamic Monotheism, and accept nothing) but disbelief.

قُلْ	لَوْ	أَنْتُمْ	تَمْلِكُونَ	خَزَائِنَ	رَحْمَةٍ
Qul	law	antum	tamlikoona	khaza-ina	rahmati
Say	If	You	Possess	The treasures	(of) the Mercy
رَبِّي	إِذَا	لَأَمْسِكُنَّ	خَشْيَةَ	الْإِنْفَاقِ	وَكَانَ
rabbee	ithan	laamsaktum	khashyata	al-infaqi	wakana
(of) my Lord	Then	You would surely hold back	For fear	(of) spending	And is
الْإِنْسَانُ	قَتُورًا				
al-insanu	qatooran				
Man	Ever miserly				

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسِكْتُمْ خَشْيَةَ

الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿٩٩﴾

100. Qul law antum tamlikoona khaza-ina rahmati rabbee ithan laamsaktum khashyata al-infaqi wakana al-insanu qatooran

Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision, etc.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

Section12

وَلَقَدْ	أَتَيْنَا	مُوسَىٰ	تِسْعَ	آيَاتٍ	بَيِّنَاتٍ
Walaqad	atayna	moosa	tisAAa	ayatin	bayyinat
And indeed	We have	Moses	Nine	Signs	Clear

				given	
فَقَالَ	جَاءَهُمْ	إِذْ	إِسْرَائِيلَ	بَنِي	فَأَسْأَلَ
faqala	jaahum	ith	isra-eela	banee	fais-al
Then said	He came to them	When	(of) Israel	The Children (sons)	Then ask
مُوسَى	يَا	لَأَظُنُّكَ	إِنِّي	فِرْعَوْنُ	لَهُ
moosa	ya	laathunnuka	innee	firAAawnu	lahu
Moosa	O!	Think you (are) indeed	Verily I	Pharaoh	To him
					مَسْحُورًا
					mashooran
					bewitched

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَعَلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَى مَسْحُورًا ﴿١٠١﴾

101. Walaqad atayna moosa tisAAa ayatin bayyinat in fays-al ane isra-eela ith jaahum faqala lahu firAAawnu innee laathunnuka ya moosa mashooran

And indeed We gave to Musa (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Musa (Moses)! I think you are indeed bewitched."

قَالَ	لَقَدْ	عَلِمْتَ	مَا	أَنْزَلَ	هَؤُلَاءِ
Qala	laqad	Aaalimta	ma	anzala	haola-i
He said	Verily	You know	None	Has sent down	These (signs)
إِلَّا	رَبُّ	السَّمَاوَاتِ	وَالْأَرْضِ	بَصَائِرَ	وَإِنِّي
illa	rabbu	alssamawati	waal-ardi	basa-ira	wa-innee
But	The Lord	(of) the heavens	And the earth	As clear signs	And truly I
	يَا	فِرْعَوْنُ	مَثْبُورًا		
	ya	firAAawnu	mathbooran		
	O	Pharaoh	(are) doomed to destruction		

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾

102. Qala laqad Aaalimta ma anzala haola-I illa rabbu alssamawati waal-ardi basa-ira wa-innee laathunnuka ya firAAawnu mathbooran

[Musa (Moses)] said: "Verily, you know that these signs have been sent down by

none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allah's Oneness and His Omnipotence, etc.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"

فَأَرَادَ	أَنْ	يَسْتَفِيزَهُمْ	مِّنَ	الْأَرْضِ	فَأَغْرَقْنَاهُ
Faarada	an	yastafizzahu m	mina	al-ardi	faaghraqnahu u
So he wanted	To	Turn them out	Of	The land	But We drowned him
وَمَنْ	مَعَهُ	جَمِيعًا			
waman	maAAahu	jameeAAan			
And who	(were) with him	all			

فَأَرَادَ أَنْ يَسْتَفِيزَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾

103. Faarada an yastafizzahum mina al-ardi faaghraqnahu waman maAAahu jameeAAan

So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

وَقُلْنَا	مِنْ	بَعْدِهِ	لِبَنِي	إِسْرَائِيلَ	أَسْكُنُوا
Waqulna	min	baAAadihi	libanee	isra-eela	oskunoo
And We said		After him	To the Children	(of) Israel	You dwell
الْأَرْضَ	فَإِذَا	جَاءَ	وَعَدُ	الْآخِرَةِ	جِئْنَا
al-arda	fa-itha	jaa	waAAadu	al-akhirati	Ji/na
(in) the land	Then when	Comes	The promise	Last	We shall bring
بِكُمْ	لَوْفِيًا				
bikum	lafeefan				
You	As a mixed crowd				

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعَدُ

الْآخِرَةِ جِئْنَا بِكُمْ لَفِيًا ﴿١٠٤﴾

104. Waqulna min baAAadihi libanee isra-eela oskunoo al-arda fa-itha jaa waAAadu al-akhirati ji/na bikum lafeefan

And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ['Iesa (Jesus), son of Maryam (Mary) on the earth]. We shall bring you altogether as mixed crowd (gathered out of various nations). [Tafsir Al-Qurtubi, Vol. 10, Page 338]

وَبِالْحَقِّ	أَنْزَلْنَاهُ	وَبِالْحَقِّ	نَزَلَ	وَمَا	أَرْسَلْنَاكَ
Wabialhaqqi	anzalnahu	wabialhaqqi	nazala	wama	arsalnaka
And with truth	We sent it down	And with the truth	It has descended	And not	We sent you
إِلَّا	مُبَشِّرًا	وَنَذِيرًا			
illa	mubashshira	wanatheeran			
Except	As a bearer of glad-tidings	And a warner			

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

105. Wabialhaqqi anzalnahu wabialhaqqi nazala wama arsalnaka illa mubashshiran wanatheeran

And with truth We have sent it down (i.e. the Qur'an), and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islamic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islamic Monotheism).

وَقُرْآنًا	فَرَقْنَاهُ	لِتَقْرَأَهُ	عَلَى	النَّاسِ	عَلَى
Waqur-anan	faraqnahu	litaqraahu	AAala	alnnasi	AAala
And (it is) a Qur'an	Which We have divided (into parts)	In order that you might recite it	Unto	Men	At
مُكْتَبٍ	وَنَزَّلْنَاهُ	تَنْزِيلًا			
mukthin	wanazzalnahu	tanzeelan			
Intervals	And We have revealed it	By stages			

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتَبٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

106. Waqur-anan faraqnahu litaqraahu AAala alnnasi AAala mukthin wanazzalnahu tanzeelan

And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).

قُلْ	آمِنُوا	بِهِ	أَوْ	لَا	تُؤْمِنُوا
Qul	aminoo	bihi	aw	la	tu/minoo
Say	Believe	In it	Or	Do not	Believe
إِنَّ	الَّذِينَ	أُوتُوا	الْعِلْمَ	مِن	قَبْلِهِ
inna	allatheena	ootoo	alAAilma	min	qablihi
Verily	Those who	Were given	Knowledge		Before it

سُجَّدًا	لِلْأَذْقَانِ	يَخْرُونَ	عَلَيْهِمْ	يُتْلَى	إِذَا
sujjadan	lil-athqani	yakhirroona	AAalayhim	yutla	itha
In prostration	On their faces	They fall down	To them	It is recited	When

قُلْ ءَامِنُوا بِهِ ءَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ ءَ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

107. Qul aminoo bihi aw la tu/minoo inna allatheena ootoo alAAailma min qablihi itha yutla AAalayhim yakhirroona lil-athqani sujjadan

Say (O Muhammad ﷺ to them): "Believe in it (the Qur'an) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullah bin Salam and Salman Al-Farisi), when it is recited to them, fall down on their faces in humble prostration."

وَعَدُ	كَانَ	إِن	رَبَّنَا	سُبْحَانَ	وَيَقُولُونَ
waAAadu	kana	in	rabbina	subhana	Wayaqooloo na
The Promise	Was	Truly	Our Lord	Glory is (to)	And they say
				لَمَفْعُولًا	رَبَّنَا
				lamafAAoolan	rabbina
				Must be fulfilled	(of) our Lord

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

108. Wayaqooloona subhana rabbina in kana waAAadu rabbina lamafAAoolan

And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

	خُشُوعًا	وَيَزِيدُهُمْ	يَبْكُونَ	لِلْأَذْقَانِ	وَيَخْرُونَ
	khushooAAan	wayazeeduhum	yabkoona	lil-athqani	Wayakhirroona
	In humility	And it adds them	Weeping	On their faces	They fall down

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

109. Wayakhirroona lil-athqani yabkoona wayazeeduhum khushooAAan

And they fall down on their faces weeping and it adds to their humility.

(Sajda-e-tilawath)

الرَّحْمَنَ	ادْعُوا	أَوْ	اللَّهِ	ادْعُوا	قُلْ
alrrahmana	odAAoo	awi	Allaha	odAAoo	Quli
The Most Gracious	Invoke	Or	Allah	Invoke	Say
الْحُسْنَى	الْأَسْمَاءِ	فَلَهُ	تَدْعُوا	مَا	أَيًّا
alhusna	al-asmao	falahu	tadAAoo	ma	ayyan
The Best	Names	For Him (belong)	You invoke	By whatever (name)	
بِهَا	تُخَافِتُ	وَلَا	بِصَلَاتِكَ	تَجْهَرُ	وَلَا
biha	tukhafit	wala	bisalatika	tajhar	wala
Make it in a low voice		Nor	In your prayer	Say loudly	And do not
		سَبِيلًا	ذَلِكَ	بَيْنَ	وَأَبْتَغِ
		sabeelan	thalika	bayna	waibtaghi
		A way	These	Between	And seek

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ

الْحُسْنَى وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَأَبْتَغِ بَيْنَ ذَلِكَ



110. Quli odAAoo Allaha awi odAAoo alrrahmana ayyan ma tadAAoo falahu al-asmao alhusna wala tajhar bisalatika wala tukhafit biha waibtaghi bayna thalika sabeelan

Say (O Muhammad ﷺ): "Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between.

يَتَّخِذُ	لَمْ	الَّذِي	لِلَّهِ	الْحَمْدُ	وَقُلْ
yattakhith	lam	allathee	lillahi	alhamdu	Waquli
Taken	Has not	Who	(is) to Allah	All the praise	And say
فِي	شَرِيكَ	لَهُ	يَكُنْ	وَلَمْ	وَلَدًا
fee	shareekun	lahu	yakun	walam	waladan
In	A partner	For (Him)	And there is not		A son
مِنْ	وَلِيِّ	لَهُ	يَكُنْ	وَلَمْ	الْمَلِكِ
mina	waliyyun	lahu	yakun	walam	almulki
Out of	Any protector	For Him	Nor there is		(His) Dominion
			تَكْبِيرًا	وَكَبْرَهُ	الدَّلَّ
			takbeeran	wakabbirhu	althhulli

			(with all) magnificence	And magnify Him	Submissivene ss (low)
--	--	--	----------------------------	--------------------	--------------------------

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي

الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبَّرَهُ تَكْبِيرًا ﴿١١١﴾

111. Waquli alhamdu lillahi allathee lam yattakhith waladan walam yakun lahu shareekun fee almulki walam yakun lahu waliyyun mina alththulli wakabbirhu takbeeran

And say: "All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Wali* (helper, protector or supporter). And magnify Him with all the magnificence, [*Allahu-Akbar* (Allah is the Most Great)]."

Surah # 18



Period of Revelation

This surah is the first in the series of surahs which were revealed during the middle stage of Prophet's stay in Makkah. This and most of the surahs of this series were revealed before the migration to Habsha. This series continuous till surah number 21.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ	لِلَّهِ	الَّذِي	أَنْزَلَ	عَلَى	عَبْدِهِ
Alhamdu	lillahi	allathee	anzala	AAala	AAabdihi
All praise	(is) to Allah	Who	Has sent down	To	His slave
الْكِتَابَ	وَلَمْ	يَجْعَلْ	لَهُ	عَوَجًا	
alkitaba	walam	yajAAal	lahu	AAiwajan	
The Book	And has not	Placed	For it	Any crookedness	

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۗ ﴾



1. Alhamdu lillahi allathee anzala AAala AAabdihi alkitaba walam yajAAal lahu AAiwajan

All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'an), and has not placed therein any crookedness.

قَيِّمًا	لِيُنذِرَ	بِأَسَا	شَدِيدًا	مِنْ	لَدُنْهُ
Qayyiman	liyunthira	ba/san	shadeedan	min	ladunhu
(He has made it) Straight	To give warning	Punishment	(of) severe	From	Him
وَيُبَشِّرَ	الْمُؤْمِنِينَ	الَّذِينَ	يَعْمَلُونَ	الصَّالِحَاتِ	أَنَّ
wayubashshi	almu/mineen	allattheena	yaAAamaloo	alssalihati	anna

		na		a	ra
That	Righteous deeds	Work	Who	(to) the believers	And to give glad tidings
			حَسَنًا	أَجْرًا	لَهُمْ
			hasanan	ajran	lahum
			A good	Reward	They shall have

قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ

يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

2. Qayyiman liyunthira ba/san shadeedan min ladunhu wayubashshira almu/mineena allatheena yaAamaloon alssalihati anna lahum ajran hasanan

(He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah Islamic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise).

			أَبَدًا	فِيهِ	مَّاكِنِينَ
			abadan	feehi	Makitheena
			forever	Therein	(they shall) abide

مَّاكِنِينَ فِيهِ أَبَدًا ﴿٣﴾

3. Makitheena feehi abadan

3.They shall abide therein forever.

وَيُنذِرَ	الَّذِينَ	قَالُوا	اتَّخَذَ	اللَّهُ	وَلَدًا
Wayunthira	Allatheena	qaloo	ittakhatha	Allahu	waladan
And warn	Those who	Say (said)	Has taken	Allah	A son

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

4. Wayunthira allatheena qaloo ittakhatha Allahu waladan

4.And to warn those (Jews, Christians, and pagans) who say, "Allah has begotten a son (or offspring or children)."

مَا	لَهُمْ	بِهِ	مِنْ	عِلْمٍ	وَلَا
Ma	Lahum	bihi	min	ailmin	wala
Not	They have	About it	(from)	Knowledge	Nor
لِأَبَائِهِمْ	كَبُرَتْ	كَلِمَةً	تَخْرُجُ	مِنْ	أَفْوَاهِهِمْ

afwahihim	min	takhruju	kalimatan	kaburat	li_aba-ihim
Their mouths	Of	(that) comes out	The word	Might is	Had their fathers
إِن يَقُولُونَ إِلَّا كَذِبًا					
		kathiban	illa	yaqooloona	in
		A lie	But	They say/utter	Nothing

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبِرَتْ كَلِمَةٌ تَخْرُجُ مِنْ

أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٦﴾

5. Ma lahum bihi min AAilmin wala li_aba-ihim kaburat kalimatan takhruju min afwahihim in yaqooloona illa kathiban

No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie.

فَلَعَلَّكَ	بَاخِعٌ	نَفْسَكَ	عَلَى	أَثَرِهِمْ	إِنْ
FalaAAallaka	bakhiAAun	nafsaka	AAala	atharihim	in
Perhaps you would	Kill	Yourself	Over	Their footsteps	If
لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا					
لَمْ	يُؤْمِنُوا	بِهَذَا	الْحَدِيثِ	أَسَفًا	
lam	yu/minoo	bihatha	alhadeethi	asafan	
Not	They believe	In this	Narration	In grief	

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ

أَسَفًا ﴿٦﴾

6. FalaAAallaka bakhiAAun nafsaka AAala atharihim in lam yu/minoo bihatha alhadeethi asafan

Perhaps, you, would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an).

إِنَّا	جَعَلْنَا	مَا	عَلَى	الْأَرْضِ	زِينَةً
Inna	jaAAalna	ma	AAala	al-ardi	zeenatan
Verily We	Have made	That which	(is) on	The earth	Adornment
لِنَبْلُوَهُمْ أَهْلًا لَهَا أَحْسَنُ مِنْهُم مَّا كَانُوا يَعْمَلُونَ					
لَهَا	لِنَبْلُوَهُمْ	أَيُّهُمْ	أَحْسَنُ	عَمَّا	
laha	linabluwahu	ayyuhum	ahsanu	AAamalan	

				m	
	In deeds	(are) best	As to which of them	In order that We may test them	For it

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا



7. Inna jaAAalna ma AAala al-ardi zeenatan laha linabluwahum ayyuhum ahsanu AAamalan

Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet ﷺ].

وَأِنَّا	لَجَاعِلُونَ	مَا	عَلَيْهَا	صَعِيدًا	جُرُزًا
Wa-inna	lajaAAiloon a	ma	AAalayha	saAAeedan	juruzan
And Verily We	We shall make	What	(is) on it	Soil	A bare dry

وَأِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

8. Wa-inna lajaAAiloon ma AAalayha saAAeedan juruzan

And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.).

أَمْ	حَسِبْتَ	أَنَّ	أَصْحَابَ	الْكَهْفِ	وَالرَّقِيقِ
Am	hasibta	anna	as-haba	alkahfi	waalrraqeem i
Or (did)	You think	That	(the) people	(of the) Cave	And the Inscription
كَانُوا	مِنْ	آيَاتِنَا	عَجَبًا		
kanoo	min	ayatina	AAajaban		
(they) were	Among	Our Signs	A wonder		

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيقِ كَانُوا مِنْ آيَاتِنَا عَجَبًا



9. Am hasibta anna as-haba alkahfi waalrraqeemi kanoo min ayatina AAajaban

Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

إِذْ	أَوَى	الْفِتْيَةَ	إِلَى	الكَهْفِ	فَقَالُوا
Ith	awa	alfityatu	ila	alkahfi	faqaloo
(remember) when	(sought refuge) fled	The young men	To	The cave	So they said
رَبَّنَا	آتِنَا	مِنْ	لَدُنْكَ	رَحْمَةً	وَهَيِّئْ
rabbana	atina	min	ladunka	rahmatan	wahayyi/
Our Lord!	Bestow on us (grant us)	From	Yourself	Mercy	And facilitate
لَنَا	مِنْ	أَمْرِنَا	رَشَدًا		
lana	min	amrina	rashad		
For us	From	Our affair	(in) the right way		

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً
وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

10. Ith awa alfityatu ila alkahfi faqaloo rabbana atina min ladunka rahmatan wahayyi/ lana min amrina rashad

(Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

فَضَرَبْنَا	عَلَى	أَذَانِهِمْ	فِي	الكَهْفِ	سِنِينَ
Fadarabna	AAala	athanihim	fee	alkahfi	sineena
Therefore We covered	On	Their ears	In	The cave	Years
عَدَدًا					
AAadadan					
A number (of)					

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

11. Fadarabna AAala athanihim fee alkahfi sineena AAadadan

Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.

ثُمَّ	بَعَثْنَاهُمْ	لِنَعْلَمَ	أَيُّ	الْحَزْبَيْنِ	أَحْصَى
Thumma	baAAathnahum	linaAAalama	ayyu	alhibayni	ahsa
Then	We raised	That We	Which	(of) the two	(was best at)

calculating	parties		might know	them up	
لِمَا لَبِثُوا أَمَدًا					
			amadan	labithoo	lima
			Time period	They had tarried	For what

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

12. Thumma baAAathnahum linaAAlama ayyu alhizbayni ahsa lima labithoo amadan

Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

Section 2

نَحْنُ	نَقْصُ	عَلَيْكَ	نَبَأَهُمْ	بِالْحَقِّ	إِنَّهُمْ
Nahnu	naqussu	AAalayka	nabaahum	bialhaqqi	innahum
We	Narrate	Unto you	Their story	With truth	Truly they (were)
فَتِيَّةٌ آمَنُوا بِرَبِّهِمْ وَزَدْنَاهُمْ هُدًى					
fityatun	amanoo	birabbihim	wazidnahum	hudan	
Young men	Who believed	In their Lord	And We increased them	(in) guidance	

نَحْنُ نَقْصُ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ

وَزَدْنَاهُمْ هُدًى ﴿١٣﴾

13. Nahnu naqussu AAalayka nabaahum bialhaqqi innahum fityatun amanoo birabbihim wazidnahum hudan

We narrate unto you (O Muhammad ﷺ) their story with truth: Truly! They were young men who believed in their Lord (Allah), and We increased them in guidance.

وَرَبَطْنَا	عَلَىٰ	قُلُوبِهِمْ	إِذْ	قَامُوا	فَقَالُوا
Warabatna	AAala	quloobihim	ith	qamoo	faqaloo
And We made firm and strong	And We made	Their hearts	When	They stood up	And said
رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ					
rabbuna	rabbu	alssamawati	waal-ardi	lan	nadAAuwa
Our Lord	(is) the Lord	(of) the heavens	And the earth	Shall never	We call upon
مِن دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا					
min	Doonih	ilahan	laqad	qulna	ithan
Other than Him	Other than Him	Any god	Indeed	(if we did) we should have	Then

	uttered (said)				
شَطَطًا					
shatatan					
					An enormity (in disbelief)

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُنَّا إِذًا شَطَطًا ﴿١٤﴾

14. Warabaṭna AAala quloobihim ith qamoo faqaloo rabbuna rabbu alssamawati waal-ardi lan nadAAuwa min doonih ilahan laqad qunna ithan shatatan

And We made their hearts firm and strong (with the light of Faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilah* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

هُؤُلَاءِ	قَوْمُنَا	اتَّخَذُوا	مِنْ	دُونِهِ	آلِهَةً
Haola-i	qawmuna	ittakhathoo	min	doonih	alihatan
These (are)	Our people	Who have taken for worship		Other than Him	gods
لَوْلَا	يَأْتُونَ	عَلَيْهِمْ	بِسُلْطَانٍ	بَيِّنٍ	فَمَنْ
lawla	ya/toona	AAalayhim	bisultanin	bayyinin	faman
Why not	They bring	For them	Authority	Clear	And who
أَظْلَمُ	مِمَّنْ	أَفْتَرَىٰ	عَلَىٰ	اللَّهِ	كَذِبًا
Athlamu	mimmani	iftara	AAala	Allahi	kathiban
Does more wrong	Than he who	Invents	Against	Allah	A lie

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آِلِهَةً لَّوَلَا يَأْتُونَ عَلَيْهِمْ
بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا ﴿١٥﴾

15. Haola-I qawmuna ittakhathoo min doonih alihatan lawla ya/toona Aalayhim bisultanin bayyinin faman athlamu mimmani iftara AAala Allahi kathiban

"These our people have taken for worship *aliha* (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah.

وَإِذْ	اعْتَرَلْتُمُوهُمْ	وَمَا	يَعْبُدُونَ	إِلَّا	اللَّهَ
Wa-ithi	iAAtazaltum	wama	yaAAbudoo	illa	Allaha

		na		oohum	
Allah	Except	They worship	And that which	You withdraw from them	And when
رَبُّكُمْ	لَكُمْ	يَنْشُرُ	الْكَهْفِ	إِلَى	فَأُورُوا
rabbukum	lakum	yanshur	alkahfi	ila	Fa/woo
Your Lord	For you	Will open	The Cave	(to) in	Then seek refuge
أَمْرِكُمْ	مِّنْ	لَكُمْ	وَيُهَيِّئُ	رَحْمَتَهُ	مِّنْ
amrikum	min	lakum	wayuhayyi/	rahmatihi	min
Your affair	(from)	For you	And will make	His Mercy	From
					مَّرْفَقًا
					mirfaqaan
					Ease

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأُورُوا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

16. Wa-ithi iAAtazaltumoohum wama yaAAbudoona illa Allaha fa/woo ila alkahfi yanshur lakum rabbukum min rahmatihi wayuhayyi/ lakum min amrikum mirfaqaan

(The young men said to one another): "And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)."

وَتَرَى	الشَّمْسِ	إِذَا	طَلَعَتْ	تَزَاوَرُ	عَنْ
Watara	alshshamsa	itha	talaAAat	tazawaru	Aaan
And you might have seen	Then Sun	When	It rose	It declines	From
كَهْفِهِمْ	ذَاتَ	الْيَمِينِ	وَإِذَا	عَرَبَتْ	تَقْرِضُهُمْ
kahfihim	thata	alyameeni	wa-itha	gharabat	taqriduhum
Their cave	To	The right	And when	It set	It turns away from them
ذَاتَ	الشَّمَالِ	وَهُمْ	فِي	فَجْوَةٍ	مِّنْهُ
thata	alshshimali	wahum	fee	fajwatin	minhu
Towards	The left	While they (lay)	In	The midst	Of it (the Cave)
ذَلِكَ	مِنْ	آيَاتِ	اللَّهِ	مَنْ	يَهْدِي
thalika	min	ayati	Allahi	man	yahdi
That (is)	(our) of	The Signs	(of) Allah	He whom	Guides
اللَّهُ	فَهُوَ	الْمُهْتَدِي	وَمَنْ	يُضِلُّ	فَلَنْ
Allahu	fahuwa	almuhtadi	waman	yudlil	falan
Allah	He (is)	The rightly guided	And he whom	He sends astray	Never

تَجِدَ	لَهُ	وَلِيًّا	مُرْشِدًا
tajida	lahu	waliyyan	murshidan
You will find	For him	Friend	Guiding

✽ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ
 وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ
 آيَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضِلِّ فَلَن تَجِدَ لَهُ
 وَلِيًّا مُّرْشِدًا

17. Watarā alshshamsa itha talaAAat tazawaru Aaan kahfihim thata alyameeni wa-itha
 gharabat taqriduhum thata alshshimali wahum fee fajwatin minhu thalika min ayati
 Allahi man yahdi Allahu fahuwa almuhtadi waman yudlil falan tajida lahu waliyyan
 murshidan

And you might have seen the sun, when it rose, declining to the right from their
 Cave, and when it set, turning away from them to the left, while they lay in the
 midst of the Cave. That is (one) of the *Ayat* (proofs, evidences, signs) of Allah.
 He whom Allah guides, is rightly guided; but he whom He sends astray, for him
 you will find no *Wali* (guiding friend) to lead him (to the right Path).

Section 3

ذَاتَ	وَنَقَلْنَاهُمْ	رُقُودًا	وَهُمْ	أَيْقَظًا	وَتَحْسَبُهُمْ
thata	wanuqallibuhum	ruqoodun	wahum	ayqathan	Watahsabuhum
On	And we turn them	Asleep	While they (are)	Awake	And you will think them
ذِرَاعَيْهِ	بَاسِطًا	وَكَلْبُهُمْ	الشِّمَالِ	وَذَاتَ	الْيَمِينِ
thiraAAayhi	basitun	wakalbihum	alshshimali	wathata	alyameeni
His tow forelegs	Stretching forth	And their dog	The left	And on	The right
مِنْهُمْ	لَوَلَّيْتَهُ	عَلَيْهِمْ	أَطَّلَعْتَ	لَوْ	بِالْوَصِيدِ
minhum	lawallayta	Aalayhim	ittalaAAata	lawi	bialwaseedi
From them	You would certainly have turned back	At them	You looked	Had	At the entrance
		رُعْبًا	مِنْهُمْ	وَلَمَلَأْتَهُ	فِرَارًا
		ruAAban	minhum	walamuli/ta	firaran
		With awe	Of them	And you would certainly have been filled	In flight

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
 وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ
 فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعْبًا

18. Watahsabuhum ayqathan wahum ruqoodun wanuqallibuhum thata alyameeni wathata alshshimali wakalbuhum basitun thiraAAayhi bialwaseedi lawi ittalaAAata Aalayhim lawallayta minhum firaran walamuli/ta minhum ruAAban

And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَكَذَلِكَ	بَعَثْنَاهُمْ	لَيَسْأَلُوا	بَيْنَهُمْ	قَالَ	قَائِلٌ
Wakathalika	baAAathnahum	liyatasaloo	baynahum	qala	qa-ilun
And likewise (thus)	We awakened them	That they might question	Among them	Said	A speaker
مِنْهُمْ	كَمْ	لَيَنْتُمْ	قَالُوا	لَبِثْنَا	يَوْمًا
minhum	kam	labithtum	qaloo	labithna	yawman
From them	How long	Have you stayed	They said	We have stayed	A day
أَوْ	بَعْضَ	يَوْمٍ	قَالُوا	رَبُّكُمْ	أَعْلَمُ
aw	baAAada	yawmin	qaloo	rabbukum	aAAalamu
Or	A part	(of) a day	They said	Your Lord	Knows best
بِمَا	لَيَنْتُمْ	فَابْعَثُوا	أَحَدَكُمْ	بِوَرِقِكُمْ	هَذِهِ
bima	labithtum	faibAAathoo	ahadakum	biwariqikum	hathihi
How long	You have stayed	So send	One of you	With your silver coin	(this)
إِلَى	الْمَدِينَةِ	فَلْيَنْظُرْ	أَيُّهَا	أَزْكَى	طَعَامًا
ila	almadeenati	falyanthur	ayyuha	azka	taAAaman
To	The city	And let him find out	Which is	(is) the purest	Food
فَلْيَأْتِكُمْ	بِرِزْقٍ	مِنْهُ	وَلْيَتَلَطَّفْ	وَلَا	يُشْعِرَنَّ
falya/tikum	birizqin	minhu	Walyatalatfa	wala	yushAAairana
And let him bring to you	Some (provision)	Of it	And let him be kind (careful)	And not	Let know

				أَحَدًا	بِكُمْ
				ahadan	bikum
				anyone	Of you

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

19. Wakathalika baAAathnahum liyatasaaloo baynahum qala qa-ilun minhum kam labithtum qaloo labithna yawman aw baAAda yawmin qaloo rabbukum aAAalamu bima labithtum faibAAathoo ahadakum biwariqikum hathihi ila almadeenati falyanthur ayyuha azka taAAaman falya/tikum birizqin minhu walyatalattaf wala yushAAairanna bikum ahadan

Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

أَوْ	يَرْجُمُوكُمْ	عَلَيْكُمْ	يَظْهَرُوا	إِنْ	إِنَّهُمْ
aw	yarjumooku m	Aalaykum	yathharoo	in	Innahum
Or	They will stone you (to death)	Of you	They learn	if	Veily they
إِذَا	تُفْلِحُوا	وَلَنْ	مِّلَّتِهِمْ	فِي	يُعِيدُوكُمْ
ithan	tuflihoo	walan	millatihim	fee	yuAAeedoo kum
In that case	You will be successful	And never	Their religion	Into	They turn you back

أَبَدًا					
					abadan
					Ever

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ

تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾

20. Innahum in yathharoo Aalaykum yarjumookum aw yuAeedookum fee millatihim walan tuflihoo ithan abadan

"For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."

وَعَدَ	أَنَّ	لِيَعْلَمُوا	عَلَيْهِمْ	أَعْتَرْنَا	وَكَذَلِكَ
waAAda	anna	liyaAAalamo	Aalayhim	aAAatharna	Wakathalika
The Promise	That	That they (people) might know	Their case	We made known	And thus
رَيْبَ	لَا	السَّاعَةَ	وَأَنَّ	حَقٌّ	اللَّهِ
rayba	la	alsaAAata	waanna	haggun	Allahi
Doubt	(there is) no	The Hour	And that	(is) true	(of) Allah
فَقَالُوا	أَمْرَهُمْ	بَيْنَهُمْ	يَتَنَازَعُونَ	إِذْ	فِيهَا
faqaloo	amrahum	baynahum	yatanazaAAoona	ith	feeha
They said	About their case	Among themselves	They disputed	when	About it
بِهِمْ	أَعْلَمُ	رَبَّهُمْ	بُنْيَانًا	عَلَيْهِمْ	ابْنُوا
bihim	aAAalamu	rabbuhum	bunyanan	AAalayhim	ibnoo
About them	Knows best	Their Lord	A building	Over them	Construct
لَنَتَّخِذَنَّ	أَمْرَهُمْ	عَلَى	غَلَبُوا	الَّذِينَ	قَالَ
lanattakhithanna	amrihim	Aaala	ghalaboo	allatheena	qala
We verily shall take	Their point	(on)	Wom	Those who	Said
				مَسْجِدًا	عَلَيْهِمْ
				masjidan	Aalayhim
				A place of worship (mosque))	Over them

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعَدَ اللَّهُ حَقٌّ وَأَنَّ

السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا
 عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
 لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

21. Wakathalika aAAatharna Aaalayhim liyaAAalamoo anna waAAda Allahi haqqun
 waanna alsaAAata la rayba feeha ith yatanazaAAoona baynahum amrahum faqaloo ibnoo
 Aalayhim bunyanan rabbuhum aAAalamu bihim qala allatheena ghalaboo Aala amrihim
 lanattakhithanna Aalayhim masjidan

And thus We made their case known to the people, that they might know that
 the Promise of Allah is true, and that there can be no doubt about the Hour.
 (Remember) when they (the people of the city) disputed among themselves
 about their case, they said: "Construct a building over them, their Lord knows
 best about them," (then) those who won their point said (most probably the
 disbelievers): "We verily shall build a place of worship over them."

سَيَقُولُونَ	ثَلَاثَةٌ	رَابِعُهُمْ	كَلْبُهُمْ	وَيَقُولُونَ	خَمْسَةٌ
Sayaqooloon a	thalathatun	rabiAAuhu m	kalbuhum	wayaqooloo na	khamساتun
They say	(they were) three	The forth of them	(being) their dog	And they will say	(they were) five
سَادِسُهُمْ	كَلْبُهُمْ	رَجْمًا	بِالْغَيْبِ	وَيَقُولُونَ	سَبْعَةٌ
sadisuhum	kalbuhum	rajman	bialghaybi	wayaqooloo na	sabAAatun
The sixth of them	Being their dog	Guessing	At the Unseen	And they will say	(they were) seven
وَتَأْمِنُهُمُ	كَلْبُهُمْ	قُلْ	رَبِّي	أَعْلَمُ	بِعَدَّتِهِمْ
wathaminuh um	kalbuhum	qul	rabbee	aAAalamu	biAAiddatih im
And the eighth of them	Being their dog	Say	My Lord	Knows best	Their number
مَا	يَعْلَمُهُمْ	إِلَّا	قَلِيلٌ	فَلَا	تُمَارٍ
ma	yaAAalamuh um	illa	qaleelun	fala	tumari
None	Knows them	But	A few	So not	Debate
فِيهِمْ	إِلَّا	مِرَاءَ	ظَاهِرًا	وَلَا	تَسْتَفْتِ
feehim	illa	miraan	thahiran	wala	tastafti
About them	Except	(with) proof	Clear	And do not	Consult
فِيهِمْ	مِنْهُمْ	أَحَدًا			
feehim	minhum	ahadan			

			anyone	Of them (Jews & Christians)	About them
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سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ
رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

22. Sayaqooloona thalathatun rabiAAuhum kalbuhum wayaqooloona khamsatun
sadisuhum kalbuhum rajman bialghaybi wayaqooloona sabAAatun wathaminuhum
kalbuhum qul rabbee aAAalamu biAAiddatihim ma yaAAalamuhum illa qaleelun fala
tumari feehim illa mira'an thahiran wala tastafti feehim minhum ahadan

(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.

Section 4

وَلَا	تَقُولَنَّ	لِشَيْءٍ	إِنِّي	فَاعِلٌ	ذَلِكَ
Wala	taqoolanna	lishay-in	innee	faAAilun	thalika
And not	Say	Of anything	Verily I	Shall do	That
					غَدًا
					ghadan
					tomorrow

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

23. Wala taqoolanna lishay-in innee faAAilun thalika ghadan

And never say of anything, "I shall do such and such thing tomorrow."

إِنَّا	أَنْ	يَشَاءُ	اللَّهُ	وَادْكُرْ	رَبِّكَ
Illa	an	Yashaa	Allahu	waothkur	rabbaka
Except	That	Wills	Allah	And remember	Your Lord
				أَنْ	يَهْدِينَ
		وَقُلْ	عَسَى		
	نَسِيَّتَ				

yahdiyani	an	Aaasa	waqul	naseeta	itha
Guides me	That	It may be	And say	You forget	When
	رَشَدًا	هَذَا	مِنْ	لِأَقْرَبَ	رَبِّي
	rashadan	Hatha	min	li-aqraba	rabbee
	(of) guidance	This	Than	Unto a nearer way	My Lord

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي

لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

24. Illā an yashaa Allahu waothkur rabbaka itha naseeta waqul Aaasa an yahdiyani rabbee li-aqraba min hatha rashadan

Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."

وَأَبَثُوا	فِي	كَهْفِهِمْ	ثَلَاثَ	مِئَةَ	سِنِينَ
Walabithoo	fee	kahfihim	thalatha	mi-atin	sineena
And they stayed	In	Their Cave	Three	Hundred	Years
وَأَزْدَادُوا	تِسْعًا				
waizdadoo	tisAAan				
And add	Nine				

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِئَةِ سِنِينَ وَأَزْدَادُوا تِسْعًا ﴿٢٥﴾

25. Walabithoo fee kahfihim thalatha mi-atin sineena waizdadoo tisAAan

And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).

قُلْ	اللَّهُ	أَعْلَمُ	بِمَا	لَبِثُوا	لَهُ
Quli	Allahu	aAAlamu	bima	labithoo	lahu
Say	Allah	Knows best	How long	They stayed	With Him
غَيْبُ	السَّمَاوَاتِ	وَالْأَرْضِ	أَبْصِرَ	بِهِ	وَأَسْمَعُ
ghaybu	Alssamawati	waal-ardi	absir	bihi	waasmiAA
(is the knowledge of) the Unseen	(of) the heavens	And the earth	How clearly he sees	(with it)	And how clearly He hears
مَا	لَهُمْ	مِنْ	دُونِهِ	مِنْ	وَلِيِّ
ma	lahum	min	doonihi	min	waliyyin
Not	They have	Besides Him		Any	Helper
وَلَا	يُشْرِكُ	فِي	حُكْمِهِ	أَحَدًا	
wala	Yushriku	fee	hukmihi	ahadan	

	anyone	His Decision and Rule	In	He makes to share	And not
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قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ
وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا



26. Quli Allahu aAAalamu bima labithoo lahu ghaybu alssamawati waal-ardi absir bihi waasmiAA ma lahum min doonihi min waliyyin wala yushriku fee hukmihi ahadan

Say: "Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Wali* (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule."

وَأَتْلُ	مَا	أُوحِيَ	إِلَيْكَ	مِنْ	كِتَابٍ
Waotlu	ma	oohiya	ilayka	min	kitab
And recite	What	Has been revealed	To you	Of	The Book
رَبِّكَ	لَا	مُبَدِّلَ	لِكَلِمَاتِهِ	وَلَنْ	تَجِدَ
rabbika	la	mubaddila	likalimatihi	walan	tajida
(or) Your Lord	None	Can change	His Words	And you will never	Find
مِنْ	دُونِهِ	مُلْتَحَدًا			
min	doonihi	multahadan			
	Besides Him	As a refuge			

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ
تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا



27. Waotlu ma oohiya ilayka min kitabi rabbika la mubaddila likalimatihi walan tajida min doonihi multahadan

And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

وَاصْبِرْ	نَفْسَكَ	مَعَ	الَّذِينَ	يَدْعُونَ	رَبَّهُمْ
Waisbir	nafsaka	maAAa	alatheena	yadAAoona	rabbahum

Their Lord	Call	Those who	With	Yourself	And keep patiently
تَعُدُّ	وَلَا	وَجْهَهُ	يُرِيدُونَ	وَالْعَشِيِّ	بِالْغَدَاةِ
taAAadu	wala	wajhahu	yureedoona	waalAAashiyyi	bialghadati
Let overlook	And not	His Face	Seeking	And the evening	In the morning
الدُّنْيَا	الْحَيَاةِ	زِينَةَ	تُرِيدُ	عَنْهُمْ	عَيْنَاكَ
alddunya	alhayati	zeenata	Tureedu	Aaanhum	Aaaynaka
(of) the worldly	The life	The beauty	Desiring	Them	Your eyes
عَنْ	قَلْبِهِ	أَغْفَلْنَا	مَنْ	تُطِعْ	وَلَا
Aaan	qalbahu	aghfalna	man	tutiAA	wala
Of	His heart	We have made heedless	Him who	Obey	And not
فُرُطًا	أَمْرُهُ	وَكَانَ	هُوَ	وَاتَّبَعَ	ذِكْرَنَا
furutan	amruhu	wakana	hawahu	waittabaAAa	thikrina
lost	Whose affair	And has been	His own lusts	And one who follows	Our Remembrance

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ

يُرِيدُونَ وَجْهَهُ، وَلَا تَعُدُّ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ

فُرُطًا

28. Waiṣbir nafsaka maAAa allatheena yadAAoona rabbahum bialghadati waalAAashiyyi yureedoona wajhahu wala taAAadu Aaaynaka Aaanhum tureedu zeenata alhayati alddunya wala tutiAA man aghfalna qalbahu Aaan thikrina waittabaAAa hawahu wakana amruhu furutan

And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.

وَقُلْ	الْحَقُّ	مِنْ	رَبِّكُمْ	فَمَنْ	شَاءَ
Waqli	al ^h aqqu	min	rabbikum	faman	shaa
And say	The truth	(is) from	Your Lord	Then	Whosoever
فَلْيُؤْمِنِ	وَمَنْ	شَاءَ	فَلْيَكْفُرْ	إِنَّا	أَعَدَدْنَا
falyu/min	waman	shaa	falyakfur	inna	aAAatadna
Let him believe	And	Whosoever	Let him disbelieve	Verily We	Have prepared
لِلظَّالِمِينَ	نَارًا	أَحَاطَ	بِهِمْ	سُرَادِقُهَا	وَإِنْ
lil ^h thalimeena	naran	ahata	bihim	suradiquha	wa-in
For the wrong-doers	A Fire	Will surround	Them	Its walls	And if
يَسْتَعِيثُوا	يُعَاثُوا	بِمَاءٍ	كَالْمُهْلِ	يَشْوِي	الْوُجُوهَ
yastagheethoo	yughathoo	bima-in	kaalmuhli	yashwee	alwujooha
They ask for help	They will be granted	Water	Like boiling oil	That will scald	The faces
بِئْسَ	الشَّرَابُ	وَسَاءَتْ	مُرْتَفَقًا		
bi/sa	alshsharabu	wasaat	murtafaqaan		
Terrible is	The drink	And terrible is	The resting place		

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنِ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا
أَعَدَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهُمْ سُرَادِقُهَا وَإِنْ يَسْتَعِيثُوا يُعَاثُوا
بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا



29. Waqli al^haqqu min rabbikum faman shaa falyu/min waman shaa falyakfur inna aAAatadna lil^hthalimeena naran ahata bihim suradiquha wa-in yastagheethoo yughathoo bima-in kaalmuhli yashwee alwujooha bi/sa alshsharabu wasaat murtafaqaan

And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zalimun* (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil *Murtafaqa* (dwelling, resting place, etc.)!

إِنَّا	الصَّالِحَاتِ	وَعَمَلُوا	آمَنُوا	الَّذِينَ	إِنَّا
inna	alssalihati	waAAamilo	amanoo	allatheena	Inna
Certainly We	Righteous deeds	And do	Believe	Those who	Verily
عَمَلًا	أَحْسَنَ	مَنْ	أَجْرَ	نُضِيعُ	لَا
Aaamalan	Ahsana	man	ajra	nudeeAAu	la
Deeds	Does good	(of) him who	The reward	Shall lose	Not

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ

أَحْسَنَ عَمَلًا ﴿٣٠﴾

30. Inna allatheena amanoo waAAamilo alssalihati inna la nudeeAAu ajra man ahsana Aaamalan

Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.

أُولَئِكَ	لَهُمْ	جَنَّاتُ	عَدْنٍ	تَجْرِي	مِنْ
Ola-ika	lahum	jannatu	Aaadnin	tajree	min
Those	For them	(are) Gardens	And (everlasting)	Flows	-
تَحْتِهِمْ	الْأَنْهَارُ	يُحَلَّوْنَ	فِيهَا	مِنْ	أَسَاوِرَ
tahtihimu	al-anharu	yuhallawna	feeha	min	Asawira
Underneath them	Rivers	They will be adorned	In it	Of (with)	Bracelets
مِنْ	ذَهَبٍ	وَيَلْبَسُونَ	ثِيَابًا	خَضْرَاءَ	مِنْ
min	thahabin	wayalbasoona	thiyaban	khudran	min
Of	Gold	And they wear	Clothes (garments)	Green	Of
سُنْدُسٍ	وَإِسْتَبْرَقٍ	مَتَكِّينَ	فِيهَا	عَلَى	الْأَرَائِكِ
sundusin	wa-istabraqin	muttaki-eena	feeha	AAala	al-ara-iki
Fine silk	And thick silk	They will recline	In it	On	Raised thrones
نِعَمَ	الْثَّوَابُ	وَحَسَنَاتٍ	مُرْتَفَقًا		
niAama	alththawabu	wahasunat	murtafaqan		
How good	(is) the rewards	And how excellent	(is) the resting place		

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ

أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ
مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسَنَتٍ مُرْتَفَقًا ﴿٣١﴾

31. Ola-ika lahum jannatu Aaadnin tajree min tahtihimu al-anharu yuhallawna feeha min asawira min thahabin wayalbasoona thiyaban khudran min sundusin wa-istabraqin muttaki-eena feeha Aaalā al-ara-iki niAAama alththawabu wahasunat murtafaqaan

These! For them will be (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaqa* (dwelling, resting place, etc.)!

Section 5

وَاضْرِبْ	لَهُمْ	مَثَلًا	رَجُلَيْنِ	جَعَلْنَا	لِأَحَدِهِمَا
Waidrib	lahum	mathalan	rajulayni	jaAAalna	li-ahadihima
And put forward	To them	The example	(of) two men	We had given	To one of them
جَنَّتَيْنِ	مِنْ	أَعْنَابٍ	وَحَفَفْنَاهُمَا	بِنَخْلٍ	وَجَعَلْنَا
jannatayni	min	aAAnabin	wahafafnahu ma	binakhlin	wajaAAalna
Two gardens	Of	Grapes	And We had surrounded them	With date-palms	And We made
بَيْنَهُمَا	زَرْعًا				
baynahuma	zarAAan				
Between them	Cultivated fields				

﴿٣١﴾ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ

أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

32. Waidrib lahum mathalan rajulayni jaAAalna li-ahadihima jannatayni min aAAnabin wahafafnahuma binakhlin wajaAAalna baynahuma zarAAan

And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields etc.).

كِلْتَا	الْجَنَّتَيْنِ	أَتَتْ	أَكَلَهَا	وَلَمْ	تَظْلِمْ
Kilta	aljannatayni	atat	okulaha	walam	tathlim
Both	The gardens	Brought forth	Its produce	And not	Did wrong
مِنْهُ	شَيْئًا	وَفَجَّرْنَا	خِلَالَهُمَا	نَهْرًا	

	<u>naharan</u>	<u>khilalahuma</u>	<u>wafajjarna</u>	<u>shay-an</u>	<u>minhu</u>
	A river	In the midst of them	And (We) caused to gush forth	The least	Of it

كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكْلَهَا وَلَمْ تَظْلَمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا

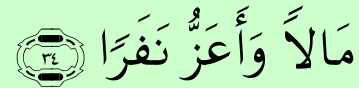


33. Kilta aljannatayni atat okulaha walam tathlim minhu shay-an wafajjarna khilalahuma naharan

Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

وَوَهُوَ	لِصَاحِبِهِ	فَقَالَ	ثَمَرٌ	لَهُ	وَكَانَ
wahuwa	lisahibihi	faqala	thamarun	lahu	Wakana
While he	To his companion	And he said	Fruit	For him	And there was
وَأَعَزُّ	مَالًا	مِنْكَ	أَكْثَرُ	أَنَا	يُحَاوِرُهُ
waaAAazzu	malan	minka	aktharu	ana	yuhawiruhu
And stronger	In wealth	Than you	More	I (am)	(was) talking to him
					نَفَرًا
					nafaran
					(in respect of) men

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ



34. Wakana lahu thamarun faqala lisahibihi wahuwa yuhawiruhu ana aktharu minka malan waaAAazzu nafaran

And he had property (or fruit) and he said to his companion, in the course of mutual talk: I am more than you in wealth and stronger in respect of men." [See *Tafsir Qurtubi*, Vol. 10, Page 403].

وَدَخَلَ	جَنَّتَهُ	وَهُوَ	ظَالِمٌ	لِنَفْسِهِ	قَالَ
Wadakhala	jannatahu	wahuwa	thalimun	linafsihi	qala
And he entered	His garden	While he	(was) unjust	To himself	He said
مَا	أَطْنُ	أَنْ	تَبِيدَ	هَذِهِ	أَبَدًا
ma	Athunnu	an	tabeeda	hathihi	abadan

Ever	This (garden)	Will perish	That	I think	Not
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وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ

أَبَدًا

35. Wadakhala jannatahu wahuwa thalimun linafsihi qala ma athunnu an tabeeda hathihi abadan

And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish.

رُدِّدْتُ	وَلَّيْنِ	قَائِمَةً	السَّاعَةَ	أُظُنُّ	وَمَا
rudidtu	wala-in	qa-imatan	alssaAAata	athunnu	Wama
I am brought back	And if	Will ever come	The Hour	I think	And not
مُنْقَلَبًا	مِنْهَا	خَيْرًا	لَأَجِدَنَّ	رَبِّي	إِلَى
Munqalaban	minha	khayran	laajidanna	rabbee	ila
As an end	Than this	Better	I surely shall find	My Lord	To

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِّدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا

مُنْقَلَبًا

36. Wama athunnu alssaAAata qa-imatan wala-in rudidtu ila rabbee laajidanna khayran minha munqalaban

"And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

أَكْفَرْتَ	يُحَاوِرُهُ	وَهُوَ	صَاحِبُهُ	لَهُ	قَالَ
akafarta	yuhawiruhu	wahuwa	sahibuhu	lahu	Qala
Do you disbelieve?	Was talking to him	While he	His companion	To him	Said
مِنْ	ثُمَّ	تُرَابٍ	مِنْ	خَلَقَكَ	بِالَّذِي
min	thumma	turabin	min	khalaqaka	biallathee
Out of	Then	Dust	Out of	Created you	In Him Who
		رَجُلًا	سَوَّأَكَ	ثُمَّ	نُطْفَةٍ
		rajulan	sawwaka	thumma	nutfatin
		Into a man	Fashioned you	Then	Semen/sperm

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ: أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ

ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾

37. Qala lahu sahibuhu wahuwa yuhawiruhu akafarta bi^lallathee khalaqaka min turabin thumma min nutfatin thumma sawwaka rajulan

His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man?"

أَشْرِكُ	وَلَا	رَبِّي	اللَّهُ	هُوَ	لَكِنَّا
oshriku	wala	rabbee	Allahu	huwa	Lakinna
I shall associate	And not	My Lord	(is) Allah	He	But
					بِرَبِّي أَحَدًا
					ahadan
					Anyone
					birabbee
					With my Lord

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

38. Lakinna huwa Allahu rabbee wala oshriku birabbee ahadan

"But as for my part (I believe) that He is Allah, my Lord and none shall I associate as partner with my Lord.

مَا	قُلْتَ	جَنَّتَكَ	دَخَلْتَ	إِذْ	وَلَوْلَا
ma	qulta	jannataka	dakhalta	ith	Walawla
That which	You would have said	Your garden	You entered	When	Had it not been (good)
بِاللَّهِ	إِلَّا	قُوَّةَ	لَا	اللَّهُ	شَاءَ
biAllahi	illa	quwwata	la	Allahu	shaa
With Allah	But	Power	(there is) no	Allah	Wills
مَا لَّا	مِنْكَ	أَقْلَّ	أَنَا	تَرَنَ	إِنْ
malan	minka	aqalla	ana	tarani	in
In wealth	Than you	Less	I (am)	You see me	If
					وَوَلَدًا
					wawaladan
					And children

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنَ

أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

39. Walawla ith dakhalta jannataka qulta ma shaa Allahu la quwwata illa biAllahi in tarani ana aqalla minka malan wawaladan

It was better for you to say, when you entered your garden: 'That which Allah wills (will come to pass)! There is no power but with Allah '. If you see me less than you in wealth, and children.

فَعَسَى	رَبِّي	أَنْ	يُؤْتِيَنِي	خَيْرًا	مِّن
FaAAasa	rabbee	an	yu/tyani	khayran	min
It may be that	My Lord	(that)	Will give me	Better	Than
جَنَّاتِكَ	وَيُرْسِلَ	عَلَيْهَا	حُسْبَانًا	مِّن	السَّمَاءِ
jannatika	wayursila	Aalayha	husbanan	mina	alssama-i
Your garden	And will send	On it	A torment	From	The sky
فَتُصْبِحَ	صَعِيدًا	زَلَقًا			
fatusbiha	saAAeedan	zalaqan			
Then it will be	Earth	slippery			

فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّاتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّن

السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

40. FaAAasa rabbee an yu/tyani khayran min jannatika wayursila Aalayha husbanan mina alssama-I fatusbiha saAAeedan zalaqan

"It may be that my Lord will give me something better than your garden, and will send on it *Husban* (torment, bolt, etc.) from the sky, then it will be a slippery earth.

أَوْ	يُصْبِحَ	مَاؤُهَا	غَوْرًا	فَلَنْ	تَسْتَطِيعَ
Aw	yusbiha	maoha	ghawran	flan	tastateeAAa
Or	Will become	Its water	Deep-sunken	So that never	You will be able
لَهُ	طَلَبًا				
lahu	talaban				
It	To seek				

أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

41. Aw yusbiha maoha ghawran flan tastateeAAa lahu talaban

"Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

وَأَحِيطَ	بِثَمَرِهِ	فَأَصْبَحَ	يُقَلِّبُ	كَفَيْهِ	عَلَى
Waoheeta	bithamarihi	faasbaha	yuqallibu	kaffayhi	Aaala
And were surrounded (encircled)	His fruits	And he began	Twisting	His hands	Over
مَا	أَنْفَقَ	فِيهَا	وَهِيَ	خَاوِيَةٌ	عَلَى
ma	anfaqa	feeha	wahiya	khawiyatun	Aaala
What	He had spent	On it	While it (was)	Destroyed (empty)	On
عُرُوشِهَا	وَيَقُولُ	يَا	لَيْتَنِي	لَمْ	أُشْرِكْ
Aaurooshiha	wayaqoolu	ya	laytanee	lam	oshrik
Its trellises	And he said	that	Would	Not	I had ascribed
بِرَبِّي	أَحَدًا				
birabbee	ahadan				
To my Lord	Anyone				

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ

خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

42. Waoheeta bithamarihi faasbaha yuqallibu kaffayhi Aaala ma anfaqa feeha wahiya khawiyatun Aaala Aaurooshiha wayaqoolu ya laytanee lam oshrik birabbee ahadan

So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would I had ascribed no partners to my Lord!" [Tafsir Ibn Kathir]

وَلَمْ	تَكُنْ	لَهُ	فِيَّةٌ	يَنْصُرُونَهُ	مِنْ
Walam	takun	lahu	fi-atun	yansuroonahu	min
And not	Was	For him	A group (of men)	To help him	-
دُونِ	اللَّهِ	وَمَا	كَانَ	مُنْتَصِرًا	
dooni	Allahi	wama	kana	muntasiran	
besides	Allah	Nor	He was	victorious	

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾

43. Walam takun lahu fi-atun yansuroonahu min dooni Allahi wama kana muntasiran

And he had no group of men to help him against Allah, nor could he defend or save himself.

هُنَالِكَ	الْوَلَايَةَ	لِلَّهِ	الْحَقُّ	هُوَ	خَيْرٌ
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khayrun	huwa	alḥaqqi	lillāhi	alwalayatu	Hunālīka
(is) the Best	He	The True God	(will be) for Allah	Power/authority	There
			عُقْبًا	وَأَحْسَنًا	ثَوَابًا
			AAuqban	wakhayrun	thawaban
			For the final end	And the Best	For reward

هٰذَاكَ اَلْوَلِيَّةُ لِلّٰهِ اَلْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

44. Hunālīka alwalayatu lillāhi alḥaqqi huwa khayrun thawaban wakhayrun AAuqban

There (on the Day of Resurrection), *Al-Walayah* (the protection, power, authority and kingdom) will be for Allah (Alone), the True God. He (Allah) is the Best for reward and the Best for the final end. (*La ilaha ill-Allah none has the right to be worshipped but Allah*).

كَمَاءٍ	الدُّنْيَا	الْحَيَاةِ	مَثَلٌ	لَهُمْ	وَأَضْرَبُ
kama-in	alddunya	alḥayati	mathala	lahum	Waidrib
Like water	(of) the worldly	The life	The example	For them	And put forward
نَبَاتٌ	بِهِ	فَاخْتَلَطَ	السَّمَاءِ	مِنْ	أَنْزَلْنَاهُ
nabatu	bihi	faikhtalata	alssama-i	mina	anzalnahu
The vegetation	With it	And mingles	The sky	From	Which We send down
وَكَانَ	الرِّيَّاحُ	تَذْرُوهُ	هَشِيمًا	فَأَصْبَحَ	الْأَرْضِ
wakana	alrriyahu	tathroohu	hasheeman	faasbaha	al-ardi
And is	The winds	Which scatter	Dry stalks	And becomes	(of) the earth
	مُقْتَدِرًا	شَيْءٍ	كُلِّ	عَلَى	اللَّهِ
	muqtadiran	shay-in	kulli	AAala	Allahu
	Omnipotent	Thing	Every	Over	Allah

وَأَضْرَبُ لَهُمْ مَثَلٌ اَلْحَيٰوةِ اَلدُّنْيَا كَمَاءٍ اَنْزَلْنَاهُ مِنْ اَلسَّمَاءِ

فَاخْتَلَطَ بِهِ نَبَاتُ اَلْاَرْضِ فَاَصْبَحَ هَشِيمًا تَذْرُوهُ اَلرِّيْحُ وَكَانَ

اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

45. Waidrib lahum mathala alḥayati alddunya kama-in anzalnahu mina alssama-i faikhtalata bihi nabatu al-ardi faasbaha hasheeman tathroohu alrriyahu wakana Allahu AAala kulli shay-in muqtadiran

And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and

broken pieces, which the winds scatter. And Allah is Able to do everything.

وَالْبَاقِيَاتُ	الدُّنْيَا	الْحَيَاةُ	زِينَةُ	وَالْبَنُونَ	الْمَالُ
waalbaqiyatu	alddunya	alhayati	zeenatu	waalbanoonu	Almalu
But that lasting	(of) the worldly	The life	(are) the adornment	And children	Wealth
وَحَيْرٌ	ثَوَابًا	رَبِّكَ	عِنْدَ	خَيْرٌ	الصَّالِحَاتُ
wakhayrun	thawaban	rabbika	AAinda	khayrun	alssalihatu
And better	For rewards	Your Lord	With	(are) better	The righteous deeds
					أَمَلًا
					amalan
					(in respect of) hope

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ

عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

46. Almalu waalbanoonu zeenatu alhayati alddunya waalbaqiyatu alssalihatu khayrun AAinda rabbika thawaban wakhayrun amalan

Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.

وَيَوْمَ	نُسِيرُ	الْجِبَالَ	وَتَرَى	الْأَرْضَ	بَارِزَةً
Wayawma	Nusayyiru	aljibala	watara	al-arda	barizatan
And (remember) the Day	We shall cause to move	The mountains	And you will see	The earth	As a levelled a plain
وَحَشَرْنَاَهُمْ	فَلَمْ	نُعَادِرُ	مِنْهُمْ	أَحَدًا	
wahasharnahum	falam	nughadir	minhum	ahadan	
And We shall gather them	And not	Leave out	Of them	Any one	

وَيَوْمَ نُسِيرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُعَادِرُ

مِنْهُمْ أَحَدًا

47. Wayawma nusayyiru aljibala watara al-arda barizatan wahasharnahum falam

nughadir minhum ahadan

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

جِئْتُمُونَا	لَقَدْ	صَفَّا	رَبِّكَ	عَلَى	وَعَرَضُوا
ji/tumoonā	laqad	saffan	rabbika	AAala	WaAAurido o
You have come to Us	Now indeed	In rows	Your Lord	Before	And they will be set
زَعَمْتُمْ	بَلْ	مَرَّةٍ	أَوَّلَ	خَلَقْنَاكُمْ	كَمَا
zaAAamtum	bal	marratin	awwala	khalaaqnaku m	kama
You claimed	Nay, but	Time	The first	We created you	As
		مَوْعِدًا	لَكُمْ	نَجْعَلُ	أَلَّن
		mawAAidan	lakum	najAAala	allan
		A meeting	For you	We had appointed	That never

وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

بَلْ زَعَمْتُمْ أَلَّن نَجْعَلْ لَكُمْ مَوْعِدًا

48. WaAAuridoo AAala rabbika saffan laqad ji/tumoonā kama khalaqnakum awwala marratin bal zaAAamtum allan najAAala lakum mawAAidan

And they will be set before your Lord in (lines as) rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."

مِمَّا	مُشْفِقِينَ	الْمُجْرِمِينَ	فَتَرَى	الْكِتَابُ	وَوُضِعَ
mimma	mushfiqeena	almujrimeen a	fatarā	alkitabu	WawudiAA a
Of what	Fearful	The criminals (sinners)	And you will see	The Book (one's Record)	And will be placed
هَذَا	مَا	وَيَلْتَنَّا	يَا	وَيَقُولُونَ	فِيهِ
lihatha	ma	waylatana	ya	wayaqooloo na	feehi
this	What is the matter with	Woe to us		And they will say	(is) in it
كَبِيرَةً	وَلَا	صَغِيرَةً	يُعَادِرُ	لَا	الْكِتَابِ
kabeeratan	wala	sagheeratan	yughadiru	la	alkitabi
A big (thing)	Nor	A small (thing)	It leaves	Neither	Book
حَاضِرًا	عَمِلُوا	مَا	وَوَجَدُوا	أَحْصَاهَا	إِلَّا

<u>hadiran</u>	AAamiloo	ma	wawajadoo	ahsaha	illa
Present (placed before them)	They did	What	And they will find	Has recorded it with numbers	But
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا					
		ahadan	rabbuka	yathlimu	wala
		anyone	Your Lord	Treats with injustice	And not

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ

يَوَيْلَ لَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا

أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

49. Wawuḍi AAamiloo alkitābu fatarā almujrimeena mushfiqeenā mimma feehi wayaqooloona ya waylatana ma lihatha alkitābi la yughadiru sagheeratan wala kabeeratan illa ahsaha wawajadoo ma AAamiloo hadiran wala yathlimu rabbuka ahadan

And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the *Mujrimun* (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.

Section 7

وَأِذْ	فُلْنَا	لِلْمَلَائِكَةِ	اسْجُدُوا	لِأَدَمَ	فَسَجَدُوا
Wa-ith	qulna	lilmala-ikati	Osjudoo	li-adama	fasajadoo
And (remember) when	We said	To the angels	Prostrate	To Adam	So they prostrated
إِلَّا	إِبْلِيسَ	كَانَ	مِنَ	الْجِنِّ	فَفَسَقَ
illa	ibleesa	kana	(one) of	aljinni	fafasaqa
Except	Satan	He was		The jinn	He disobeyed
عَنْ	أَمْرٍ	رَبِّهِ	أَفَتَتَّخِذُونَهُ	وَدُرِّيئَهُ	أَوْلِيَاءَ
AAan	amri	rabihi	afatattakhith oonahu	wathurriyyat ahu	awliyaa
with	The Command	(of) His Lord	Will you then take him	And his progeny (offspring)	As helpers/ protectors
مِنْ	دُونِي	وَهُمْ	لَكُمْ	عَدُوٌّ	بِئْسَ
min	doonee	wahum	lakum	AAaduwwu n	bi/sa
Rather	Than Me	While they	To you	(are) enemies	What an evil

				بَدَلًا	لِلظَّالِمِينَ
				badalan	lilththalimeena
				(is) the exchange	For the wrong-doers

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

50. Wa-ith qulna lilmala-ikati osjudoo li-adama fasajadoo illa ibleesa kana mina aljinni fafasaqa AAan amri rabbihi afatattakhithoonahu wathurriyyatahu awliyaa min doonee wahum lakum AAaduwwun bi/sa lilththalimeena badalan

And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except *Iblis* (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (*Iblis*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zalimun* (polytheists, and wrong-doers, etc).

مَا	أَشْهَدْتُهُمْ	خَلَقَ	السَّمَاوَاتِ	وَالْأَرْضِ	وَلَا
Ma	ashhadtuhum	khalqa	alssamawati	waal-ardi	wala
Not	I made them to witness	The creation	(of) the heavens	And the earth	And not
خَلَقَ	أَنْفُسِهِمْ	وَمَا	كُنْتُ	مُتَّخِذًا	الْمُضِلِّينَ
khalqa	anfusihim	wama	kuntu	muttakhitha	almudilleena
Creation	(of) their ownelves	Nor	I was	To take	The misleaders
عَضُدًا					
AAadudan					
As helpers					

﴿٥١﴾ مَا أَشْهَدْتُهُمْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾

51. Ma ashhadtuhum khalqa alssamawati waal-ardi wala khalqa anfusihim wama kuntu muttakhitha almudilleena Aaadudan

I (Allah) made them (*Iblis* and his offspring) not to witness (nor took their help

in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allah) to take the misleaders as helpers.

زَعَمْتُمْ	الَّذِينَ	شُرَكَائِي	نَادُوا	يَقُولُ	وَيَوْمَ
zaAAamtum	allatheena	shuraka-iyā	nadoo	yaqoolu	Wayawma
You claimed	whom	Those (so called) partners of Mine	Call	He will say	And (remember) the Day (when)
بَيْنَهُمْ	وَجَعَلْنَا	لَهُمْ	يَسْتَجِيبُوا	فَلَمْ	فَدَعَوْهُمْ
baynahum	wajaAAalna	lahum	yastajeeboo	falam	fadaAAawhum
Between them	And We shall put (make)	(to) them	They will answer	But not	Then they will cry unto them
					مَوْبِقًا
					mawbiqan
					A barrier

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ

يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا

52. Wayawma yaqoolu nadoo shuraka-iyā allatheena zaAAamtum fadaAAawhum falam yastajeeboo lahum wajaAAalna baynahum mawbiqan

And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put *Maubiqā* (a barrier, or enmity, or destruction, or a valley in Hell) between them.

مَوَاقِعُوهَا	أَنَّهُمْ	فَظَنُّوا	النَّارَ	الْمُجْرِمُونَ	وَرَأَى
muwaqiaAaoha	annahum	fathannoo	alnnara	almujrimoon	Waraa
Have to fall therein	That they	And apprehend	The Fire	The criminals (sinners)	And will see
					وَلَمْ
					يَجِدُوا
					عَنْهَا
					مَصْرَفًا
					masrifan
					AAanha
					Yajidoo
					walam
					And not

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا

مَصْرَفًا

53. Waraa almujrimeoona alnnara fathannoo annahum muwaqiAAooha walam yajidoo AAanha masrifan

And the *Mujrimun* (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

Section 8

وَلَقَدْ	صَرَّفْنَا	فِي	هَذَا	الْقُرْآنِ	لِلنَّاسِ
Walaqad	sarrafna	fee	hatha	alqur-ani	lilnnasi
And indeed	We expalined	In	This	Qur'an	For mankind
مِنْ	كُلِّ	مَثَلٍ	وَكَانَ	الْإِنْسَانُ	أَكْثَرَ
min	kulli	mathalin	wakana	al-insanu	akthara
Of	Every (kind)	Example	And is	Man	Of most
شَيْءٍ	جَدَلًا				
shay-in	jadalan				
Things	Quarrelsome				

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ

الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

54. Walaqad sarrafna fee hatha alqur-ani lilnnasi min kulli mathalin wakana al-insanu akthara shay-in jadalān

And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything.

وَمَا	مَنَعَ	النَّاسَ	أَنْ	يُؤْمِنُوا	إِذْ
Wama	manaAAa	alnnasa	an	yu/minoo	ith
And nothing	Prevents	People/men	That	They believe (from believing)	When
جَاءَهُمْ	الْهُدَى	وَيَسْتَغْفِرُوا	رَبَّهُمْ	إِلَّا	أَنْ
jaahumu	alhuda	wayastaghfir oo	rabbahum	illa	an
Has come to the	The guidance	And ask forgiveness	(of) their Lord	Except	That
تَأْتِيهِمْ	سُنَّةٌ	الْأَوَّلِينَ	أَوْ	يَأْتِيهِمْ	الْعَذَابُ
ta/tiyahum	sunnatu	al-awwaleena	aw	ya/tiyahumu	alAAathabu
(should) come upon them	The way	Of the ancients	Or	Come upon them	The torment
قُبُلًا					
qubulan					
Face to face					

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ

إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

55. Wama manaAAa alnnasa an yu/minoo ith jaahumu alhuda wayastaghfiroo rabbahum illa an ta/tyahum sunnatu al-awwaleena aw ya/tyahumu alAAathabu qubulan

And nothing prevents men from believing, now when the guidance (the Qur'an) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allah), or the torment be brought to them face to face?

وَمَا	نُرْسِلُ	الْمُرْسَلِينَ	إِلَّا	مُبَشِّرِينَ	وَمُنذِرِينَ
Wama	nursilu	almursaleena	illa	mubashshireena	wamunthireena
And not	We send	The Messengers	Except	As bearers of glad tidings	And warners
وَيَجَادِلُ	الَّذِينَ	كَفَرُوا	بِالْبَاطِلِ	لِيُدْحِضُوا	بِهِ
wayujadilu	Allatheena	kafaroo	bialbatili	liyudhidoo	bihi
And dispute	Those who	Disbelieve	With false (argument)	In order to refute	Thereby
الْحَقَّ	وَاتَّخَذُوا	آيَاتِي	وَمَا	أَنْذَرُوا	هُزُورًا
alhaqqa	waittakhatthoo	ayatee	wama	onthiroom	huzuwan
The truth	And they take	My Signs, Verses	And that which	They are warned	As a jest

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَمُجَادِلُ الَّذِينَ

كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أَنْذَرُوا

هُزُورًا ﴿٥٦﴾

56. Wama nursilu almursaleena illa mubashshireena wamunthireena wayujadilu allatheena kafaroo bialbatili liyudhidoo bihi alhaqqa waittakhatthoo ayatee wama onthiroom huzuwan

And We send not the Messengers except as giver of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!

وَمَنْ	أَظْلَمُ	مِمَّنْ	ذُكِّرَ	بِآيَاتِ	رَبِّهِ
Waman	athlamu	mimman	thukkira	bi-ayati	rabbihi
And who	Does more wrong	Than he who	Is reminded	Of the Signs	(of) his Lord
فَأَعْرَضَ	عَنْهَا	وَنَسِيَ	مَا	قَدَّمَتْ	يَدَاهُ
faaAarada	AAanha	wanasiya	ma	qaddamat	yadah
But turns away	From them	And forgets	What (deeds)	Have sent forth	His hands
إِنَّا	جَعَلْنَا	عَلَى	قُلُوبِهِمْ	أَكِنَّةً	أَنْ
inna	jaAAalna	AAala	quloobihim	akinnatan	an
Truly We	Have set	Over	Their hearts	Veils	Lest
يَفْقَهُوهُ	وَفِي	أَذَانِهِمْ	وَقَرًا	وَإِنْ	تَدْعُهُمْ
yafqahoohu	wafee	athanihim	waqran	wa-in	tadAAuhum
They should understand (it)	And in	Their ears	Deafness	And if	You call them
إِلَى	الْهُدَى	فَلَنْ	يَهْتَدُوا	إِذَا	أَبَدًا
ila	alhuda	falan	yahtadoo	ithan	abadan
To	The guidance	Never	They will be guided	Then	ever

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ۖ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ

يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي ۖ إِذَا نَدَعْتَهُمْ

وَأَنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

57. Waman athlamu mimman thukkira bi-ayati rabbihi faaAarada AAanha wanasiya ma qaddamat yadah inna jaAAalna AAala quloobihim akinnatan an yafqahoohu wafee athanihim waqran wa-in tadAAuhum ila alhuda falan yahtadoo ithan abadan

And who does more wrong than he who is reminded of the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided.

وَرَبُّكَ	الْعَفُورُ	دُو	الرَّحْمَةِ	لَوْ	يُؤَاخِذُهُمْ
Warabbuka	alghafooru	thoo	alrrahmati	law	yu-akhithuhum
And your Lord	(is) the Most-Forgiving	Owner	(of) Mercy	If	He called them to account

بِمَا	كَسَبُوا	لَعَجَلٌ	لَهُمْ	الْعَذَابَ	بَلْ
bima	kasaboo	laAAajjala	lahumu	alAAathaba	bal
For what	They have earned	He would have hastened	For them	The punishment	But
لَهُمْ	مَّوْعِدٌ	لَنْ	يَجِدُوا	مِنْ	دُونِهِ
lahum	mawAAidun	lan	yajidoo	min	doonihi
They have	(their) appointed time	Never	They will find	Besides Him	
مَوْتِلًا					
					maw-ilan
					An escape

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلٌ
لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَّوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً

58. Warabbuka alghafooru thoo alrrahmati law yu-akhithuhum bima kasaboo laAAajjala lahumu alAAathaba bal lahum mawAAidun lan yajidoo min doonihi maw-ilan

And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

وَتِلْكَ	الْقُرَى	أَهْلَكْنَاهُمْ	لَمَّا	ظَلَمُوا	وَجَعَلْنَا
Watilka	alqura	ahlaknahum	lamma	thalamoo	wajaAAalna
And those	Towns	We destroyed them (their inhabitants)	When	They did wrong	And We appointed
لِمَهْلِكِهِمْ	مَّوْعِدًا				
limahlikihim	mawAAidan				
For their destruction	A fixed time				

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا



59. Watilka alqura ahlaknahum lamma thalamoo wajaAAalna limahlikihim mawAAidan

And these towns (population, 'Ad, Thamud, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.

Section 9

وَأِذْ	قَالَ	مُوسَى	لِفَتَاهُ	لَا	أَبْرَحُ
Wa-ith	qala	moosa	lifatahu	la	abrahu
And (remember) when	Said	Moses	To his boy-servant	Not	I will give up or leave
حَتَّى	أَبْلُغَ	مَجْمَعَ	الْبَحْرَيْنِ	أَوْ	أَمْضِي
hatta	ablugha	majmaAAa	albahrayni	aw	amdiya
Until	I reach	The junction	(of) the two seas	Or	I spend
حُقُبًا					
					huquban
					Years (in travelling)

وَأِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ

أَمْضِي حُقُبًا ﴿٦٠﴾

60. Wa-ith qala moosa lifatahu la abrahu hatta ablugha majmaAAa albahrayni aw amdiya huquban

And (remember) when Musa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."

فَلَمَّا	بَلَغَا	مَجْمَعَ	بَيْنَهُمَا	نَسِيًا	حُوتَهُمَا
Falamma	balagha	majmaAAa	baynihima	nasiya	hootahuma
But when	They reached	The junction	Between them	They forgot	Their fish
فَاتَّخَذَ	سَبِيلَهُ	فِي	الْبَحْرِ	سَرَبًا	
faittakhatha	sabeelahu	fee	albahri	saraban	
And it took	Its way	Through	The sea	As in a tunnel	

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيًا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ

سَرَبًا ﴿٦١﴾

61. Falamma balagha majmaAAa baynihima nasiya hootahuma faittakhatha sabeelahu fee albahri saraban

But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

قَلَّمَ	جَاوَزَا	قَالَ	لِفَتَاهُ	آتِنَا	غَدَاءَنَا
Falamma	jawaza	qala	lifatahu	atina	ghadaana
Then when	They had passed further on	He (Moses) said	To his boy-servant	Bring us	Our lunch (morning meal)
لَقَدْ	لَقِينَا	مِنْ	سَفَرْنَا	هَذَا	نَصَبًا
laqad	laqeena	min	safarina	hatha	nasaban
Truly have	We suffered	Of/in	Our journey	This	Fatigue

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا

نَصَبًا ﴿٦٢﴾

62. Falamma jawaza qala lifatahu atina ghadaana laqad laqeena min safarina hatha nasaban

So when they had passed further on (beyond that fixed place), Musa (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."

قَالَ	أَرَأَيْتَ	إِذْ	أَوْيْنَا	إِلَى	الصَّخْرَةِ
Qala	araayta	ith	awayna	ila	Alssakhrati
He said	Did you see?	When	We betook ourselves	To	The rock
فَإِنِّي	نَسِيتُ	الْحُوتَ	وَمَا	أَنْسَانِيهِ	إِلَّا
fa-innee	naseetu	alhoota	wama	ansaneehu	illa
Indeed I	Forgot	The fish	And none	Made me forget it	But
الشَّيْطَانُ	أَنْ	أَذْكُرَهُ	وَأَتَّخَذَ	سَبِيلَهُ	فِي
alshshaytanu	an	athkurahu	waittakhatha	sabeelahu	fee
Satan	To	Remember it	And it took	Its way (course)	Into
الْبَحْرِ	عَجَبًا				
albahri	AAajaban				
The sea	In a strange way				

قَالَ أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ

إِلَّا الشَّيْطَانُ أَنْ أذْكُرَهُ وَأَتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

63. Qala araayta ith awayna ila alssakhrati fa-innee naseetu alhoota wama ansaneehu illa alshshaytanu an athkurahu waittakhatha sabeelahu fee albahri AAajaban

He said: "Do you remember when we betook ourselves to the rock? I indeed

forgot the fish, none but *Shaitan* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ	ذَلِكَ	مَا	كُنَّا	نَبْغِ	فَارْتَدَّا
Qala	thalika	ma	kunna	nabghi	fairtadda
He said	That	(is) what	We have been	Seeking	So they went back on
عَلَى	آثَارِهِمَا	قَصَصًا			
AAala	atharihimā	qasasan			
-	Their footsteps	Retracing			

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾

64. Qala thalika ma kunna nabghi fairtadda AAala atharihimā qasasan

[Musa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

فَوَجَدَا	عَبْدًا	مِّنْ	عِبَادِنَا	أَتَيْنَاهُ	رَحْمَةً
Fawajada	Aaabdan	min	Aaibadina	ataynahu	rahmatan
Then they found	A slave	Of	Our slaves	On whom We had bestowed	Mercy
مِّنْ	عِنْدِنَا	وَعَلَّمْنَاهُ	مِن	لَدُنَّا	عِلْمًا
min	Aaindina	waAAallam nahu	min	ladunna	Aailman
From	Us	And We had taught him		From US	Knowledge

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾

65. Fawajada AAabdan min AAibadina ataynahu rahmatan min Aaindina waAAallamnahu min ladunna Aailman

Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

قَالَ	لَهُ	مُوسَىٰ	هَلْ	أَتْبَعَكَ	عَلَىٰ
Qala	lahu	moosa	hal	attabiAAuka	AAala
Said	To him	Moses	May	I follow you	Provided
أَنْ	تُعَلِّمَنِي	مِمَّا	عَلَّمْتَ	رُشْدًا	
an	tuAAalliman i	mimma	AAullimta	rushdan	
That	Your teach	Something of	That which	Knowledge/g	

	uidance	you have been taught		me	
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قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

66. Qala lahu moosa hal attabiAAuka AAala an tuAAallimani mimma AAullimta rushdan

Musa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

قَالَ	إِنَّكَ	لَنْ	تَسْتَطِيعَ	مَعِيَ	صَبْرًا
Qala	innaka	lan	tastateeAAa	maAAiya	sabran
He (Khidr) said	Verily you will	Never	Will be able	With me	(to have) patience

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

67. Qala innaka lan tastateeAAa maAAiya sabran

He (Khidr) said: "Verily! You will not be able to have patience with me!"

وَكَيْفَ	تَصْبِرُ	عَلَىٰ	مَا	لَمْ	تُحِطْ
Wakayfa	tasbiru	AAala	ma	lam	Tuhit
And how can	You have patience	About	(a thing) which	Not	You compass
بِهِ	خُبْرًا				
bihi	khubran				
With it	Awareness				

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

68. Wakayfa tasbiru AAala ma lam tuhit bihi khubran

"And how can you have patience about a thing which you know not?"

قَالَ	سَتَجِدُنِي	إِنْ	شَاءَ	اللَّهُ	صَابِرًا
Qala	satajidunee	in	shaa	Allahu	sabiran
(Moses) said me	You shall find me	If	Wills	Allah	Patient
وَلَا	أَعْصِي	لَكَ	أَمْرًا		
wala	aAAsee	laka	amran		
And not	I will disobey	Your	Command		

قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

69. Qala satajidunee in shaa Allahu sabiran wala aAAsee laka amran

Musa (Moses) said: "If Allah will, you will find me patient, and I will not disobey you in aught."

عَنْ	تَسْأَلْنِي	فَلَا	اتَّبَعْتَنِي	فَإِنْ	قَالَ
AAan	tas-alnee	fala	ittabaAAatane	fa-ini	Qala
About	Ask me	Not	You follow me	Then if	He (Khidr) said
ذِكْرًا	مِنْهُ	لَكَ	أُحَدِّثُ	حَتَّى	شَيْءٍ
thikran	minhu	laka	ohditha	hatta	shay-in
A mention	Of it	To you	I present	Until	Anything

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا



70. Qala fa-ini ittabaAAatane falaa tas-alnee AAan shay-in hatta ohditha laka minhu thikran

He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."

Section 10

فَانْطَلَقَا	حَتَّى	إِذَا	رَكِبَا	فِي	السَّفِينَةِ
Faintalaaqa	hatta	itha	rakiba	fee	alssafeenati
So they both proceeded	till	When	They embarked	In	The ship
خَرَقَهَا	قَالَ	أَخْرَقْتُهَا	لِتُغْرِقَ	أَهْلَهَا	لَقَدْ
kharqaaha	qala	akharaqtaha	litughriqa	ahlaha	laqad
He (Khidr) scuttled it (made a hole therein)	(Moses) said	Have you scuttled it	In order to drown	Its people	Truly
جِئْتُ	شَيْئًا	إِمْرًا			
ji/ta	shay-an	imran			
You have brought	A thing	Bad/evil			

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخْرَقْتُهَا لِتُغْرِقَ

أَهْلَهَا لَقَدْ جِئْتُ شَيْئًا إِمْرًا

71. Faintalaaqa hatta itha rakiba fee alssafeenati kharqaaha qala akharaqtaha litughriqa ahlaha laqad ji/ta shay-an imran

So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad, dreadful thing)."

قَالَ	أَلَمْ	أَقُلْ	إِنَّكَ	لَنْ	تَسْتَطِيعَ
Qala	alam	aqul	innaka	lan	tastateeAAa
He (Khidr) said	Did not	I tell (you)	That you	Never	Would be able
مَعِيَ	صَبْرًا				
maAAiya	sabran				
With me	(to have) patience				

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

72. Qala alam aqul innaka lan tastateeAAa maAAiya sabran

He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

قَالَ	لَا	تُؤَاخِذْنِي	بِمَا	نَسِيتُ	وَلَا
Qala	la	tu-akhithnee	bima	naseetu	wala
(Moses) said	Not	Call me to account	For what	I forgot	And not
تُرْهِقْنِي	مِنْ	أَمْرِي	عُسْرًا		
turhiqnee	min	amree	AAusran		
Behard on me	Of	My affair	With difficulty		

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

73. Qala la tu-akhithnee bima naseetu wala turhiqnee min amree AAusran

[Musa (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."

فَانطَلَقَا	حَتَّى	إِذَا	لَقِيَا	غُلَامًا	فَقَتَلَهُ
Faintalaqa	hatta	itha	laqiya	ghulaman	faqatalahu
Then they both proceeded	Till	When	They met	A boy	Then he (Khidr) killed him
قَالَ	أَقَاتَلْتَ	نَفْسًا	زَكِيَّةً	بِغَيْرِ	نَفْسٍ
qala	aqatalta	nafsan	zakiyyatan	bighayri	nafsin
(Moses) said	You have killed	Person	An innocent	Without (killing)	Anyone
لَقَدْ	جِئْتَ	شَيْئًا	تُكْرًا		
laqad	ji/ta	shay-an	nukran		
Verily	You have brought	A thing	Evil		

فَأَنْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِنَفْسٍ زَكِيَّةٍ بِغَيْرِ

نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

74. Faⁱⁿta^{la}qa ha^{tt}a itha la^{qi}ya ghulaman faqatalahu qala aqatalta nafs^{an} zakiyyatan bighayri nafsⁱⁿ laqad ji/ta shay-an nukraⁿ

Then they both proceeded, till they met a boy, he (Khidr) killed him. Musa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukra" (a great *Munkar* - prohibited, evil, dreadful thing)!"