



Glorious Qur'an

English Translation by Abdullah Yusuf Ali

Abdullah Yusuf Ali, (1872 –1953) was an Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely-known and used in the English-speaking world. In his childhood, Ali received a religious education and could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities. Yusuf Ali's best-known work is his book

The Holy Qur'an: Text, Translation and Commentary,

Surah Al An'am

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ^ط

Praise be to Allah, Who created the heavens and the earth, and made the darkness and the light.

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Yet those who reject Faith hold (others) as equal with their Guardian-Lord.

2.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا^ط

He it is who created you from clay, and then decreed a stated term (for you).

وَأَجَلٌ مُّسَمًّىٰ عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَدُّونَ^ط

And there is in His presence another determined term; yet ye doubt within yourselves!

3.

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ^ط

And He is Allah in the heavens and on earth.

يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).

4.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

But never did a single one of the Signs of their Lord reach them, but they turned away therefrom.

5.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ^ط فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

6.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ

See they not how many of those before them We did destroy?

مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ

Generations We had established on the earth, in strength such as We have not given to you,

وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ

for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet):

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ

yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).

7.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا

If We had sent unto thee a written (Message) on parchment, so that they could touch it with their hands, the unbelievers would have been sure to say:

إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

"This is nothing but obvious magic!"

8.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ

They say: "Why is not an angel sent down to him?"

وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ الْآمْرُ ثُمَّ لَا يُنظَرُونَ

If We did send down an angel, the matter would be settled at once, and no respite would be granted them.

9.

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ

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

10.

وَلَقَدْ اسْتَهْزِئُوا بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

Mocked were (many) Messengers before thee; but the scoffers were hemmed in by the thing that they mocked.

11.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Say: "Travel through the earth and see what was the end of those who rejected truth."

12.

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

Say: "To whom belongeth all that is in the heavens and on earth?"

قُلْ لِلَّهِ

Say: "To Allah.

كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ

He hath inscribed for Himself (the rule of) Mercy

لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

that He will gather you together for the Day of Judgment, there is no doubt whatever.

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

It is they who have lost their own souls, that will not believe.

13.

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ

"To Him belongeth all that dwelleth (or lurketh) in the night and the day.

وَهُوَ السَّمِيعُ الْعَلِيمُ

For He is the One Who heareth and knoweth all things.

14.

قُلْ أَغَيْرَ اللَّهِ أَخْتِجُ وَلَا بِيَأْتِي فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

Say:

"Shall I take for my protector any other than Allah, the Maker of the heavens and the earth?"

وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ

And He is that feedeth but is not fed."

قُلْ إِنِّي أُمِرْتُ أَنْ أكونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

Say:

"Nay! but I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah."

15.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

Say:

"I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.

16.

مَنْ يُصِرْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ

"On that day, if the penalty is averted from any, it is due to Allah's Mercy;

وَذَلِكَ الْقَوْزُ الْمُبِينُ

and that would be (Salvation), the obvious fulfillment of all desire.

17.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

"If Allah touch thee with affliction, none can remove it but He;

وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

if He touch thee with happiness, He hath power over all things.

18.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

"He is the Irresistible, (watching) from above over His worshippers;

وَهُوَ الْحَكِيمُ الْخَبِيرُ

and He is the Wise, acquainted with all things."

19.

قُلْ أُمِّي شَيْءٌ أَكْبَرُ شَهَادَةً

Say: "What thing is most weighty in evidence?"

قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ

Say:

"Allah is Witness between me and you:

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَ كُمْ بِهِ وَمَنْ بَلَغَ

this Qur'án hath been revealed to me by inspiration that I may warn you and all whom it reaches.

أَتَيْتُكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى

Can ye possibly bear witness that besides Allah there is another god?"

قُلْ لَا أَشْهَدُ

Say: "Nay! I cannot bear witness!"

قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

Say: "But in truth He is the One Allah, and I truly am innocent of (your blasphemy of) joining others with Him.

20.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

Those to whom We have given the Book know this as they know their own sons.

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Those who have lost their own souls refuse therefore to believe.

21.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ

Who doth more wrong than he who inventeth a lie against Allah or rejecteth His Signs?

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

But verily the wrongdoers never shall prosper.

22.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا

One day shall We gather them all together: We shall say to those who ascribed partners (to Us):

أَيْنَ شُرَكَاءِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

"Where are the partners whom ye (invented and) talked about?"

23.

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

There will then be (left) no subterfuge for them but to say:

"By Allah, Our Lord, we were not those who joined gods with Allah."

24.

انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ^ج

Behold! how they lie against their own souls!

وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

But the (lie) which they invented will leave them in the lurch.

25.

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ^ط

Of them there are some who (pretend to) listen to thee;

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا^ج

but We have thrown veils on their hearts, so they understand it not, and deafness in their ears;

وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا^ج

if they saw every one of the Signs, not they will believe in them;

حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ

in so much that when they come to thee, they (but) dispute with thee; the unbelievers say:

"These are nothing but tales of the ancients."

26.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ^ط وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

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

27.

وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

If thou couldst but see when they are confronted with the fire! They will say:

"Would that we were but sent back! then would we not reject the Signs of our Lord, but would be amongst those who believe!"

28.

بَلْ بَدَأَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ^ط

Yea, in their own (eyes) will become manifest what before they concealed,

وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

but if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.

29.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

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

30.

وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَىٰ رَبِّهِمْ^ج

If thou couldst but see when they are confronted with their Lord!

قَالَ أَلَيْسَ هَذَا بِالْحَقِّ^ج

He will say: "Is not this the truth?"

قَالُوا بَلَىٰ وَرَبِّنَا^ج

They will say: "Yea, by our Lord!"

قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

He will say: "Taste ye then the penalty, because ye rejected faith."

31.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ^ط

Lost indeed are they who treat it as a falsehood that they must meet Allah,

حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا

until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it;"

وَهُمْ يَحْمِلُونَ ^ج أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ

for they bear their burdens on their backs;

أَلْسَاءٌ مَا يَزِرُونَ

and evil indeed are the burdens that they bear!

32.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ ^ط وَهْوٌ

What is the life of this world but play and amusement?

وَلِلْآخِرَةِ ^ط الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ

But best is the home in the Hereafter, for those who are righteous.

أَفَلَا تَعْقِلُونَ

Will ye not then understand?

33.

قَدْ نَعْلَمُ ^ط إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ

We know indeed the grief which their words do cause thee:

فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ

it is not thee they reject: it is the Signs of Allah, which the wicked condemn.

34.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

Rejected were the Messengers before thee:

فَصَبِرْ وَاَعْلَىٰ مَا كُذِّبُوا وَاُوْدُوا حَتَّىٰ اَتَاهُمْ نَصْرُنَا

with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them:

وَلَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ

there is none that can alter the Words (and Decrees) of Allah.

وَلَقَدْ جَاءَكَ مِنْ نَبِيٍّ الْمُرْسَلِينَ

Already hast thou received some account of those Messengers.

35.

وَإِنْ كَانَ كِبُرٌ عَلَيْكَ اِعْرَاضُهُمْ فَإِنْ اِسْتَطَعْتَ اَنْ تَبْتَغِيَ نَفَقًا فِي الْاَرْضِ اَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بآيَةٌ

If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign, (what good?).

وَلَوْ شَاءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ

If it were Allah's will, He could gather them together unto true guidance:

فَلَا تَكُونَ مِنَ الْجَاهِلِينَ

so be not thou amongst those who are swayed by ignorance (and impatience)!

36.

اِنَّهُمْ اَيُّسْتَجِيبُ الَّذِيْنَ يَسْمَعُوْنَ

Those who listen (in truth), be sure, will accept:

وَالْمَوْتَىٰ يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ

as to the dead, Allah will raise them up: then will they be turned unto Him.

37.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ^ج

They say: "Why is not a Sign sent down to him from his Lord?"

قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Say: "Allah hath certainly power to send down a Sign: but most of them understand not."

38.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّةٌ أَمْثَالُكُمْ^ج

There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you.

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ^ج

Nothing have We omitted from the Book,

تُمْرُّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

and they (all) shall be gathered to their Lord in the end.

39.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ^ط

Those who reject Our Signs are deaf and dumb, in the midst of darkness profound:

مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأْ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

whom Allah willeth, He leaveth to wander, whom He willeth, He placeth on the way that is straight.

40.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ

Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or the hour (that ye dread), would ye then call upon other than Allah?"

إِنْ كُنْتُمْ صَادِقِينَ

(Reply) if ye are truthful!"

41.

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ

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

42.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَا هُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

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

43.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا

When the suffering reached them from Us, why then did they not learn humility?

وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ

On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

44.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ

But when they forget the warning they had received, We opened to them the gates of all (good) things,

حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!

45.

فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا^ج

Of the wrongdoers the last remnant was cut off.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise be to Allah, the Cherisher of the worlds.

46.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ
مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ

Say:

"Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who -- a god other than Allah -- could restore them to you?"

انظُرْ كَيْفَ نَصَرِفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ

See how We explain the Signs by various (symbols): Yet they turn aside.

47.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ

Say:

"Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?"

48.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ

We send the Messengers only to give good news and to warn:

فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

so those who believe and mend (their lives), upon them shall be no fear, nor shall they grieve.

49.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ

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

50.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ

Say:

"I tell you not that with me are the treasures of Allah,

وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ

nor do I know what is hidden, nor do I tell you I am an angel.

إِنِّ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

I but follow what is revealed to me."

قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

Say: "Can the blind be held equal to the seeing?"

أَفَلَا تَتَفَكَّرُونَ

Will ye then consider not?

51.

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ

Give the warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord:

لَيْسَ لَهُمْ مِنْ دُونِهِ وَاوِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

except from Him they will have no protector nor intercessor: that they may guard (against evil).

52.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

Send not away those who call on their Lord morning and evening, seeking His Face.

مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ

فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

Naught have they to gain from thee, and naught hast thou to gain from them, that thou shouldst turn them away, and thus be (one) of the unjust.

53.

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ^ط

Thus did We try some of them by comparison with others, that they should say:
"Is it these then that Allah hath favored from amongst us?"

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

Doth not Allah know best those who are grateful?

54.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ^ط

When those come to thee who believe in Our Signs, say: "Peace be on you:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ^ط

your Lord had inscribed for Himself (the rule of) Mercy:

أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهَا وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

verily, if any of you did evil in ignorance, and thereafter repented and amended (his conduct), lo! He is Oft-Forgiving, Most Merciful."

55.

وَكَذَلِكَ نَقُصِّلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

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

56.

قُلْ إِنِّي مُهَيَّبٌ أَنْ أُعْبَدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ^ج

Say: "I am forbidden to worship those, other than Allah, whom ye call upon."

قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ^ل

Say: "I will not follow your vain desires: if I did, I would stray from the path, and be not of the company of those who receive guidance."

57.

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ

Say:

"For me, I (work) on a clear Sign from my Lord, but ye reject Him.

مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ

What ye would see hastened is not in my power.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَنْصُرُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ

The Command rests with none but Allah: He declares the truth, and He is the best of Judges."

58.

قُلْ لَوْ أَنَّنِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ

Say:

"If what ye would see hastened were in my power, the matter would be settled at once between you and me.

وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ

But Allah knoweth best those who do wrong."

59.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

With Him are the keys of the Unseen, the treasures that none knoweth but He.

وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ

He knoweth whatever there is on the earth and in the sea.

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

Not a leaf doth fall but with His knowledge:

وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ

there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record Clear (to those who can read).

60.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

It is He Who doth take your souls by night, and hath knowledge of all that ye have done by day.

ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى

By day doth He raise you up again; that a term appointed be fulfilled;

ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

in the end unto Him will be your return, then will He show you the truth of all that ye did.

61.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

He is the Irresistible, (watching) from above over his worshippers, and He sets guardians over you.

حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ

At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.

62.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ

Then are men returned unto Allah, their Protector, the (only) reality:

أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

is not His the Command?

And He is the swiftest in taking account.

63.

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً

Say:

"Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror:

لَتُنَّ أَجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

'if He only delivers us from these (dangers), (we vow) we shall truly show our gratitude.'?"

64.

قُلِ اللَّهُ يَنْجِيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ

Say: "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"

65.

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ

Say:

"He hath power to send calamities on you, from above and below,

أَوْ يَلْبَسَكُمْ شِيْعًا وَيُدِيقَ بَعْضَكُمْ بِأَسْبَعْضٍ

or to cover you with confusion in party strife giving you a taste of mutual vengeance -- each from the other."

انظُرْ كَيْفَ نَصَرَفْنَا آيَاتِنَا لَعَلَّهُمْ يَفْقَهُونَ

See how We explain the Signs by various (symbols), that they may understand.

66.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ

But thy people reject this, though it is the truth.

قُلْ لَسْتُ عَلَيْهِمْ بِوَكِيلٍ

Say:

"Not mine is the responsibility for arranging your affairs;

67.

لِكُلِّ نَبَأٍ مَوْضِعٌ

"For every Message is a limit of time,

وَسَوْفَ تَعْلَمُونَ

and soon shall ye know it."

68.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ

When thou seest men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme.

وَأَمَّا يُنْسِيكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ

If Satan ever makes thee forget, then after recollection, sit not thou in the company of the ungodly.

69.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ

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

70.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَهَوًّا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۗ

Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world.

وَذَكِّرْ بِهِ أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts:

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۗ

it will find for itself no protector or intercessor except Allah: if it offered every ransom (or reparation), none will be accepted:

أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۗ

such is (the end of) those who deliver themselves to ruin by their own acts:

لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah.

71.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ

Say:

"Shall we indeed call on others besides Allah, things that can do us neither good nor harm, and turn on our heels after receiving guidance from Allah?

كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتِنَا

-- like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling 'Come to us', (vainly) guiding him to the Path."

قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

Say:

"Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds;

72.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ

"To establish regular prayers and to fear Allah;

وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ

for it is to him that we shall be gathered together."

73.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ

It is He Who created the heavens and the earth in true (proportions):

وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ

the day He saith, "Be," Behold! it is.

قَوْلُهُ الْحَقُّ

His Word is the truth.

وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ

His will be the dominion the day the trumpet will be blown.

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ

He knoweth the Unseen as well as that which is open.

وَهُوَ الْحَكِيمُ الْحَبِيرُ

For He is the Wise, well acquainted (with all things).

74.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً

Lo! Abraham said to his father Azar: "Takest thou idols for gods?"

إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

for I see thee and thy people in manifest error."

75.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

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

76.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا

When the night covered him over, he saw a star:

قَالَ هَذَا رَبِّي

he said: "This is my Lord."

فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

But when it set, he said: "I love not those that set."

77.

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي

When he saw the moon rising in splendor, He said: "This is my Lord."

فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

but when the moon set, he said:

"Unless my Lord guide me, I shall surely be among those who go astray."

78.

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ

When he saw the sun rising in splendor, he said: "This is my Lord; this is the greatest (of all)."

فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِيَّايَ بَرِّئُوا مِمَّا تُشْرِكُونَ

But when the sun set, he said: "O my people! I am (now) free from your (guilt) of giving partners to Allah.

79.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا

"For me, I have set my face, firmly and truly, toward Him Who created the heavens and the earth,

وَمَا أَنَا مِنَ الْمُشْرِكِينَ

and never shall I give partners to Allah."

80.

وَحَاجَّهُ قَوْمُهُ

His people disputed with him.

قَالَ أَنْتَجِدُونِي فِي اللَّهِ وَقَدْ هَدَانِ

He said: "(Come) ye to dispute with me, about Allah, when He (Himself) hath guided me?"

وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا^ط

I fear not (the beings) ye associate with Allah: unless my Lord willeth, (nothing can happen).

وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ^ط

My Lord comprehendeth in His knowledge all things: will ye not (yourselves) be admonished?

81.

وَكَيفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا^ج

"How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you?

فَأَيُّ الْقَرِيْقَيْنِ أَحَقُّ بِالْأَمْنِ^ط

Which of (us) two parties hath more right to security?

إِنْ كُنْتُمْ تَعْلَمُونَ

(Tell me) if ye know.

82.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

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

83.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ^ج

That was the reasoning about Us, which We gave to Abraham (to use) against his people:

نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ^ط

We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.

84.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ^ج

We gave him Isaac and Jacob:

كُلًّا هَدَيْنَا^ج

all (three) We guided:

وَنُوحًا هَدَيْنَا مِنْ قَبْلُ^ص

and before him, We guided Noah,

وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ^ج

and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron:

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

thus do We reward those who do good:

85.

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ^ط

And Zakariyya and John, and Jesus and Elias: all in the ranks of the righteous:

86.

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا^ج

And Isma'il and Elisha, and Jonahs, and Lot:

وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ

and to all We gave favor above the nations:

87.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ^ط

(To them) and to their fathers, and progeny and brethren:

وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

We chose them. And We guided them to a straight way.

88.

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ^ج

This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers.

وَلَوْ أَشْرَكُوا الْحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

If they were to join other gods with Him, all that they did would be vain for them.

89.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ^ج

These were the men to whom We gave the Book, and authority, and Prophethood:

فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُو بِهَا بِكَافِرِينَ

if these (their descendants) reject them, behold! We shall entrust their charge to a new People who reject them not.

90.

أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ ^ط

Those were the (prophets) who received Allah's guidance:

فَبِهَدَاهُمْ ^ط اقْتَدَاهُ

copy the guidance they received;

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ^ط

Say:

"No reward for this do I ask of you:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

this is no less than a Message for the nations."

91.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِنْ شَيْءٍ ^ط

No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)":

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ ^ط

Say:

"Who then sent down the Book which Moses brought? a light and guidance to man:

تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُّوْنَهَا وَيُخْفُونَ كَثِيرًا ^ط

but ye make it into (separate) sheets for show, while ye conceal much (of its contents):

وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ^ط

therein were ye taught that which ye knew not -- neither ye nor your fathers."

قُلِ اللَّهُ ^ط

Say: "Allah (sent it down)":

ثُمَّ ذَرَّهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

then leave them to plunge in vain discourse and trifling.

92.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ الَّذِي بَيْنَ يَدَيْهِ وَلِنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا ^ج

And this is a Book which We have revealed, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the Mother of Cities and all around her.

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ^ط

Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.

93.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ

Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none,

وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ^ط

or (again) who saith, "I can reveal the like of what Allah hath revealed?"

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ^ط

If thou couldst but see how the wicked (do fare) in the flood of confusion at death! -- the angels stretch forth their hands, (saying), "Yield up your souls.

الْيَوْمَ نُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ

This day shall ye receive your reward, a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His Signs!"

94.

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ^ط

"And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favors) which We bestowed on you:

وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ^ج

We see not with you your intercessors whom ye thought to be partners in your affairs:

لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"

95.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوْمِ^ط

It is Allah Who causeth the seed-grain and the date-stone to split and sprout.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ^ج

He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living.

ذِكْرُ اللَّهِ فَانِّي تُوفِّكُونَ^ط

That is Allah; then how are ye deluded away from the truth?

96.

فَالنُّجُومِ وَاللَّيْلِ سَكَنًا وَالشَّمْسِ وَالْقَمَرِ حُسْبَانًا^ج

He it is that cleaveth the daybreak (from the dark):

He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time):

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.

97.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ^ظ

It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea:

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

We detail Our Signs for people who know.

98.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

It is He who hath produced you from a single person:

فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ^ظ

here is a place of sojourn and a place of departure:

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

We detail Our signs for people who understand.

99.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ

It is He who sendeth down rain from the skies: with it We produce vegetation of all kinds:

فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا مَاتِرًا كَثِيرًا

from some We produce green (crops), out of which We produce grain, heaped up (at harvest);

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near:

وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ

انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ

and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, and the ripeness thereof.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

Behold! in these things there are signs for people who believe.

100.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ

Yet they make the Jinns equals with Allah, though Allah did create the Jinns;

وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

and they falsely, having no knowledge, attribute to Him sons and daughters.

سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ

Praise and glory be to Him! (for He is) above what they attribute to Him!

101.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ

To Him is due the primal origin of the heavens and the earth:

أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً

how can He have a son when He hath no consort?

وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He created all things, and He hath full knowledge of all things.

102.

ذِكْرُ اللَّهِ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ

That is Allah your Lord! there is no god but He, the Creator of all things: then worship ye Him:

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

and He hath power to dispose of all affairs.

103.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

No vision can grasp Him, but His grasp is over all vision:

وَهُوَ اللَّطِيفُ الْخَبِيرُ

He is above all comprehension, yet is acquainted with all things.

104.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ

"Now have come to you, from your Lord, proofs to open your eyes:

فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا

if any will see, it will be for (the good of) his own soul;

if any will be blind, it will be to his own (harm):

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

I am not (here) to watch over your doings."

105.

وَكَذَلِكَ نَضْرِبُ الْآيَاتِ وَلِيَقُولُوا اذْهَبْ

Thus do We explain the Signs by various (symbols): that they may say "Thou hast taught us diligently,"

وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

and that We may make the matter clear to those who know.

106.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ

Follow what thou art taught by inspiration from thy Lord:

لَا إِلَهَ إِلَّا هُوَ

there is no god but He:

وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

and turn aside from those who join gods with Allah.

107.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا

If it had been Allah's Plan, they would not have taken false gods:

وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.

108.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance.

كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ

Thus have We made alluring to each people its own doings.

ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ

In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

109.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا^ج

They swear their strongest oaths by Allah that if a (special) sign came to them, by it they would believe.

قُلْ إِنَّهَا آيَاتُ عِنْدَ اللَّهِ^ط

Say:

"Certainly (all) signs are in the power of Allah:

وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

but what will make you (Muslims) realize that even if a (special) sign comes, they will not believe."

110.

وَنُقَلِّبُ أَفْعَادَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أُولَٰئِكَ مَرَّةً وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

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

111.

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا

مَا كَانُوا يَلْجِئُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's Plan:

وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

but most of them ignore (the truth).

112.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ
يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا^ج

Likewise did We make for every Messenger an enemy, evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception.

وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ^ط

If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.

113.

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ

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

114.

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا

Say:

"Shall I seek for judge other than Allah?"

وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا^ج

when He it is Who hath sent unto you the Book, explained in detail."

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ رَبِّكَ بِالْحَقِّ^ط

They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth.

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Never be then of those who doubt.

115.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا^ج

The Word of thy Lord doth find its fulfillment in truth and in justice:

ج
لَا مُبَدِّلَ لِكَلِمَاتِهِ

none can change His Words:

وَهُوَ السَّمِيعُ الْعَلِيمُ

for He is the one who heareth and knoweth all.

116.

ج
وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

Wert thou to follow the common run of those on earth, they will lead thee away from the Way of Allah.

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

They follow nothing but conjecture: they do nothing but lie.

117.

ط
إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِأُمَّهَاتِهِمْ

Thy Lord knoweth best who strayeth from His Way. He knoweth best who they are that receive His guidance.

118.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His Signs.

119.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ

ط
إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ

Why should ye not eat of (meats) on which Allah's name hath been pronounced, when He hath explained to you in detail what is forbidden to you -- except under compulsion of necessity?

ط
وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ

But many do mislead (men) by their appetites unchecked by knowledge.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

Thy Lord knoweth best those who transgress.

120.

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ^ج

Eschew all sin, open or secret:

إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ

those who earn sin, will get due recompense for their "earnings."

121.

وَلَا تَأْكُلُوا أَمْثَالَهُمْ يُذَكِّرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ^ط

Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety.

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ^ط

But the evil ones ever inspire their friends to contend with you;

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

if ye were to obey them, ye would indeed be pagans.

122.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا^ج

Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out?

كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

Thus to those without faith their own deeds seem pleasing.

123.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا جُرْمِهَا لِيَمْكُرُوا فِيهَا^ط

Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein:

وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ

but they only plot against their own souls, and they perceive it not.

124.

وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا الْآنَ نُوْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ

When there comes to them a Sign (from Allah), they say:

"We shall not believe until we receive one (exactly) like those received by Allah's Prophets."

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ^ط

Allah knoweth best where (and how) to carry out His mission.

سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ

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

125.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ^ط

Those whom Allah (in His Plan) willeth to guide, He openeth their breast to Islam;

وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ^ج

those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies:

كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

thus doth Allah (heap) the penalty on those who refuse to believe.

126.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا^ط

This is the way of thy Lord, leading straight:

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَدَّكُرُونَ

We have detailed the Signs for those who receive admonition.

127.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ^ط وَهُوَ وَلِيُّهُمْ^ط بِمَا كَانُوا يَعْمَلُونَ

For them will be a Home of Peace in the presence of their Lord: He will be their Friend, because they practiced (righteousness).

128.

وَيَوْمَ يَحْشُرُهُمْ^ط جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ^ط

One day will He gather them all together, (and say): "O ye assembly of Jinns! much (toll) did ye take of men."

وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا^ج

Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term -- which Thou didst appoint for us."

قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ^ط

He will say:

"The fire be your dwelling-place you will dwell therein for ever, except as Allah willeth."

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

For thy Lord is full of wisdom and knowledge.

129.

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

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

130.

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ

أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يُقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا^ج

"O ye assembly of Jinns and men! came there not unto you apostles from amongst you, setting forth unto you of the meeting of this day of yours?"

قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا^ط

They will say: "We bear witness against ourselves."

وَعَرَّهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.

131.

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ

(The apostles were sent) thus, for thy Lord would not destroy for their wrongdoing men's habitations whilst their occupants were unwarned.

132.

وَلِكُلِّ دَرَجَاتٍ بِمَا عَمِلُوا^ج

To all are degrees (or ranks) according to their deeds:

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

for thy Lord is not unmindful of anything that they do.

133.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ^ج

Thy Lord is Self-sufficient, full of Mercy:

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ

if it were His Will, He could destroy you, and in your place appoint whom He will as your successors, even as he raised you up from the posterity of other people.

134.

إِنَّ مَا تَعِدُونَ لَأَتِي وَمَا أَنْتُمْ بِمُعْجِزِينَ^ط

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

135.

قُلْ يَا قَوْمِ اعْمَلُوا عَلَيَّ مَا تَنْتَهُمُ إِلَيَّ عَامِلٌ^ط

Say:

"O my people! do whatever ye can: I will do (my part):

فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ^ط

soon will ye know who it is whose end will be (best) in the Hereafter:

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

certain it is that the wrongdoers will not prosper."

136.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا^ط

Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this for our 'partners'!"

فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ^ط

But the share of their 'partners' reacheth not Allah, whilst the share of Allah reacheth their 'partners'!

سَاءَ مَا يَحْكُمُونَ

Evil (and unjust) is their assignment!

137.

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ

وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ^ط

Even so, in the eyes of most of the Pagans, their 'partners' made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion.

وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ^ط فَذَرَهُمْ وَمَا يَفْتَرُونَ

If Allah had willed, they would not have done so: but leave alone them and their inventions.

138.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرَّتْ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ

And they say that such and such cattle and crops are taboo, and none should eat of them except those whom -- so they say -- We wish;

وَأَنْعَامٌ حَرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذُكُّونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ^ج

further, there are cattle forbidden to yoke or burden, and cattle on which (at slaughter), the name of Allah is not pronounced;

سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ

inventions against Allah's name: soon will He requite them for their inventions.

139.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذِينَ كُونُوا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا ^ط

وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ ^ج

They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born then all have shares therein.

سَيَجْزِيهِمْ وَصْفَهُمْ ^ج

For their (false) attribution (of superstitions to Allah): He will soon punish them:

إِنَّهُ حَكِيمٌ عَلِيمٌ

for He is full of Wisdom and Knowledge.

140.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ^ج

Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah.

قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ

They have indeed gone astray and heeded no guidance.

141.

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرِ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ

It is He who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds,

وَالزَّيْتُونَ وَالرُّمَانَ مُمْتَشَابِهًا وَغَيْرِ مُمْتَشَابِهٍ

and olives and pomegranates, similar (in kind) and different (in variety):

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ

eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered.

وَلَا تُسْرِفُوا

But waste not by excess:

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

for Allah loveth not the wasters.

142.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ

Of the cattle are some for burden and some for meat.

كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

Eat what Allah hath provided for you, and follow not the footsteps of Satan:

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

for he is to you an avowed enemy.

ثَمَانِيَةَ أَزْوَاجٍ^ط

(Take) eight (head of cattle) in (four) pairs:

مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ^ط

- of sheep a pair,
- and of goats a pair;

قُلْ أَلَدَّ كَرِينَ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ^ط

say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose?

نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Tell me with knowledge if ye are truthful.

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ^ط

Of camels a pair, and of oxen a pair;

قُلْ أَلَدَّ كَرِينَ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ^ط

say,

hath He forbidden the two males, or the two females, or the (the young) which the wombs of the two females enclose?

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا^ج

Were ye present when Allah ordered you such a thing?

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَسَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ^ط

But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge?

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

For Allah guideth not people who do wrong.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ

Say:

"I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it,

إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ

unless

- it be dead meat,
- or blood poured forth,
- or the flesh of swine, for it is an abomination,

أَوْ فَسَقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ

- or, what is impious, (meat) on which a name has been invoked, other than Allah's."

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, thy Lord is Oft-Forgiving, Most Merciful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ

For those who followed the Jewish Law, We forbade every (animal) with undivided hoof,

وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا

إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ

and We forbade them the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone:

ذَلِكَ جَزَايَاهُمْ بِبَعْثِهمْ وَإِنَّا لَصَادِقُونَ

this in recompense for their wilful disobedience: for We are True (in Our ordinances).

147.

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

If they accuse thee of falsehood, say:

"Your Lord is full of Mercy All-embracing; but from people in guilt never will His wrath be turned back."

148.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ^ج

Those who give partners to Allah will say,

"If Allah had wished, we should not have given partners to Him, nor would our father; nor should we have had any taboos."

كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا ^ظ

So did their ancestors argue falsely, until they tasted of Our wrath.

قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُنَا ^ط

Say:

"Have ye any (certain) Knowledge?

If so, produce it before us.

إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ

Ye follow nothing but conjecture: Ye do nothing but lie."

149.

قُلْ لِلَّهِ الْحُجَّةُ الْبَالِغَةُ ^ط فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

Say: "With Allah is the argument that reaches home: if it had been his will, he could indeed have guided you all."

150.

قُلْ هَلُمَّ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا ^ط

Say: "Bring forward your witnesses to prove that Allah did forbid so and so."

فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ ^ج

If they bring such witnesses, be not thou amongst them:

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

nor follow thou the vain desires of such as treat Our Signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

151.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ^ط

Praise be to Allah, Who created the heavens and the earth, and made the darkness and the light.

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Yet those who reject Faith hold (others) as equal with their Guardian-Lord.

152.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ^ط

- And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength;

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ^ط

- give measure and weight with (full) justice;

لَا نَكُلِفُ نَفْسًا إِلَّا وُسْعَهَا^ط

- no burden do We place on any soul, but that which it can bear;

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ^ط

- whenever ye speak, speak justly, even if a near relative is concerned;

وَبِعَهْدِ اللَّهِ أَوْفُوا^ج

- and fulfil the Covenant of Allah:

ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

thus doth He command you, that ye may remember.

153.

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ^ط

Verily, this is My Way, leading straight: follow it:

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ^ج

follow not (other) paths: they will scatter you about from His (great) path:

ذَلِكَ وَمَا كُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

thus doth He command you that ye may be righteous.

154.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً

Moreover, We gave Moses the Book, completing (Our favor) to those who would do right, and explaining all things in detail, and a guide and a mercy,

لَعَلَّهُمْ يَلْقَاءَ رَبَّهُمْ يُؤْمِنُونَ

that they might believe in the meeting with their Lord.

155.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:

156.

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ

Lest ye should say:

"The Book was sent down to two peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study."

157.

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ^ج

Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they."

فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ

Now then hath come unto you a Clear (sign) from your Lord, and a guide and a mercy:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا

then who could do more wrong than one who rejecteth Allah's signs, and turneth away therefrom?

سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

In good time shall We requite those who turn away from Our Signs, with a dreadful penalty, for their turning away.

158.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ

Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord!

يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith.

قُلْ انتظروا انا منتظرون

Say: "Wait ye: we too are waiting."

159.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ

As for those who divide their religion and break up into sects, thou hast no part in them in the least:

إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

their affair is with Allah: He will in the end tell them the truth of all that they did.

160.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا^ط

He that doeth good shall have ten times as much to his credit:

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

he that doeth evil shall only be recompensed according to his evil. No wrong shall be done unto (any of) them.

161.

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا^ج

Say:

"Verily, my Lord hath guided me to a way that is straight, a religion of right, the path (trod) by Abraham the true in faith,

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

and he (certainly) joined not gods with Allah."

162.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say:

"Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:

163.

لَا شَرِيكَ لَهُ^ط

No partner hath He:

وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

this am I commanded, and I am the first of those who bow to His Will.

164.

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ^ج

Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)?"

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا

Every soul draws the meed of its acts on none but itself:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

no bearer of burdens can bear the burden of another.

ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Your goal in the end is toward Allah: He will tell you the truth of the things wherein ye disputed.



© Copy Rights:
Zahid Javed Rana, Abid Javed Rana
Lahore, Pakistan
www.quran4u.com