

كُلُّ آرَاءَ عَيْنِمُ إِنْ كَانَ مِنْ عِنْدَ اللَّهِ ثُمَّ كَفَرْتُمُ	you disbelieve	then	Allah	from	it is	if	"You see -	Say,
بِهِ مَنْ أَصْلَ مِنْ هُوَ فِي شَقَاقٍ بَعِيْدٍ	far?"	opposition	(is) in	he	than (one) who -	(is) more astray	who	in it,
وَفِي وَقْتٍ أَيْتَنَا فِي الْأَفَاقِ سُرِّيْهُمْ	and in	the horizons	in	Our Signs	Soon We will show them			52
أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوْلَمْ	Is (it) not	(is) the truth.	that it	to them,	becomes clear	until	themselves	
يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيْدٌ	a Witness?	things	all	(is) over	that He	concerning your Lord,	sufficient	
أَلَا إِنَّهُمْ فِي مُرْيَةٍ مِنْ لِقَاءٍ	(the) meeting	about	doubt	(are) in	they	Unquestionably,		53
رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ	54	encompassing.	things	(is) of all	indeed, He	Unquestionably,	(with) their Lord?	
أيَّاتُهَا ٥٣ ٤٢ سُورَةُ الشُّورَى مَكِيَّةٌ ٦٢ رَكُوعُهَا ٥								
Surah Ash-Shura								
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ								
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name					
وَإِلَيْكَ وَرَأَيْتَ كُلَّ ذِيْكَ يُوحَىٰ إِلَيْكَ وَرَأَيْتَ	and to	to you,	reveals	Thus	2	Ayn Seen Qaaf.	1	Ha Meem.
الَّذِينَ مِنْ قَبْلِكَ لَهُمُ الْعَزِيزُ الْحَكِيمُ	To Him	3	the All-Wise.	the All-Mighty,	Allah	before you -	those	
وَهُوَ فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ	and He	the earth,	(is) in	and whatever	the heavens	(is) in	(belong) whatever	
الْعَالِيُّ الْعَظِيْمُ	from	break up	the heavens	Almost	4	the Most Great.	(is) the Most High,	
وَالْمَلَكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ	(of) their Lord	(the) praise	glorify	and the Angels			above them,	
وَبَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ	Allah,	indeed,	Unquestionably,	the earth.	on	for those	and ask for forgiveness	

52. Say, "Have you considered - if it (i.e., the Quran) is from Allah and you disbelieve in it, who is more astray than one who is in extreme opposition."

53. Soon We will show them Our Signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient concerning your Lord that He is a Witness over all things?

54. Unquestionably, they are in doubt about the meeting with their Lord? Unquestionably, He encompasses all things.

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

1. *Ha Meem.*

2. *Ayn Seen Qaaf.*

3. Thus Allah, the All-Mighty, the All-Wise, reveals to you and to those before you.

4. To **Him** belongs whatever is in the heavens and the earth, and **He** is the Most High, the Most Great.

5. The heavens almost break up from above them, and the Angels glorify the praise of their Lord and ask for forgiveness for those on the earth. Unquestionably, Allah

is Oft-Forgiving, the Most Merciful.

6. And those who take protectors besides **Him**, Allah is a Guardian over them; and you are not a manager over them.

7. And thus We have revealed to you a Quran in Arabic so that you may warn the mother of the towns and those around it and warn of the Day of Assembly about which there is no doubt. A party will be in Paradise and a party in the Blazing Fire.

8. And if Allah willed, He could have made them one community, but **He** admits whom He wills into His Mercy. And the wrongdoers have no protector or helper.

9. Or have they taken protectors besides **Him**? But Allah - **He** Alone is the Protector, and **He** gives life to the dead. And **He** has power over everything.

10. And in whatever you differ, then its ruling is to (be referred) to Allah. That is Allah, my Lord, in **Him** I put my trust, and to **Him** I turn.

11. The Creator of the heavens and the earth. **He** has made for you from yourselves, mates, and among the cattle (also) mates; **He** multiplies you thereby. There is nothing like **Him**,

وَالَّذِينَ اتَّخَذُوا	الرَّحِيمُ	الْغَفُورُ	هُوَ
take	And those who	5	the Most Merciful. (is) the Oft-Forgiving, He
من دُونِهِ أَوْلِيَاءُ اللَّهِ حَفِظْ عَلَيْهِمْ وَمَا أَنْتَ	وَمَا أَنْتَ	حَفِظْ عَلَيْهِمْ وَمَا أَنْتَ	وَمَا أَنْتَ
you	and not	over them, (is) a Guardian	Allah protectors, besides Him
عَلَيْهِمْ بِوَكِيلٍ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا	وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا	عَلَيْهِمْ بِوَكِيلٍ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا	عَلَيْهِمْ بِوَكِيلٍ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا
a Quran	to you	We have revealed	And thus a manager. (are) over them
عَرَبِيًّا لِتُنذِرَ أُمَّةَ الْقُرْآنِ وَمَنْ حَوْلَهَا	وَمَنْ حَوْلَهَا	عَرَبِيًّا لِتُنذِرَ أُمَّةَ الْقُرْآنِ وَمَنْ حَوْلَهَا	عَرَبِيًّا لِتُنذِرَ أُمَّةَ الْقُرْآنِ وَمَنْ حَوْلَهَا
(is) around it, and whoever	(of) the towns, (the) mother	that you may warn	(in) Arabic,
وَتُنذِرَ يَوْمَ الْجَمِيعِ لَا رَأْيَبَ فِيهِ فَرِيقٌ	وَتُنذِرَ يَوْمَ الْجَمِيعِ لَا رَأْيَبَ فِيهِ فَرِيقٌ	وَتُنذِرَ يَوْمَ الْجَمِيعِ لَا رَأْيَبَ فِيهِ فَرِيقٌ	وَتُنذِرَ يَوْمَ الْجَمِيعِ لَا رَأْيَبَ فِيهِ فَرِيقٌ
A party	in it.	doubt (there is) no	(of) Assembly, (of the) Day and warn
فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ وَلَوْ	وَلَوْ	فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ وَلَوْ	فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ وَلَوْ
And if	7	the Blazing Fire.	in and a party Paradise (will be) in
شَاءَ اللَّهُ لَجَعَلُهُمْ أُمَّةً وَاحِدَةً وَلَكُنْ يُدْخُلُ	شَاءَ اللَّهُ لَجَعَلُهُمْ أُمَّةً وَاحِدَةً وَلَكُنْ يُدْخُلُ	شَاءَ اللَّهُ لَجَعَلُهُمْ أُمَّةً وَاحِدَةً وَلَكُنْ يُدْخُلُ	شَاءَ اللَّهُ لَجَعَلُهُمْ أُمَّةً وَاحِدَةً وَلَكُنْ يُدْخُلُ
He admits	but	one, a community	He could have made them Allah willed,
مَنْ يَشَاءُ فِي سَاحِتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ	مَا لَهُمْ مِنْ	مَنْ يَشَاءُ فِي سَاحِتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ	مَنْ يَشَاءُ فِي سَاحِتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ
any for them not	And the wrongdoers,	His Mercy.	in (to) He wills whom
وَلَيْ وَلَا نَصِيرٌ أَمْ اتَّخَذُوا مِنْ دُونِهِ	وَلَيْ وَلَا نَصِيرٌ أَمْ اتَّخَذُوا مِنْ دُونِهِ	وَلَيْ وَلَا نَصِيرٌ أَمْ اتَّخَذُوا مِنْ دُونِهِ	وَلَيْ وَلَا نَصِيرٌ أَمْ اتَّخَذُوا مِنْ دُونِهِ
besides Him	have they taken	Or	8 any helper. and not protector
أُولَيَاءُ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى	أُولَيَاءُ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْyِي الْمَوْتَى	أُولَيَاءُ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْyِي الْمَوْتَى	أُولَيَاءُ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْyِي الْمَوْتَى
(to) the dead.	gives life	and He	(is) the Protector, He But Allah - protectors?
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَمَا اخْتَلَقُنَا	وَمَا اخْتَلَقُنَا	وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَمَا اخْتَلَقُنَا	وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَمَا اخْتَلَقُنَا
you differ	And whatever	9	All-Powerful. thing every (is) on And He
فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَيْ اللَّهِ ذَلِكُمْ اللَّهُ	فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَيْ اللَّهِ ذَلِكُمْ اللَّهُ	فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَيْ اللَّهِ ذَلِكُمْ اللَّهُ	فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَيْ اللَّهِ ذَلِكُمْ اللَّهُ
(is) Allah, That	Allah.	(is) to	then its ruling a thing, of in it
سَابِقٌ عَلَيْهِ تَوَكَّلْتُ وَالَّبِيْهِ أَنْبَيْ	فَاطِرُ	سَابِقٌ عَلَيْهِ تَوَكَّلْتُ وَالَّبِيْهِ أَنْبَيْ	فَاطِرُ
(The) Creator	10	I turn.	and to Him I put my trust upon Him my Lord,
السَّمَاوَاتِ وَالْأَرْضَ جَعَلَ لَكُمْ مِنْ أَنفُسِكُمْ أَرْوَاجًا	كَشِلَهُ	السَّمَاوَاتِ وَالْأَرْضَ جَعَلَ لَكُمْ مِنْ أَنفُسِكُمْ أَرْوَاجًا	كَشِلَهُ
mates, yourselves, from	for you	He made	and the earth. (of) the heavens
وَمَنْ الْأَنْعَامَ أَرْوَاجًا يَدْرَأُكُمْ فِيهِ لَيْسَ كَشِلَهُ	كَشِلَهُ	وَمَنْ الْأَنْعَامَ أَرْوَاجًا يَدْرَأُكُمْ فِيهِ لَيْسَ كَشِلَهُ	كَشِلَهُ
like Him	(There) is not	thereby.	He multiplies you mates; the cattle and among

لَهُ	وَهُوَ	شَهِيدٌ	وَهُوَ	الْبَصِيرُ	الْبَصِيرُ	وَهُوَ	السَّمِيعُ	السَّمِيعُ	وَهُوَ	الْبَصِيرُ	وَهُوَ	السَّمِيعُ	وَهُوَ	الْبَصِيرُ															
To Him (belongs)	11	the All-Seer.	(is) the All-Hearer, and He	anything,																									
الرِّزْقَ	يَبْسُطُ	مَقَالِيدُ	السَّمَوَاتِ	وَالْأَرْضَ	يَبْسُطُ	الرِّزْقَ	مَقَالِيدُ	السَّمَوَاتِ	وَالْأَرْضَ	يَبْسُطُ	الرِّزْقَ	مَقَالِيدُ	السَّمَوَاتِ	وَالْأَرْضَ															
the provision	He extends		and the earth.	(of) the heavens	(the) keys																								
عَلَيْمٌ	يَشَاءُ	وَيَقْدِرُ	إِنَّهُ	يُحَلِّ	شَهِيدٌ	عَلَيْمٌ	يَشَاءُ	وَيَقْدِرُ	إِنَّهُ	يُحَلِّ	شَهِيدٌ	عَلَيْمٌ	يَشَاءُ	وَيَقْدِرُ															
(is) All-Knower.	thing	of every	Indeed, He	and restricts.	He wills	for whom	(is) All-Knower.	thing	of every	Indeed, He	and restricts.	He wills	for whom	(is) All-Knower.	thing														
وَصَّى	لَكُمْ	مِّنَ الدِّينِ	مَا	شَرَعَ	لَكُمْ	وَصَّى	لَكُمْ	مِّنَ الدِّينِ	مَا	شَرَعَ	لَكُمْ	وَصَّى	لَكُمْ	مِّنَ الدِّينِ	مَا														
He enjoined	what	the religion	of	for you	He has ordained		He enjoined	what	the religion	of	for you	He has ordained		He enjoined	what	the religion													
وَصَبَّنَا	أَوْحَيْنَا	إِلَيْكَ	وَمَا	بِهِ	نُوحًا	وَالنَّبِيَّ	وَصَبَّنَا	أَوْحَيْنَا	إِلَيْكَ	وَمَا	بِهِ	نُوحًا	وَالنَّبِيَّ	وَصَبَّنَا	أَوْحَيْنَا	إِلَيْكَ	وَمَا												
We enjoined	and what	to you,	We have revealed	and that which	Nuh,	upon	We enjoined	and what	to you,	We have revealed	and that which	Nuh,	upon	We enjoined	and what	to you,	We have revealed	and that which											
وَلَا	إِبْرَاهِيمَ	وَمُوسَى	وَعِيسَى	أَنْ	أَقْيِمُوا الدِّينَ	وَلَا	وَلَا	إِبْرَاهِيمَ	وَمُوسَى	وَعِيسَى	أَنْ	أَقْيِمُوا الدِّينَ	وَلَا	وَلَا	إِبْرَاهِيمَ	وَمُوسَى	وَعِيسَى	أَنْ											
and not	the religion	establish	To	and Isa.	and Musa	Ibrahim	and not	the religion	establish	To	and Isa.	and Musa	Ibrahim	and not	the religion	establish	To	and Isa.	and Musa	Ibrahim									
تَتَقْرَقُوا	فِيهِ	كَبِيرٌ	عَلَى	الْمُشْرِكِينَ	مَا	تَدْعُوهُمْ	تَتَقْرَقُوا	فِيهِ	كَبِيرٌ	عَلَى	الْمُشْرِكِينَ	مَا	تَدْعُوهُمْ	تَتَقْرَقُوا	فِيهِ	كَبِيرٌ	عَلَى	الْمُشْرِكِينَ	مَا	تَدْعُوهُمْ									
you call them	what	the polytheists	on	Is difficult	therein.	be divided	you call them	what	the polytheists	on	Is difficult	therein.	be divided	you call them	what	the polytheists	on	Is difficult	therein.	be divided									
إِلَيْهِ	يَجِئُ	إِلَيْهِ	مَنْ	يَشَاءُ	وَيَهْدِي	إِلَيْهِ	يَجِئُ	إِلَيْهِ	مَنْ	يَشَاءُ	وَيَهْدِي	إِلَيْهِ	يَجِئُ	إِلَيْهِ	يَجِئُ	إِلَيْهِ	مَنْ	يَشَاءُ	وَيَهْدِي	إِلَيْهِ									
and guides	He wills,	whom	for Himself	chooses	Allah	to it.	and guides	He wills,	whom	for Himself	chooses	Allah	to it.	and guides	He wills,	whom	for Himself	chooses	Allah	to it.									
إِلَيْهِ	مَنْ	يَنِيبُ	وَمَا	تَقْرَقُوا	إِلَّا	إِلَيْهِ	مَنْ	يَنِيبُ	وَمَا	تَقْرَقُوا	إِلَّا	إِلَيْهِ	مَنْ	يَنِيبُ	وَمَا	تَقْرَقُوا	إِلَّا	إِلَيْهِ	مَنْ	يَنِيبُ									
until	they became divided	And not	13	turns.	whoever	to Himself	until	they became divided	And not	13	turns.	whoever	to Himself	until	they became divided	And not	13	turns.	whoever	to Himself									
بَيْنَهُمْ	بَيْنَهُمْ	بَيْنَهُمْ	الْعِلْمُ	جَاءَهُمْ	مَا	مَنْ بَعْدِهِ	بَيْنَهُمْ	بَيْنَهُمْ	الْعِلْمُ	جَاءَهُمْ	مَا	مَنْ بَعْدِهِ	بَيْنَهُمْ	بَيْنَهُمْ	الْعِلْمُ	جَاءَهُمْ	مَا	مَنْ بَعْدِهِ	بَيْنَهُمْ	بَيْنَهُمْ									
among them.	(out of) rivalry,	the knowledge	came to them	[what]	after	among them.	(out of) rivalry,	the knowledge	came to them	[what]	after	among them.	(out of) rivalry,	the knowledge	came to them	[what]	after	among them.	(out of) rivalry,	the knowledge	came to them	[what]							
وَلَوْلَا	كَلِمَةٌ	سَبَقَتْ	مِنْ	رَبِّكَ	إِلَى	أَجِلٍ	وَلَوْلَا	كَلِمَةٌ	سَبَقَتْ	مِنْ	رَبِّكَ	إِلَى	أَجِلٍ	وَلَوْلَا	كَلِمَةٌ	سَبَقَتْ	مِنْ	رَبِّكَ	إِلَى	أَجِلٍ									
a term	for	your Lord	from	(that) preceded	(for) a word	And if not	a term	for	your Lord	from	(that) preceded	(for) a word	And if not	a term	for	your Lord	from	(that) preceded	(for) a word	And if not									
وَإِنَّ	بَيْنَهُمْ	بَيْنَهُمْ	لَقْضَى	مَسْمَى	وَإِنَّ	بَيْنَهُمْ	بَيْنَهُمْ	لَقْضَى	مَسْمَى	وَإِنَّ	بَيْنَهُمْ	بَيْنَهُمْ	لَقْضَى	مَسْمَى	وَإِنَّ	بَيْنَهُمْ	بَيْنَهُمْ	لَقْضَى	مَسْمَى	وَإِنَّ	بَيْنَهُمْ	بَيْنَهُمْ							
those who	And indeed,	between them.	surely, it (would have) been settled	specified,		those who	And indeed,	between them.	surely, it (would have) been settled	specified,	those who	And indeed,	between them.	surely, it (would have) been settled	specified,	those who	And indeed,	between them.	surely, it (would have) been settled	specified,	those who	And indeed,	between them.	surely, it (would have) been settled	specified,				
أُوراثُوا	الْكِتَابَ	مِنْ بَعْدِهِمْ	لَفِي	شَكٍّ	مِنْهُ	أُوراثُوا	الْكِتَابَ	مِنْ بَعْدِهِمْ	لَفِي	شَكٍّ	مِنْهُ	أُوراثُوا	الْكِتَابَ	مِنْ بَعْدِهِمْ	لَفِي	شَكٍّ	مِنْهُ	أُوراثُوا	الْكِتَابَ	مِنْ بَعْدِهِمْ	لَفِي	شَكٍّ	مِنْهُ						
concerning it -	doubt	(are) surely in	after them	the Book	were made to inherit	concerning it -	doubt	(are) surely in	after them	the Book	were made to inherit	concerning it -	doubt	(are) surely in	after them	the Book	were made to inherit	concerning it -	doubt	(are) surely in	after them	the Book	were made to inherit	concerning it -	doubt	(are) surely in	after them	the Book	were made to inherit
مُرِيبٌ	فَلِذِكَرٍ	فَادْعُ	وَاسْتَقِمْ	كَمَا	مُرِيبٌ	فَلِذِكَرٍ	فَادْعُ	وَاسْتَقِمْ	كَمَا	مُرِيبٌ	فَلِذِكَرٍ	فَادْعُ	وَاسْتَقِمْ	كَمَا	مُرِيبٌ	فَلِذِكَرٍ	فَادْعُ	وَاسْتَقِمْ	كَمَا	مُرِيبٌ	فَلِذِكَرٍ	فَادْعُ	وَاسْتَقِمْ	كَمَا	مُرِيبٌ				
as	and stand firm	then invite,	So to that	14	disquieting.	as	and stand firm	then invite,	So to that	14	disquieting.	as	and stand firm	then invite,	So to that	14	disquieting.	as	and stand firm	then invite,	So to that	14	disquieting.	as	and stand firm	then invite,	So to that	14	disquieting.
أَمْرَتَ	وَلَا	تَشْبِعُ	أَهْوَاءَهُمْ	وَقُلْ	أَمْنَتْ	وَلَا	تَشْبِعُ	أَهْوَاءَهُمْ	وَقُلْ	أَمْرَتَ	وَلَا	تَشْبِعُ	أَهْوَاءَهُمْ	وَقُلْ	أَمْرَتَ	وَلَا	تَشْبِعُ	أَهْوَاءَهُمْ	وَقُلْ	أَمْرَتَ	وَلَا	تَشْبِعُ	أَهْوَاءَهُمْ	وَقُلْ	أَمْرَتَ				
"I believe	but say,	their desires,	follow	and (do) not	you are commanded	"I believe	but say,	their desires,	follow	and (do) not	you are commanded	"I believe	but say,	their desires,	follow	and (do) not	you are commanded	"I believe	but say,	their desires,	follow	and (do) not	you are commanded	"I believe	but say,	their desires,	follow	and (do) not	you are commanded

and **He** is the All-Hearer, the All-Seer.

12. To Him belong the keys of the heavens and the earth. **He** extends the provision for whom **He** wills and restricts (it). Indeed, **He** is All-Knower of everything.

13. **He** has ordained for you that religion which **He** enjoined upon Nuh, and that which **We** have revealed to you, and what **We** enjoined upon Ibrahim and Musa and Isa - to establish the religion and not to be divided therein. Difficult for the polytheists is that to which you call them. Allah chooses for Himself whom **He** wills, and guides to Himself whoever turns (to Him).

14. And they did not become divided until after knowledge came to them (out of) rivalry between themselves. And had it not been for a word that preceded from your Lord for a specified term, surely it would have been settled between them. And indeed, those who were made to inherit the Book after them are in disquieting doubt concerning it.

15. So to that (religion) invite and stand firm (on the right course) as you are commanded and do not follow their desires, but say, "I believe

in what Allah has sent down of the Book, and I am commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds and for you your deeds. There is no argument between you and us. Allah will bring us together and to **Him** is the final return."

16. And those who argue concerning Allah after He has been responded to, their argument is invalid with their Lord, and upon them is wrath and for them is a severe punishment.

17. Allah is the **One Who** has sent down the Book in truth and the Balance. And what will make you know? Perhaps the Hour is near.

18. Those who do not believe in it seek to hasten it, and those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are certainly in extreme error.

19. Allah is Subtle with His slaves, He gives provision to whom He wills. And **He** is the All-Strong, the All-Mighty.

20. Whoever desires the harvest of the Hereafter - We increase for him his harvest.

بِهَا أَنْزَلَ اللَّهُ مِنْ كِتْبٍ وَأُمِرْتُ	and I am commanded	(the) Book,	of	Allah has sent down	in what
لِإِعْدَلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْلَمُ	our deeds	For us	and your Lord.	(is) our Lord	Allah
وَلَكُمْ أَعْلَمُ بَيْنَكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ	between you.	between us	argument	(There is) no	your deeds.
أَلَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْحَصِيرُ	and for you				
وَالَّذِينَ يُحَاجُونَ فِي اللَّهِ مِنْ بَعْدِ مَا	15	(is) the final return."	and to Him	[between] us,	will assemble Allah
أَسْتُحِبِّ لَهُ حُجَّةٌ دَاحِضَةٌ عِنْدَ رَبِّهِمْ	their Lord,	with	(is) invalid	their argument	response has been made to Him,
وَعَلَيْهِمْ غَصْبٌ وَلَهُمْ شَرِيدٌ	16	severe.	(is) a punishment	and for them	(is) wrath,
أَلَّهُ الَّذِي أَنْزَلَ الْكِتَبَ بِالْحَقِّ وَالْمُبَيِّنَاتِ	and the Balance.	in truth,	the Book	(has) sent down	(is) the One Who Allah
وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ	17	Seek to hasten	(is) near.	the Hour	Perhaps will make you know? And what
بَهَا الَّذِينَ لَا يُؤْمِنُونَ بَهَا وَالَّذِينَ أَمْنَوْا	believe	and those who	in it,	believe	(do) not those who [of] it
مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ	indeed,	Unquestionably,	(is) the truth.	that it	and know of it (are) fearful
الَّذِينَ يُهَمِّسُونَ فِي السَّاعَةِ لَفْنٌ ضَلَّلَ بَعِيْدٌ	far.	error	(are) certainly in	the Hour	dispute those who
أَلَّهُ لَطِيفٌ يَعِدُهُمْ مَنْ يَشَاءُ	18	He wills.	(to) whom	He gives provision	with His slaves;
وَهُوَ الْقَوِيُّ الْعَزِيزُ	desiring	is	Whoever	19	the All-Mighty. (is) the All-Strong, And He
حَرَثَ الْأُخْرَةَ نَزَدُ لَهُ فِي حَرثِهِ	his harvest.	in	for him	We increase	(of) the Hereafter - (the) harvest

وَمَنْ	كَانَ	يُرِيدُ	حَرَثَ	الْدُّنْيَا	نُعْتَهُ	مِنْهَا
of it,	We give him	(of) the world,	(the) harvest	desiring	is	And whoever
وَمَا	لَهُ	فِي	الْآخِرَةِ	مِنْ	نَصِيبٍ	۲۰
for them	Or	20	share.	any	the Hereafter	in
شَرَكُوا	لَهُمْ	مِنَ	الِّدِينِ	مَا	لَمْ	
not	what	the religion	of	for them	who have ordained	(are) partners
الْفَصْلِ	كُلَمَةُ	وَلَوْلَا	يَأْذَنُ	بِهِ	اللَّهُ	
decisive,	(for) a word	And if not	Allah has given permission of it			
الظَّلَمِيْنَ	وَإِنَّ	بَيْنَهُمْ	لَقْضَى			
the wrongdoers,	And indeed,	between them.	surely, it (would have) been judged			
الظَّلَمِيْنَ	تَرَى	الْآيِمُ	عَذَابٌ	لَهُمْ		
the wrongdoers	You will see	21	painful.	(is a) punishment	for them	
مُشْفِقِيْنَ	كَسَبُوا	وَهُوَ	وَاقِعٌ	مِنَ		
[on] them.	(will) befall	and it	they earned,	of what	fearful	
فِي	الصِّلْحَتِ	أَمْتَوا	وَعَمِلُوا	وَالَّذِيْنَ		
(will be) in	righteous deeds	and do	believe	And those who		
رَوَضَتِ	الْجَنَّتَ	لَهُمْ	مَا	يَشَاءُوْنَ	عَنْهَا	
with	they wish	(is) whatever	for them	(of) the Gardens,	flowering meadows	
رَأَيْهِمْ	ذَلِكَ	هُوَ	الْفَصْلُ	الْكَبِيرُ	۲۲	
(is of) which	That	22	the Great.	(is) the Bounty	it	That - their Lord.
يُبَشِّرُ اللَّهُ	عِبَادَةُ	الَّذِيْنَ	أَمْتَوا	وَعَمِلُوا		
and do	believe	those who	(to) His slaves -	Allah gives glad tidings		
الصِّلْحَتِ	قُلْ	لَا	أَسْكُنُكُمْ	عَلَيْهِ	أَجْرًا	إِلَّا
the love	except	any payment	for it	I ask you	"Not" Say,	righteous deeds.
فِي	الْقُرْبَىٰ	وَمَنْ	يَقْتَرِفُ	حَسَنَةً	تَزْدَدُ	لَهُ فِيهَا
therein	for him	We increase	any good,	earns	And whoever	the relatives." among
حَسَنًاٰ	إِنَّ اللَّهَ	شَكُورٌ	غَفُورٌ	۲۳	أَمْ	يَقُولُونَ
(do) they say,	Or	23	All-Appreciative.	(is) Oft-Forgiving,	Allah	Indeed,
أَفْتَرَى	عَلَى اللَّهِ	كَذِبًاٰ	فَإِنْ	يَشَا اللَّهُ	يَخْتَمْ	
He would seal	Allah willed	But if	a lie?"	Allah	about	"He has invented

And whoever desires the harvest of this world - We give him thereof, but he has no share in the Hereafter.

21. Or have they partners (of Allah) who have ordained a religion for them without the permission of Allah? And had it not been for a decisive word, it would have been judged between them. And indeed, for the wrongdoers there is a painful punishment.

22. You will see the wrongdoers fearful for what they have earned, and it will befall them. And those who believe and do righteous deeds will be in flowering meadows of the Gardens, they will have whatever they wish with their Lord. That is the Great Bounty.

23. That (the Paradise) is of which Allah gives glad tidings to His slaves who believe and do righteous deeds. Say, "I do not ask you any payment for it except the love among the relatives." And whoever earns any good, We will increase for him good therein. Indeed, Allah is Oft-Forgiving, All-Appreciative.

24. Or do they say, "He has invented a lie about Allah?" But if Allah willed He would seal

your heart. And Allah eliminates falsehood and establishes the truth by **His** Words. Indeed, **He** is All-Knowing of what is in the breasts.

25. And He is the One
Who accepts repentance
of His slaves and
pardons evil deeds and
He knows what you
do.

26. And He answers (the prayers of) those who believe and do righteous deeds and increases (for) them from His Bounty. And (as for) the disbelievers, they will have a severe punishment.

27. And if Allah were to extend the provision for **His** slaves, surely they would rebel in the earth; but **He** sends down in due measure what **He** wills. Indeed, **He** is All-Aware, All-Seer of **His** slaves.

28. And **He** is the **One** Who sends down the rain after they have despaired and spreads His mercy. And **He** is the Protector, the Praiseworthy.

29. And among His Signs is the creation of the heavens and the earth and whatever creatures He has dispersed in both of them. And He has power to gather them when He wills. ﴿٢٩﴾

30. And whatever misfortune befalls you, it is because of what

الْقُلْبُ	وَيَسْعُّ اللَّهُ	الْبَاطِلُ	وَيُنْهِيُ الْحَقَّ		
the truth	and establishes	the falsehood	And Allah eliminates		
24	(is in) the breasts.	of what	(is) All-Knowing		
وَهُوَ	إِنَّهُ عَلِيمٌ	بِذَاتِ الصُّدُورِ	إِنَّهُ بِكَلِمَتِهِ طَّ		
and pardons	His slaves	of	the repentance accepts		
وَهُوَ	الَّذِي يَقْبِلُ التَّوْبَةَ	عَنْ عِبَادَةِ	وَيَعْفُوُا		
25	you do.	what	and He knows		
وَيَعْلَمُ	مَا تَفْعَلُونَ	وَيَعْلَمُ	عَنِ السَّيِّئَاتِ		
righteous deeds	and do	believe	those who		
وَيَسْتَجِيبُ	الَّذِينَ آمَنُوا	وَعَمِلُوا الصَّلِحَاتِ	وَيَسْتَجِيبُ		
for them	And the disbelievers -	His Bounty.	from		
عَذَابٌ شَدِيدٌ	لَهُمْ	فَصْلِهِ	وَيَزِيدُهُمْ		
the provision	Allah extends	And if	26		
وَلَوْ	بَسَطَ اللَّهُ الرِّزْقَ	وَلَوْ	عَذَابٌ شَدِيدٌ		
He sends down	but	the earth;	severe.		
لِعِبَادَةٍ	لَبَعْدَ	فِي الْأَرْضِ	وَلَكِنْ يُتَرَكُ		
بَقَدَرٌ	مَا يَشَاءُ	إِنَّهُ يُبَعِّدُهُ خَيْرٌ	بَقَدَرٌ مَا يَشَاءُ		
All-See.	(is) All-Aware,	of His slaves	Indeed, He		
وَهُوَ	الَّذِي يُنَزِّلُ الْغَيْثَ	وَهُوَ يَعْبَدُ	بَصِيرٌ		
[what]	after	the rain	sends down		
وَهُوَ	الَّذِي يُنَزِّلُ الْغَيْثَ	مَنْ يَعْبُدُ مَا	بَقَدَرٌ		
(is) the Protector,	And He	His mercy.	27		
قَطُوا	وَيَسْرُرُ رَاحِمَةً	وَهُوَ الْوَالِي	وَهُوَ		
(of) the heavens	(is the) creation	His Signs	وَهُوَ		
وَهُوَ	وَمَنْ أَيْتَهُ خَلْقَ السَّمَاوَاتِ	وَمَنْ أَيْتَهُ خَلْقَ	الْحَمِيدُ		
(the) creatures.	of	in both of them	28		
وَهُوَ	وَمَا خَلَقَ	وَمَنْ دَأَبَطَ	وَهُوَ		
عَ	فِيهِمَا	فِيهِمَا	وَهُوَ		
وَهُوَ	عَلَى جَمِيعِهِمْ إِذَا	فِيهِمَا	وَهُوَ		
29	All-Powerful.	He wills,	when	their gathering,	(is) over
وَمَا	أَصَابَكُمْ	مِنْ مُّصِيبَةٍ	وَمَا	وَمَا	
(is because) of what	(the) misfortune,	of	befalls you	And whatever	

كَسَبْتُ أَيْدِيْكُمْ وَيَعْفُوا عَنْ كُثُرٍ ٣٠					
And not	30	much.	[from]	But He pardons	your hands.
أَنْتُمْ إِنْعَجِزِيْنَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِيْ ٣١					
besides	for you	and not	the earth,	in	(can) escape
اللَّهُ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ٣٢					
His Signs	And among	31	any helper.	and not	protector
الْجَوَارُ فِي الْبَحْرِ كَالْعَلَمِ ٣٣					
He wills,	If	32	like [the] mountains.	the sea,	in
يُسِكِّنُ الْرِّيحَ عَلَى سَوَادِكَ فَيَظْلَمُ ٣٤					
on	motionless	then they would remain	He can cause the wind to become still		
ظَهِيرَةً إِنَّ فِي ذَلِكَ لَذِيْتَ لِكُلِّ صَبَّارٍ ٣٥					
patient	for everyone	surely (are) Signs	that	in	Indeed, its back.
شَكُورٌ لَا أُوْبُقُهُنَّ بِمَا كَسَبُوا ٣٦					
they have earned;	for what	He could destroy them	Or	33	(and) grateful.
وَيَعْفُ عَنْ كُثُرٍ ٣٧					
dispute	those who	And may know	34	much.	[from] but He pardons
فِي أَيْتَنَاطٍ مَا لَهُمْ مِنْ مَحِيْصٍ ٣٨					
35	place of refuge.	any	for them	(that) not	Our Signs concerning
فَمَا أُوْتِيْمُ فِيْتَمُ مِنْ شَيْءٍ ٣٩					
(for) the life	(is) but a passing enjoyment	a thing,	of	you are given	So whatever
الْدُّيَاجُ وَمَا عَنَّهُ اللَّهُ خَيْرٌ وَأَبْقَى ٤٠					
and more lasting	(is) better	Allah	(is) with	But what	(of) the world.
لِلَّذِيْنَ أَمْنُوا وَعَلَى كَارِبِيْمُ يَتَسَكُّونَ ٤١					
36	put (their) trust.	their Lord	and upon	believe	for those who
وَالَّذِيْنَ يَجْتَبِيْوْنَ كَبِيرٌ الْإِثْمُ وَالْفَوَاحِشُ وَإِذَا مَا ٤٢					
and when	and the immoralities,	sins	(the) greater	avoid	And those who
غَضِيْبُوا هُمْ يَغْفِرُونَ ٤٣					
to their Lord	respond	And those who	37	forgive,	they they are angry,
وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بِيْهُمْ ٤٤					
among them,	(are conducted by) consultation	and their affairs	prayer	and establish	

your hands have earned.
But He pardons much.

31. And you cannot escape in the earth and you do not have, besides Allah, any protector or helper.

32. And among His Signs are ships in the sea, like mountains.

33. If He wills, He can cause the wind to become still, then they would remain motionless on the back (of the sea). Indeed, in that are Signs for everyone patient and grateful.

34. Or He could destroy them for what they have earned; but He pardons much.

35. And those who dispute concerning Our Signs may know that there is no place of refuge for them.

36. So whatever thing you are given is but a passing enjoyment for the life of this world. But what is with Allah is better and more lasting for those who believe and put their trust in their Lord.

37. And those who avoid the greater sins and the immoralities, and when they are angry, they forgive,

38. And those who respond to their Lord and establish prayer and (conduct) their affairs by mutual consultation,

and spend from what We have provided them,

39. And those who, when tyranny strikes them, they defend themselves.

40. The recompense for an evil is an evil like it. But whoever pardons and makes reconciliation, then his reward is (due) from Allah. Indeed, He does not like the wrongdoers.

41. And whosoever defends himself after he has been wronged, then those do not have against them any cause (for blame).

42. The cause (for blame) is only against those who oppress people and rebel in the earth without right. Those will have a painful punishment.

43. And whoever is patient and forgives, indeed, that is of matters (requiring) determination.

44. And whoever Allah lets go astray, then he has no protector after Him. And you will see the wrongdoers, when they will see the punishment, saying, "Is there any way to return (to the world)?"

45. And you will see them being exposed to it (the Fire) humbled by disgrace, looking with a stealthy glance. And those who believe will say, "Indeed, the losers are they who

وَمَمَّا	سَرَّأْتُهُمْ	يُنْفِقُونَ	وَالَّذِينَ	إِذَا	ج	٣٨	يُنْفِقُونَ	وَالَّذِينَ	إِذَا	ج	٣٩	وَجَزَّوْا	أَصَابَهُمْ	الْبَعْدُ	هُمْ	يَنْصُرُونَ	
when	And those who,	38	they spend,	We have provided them	and from what		(The) recompense	39	defend themselves.	they	tyranny,	strikes them					
سَيِّئَةٌ	سَيِّئَةٌ	مِثْلَهَا	فَإِنْ	عَفَا	وَأَصْلَحَ												
and makes reconciliation,	pardons		But whoever	like it.	(is) an evil	(of) an evil											
فَاجْرَةٌ	عَلَى اللَّهِ	إِنَّهُ	لَا	يُحِبُّ	الظَّالِمِينَ												
the wrongdoers.	like	(does) not	Indeed, He	Allah.	(is) on	then his reward											
وَلَمَنْ	وَلَمَنْ	بَعْدَ	أَنْتَصَرَ	بَعْدَ	طَلْبِهِ												
he has been wronged,	after	defends himself	And surely whosoever													40	
فَأُولَئِكَ	مَا	عَلَيْهِمْ	مِنْ	سَبِيلٍ	إِنَّمَا	ط											
Only	41	way.	any	(is) against them	not	then those											
السَّيِّئُ	عَلَى	الَّذِينَ	يَظْلِمُونَ	النَّاسَ	وَيَبْعُونَ	فِي											
in	and rebel	the people	oppress	those who	against	the way											
الْأَرْضِ	بِغَيْرِ	الْحَقِّ	أُولَئِكَ	لَهُمْ	عَذَابٌ	أَلِيمٌ											
painful.	(is) a punishment	for them	Those	right.	without	the earth											
وَلَمَنْ	صَبَرَ	وَغَفَرَ	إِنْ	ذَلِكَ	لَمَنْ												
(is) surely of	that	indeed,	and forgives,	(is) patient	And whoever											42	
غَرْمُ الْأُمُورِ	وَمَنْ	يُضْلِلُ اللَّهُ	فَمَا	وَمَنْ	يُضْلِلُ اللَّهُ	فَمَا	عَنْ										
then not	Allah lets go astray	And whoever		43	matters of determination.												
لَهَا	مِنْ	وَلَيْ	مِنْ	بَعْدِهِ	وَتَرَى	الظَّالِمِينَ											
the wrongdoers,	And you will see	after Him.	protector	any	for him												
لَهَا	سَرَأُوا	الْعَذَابَ	يَقُولُونَ	هُلْ	إِلَى	مَرَدِّ											
return	(there) for	"Is	saying,	the punishment	they see	when											
مِنْ	سَبِيلٍ	عَلَيْهَا	عَلَيْهَا	وَيَرَضُونَ	وَتَرَاهُمْ	مِنْ	ط										
to it,	being exposed	And you will see them		44	way?"	any											
خَشِعِينَ	مِنَ	الذِّلِّ	يَنْظُرُونَ	مِنْ	طَرْفِ	خَفِيٌّ											
stealthy.	a glance	with	looking	disgrace,	by	humbled											
وَقَالَ	الَّذِينَ	أَمْنُوا	إِنَّ	الْخَسِرِينَ	الَّذِينَ												
(are) those who	the losers	"Indeed,	believed,	those who	And will say												

الْقِيَمَةُ	يَوْمَ	وَأَهْلِيْهِمْ	أَنفُسُهُمْ	حَسِّرُوا
(of) the Resurrection.	(on the) Day	and their families	themselves	lost
٤٥	مُقْبِعٍ	فِي عَذَابٍ	إِنَّ الظَّالِمِينَ	أَلَا
45	lasting.	a punishment	(are) in	the wrongdoers
			Indeed,	Unquestionably!
وَمَا كَانَ لَهُمْ مِنْ أَوْلَيَاءَ يَصْرُونَهُمْ مِنْ دُونِ	لَهُمْ مِنْ أَوْلَيَاءَ	يَصْرُونَهُمْ مِنْ دُونِ	كَانَ	وَمَا
بَesides	(who) will help them	protector	any	for them
			will be	And not
اللَّهُ وَمَنْ يُصْلِلُ اللَّهَ فَمَا لَهُ مِنْ سَبِيلٍ	يُصْلِلُ اللَّهَ	لَهُ فَمَا	وَمَنْ	اللَّهُ
way.	any	for him	then not	Allah lets go astray
				And whom
إِسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ يَوْمَ يَعْلَمُ	لِرَبِّكُمْ	مِنْ قَبْلِ	أَنْ	يَوْمَ
a Day	comes	[that]	before	to your Lord
				Respond
لَا مَرَدَ لَهُ مَنْ مِنْ لَكُمْ مَا لَكُمْ مِنْ اللَّهُ	لَكُمْ	مِنْ اللَّهُ	مَرَدَ	لَا
any	(is) for you	Not	Allah.	from
				averting
مَلَجًا يَوْمَئِذٍ وَمَا لَكُمْ مِنْ كَيْرٍ	كَيْرٍ	مِنْ	يَوْمَئِذٍ	مَلَجًا
Then if	47	denial.	any	for you
			and not	(on) that Day
				refuge
أَعْرَضُوا فَإِنَّ أَرْسَلْنَاكَ عَلَيْهِمْ حَقِيقًا	أَرْسَلْنَاكَ	عَلَيْهِمْ	حَقِيقًا	أَعْرَضُوا
Not	(as) a guardian.	over them	We have sent you	then not
				they turn away,
إِلَّا الْبَلْعَطُ وَإِنَّا إِذَا أَذْقَنَا	إِذَا	أَذْقَنَا	إِلَّا	عَلَيْكَ
We cause to taste	when	And indeed,	the conveyance.	except
				(is) on you
الإِنْسَانَ مِنَ رَحْمَةِ فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ	رَحْمَةً	فَرِحَ	بِهَا	إِلَّا
befalls them	But if	in it.	he rejoices	Mercy,
				from Us
				[the] man
سَيِّئَةً بِهَا قَدَّمْتُ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ	أَيْدِيهِمْ	قَدَّمْتُ	بِهَا	سَيِّئَةً
[the] man	then indeed,	their hands	have sent forth	for what
				evil,
كُفُورًا مُلْكُ اللَّهِ إِلَّهُ كُفُورًا	مُلْكُ	إِلَّهُ	كُفُورًا	كُفُورًا
السَّمَاوَاتِ وَالْأَرْضَ	السَّمَاوَاتِ	مُلْكُ	إِلَهُ	كُفُورًا
and the earth.	(of) the heavens	(belongs the) dominion	To Allah	48
				(is) ungrateful.
لِمَنْ يَشَاءُ الْذُكُورَ لَا وَيَرَوْهُمْ ذُكْرًا وَإِنَّا	لَا	لِمَنْ	يَشَاءُ	لِمَنْ
يَخْلُقُ مَا يَشَاءُ يَهْبِطُ لِمَنْ يَشَاءُ إِنَّا	إِنَّا	لِمَنْ	يَشَاءُ	يَخْلُقُ
and He grants	females,	He wills	to whom	He grants
				He wills.
				what
				He creates
لِمَنْ يَشَاءُ الْذُكُورَ لَا وَيَرَوْهُمْ ذُكْرًا وَإِنَّا	لَا	لِمَنْ	يَشَاءُ	لِمَنْ
وَيَجْعَلُ مَنْ يَشَاءُ عَقِيْمًا قَدِيرًا	عَقِيْمًا	يَشَاءُ	عَقِيْمًا	وَيَجْعَلُ
All-Powerful.	(is) All-Knower,	Indeed, He	barren.	He wills
				whom
				and He makes

lost themselves and their families on the Day of Resurrection. Unquestionably! The wrongdoers are in a lasting punishment.

46. And they will have no protector to help them besides Allah. And whom Allah lets go astray, then for him there is no way.

47. Respond to your Lord before a Day comes from Allah for which there is no averting. You will have no refuge that Day, and not you will be able to deny.

48. Then if they turn away, then We have not sent you over them as a guardian. On you is only the conveyance (of the Message). And indeed, when We let man taste Mercy from Us, he rejoices therein. But if evil befalls them for what their hands have sent forth, then indeed, man is ungrateful.

49. To Allah belongs the dominion of the heavens and the earth. **He** creates what **He** wills. **He** grants to whom **He** wills female (children) and **He** grants to whom **He** wills male (children).

50. Or **He** grants them (of both sexes), males and females; and **He** makes whom **He** wills barren. Indeed, **He** is All-Knower, All-Powerful.

51. And it is not for any human that Allah should speak to him except by revelation or from behind a veil or (by) sending a messenger to reveal, by His permission, what He wills. Indeed, He is Most High, the Most Wise.

52. And thus We have revealed to you an inspiration by Our Command. You did not know what the Book is nor (what) faith is. But We have made it a light by which We guide whom We will of Our slaves. And indeed, you guide to the Straight Path,

53. The path of Allah, the One to Whom belongs whatever is in the heavens and the earth. Unquestionably! To Allah reach all the affairs (for decision).

وَمَا كَانَ لِيَشَرِّ	يُكَلِّمُهُ اللَّهُ	أَنْ	٥٠
Allah should speak to him	that	for any human	is
And not	50		
إِلَّا وَجِيَا أَوْ مِنْ وَرَآئِي حِجَابٍ أَوْ يُرْسَلُ			
(by) sending	or	a veil	behind
from	or	(by) revelation	except
رَسُولًا فَيُوحِيَ	مَا يَشَاءُ	إِنَّهُ يَرْدِنَهُ	عَلَىٰ
Indeed, He	He wills.	what	by His permission
		then he reveals	a messenger
وَكَذَلِكَ أَوْ حَيْنَا	حَكِيمٌ	إِلَيْكَ	عَلَىٰ
to you	We have revealed	And thus	51
			Most Wise.
			(is) Most High,
رُّوحًا مِّنْ أَمْرِنَا	مَا كُنْتَ تَدْرِي	مَا	عَلَىٰ
what	know	(did) you	Not
		Our Command.	by
			an inspiration
الْكِتَبُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهَرِي			
We guide	a light,	We have made it	But
			the faith.
			and not
			the Book (is)
بِهِ مَنْ شَاءَ مِنْ عِبَادَنَا	وَإِنَّكَ لَتَهْدِي	إِلَى	
to	surely guide	And indeed, you	Our slaves.
			of
			We will
			whom
			with it
صَرَاطٌ مُّسْتَقِيمٌ	الَّذِي	صَرَاطٌ	الَّذِي
the One	(of) Allah,	(The) path	52
			Straight,
			(the) Path
مَا فِي السَّمَاوَاتِ وَمَا فِي			
(is) in	and whatever	the heavens	(is) in
			(belongs) whatever
			to Whom
الْأَرْضِ آلَى إِلَى اللَّهِ تَصِيرُ الْأُمُورُ			
53	reach all affairs.	Allah	To
			Unquestionably!
			the earth.

﴿أَيَّتُهَا ٨٩﴾ ٤٣ سُورَةُ الْحُرْفُ مَكَيَّةُ ٦٣ رَكْوَاعَتُهَا ٧

Surah Az-Zukhruf

٤٤ بِعْدَ

1. *Ha Meem.*
2. By the clear Book,
3. Indeed, We have made it an Arabic Quran so that you may understand.
4. And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom.

مَعْنَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ				
the Most Merciful.		the Most Gracious,	(of) Allah,	In (the) name
حَمْ	وَالْكِتَبِ الْبَيِّنِ	إِنَّا جَعَلْنَاهُ	٢	١
(have) made it	Indeed, We	the clear,	By the Book	<i>Ha Meem.</i>
قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ	وَإِنَّهُ فِي	٣		
(is) in	And indeed, it	understand.	so that you may	(in) Arabic
أُمُّ الْكِتَبِ لَدَيْنَا لَعَلَّ	٤			
full of wisdom.		surely exalted,	with Us,	(of) the Book
				(the) Mother