

أَنْتَ	فَإِنَّكَ	لَهُمْ	تَغْفِرُ	وَإِنْ	عَبَادُكَ
You	then indeed You,	[for] them	You forgive	and if	(are) Your slaves,
يَوْمٌ	هُذَا	قَالَ اللَّهُ	الْحَكِيمُ	الْعَزِيزُ	وَالْعَزِيزُ
Day	"This	Allah will say,	118	the All-Wise."	(are) the All-Mighty,
يَنْفَعُ الْصَّدِيقِينَ صَدَقَهُمْ	لَهُمْ جَنَّتٌ تَجْرِي مِنْ	مِنْهُ	وَمِنْهُ	يَنْفَعُ	الْصَّدِيقِينَ صَدَقَهُمْ
from	flows	(are) Gardens	For them	their truthfulness."	the truthful
عَنْهُمْ	الْأَنْهَرُ	خَلِدِينَ فِيهَا أَبَدًا	سَارِضَ اللَّهِ	تَحْتَهَا	وَرَاضُوا
with them	Allah is pleased	forever."	in it	will abide	the rivers
عَنْهُمْ	عَنْهُمْ	عَنْهُمْ	عَنْهُمْ	عَنْهُمْ	عَنْهُمْ
وَرَاضُوا	ذَلِكَ	الْفَوْزُ الْعَظِيمُ	عَنْهُ	مُذْكُورٌ	لِلَّهِ
119	(is) the great success.	That	with Him.	and they are pleased	
مُذْكُورٌ	السَّمَاوَاتِ وَالْأَرْضَ وَمَا فِيهِنَّ	عَلَى	وَهُوَ	لِلَّهِ	
فِيهِنَّ	السَّمَاوَاتِ وَالْأَرْضَ وَمَا	كُلُّ	عَلَى	لِلَّهِ	
عَلَى	فِيهِنَّ	كُلُّ	عَلَى	لِلَّهِ	
120	All-Powerful.	thing	every	(is) on	And He

١٦٥	سُورَةُ الْأَنْعَامَ مَكَيَّةٌ	٢٠	رَكْوَاتُهَا
Surah Al-Anaam			
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
in (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.
الْحَمْدُ لِلَّهِ	يَلِهِ الَّذِي خَلَقَ السَّمَاوَاتِ	الَّذِي خَلَقَ الْأَرْضَ	وَجَعَلَ الظُّلْمِيتِ
(All) the praises and thanks	(be) to Allah,	created	the heavens
وَالْأَرْضَ كَفَرُوا	شَمَّ الظُّلْمِيتِ وَالنُّورَ	شَمَ الَّذِينَ كَفَرُوا	وَالظُّلْمِيتِ وَجَعَلَ
and the earth	and the darkness[es]	those who	Then
وَرَبِّهِمْ يَعْدِلُونَ	وَهُوَ الَّذِي خَلَقَكُمْ	وَهُوَ الَّذِي خَلَقَ	وَهُوَ الَّذِي خَلَقَ
in their Lord	equate others with Him.	(is) the One Who	created you
عِنْدَهُ	عِنْدَهُ مَسْمَى أَجَلٌ قَضَى	أَجَلٌ وَأَجَلٌ	مِنْ طَيِّنٍ شَمَّ
from	then	He	1
clay	He decreed	1	equate others with Him.
with Him,	and a term	specified	is the
from	a term -	and a term	One Who
you	then	then	He
yet	doubt.	1	in
and in	the heavens	in	the heavens
you	you	you	you
and He knows	and what you make public	your secret	He knows
the earth.	and what you make public	your secret	the earth.

Surah 5: The Table spread (v. 119-120); Surah 6: The cattle (v. 1-3) Part - 7

are **Your** slaves, and if **You** forgive them, then indeed **You, You Alone** are the All-Mighty, the All-Wise.”

119. Allah will say, "This is the Day when the truthful will profit from their truthfulness. For them are Gardens underneath which rivers flow, wherein they will abide forever." Allah is pleased with them and they are pleased with **Him**. That is a great success.

120. To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He has power over everything.

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

1. All praises and thanks be to Allah, the **One Who** created the heavens and the earth and made the darkness and the light. Yet those who disbelieve equate (others) with their Lord.

2. He is the One Who created you from clay and then decreed a term - a specified term (known to) Him, yet you are in doubt!

3. And **He** is Allah in the heavens and in the earth. **He** knows your secret and what you make public, and **He** knows

what you earn.

4. And no sign comes to them from the Signs of their Lord except that they turn away from it.

5. Then indeed, they denied the truth when it came to them, but soon news will come to them about what they used to mock.

6. Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent (rain) from the sky upon them in abundant showers and We made the rivers flow beneath them. Then We destroyed them for their sins and We raised after them other generations.

7. And even if We had sent down to you a written Scripture on parchment and they touched it with their hands, those who disbelieved would have said, "This is nothing but obvious magic."

8. And they said, "Why has not an Angel been sent down to him?" And if We had sent down an Angel, the matter would have been decided; then no respite would have been granted to them.

9. And if We had made him (i.e., the Messenger) an Angel, certainly We would have made him (appear as) a man and We would have obscured

ما تَكْسِبُونَ	٣	وَمَا تَأْتِيهِمْ مِّنْ أَيْتَهُ مِنْ	١	١٧٤
from	any sign	[of]	comes to them	And not
				3 you earn. what
أَيْتَ	سَابِعُهُمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ	٤	فَقَدْ	
Then indeed,	4	turning away.	from it	they are but (of) their Lord (the) Signs
كَذَّبُوا بِالْحَقِّ لَهَا جَاءُهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَوْا				
news	will come to them	but soon	it came to them, when	the truth they denied
ما كَانُوا بِهِ يَسْهِرُونَ	٥	أَلَمْ يَرَوْا كُمْ		
how many	they see	Did not	5	mock. [at it] they used to (of) what
أَهْلَكَنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنِ		مَكْثُونُهُمْ	٦	
the earth	in	We had established them	of generations	before them We destroyed
ما لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ				
upon them	(rain from) the sky	And We sent	for you?	We (have) not established what
مِدَرَّاً وَجَعَلَنَا إِلَّا نَهَرَ تَجْرِي مِنْ تَحْتِهِمْ				
underneath them.	flow	the rivers	and We made	showering abundantly
فَأَهْلَكَنَا بَدْنُوِيهِمْ وَأَنْشَانَا مِنْ بَعْدِهِمْ قَرْنًا أَخْرَيْنَ				
other generations.	after them	and We raised	for their sins	Then We destroyed them
نَزَّلْنَا عَلَيْكَ كِتَابًا فِي	٧	وَلَوْ		
in	a written Scripture	to you	We (had) sent down	And (even) if
قُرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ				٦
those who surely (would) have said	with their hands,	and they touched it	a parchment	
كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ وَقَالُوا	٨			
And they said,	7	clear magic."	but	"This is not disbelieved,
لَوْلَا أَنْزَلْنَا عَلَيْهِ مَلَكٌ	٩	وَلَوْ		
We (had) sent down	And if	an Angel?"	to him	sent down "Why has not been
الْأَمْرُ شَمَ لَا				
no then the matter		surely (would) have been decided		an Angel,
لَقْضَى مَلَكًا				
an Angel,	We had made him	And if	8	respite would have been granted to them.
يُنْظَرُونَ مَلَكًا				
and certainly We (would) have obscured	a man,	certainly We (would) have made him		
وَلَلَّبَسْنَا رَجُلًا لَّجَعَلْنَاهُ				
and certainly We (would) have obscured	a man,	certainly We (would) have made him		

٩	وَلَقَدْ اسْتَهْزَئُ بِرُسُلٍ	يَلْبِسُونَ مَا عَلَيْهِمْ
Messengers	were mocked	And indeed
they used to	what of them	scoffed those who
see	and the earth	in "Travel" Say,
upon	He has decreed	"To Allah." Say,
(of) the Resurrection,	(the) Day	on Surely He will assemble you
that	[I] am commanded	"Is it other than Allah?"
my Lord,	I disobeyed	if [I] fear
that Day	from it	is averted
16	(the) clear.	(is) the success
15	Whoever	(of) a Mighty Day."
14	Say,	"Indeed, I Say,
13	All-Knowing.	(is) All-Hearing, and He
12	and for Him	believe.
11	and the day,	the night in dwells (is) whatever
10	what	upon
9	what to them	but surrounded before you
١٣	عَلَيْهِمْ مَا كَانُوا	مَنْ قَبْلَكَ فَحَاقَ بِالَّذِينَ سَخَرُوا مِنْهُمْ مَا كَانُوا
١٤	عَلَيْهِمْ مَا أَنْظَرُوا	بِهِ يَسْهَلُ عَوْنَ قُلْ سِيرُوا فِي الْأَرْضِ شُمْ أَنْظَرُوا
١٥	عَلَيْهِمْ مَا كَانُوا	كَيْفَ كَانَ عَاقِبَةُ الْكُفَّارِ يُمَكِّنُ لَمَنْ
١٦	عَلَيْهِمْ مَا كَانُوا	مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ إِنَّ اللَّهَ
١٧	عَلَيْهِمْ مَا كَانُوا	كَيْفَ كَانَ عَاقِبَةُ الْكُفَّارِ يُمَكِّنُ لَمَنْ
١٨	عَلَيْهِمْ مَا كَانُوا	لَا رَأَيْتَ فِيهِ إِنَّ الَّذِينَ خَسَرُوا أَنفَسَهُمْ فَهُمْ لَا
١٩	عَلَيْهِمْ مَا كَانُوا	يُؤْمِنُونَ يُمَكِّنُ لَمَنْ
٢٠	عَلَيْهِمْ مَا كَانُوا	وَهُوَ السَّمِيعُ الْعَلِيمُ
٢١	عَلَيْهِمْ مَا كَانُوا	أَتَخُذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ
٢٢	عَلَيْهِمْ مَا كَانُوا	يُطِعْمُ وَلَا يُطِعْمَ قُلْ إِنِّي أَعْلَمُ
٢٣	عَلَيْهِمْ مَا كَانُوا	أَنْ أُمِرْتُ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ سَابِقُ
٢٤	عَلَيْهِمْ مَا كَانُوا	أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنْ
٢٥	عَلَيْهِمْ مَا كَانُوا	يَوْمَ يُمَزِّنُ عَذَابَ يَوْمِ عَظِيمٍ
٢٦	عَلَيْهِمْ مَا كَانُوا	فَقَدْ رَحِمَهُ اللَّهُمَّ أَلْبِيْنُ

them with that in which they are obscuring themselves (i.e., confusion and doubt).

10. And indeed, the Messengers were mocked before you, but those who scoffed at them were surrounded by that which they used to mock.

11. Say, "Travel in the earth and see how was the end of the rejecters."

12. Say, "To whom belongs whatever is in the heavens and the earth?" Say, "To Allah." He has decreed upon Himself Mercy. Surely, He will assemble you on the Day of Resurrection, about which there is no doubt. Those who have lost themselves do not believe.

13. And to Him belongs whatever dwells in the night and the day, and He is All-Hearing, All-Knowing.

14. Say "Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He Who feeds and is not fed?" Say, "Indeed, I have been commanded to be the first to submit (to Allah) and not to be of those who associate partners with Allah."

15. Say, "Indeed, I fear, if I should disobey my Lord, the punishment of a Mighty Day."

16. Whoever is averted from such a punishment that Day, then surely He had Mercy on him. And that is the clear success.

17. And if Allah touches you with affliction, then there is no remover of it except **Him**. And if **He** touches you with good, then **He** has power over everything.

18. And **He** is the Subjugator over His slaves. And **He** is the All-Wise, the All-Aware.

19. Say, "What thing is greatest as a testimony?" Say, "Allah is Witness between me and you. And this Quran has been revealed to me so that I may warn you with it and whoever it reaches. Do you truly testify that there are other gods with Allah?" Say, "I do not testify." Say, "**He** is but One God, and indeed, I am free of what you associate (with **Him**)."

20. Those to whom **We** have given the Book recognize him as they recognize their sons. Those who have lost themselves do not believe.

21. And who is more unjust than he who invents a lie against Allah or rejects **His** Signs? Indeed, the wrongdoers will not be successful.

22. And the Day **We** will gather them all together, then **We** will say to those who associated others with Allah, "Where are your partners, those whom you used to claim.

23. Then they will have no plea

وَرَأَنْ يَسْسَكَ اللَّهُ بِصْرٍ فَلَا كَاشَفَ لَهُ إِلَّا	except of it remover then no with affliction Allah touches you And if
هُوَ وَإِنْ يَسْسَكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	All-Powerful. thing every (is) on then He with good, He touches you And if Him .
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادَةٍ وَهُوَ الْحَكِيمُ	(is) the All-Wise, And He His slaves. over (is) the Subjugator And He 17
الْحَمِيدُ قُلْ أَمْ شَيْءٌ أَكْبَرُ شَهَادَةً قُلْ	Say, (as) a testimony?" (is) greatest thing "What Say, 18 the All-Aware.
اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ	to me and has been revealed and between you, between me (is) Witness "Allah
هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَيْنَمَا	Do you truly it reaches, and whoever with it that I may warn you [the] Quran this
لَتَسْتَهِدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةٌ أُخْرَى قُلْ لَا أَشَهُدُ	"I (do) not testify." Say, other? (there are) gods Allah with that testify
قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا	of what free and indeed, I am (is) One God, He "Only Say,
تُشْرِكُونَ الْكِتَبُ الَّذِينَ أَتَيْتُهُمْ أَنَّمَا	the Book We have given them Those (to) whom 19 you associate (with Him).
يَعْرِفُونَ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ الَّذِينَ حَسِرُوا أَعْسَاهُمْ	themselves lost Those who their sons. they recognize as they recognize him
فَهُمْ لَا يُؤْمِنُونَ وَمَنْ أَظْلَمُ مِنْ	than (he) who (is) more unjust And who 20 believe. (do) not then they
إِفْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِإِيمَنِهِ إِنَّهُ لَا	not Indeed, His Signs? rejects or a lie Allah against invents
يُفْلِحُ الظَّالِمُونَ وَبَيْمَهْ نَحْشُرُهُمْ جَيْعَانًا	all, We will gather them And (the) Day 21 the wrongdoers. will be successful
شَمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شَرَكُوكُمْ	your partners, "Where (are) associated others with Allah, to those who We will say then
الَّذِينَ كُنْتُمْ تَرْعِمُونَ شَمَّ لَمْ تَكُنْ فِتْنَتُهُمْ	(for) them a plea will be not Then 22 claim. you used to those whom

اَلَا	اَنْ	قَالُوا	رَبِّنَا	مَا	كُنَّا	وَاللَّهُ	رَبِّنَا	مَا	كُنَّا
we were	not	our Lord,	"By Allah,	they say,	that	except			
against	they lied	how	Look	23	those who associated others (with Allah)."				
24	invent.	they used to	what	from them	And lost	themselves.			
وَمِنْهُمْ	وَضَلَّ	عَنْهُمْ	مَا	كَانُوا	يَعْتَدُونَ	مُشْرِكِينَ	اَنْظُرْ	كَيْفَ	كَذَبُوا عَلَى
over	but We have placed	to you,	listen	(are those) who	And among them		③	④	③
And if	deafness.	their ears	and in	they understand it,	lest	coverings	their hearts		
يَرَوْا	كُلَّ	اَيَّتَهُ	لَا يُؤْمِنُوا	بِهَا	حَتَّىٰ	إِذَا	جَاءُوكُمْ		
they come to you	when	Until,	in it.	they will not believe	sign	every	they see		
يُجَادِلُونَكَ	يَقُولُ	الَّذِينَ	كَفَرُوا	اِنْ هُنَّا	اَلَا	اَسَاطِيرُ			
(the) tales	but	"This (is) not	disbelieved,	those who	say	and argue with you			
اَلَا وَلِيُّنَ	وَهُمْ	يَهُونُونَ	عَنْهُ	وَيَنْعُونَ	⑤				
and they keep away	from it	forbid (others)	And they	25	(of) the former (people)."				
عَنْهُمْ	وَرَانُ	يُهْلِكُونَ	اَلَا	اَنْفُسَهُمْ	وَمَا	يَشْعُرُونَ			
they perceive.	and not	themselves	except	they destroy	And not	from it.			
وَلَوْ	تَرَىٰ	اِذْ	وَقْفُوا	عَلَىٰ	النَّارِ	⑥			
the Fire	by	they are made to stand	when	you (could) see	And if	26			
فَقَالُوا	يَلْيَسْتَنَا	رُدْ	رُدْ	وَلَا	نُكَذِّبَ				
we would deny	and not	were sent back	"Oh! Would that we	then they (will) say,					
إِلَيْتُ	رَبِّنَا	وَنَكُونَ	مِنَ	الْمُؤْمِنِينَ	بِلْ	⑦			
Nay,	27	the believers."	among	and we would be	(of) our Lord	(the) Signs			
بَدَا	لَهُمْ	مَا	كَانُوا	يُخْفُونَ	مِنْ قَبْلِهِ	وَلَوْ			
And if	before.	conceal	they used to	what	for them	became manifest			
رُدُّوا	لَعَادُوا	لَهَا	لَهَا	نُهُوا					
they were forbidden	to what	certainly they (would) return		they were sent back					
عَنْهُ	وَإِنَّهُمْ	لَكَذَبُونَ	وَقَالُوا	إِنْ هُنَّ			⑧		
"Not it (is)	And they said,	28	certainly are liars.	and indeed they	from it,				

except that they will say, "By Allah, our Lord, we were not those who associated others with Allah."

24. Look how they lied against themselves. And what they used to invent will be lost from them.

25. And among them are those who listen to you, but We have placed over their hearts coverings lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it. Even when they come to you and argue with you those who disbelieve say, "This is nothing but the tales of the former people."

26. And they forbid (others) from it and they (themselves) keep away from it. And they do not destroy except themselves, and they do not perceive.

27. And if you could see when they are made to stand before the Fire, they will say, "Oh! Would that we were sent back, then we would not deny the Signs of our Lord and would be among the believers."

28. Nay, what they used to conceal before has become manifest to them. And even if they were sent back, certainly they would return to that which they were forbidden; and certainly, they are liars.

29. And they say, "There is nothing

except our worldly life, and we will not be resurrected."

30. And if you could see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "So taste the punishment because you used to disbelieve."

31. Indeed, they have incurred loss who deny the meeting with Allah until, when the Hour comes on them suddenly, they will say, "Oh! Our regret over what we neglected concerning it," while they will bear their burdens on their backs. Unquestionably! Evil is what they bear.

32. And the worldly life is nothing but play and amusement; but the home of the Hereafter is best for those who are God conscious. Then, will you not reason?

33. Indeed, We know that it grieves you what they say. And indeed, they do not deny you, but the wrongdoers reject the Verses of Allah.

34. And surely Messengers were rejected before you, but they were patient on being rejected and they were harmed until Our help came to them. And none

إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمُبْعُوثِينَ					
٢٩	(will be) resurrected."	we	and not	(of) the world	our life except
وَلَوْ تَرَى إِذْ وُقْفُوا عَلَى سَرَابِهِمْ	their Lord.	before	they will be made to stand	when	you (could) see And if
قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلْ وَرَبِّنَا	by our Lord."	"Yes,	They will say,	the truth?"	this "Is not He (will) say,
قَالَ فَدُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَغْرِبُونَ	30	disbelieve."	you used to	because	the punishment "So taste He (will) say,
قَدْ خَسَرَ الَّذِينَ كَذَبُوا بِلِقَاءَ اللَّهِ حَتَّىٰ	until	(with) Allah,	in (the) meeting	denied	those who incurred loss Indeed,
إِذَا جَاءَهُمُ السَّاعَةُ بَعْثَةً قَالُوا يَحْسِرُنَا عَلَىٰ	over	"Oh! Our regret	they said,	suddenly	the Hour came to them when
مَا فَرَّطُنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْرَارَهُمْ عَلَىٰ	on	their burdens	will bear	while they concerning it,"	we neglected what
ظُهُورُهُمْ أَلَا سَاءَ مَا يَنْمِيُونَ	And not 31	they bear.	(is) what	Evil	Unquestionably! their backs.
الْحَيَاةُ الدُّنْيَا إِلَّا لَعْبٌ وَلَكُوْنُ	but the home	and amusement;	a play	except	(of) the world (is) the life
الْآخِرَةُ حَيْثُ لِلَّذِينَ يَتَّقُونَ	أَفَلَا تَعْقِلُونَ	Then, will you not reason?	(are) God conscious.	for those who (is) best	(of) the Hereafter
قَدْ نَعْلَمُ إِنَّهُ لَيَحْرِنُكَ الَّذِي يَقُولُونَ	٣٢	they say.	what	grieves you	that it We know Indeed,
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلِكُنَّ الظَّلِيلِينَ	32	the wrongdoers -	but	deny you	(do) not And indeed, they
بِإِيمَانِ اللَّهِ يَجْحَدُونَ وَلَقَدْ كُذَبَثُ رَسُولُ	٣٣	Messengers	were rejected	And surely	they reject. the Verses of Allah
مَنْ قَبِيلَكَ فَصَابَرُوا عَلَىٰ مَا كُذَبُوا	they were rejected	what	over	but they were patient	before you,
وَلَا أَنْتُمْ نَصْرَنَا حَتَّىٰ وَأُوذُوا	And no	Our help.	came to them	until	and they were harmed

مُبَدِّلٌ	لِكَلِمَاتِ اللَّهِ	وَلَقَدْ	جَاءَكَ	مِنْ نَبِيٍّ
of (the) news	has come to you	and surely	(of) Allah,	(the) words
الْمُرْسَلِينَ	وَإِنْ كَانَ	كَبِيرٌ	عَلَيْكَ	إِعْرَاضٌ
their aversion	for you	difficult	is	And if
فَإِنْ	أَسْتَطَعْتَ	أَنْ	تَبْتَغَ	نَفْقًا
or	the earth	in	a tunnel	seek
سُلْمًا	فِي السَّمَاءِ	فَتَأْتِيَهُمْ	بِإِيمَانٍ	وَلَوْ شَاءَ اللَّهُ
Allah (had) willed	But if	a Sign.	so that you bring to them	the sky
عَلَى الْهُدَى	فَلَا	تَكُونَ	مِنْ	لَجَمِعِهِمْ
of	be	So (do) not	the guidance.	on
الْجَهَلِينَ	إِنَّمَا	يَسْتَجِيبُ	الَّذِينَ	يَسْمَعُونَ
listen.	those who	respond	Only	35
وَالْمَوْلَى	يَبْعَثُهُمُ اللَّهُ	شَمَّ إِلَيْهِ	يُرْجَعُونَ	وَالْمَوْلَى
36	they will be returned.	to Him	then	Allah will resurrect them,
وَقَالُوا	لَوْلَا	نُرِلَ	عَلَيْهِ	أَيْةٌ مِنْ رَبِّهِ
his Lord?"	from	a Sign	to him	sent down
قُلْ	إِنَّ اللَّهَ	قَادِرٌ	عَلَى	أَنْ يُنْزِلَ
but	a Sign,	send down	to	[on] (is) Able
أَكْثَرُهُمْ	لَا	يَعْلَمُونَ	وَمَا	مِنْ دَآبَةٍ
in	any animal	[of]	And not	37
الْأَرْضُ	وَلَا	طَيْرٌ	يَطِيرُ	بِجَنَاحِيهِ إِلَّا
(are) communities	but	with its wings -	(that) flies	a bird and not
أَمْثَالُكُمْ	مَا	فَرَّطَنَا	فِي الْكِتَابِ	مِنْ شَيْءٍ شَمَّ إِلَى
to	then	anything,	[of]	the Book
كَذَّبُوا	وَالَّذِينَ	يُحَشِّرُونَ	بِإِيمَانِ	سَابِقُهُمْ
Our Verses	rejected	And those who	38	they will be gathered.
بَيْسَا اللَّهُ	مَنْ	فِي الظُّلُمَاتِ	وَبِكُمْ	صُمْ
Allah wills -	Whoever	the darkness[es].	in	and dumb
عَلَى	يَجْعَلُهُ	بَيْسَا	وَمَنْ	وَيُصْلِلُهُ
on	He places him	He wills -	and whoever	He lets him go astray

can alter the words of Allah. And surely has come to you the news of the Messengers.

35. And if their aversion is difficult for you, then if you are able to seek a tunnel into the earth or a ladder into the sky to bring to them a Sign (then do so). And if Allah had willed, surely He would have gathered them to guidance. So do not be of the ignorant.

36. Only those who listen respond. But the dead - Allah will resurrect them, then to Him they will be returned.

37. And they say, "Why is not a Sign sent down to him from his Lord?" Say, "Indeed, Allah is Able to send down a Sign, but most of them do not know."

38. And there is no animal on the earth or a bird that flies with its wings, but they are communities like you. We have not neglected in the Book anything. Then to their Lord they will be gathered.

39. And those who reject Our Verses are deaf and dumb in the darkness. Whoever Allah wills - He lets him go astray; and whoever He wills - He places on

the straight way.

40. Say, "Have you considered - if there comes upon you the punishment of Allah or comes upon you the Hour - is it other than Allah you call, if you are truthful?"

41. "Nay, it is **Him** Alone you call, and **He** would remove that for which you called upon **Him** if **He** wills, and you will forget what you associate (with **Him**)."

42. And certainly We sent (Messengers) to the nations before you, then We seized them with adversity and hardship, so that they may humble themselves.

43. Then why, when **Our** punishment came to them, they did not humble themselves? But their hearts became hardened and Shaitaan made fair-seeming to them what they used to do.

44. So when they forgot what they were reminded of, We opened on them the gates of everything until, when they rejoiced in what they were given, We seized them suddenly, and then they were dumbfounded.

45. So the people who committed wrong were eliminated. And all praises and thanks be to Allah, the Lord of the worlds.

46. Say, "Have you considered: if Allah took away your hearing and your sight and sealed

صَرَاطٌ مُّسْتَقِيمٌ						٣٩	قُلْ آسَأَعَيْتُكُمْ إِنْ أَتَّشَّكُمْ
(there) came to you	if	"Have you seen	Say,	39	(the) straight way.		
عَذَابُ اللَّهِ أَوْ أَتَّشَّكُمْ السَّاعَةُ أَغَيْرُ اللَّهِ							
is it other than Allah	the Hour -	(there) came to you	or	(of) Allah	punishment		
تَدْعُونَ إِنْ كُنْتُمْ صَدِيقِينَ بَلْ إِيَّاهُ تَدْعُونَ							
you call	Him Alone	"Nay,	40	truthful?"	you are	if	you call,
فَيَكْسِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسُونَ							
and you will forget	He wills,	if	upon Him	you call	what	and He would remove	
مَا شُرِكُونَ عَلَيْهِ أَرْسَلْنَا وَلَقَدْ							
We sent (Messengers)	And certainly	41	you associate (with Him)."	what			
إِلَى أُمَّمٍ مِّنْ قَبْلِكُمْ فَأَخْذَنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ							
and hardship	with adversity	then We seized them	before you,	nations	to		
لَعَلَّهُمْ يَعْلَمُمْ يَعْصَمُونَ إِذْ جَاءُهُمْ فَلَوْلَا							
came to them	when	Then why not	42	humble themselves.	so that they may		
بَاسْنَا تَصْرَعُوا وَلَكِنْ قَسْتُ قُلُوبَهُمْ							
their hearts became hardened	But	they humbled themselves?	Our punishment,				
وَزَيْنَ لَهُمُ الشَّيْطَنُ مَا كَانُوا يَعْمَلُونَ							
do.	they used to	what	the Shaitaan	to them	and made fair-seeming		
فَلَمَّا نَسُوا مَا ذَكَرُوا بِهِ فَتَحَنَّا							
We opened	of [it],	they were reminded	what	they forgot	So when	43	
عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرَحُوا بِهَا							
in what	they rejoiced	when	until	thing,	(of) every	gates	on them
أُوتُوا أَخْذَنَاهُمْ بَعْتَدَةً فَإِذَا هُمْ مُبْلِسُونَ							
(were) dumbfounded.	they	and then	suddenly	We seized them	they were given,		
فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا							
did wrong.	[those] who	(of) the people	(the) remnant	So was cut off	44		
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قُلْ							
Say,	45	(of) the worlds.	Lord	(be) to Allah	And all praises and thanks		
آسَأَعَيْتُمْ إِنْ أَخْذَ اللَّهُ سَمِعْكُمْ وَأَبْصَارَكُمْ وَخَتَمْ							
and sealed	and your sight	your hearing	Allah took away	if	"Have you seen		

عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيُكُمْ بِهِ أَنْظُرْ	See to bring it to you? Allah other than (is the) god who your hearts, [on]
كَيْفَ نُصِرِّفُ الْأَدِيَتْ شَمَّ هُمْ يَصِدِّقُونَ ٤٦	Say, 46 turn away." they yet the Signs; We explain how
أَسَأَعْيَتُكُمْ إِنْ آتَكُمْ عَذَابَ اللَّهِ بَعْتَهُ أَوْ	or suddenly (of) Allah punishment comes to you if "Have you seen
جَهَرَةً هُلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ٤٧	٤٧ the wrongdoers? the people - except (any) be destroyed will openly,
وَمَا نُرِسْلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ	(as) bearer of glad tidings except the Messengers We send And not
وَمُنْذِرِينَ فَمَنْ أَمْنَ وَأَصْلَهَ فَلَا خَوْفٌ عَلَيْهِمْ	upon them fear then no and reformed, believed So whoever and (as) warners.
وَلَا هُمْ يَحْزُنُونَ ٤٨	[in] Our Verses denied And those who 48 will grieve. they and not
أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ عَنِّي حَرَّاً إِنَّ اللَّهَ وَرَآ	٤٩ defiantly disobey. they used to for what the punishment will touch them
أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ	and not (of) Allah (are the) treasures (that) with me to you "I (do) not say Say,
إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي	an Angel. that I (am) to you I say and not the unseen (that) I know
الْأَعْمَى وَالْبَصِيرُ ٥٠	be equal "Can Say, to me." is revealed what except I (do) not follow
يَسْتَهِنُونَ ٥١	And warn 50 you give thought? Then will not and the seeing one?" the blind
لَهُمْ مَنْ دُونَهُ وَلَيْ	not their Lord, to they will be gathered that fear those who with it
يَسْتَهِنُونَ ٥٢	so that they may any intercessor, and not any protector other than Him for them
وَلَا تُطْرُدُ الَّذِينَ يَدْعُونَ ٥٣	call those who send away And (do) not 51 (become) righteous.

your hearts, which god other than Allah could restore them to you? See how We explain the Signs; yet they turn away."

47. Say, "Have you considered: if the punishment of Allah comes to you suddenly or openly, will any be destroyed except the wrongdoing people?"

48. And We did not send the Messengers except as bearer of glad tidings and as warners. So whoever believes and reforms - then they will have no fear nor will they grieve.

49. And those who deny Our Verses, the punishment will touch them for what they used to defiantly disobey.

50. Say, (O Muhammad SAW!) "I do not say to you that I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an Angel. I only follow what is revealed to me." Say, "Can the blind and the seeing one be equal?" Then will you not give thought?"

51. And warn with it those who fear that they will be gathered before their Lord, for them there will be no protector and no intercessor besides Him, so that they may become righteous.

52. And do not send away those who call

their Lord in the morning and the evening, seeking His Countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would then be of the wrongdoers.

53. And thus We try some of them through others that they say, "Are these whom Allah has favored among us?" Is not Allah most knowing of those who are grateful?

54. And when those who believe in Our Verses come to you, say, "Peace be upon you. Your Lord has prescribed Mercy upon Himself, so that whoever of you does evil in ignorance and then reforms himself after that, then indeed, He is Oft-Forgiving, Most Merciful."

55. And thus We explain the Verses, so that the way of the criminals become manifest.

56. Say, "Indeed, I am forbidden to worship those whom you call besides Allah." Say, "I will not follow your vain desires, for I would then go astray, and I would not be of the guided-ones."

57. Say, "Indeed, I am on clear proof from my Lord, while you deny it. I do not have

سَابِقُمْ	بِالْعَدْوَةِ	وَالْعَشِّيِّ	يُرِيدُونَ	وَجْهَهُ	مَا
Not	His Countenance.	desiring	and the evening	in the morning	their Lord
your account	from	and not	anything,	[of]	their account of (is) on you
of	then you would be	So were you to send them away,	anything.	[of]	on them
الظَّلِيلِيُّنَ	وَكَذِلِكَ	فَتَتَّا	بَعْصُهُمْ	بِعُضٍ	۵۲
with others	some of them	We try	And thus	52	the wrongdoers.
لَيَقُولُوا	أَهُؤُلَاءِ	مَنْ	اللَّهُ	عَلَيْهِمْ	مِنْ
among us?"	from	[upon them]	(whom) Allah has favored	"Are these	that they say,
أَلَيْسَ اللَّهُ	بِأَعْلَمْ	بِإِشْكَرِيْنَ	۵۳	وَإِذَا	
And when	53	of those who are grateful?	most knowing	Is not Allah	
جَاءَكَ	الَّذِينَ	يُعْمِلُونَ	بِإِلَيْنَا	فَقُلْ	سَلَامٌ عَلَيْكُمْ
(be) upon you.	"Peace	then say,	in Our Verses	believe	those who come to you
كَتَبَ رَبُّكُمْ	عَلَى نَفْسِهِ	الرَّحْمَةُ	لَا	أَنَّهُ	مَنْ
who	that he	the Mercy,	Himself	upon	Your Lord has prescribed
عَمَلَ مِنْكُمْ	سُوءًا	بِجَهَالَةٍ	ثُمَّ	تَابَ	مِنْ بَعْدِهِ وَأَصْلَحَ
and reforms,	after it	repents	then	in ignorance	evil among you does
فَانَّهُ	غَفُورٌ	رَّحِيمٌ	۵۴	وَكَذِلِكَ	نَفْصُلُ
We explain	And thus	54	Most Merciful."	(is) Oft-Forgiving,	then, indeed He
الْأَدِيْتِ	وَلِتَسْتَبِيْنَ	سَيِّئُ	۵۵	الْمُجْرِمِيْنَ	
ع				(of) the criminals.	the Verses,
قُلْ	إِنِّي	نُهِيْتُ	أَنْ	أَعْبُدَ	الَّذِينَ تَدْعُونَ
you call	those whom	I worship	that	[I] am forbidden	"Indeed I Say,
مِنْ دُونِ اللَّهِ	قُلْ	لَا	أَتَّبِعُ	أَهْوَاءَكُمْ	۵۶
I would go astray	certainly	your (vain) desires,	I follow	"Not Say,	besides Allah."
إِذَا	وَمَا	أَنَا	مِنْ	الْمُهَتَّدِيْنَ	قُلْ إِنِّي
"Indeed, I (am)	Say,	56	the guided-ones."	from	I (would be) and not then,
عَلَى بَيِّنَاتِهِ	مِنْ	رَّبِّي	وَكَذِبْتُمْ	بِهِ	مَا عَنِيْدِي
I have	Not	[with] it.	while you deny	my Lord,	from clear proof on

مَا	تَسْتَعْجِلُونَ	بِهِ	إِنَّ الْحُكْمُ	إِلَّا	لِلَّهِ	يَقْصُّ
He relates	for Allah.	except	(is) the decision	Not	of it.	you seek to hasten
الْحَقُّ	وَهُوَ	خَيْرٌ	الْفَصْلِينَ	قُلْ	لَوْ	أَنَّ
that	"If	Say,	57	(of) the Deciders."	(is the) best	and He
عَنِّي	مَا	تَسْتَعْجِلُونَ	بِهِ	لَقْضَى	أَعْلَمُ	الْأَمْرُ
surely would have been decided		of it,		you seek to hasten	what	(were) with me
أَعْلَمُ	وَبَيْنَكُمْ	بَيْنِي	وَاللَّهُ	وَالْمُرْسَلُونَ	وَالْمُرْسَلُونَ	بِالظَّالِمِينَ
(is) most knowing	And Allah	and between you.		between me		the matter
لَا	مَفَاتِحُ	وَعِنْدَهَا	الْغَيْبِ	وَلَا	يَعْلَمُ	يَعْلَمُهَا
no (one)	(of) the unseen,	(are the) keys		And with Him	58	of the wrongdoers.
لَا	هُوَ	وَيَعْلَمُ	مَا	فِي	الْبَرِّ	وَالْبَحْرِ
and in the sea.	the land	(is) in	what	And He knows	Him.	except
لَا	يَعْلَمُهَا	وَلَا	يَعْلَمُهَا	مَنْ	وَرَاقَتِهِ	لَا
in	a grain	And not	He knows it.	but	any leaf	falls
لَا	يَأْتِي	وَلَا	يَأْتِي	مُلْكِتِ	الْأَرْضِ	فِي
(is) in	but	dry	and not	moist	and not	(of) the earth
لَا	يَتَوَفَّكُمْ	وَهُوَ	الَّذِي	كُتِبَ	مُبِينٌ	بِاللَّيْلِ
by the night	takes your (soul)	(is) the One Who		And He	59	Clear.
لَا	مَا	جَرَحْتُمْ	بِالنَّهَارِ	ثُمَّ	وَيَعْلَمُ	فِيهِ
therein,	He raises you up	Then	by the day.	you committed	what	and He knows
لَا	مَسَّكُمْ	ثُمَّ	إِلَيْهِ	مَرْجِعُكُمْ	أَجَلٌ	يُقْضَى
then	will be your return	to Him	Then	specified.	(the) term	so that is fulfilled
لَا	بِمَا	كُنْتُمْ	تَعْمَلُونَ	ثُمَّ	يُنَبِّئُكُمْ	وَهُوَ
And He	60	do.	you used to	about what		He will inform you
الْقَاهْرُ	فَوْقَ عِبَادَهُ	وَيُرِسْلُ	عَلَيْكُمْ	حَفَظَهُ	حَتَّى	
until	guardians	over you	and He sends	His slaves,	over	(is) the Subjugator
إِذَا	جَاءَ	أَحَدُكُمْ	الْمَوْتُ	تَوَفَّهُ	رُسُلُنَا	وَهُمْ
and they	Our messengers,	take him	the death	(to) anyone of you	comes	when
لَا	يُفَرِّطُونَ	ثُمَّ	رُدُّوا	إِلَى اللَّهِ	مَوْلَاهُمْ	
their Protector -	Allah	to	they are returned	Then	61	fail.
						(do) not

what you seek to hasten (i.e., the punishment). The decision is only for Allah. **He** relates the truth, and **He** is the best of the Deciders.”

58. Say, "If I had what you seek to hasten, surely the matter would have been decided between me and you. And Allah is most knowing of the wrongdoers."

59. And with **Him** are the keys of the unseen, none knows them except **Him**. And **He** knows what is on the land and in the sea. And not a leaf falls but **He** knows it. And there is not a grain in the darkness of the earth and not anything moist or dry but is written in a Clear Record.

60. And He is the One Who takes your (souls) by night and He knows what you have committed by day. Then He raises you up therein so that the specified term is fulfilled. Then to Him will be your return, then He will inform you about what you used to do.

٦١. And He is the Subjugator over His slaves, and He sends over you guardians (Angels) until, when death comes to one of you, Our messengers (i.e., the angels of death) take him, and they do not fail (in their duties).

62. Then they are returned to Allah, their True Protector.

Unquestionably, for **Him** is the judgment. And **He** is the swiftest of the Reckoners.

63. Say, "Who rescues you from the darknesses of the land and sea (when) you call **Him** humbly and secretly (saying), 'If **He** saves us from this, surely we will be among the grateful ones.'"

64. Say, "Allah saves you from it and from every distress, yet you associate partners (with Allah)."

65. Say, "**He** is All-Capable to send upon you punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another." See how We explain the Signs so that you may understand.

66. But your people have denied it, while it is the truth. Say, "I am not a manager over you."

67. For every news is a fixed time, and soon you will know.

68. And when you see those who engage (in vain talks) concerning **Our** Verses, then turn away from them until they engage in a talk other than that. And if Shaitaan causes you to forget, then do not sit after the reminder with the wrongdoing people.

69. And those who fear Allah are not

الْحَقٌّ	أَلَا	لَهُ الْحُكْمُ	وَهُوَ أَسْرَعُ
(is) swiftest	And He	(is) the judgment?	for Him
الْحَسِيبِينَ	٦٢	قُلْ مَنْ يَنْجِيْكُمْ مِّنْ ظُلْمِتِ الْبَرِّ	عْنِيْدِيْكُمْ مِّنْ ظُلْمِتِ الْبَرِّ
(of) the land	darkness[es]	from	saves you
وَالْبَحْرِ	٦٣	لَيْنُ أَنْجَنَا مِنْ هَذِهِ	لَيْنُ أَنْجَنَا مِنْ هَذِهِ
this,	from	He saves us	'If and secretly, humbly you call Him and the sea,
لَنْكَوْنَنَّ	٦٤	لَنْكَوْنَنَّ مِنْ الشَّكِيرِينَ	لَنْكَوْنَنَّ مِنْ الشَّكِيرِينَ
from it	saves you	"Allah	Say,
وَمِنْ كُلِّ كَرِبٍ	٦٤	قُلْ إِلَهُ يَنْجِيْكُمْ مِّنْهَا	قُلْ إِلَهُ يَنْجِيْكُمْ مِّنْهَا
associate partners (with Allah)."	you	63	the grateful ones."
وَمِنْ كُلِّ كَرِبٍ	٦٤	شُرُكُونَ	شُرُكُونَ
and from			
فُوقُكُمْ	٦٤	قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَعْلَمَ عَلَيْكُمْ مِّنْ	فُوقُكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسُكُمْ شَيْعًا
(into) sects	(to) confuse you	from punishment	upon you
وَيُبَيِّنُ	٦٥	بَعْضُكُمْ بَعْضًا	بَعْضُكُمْ بَعْضًا
We explain	how	See	(of) others."
وَلَعَلَّهُمْ يَعْقِلُونَ	٦٥	أَنْظُرْهُمْ كَيْفَ نَصَرَفُ	أَنْظُرْهُمْ كَيْفَ نَصَرَفُ
الْأَيْتَ	٦٥	وَكَذَبَ بِهِ قَوْمُكَ	وَكَذَبَ بِهِ قَوْمُكَ
your people	it -	But denied	understand.
وَهُوَ الْحَقُّ	٦٦	وَلَعَلَّهُمْ يَعْقِلُونَ	وَلَعَلَّهُمْ يَعْقِلُونَ
66	a manager."	over you	"I am not
لِكُلِّ نَبِيًّا	٦٦	قُلْ لَسْتُ عَلَيْكُمْ بُوْكِيلٌ	قُلْ لَسْتُ عَلَيْكُمْ بُوْكِيلٌ
And when	67	you will know.	Say,
وَسَوْفَ	٦٧	(is) a fixed time,	(is) the truth.
تَعْلَمُونَ	٦٧	وَسَوْفَ تَعْلَمُونَ	وَسَوْفَ تَعْلَمُونَ
لِكُلِّ نَبِيًّا	٦٧	وَرَأَدَا	وَرَأَدَا
مُسْتَقِرٌّ	٦٧	فَلَا	فَلَا
وَمُدْسَرٌّ	٦٧	تَقْعُدُ	تَقْعُدُ
وَمُسْتَقِرٌّ	٦٧	بَعْدَ	بَعْدَ
وَمُدْسَرٌّ	٦٧	الِّذِكْرِي	الِّذِكْرِي
وَمَعَ الْقَوْمِ	٦٨	فَلَا تَقْعُدُ بَعْدَ	فَلَا تَقْعُدُ بَعْدَ
الشَّيْطَنُ	٦٨	الِّذِكْرِي	الِّذِكْرِي
the people -	with	the reminder	after
وَمَا	٦٨	سِنِيْنَ	سِنِيْنَ
عَلَى الِّذِينَ	٦٨	يَتَقْوُنَ	يَتَقْوُنَ
مِنْ	٦٨	وَمَا عَلَى الِّذِينَ	وَمَا عَلَى الِّذِينَ
of	fear (Allah)	those who	(is) on
الظَّالِمِينَ	٦٨	الظَّالِمِينَ	الظَّالِمِينَ
the wrongdoers.	And not	And not	68

حَسَابُهُمْ مِّنْ شَيْءٍ وَّلَكِنْ ذَكْرًا لَعَلَّهُمْ يَتَّقُونَ					
fear (Allah)	so that they may	(for) reminder,	but	anything: [of]	their account
وَذِرِ الَّذِينَ اتَّخَذُوا دِيْنَهُمْ لَعِبًا وَلَهُوَا					
and amusement	(as) a play	their religion	take	those who	And leave 69
وَغَرَّهُمْ الْحَيَاةُ الدُّنْيَا وَذِكْرُهُ بِهِ أَنْ					
lest	with it,	But remind	(of) the world.	the life	and deluded them
تُبَسَّلَ نَفْسٌ بِهَا كَسَبَتْ لَيْسَ لَهَا					
(is) for it	not	it (has) earned,	for what	a soul	is given up to destruction
مِنْ دُونِ اللَّهِ وَلَا شَفِيعَ وَإِنْ					
And if	any intercessor.	and not	any protector	Allah	besides
تَعْدِلُ كُلَّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ					
Those	from it.	will be taken	not	ransom,	every
لَهُمْ أُبْسُلُوا بِهَا كَسَبُوا					
For them	they earned.	for what	are given to destruction	(are) ones who	
شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا					
they used to	because	painful	and a punishment	boiling water	of (will be) a drink
يَكْفُرُونَ عَلَيْهِ قُلْ أَنْدُعُوا مِنْ دُونِ اللَّهِ مَا					
what	Allah	besides	"Shall we call	Say,	70
لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنَرُدُّ عَلَىٰ أَعْقَابِنَا					
our heels	on	and we turn back	harms us,	and not	benefits us
بَعْدَ إِذْ هَدَنَا اللَّهُ كَلَّذِي اسْتَهْوَتُهُ الشَّيْطَانُ فِي					
in	whom the Shaitaan has enticed	Like the one	Allah has guided us?	[when]	after
إِلَى الْهُدَىٰ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ					
the guidance,	towards	who call him	companions	he has	confused, the earth,
أَعْتَصَّ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ					
(is) the Guidance,	it	(of) Allah,	(the) Guidance	"Indeed,	Say,
وَأُمِرْتَ لِتُسْلِمَ لِرَبِّ الْعَالَمِينَ					
71	(of) the worlds	to (the) Lord	that we submit	and we have been commanded	
وَإِنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا هُوَ الَّذِي إِلَيْهِ					
to Him	(is) the One	And He	and fear Him.	the prayer	establish And to

accountable for them (i.e., the disbelievers) at all, but (only for a) reminder, so that they may fear Allah.

70. And leave those who take their religion as play and amusement and deluded them the worldly life. But remind with it, lest a soul be given up to destruction for what it earned, it will not have besides Allah any protector nor any intercessor. And if it offers every ransom, it would not be accepted from it (i.e., the soul). Those are the ones who are given to destruction for what they earned. For them will be a drink of boiling water and a painful punishment because they used to disbelieve.

71. Say, "Shall we invoke besides Allah that which neither benefits us nor harms us, and turn back on our heels after Allah has guided us? Like the one whom Shaitaan enticed in the earth confused, (while) he has companions inviting him to guidance saying, 'Come to us.'" Say, "Indeed, the Guidance of Allah is the (only) Guidance, and we have been commanded to submit to the Lord of the worlds

72. And to establish prayer and fear Him. And it is He to Whom

you will be gathered.

73. And it is **He Who** created the heavens and the earth in truth. And the Day **He** says, “Be” and it is, **His** word is the truth. And **His** is the Dominion on the Day the trumpet will be blown. **He** is the All-Knower of the unseen and the seen. And **He** is the All-Wise, the All-Aware.

74. And when Ibrahim said to his father Aazar, “Do you take idols as gods? Indeed, I see you and your people in manifest error.”

75. And thus **We** showed Ibrahim the kingdom of the heavens and the earth, so that he would be among those who are certain (in faith).

76. So when the night covered him, he saw a star. He said, “This is my Lord.” But when it set, he said, “I do not like the ones that set.”

77. When he saw the moon rising, he said, “This is my lord.” But when it set, he said, “If my Lord does not guide me, I will surely be among the people who went astray.”

78. When he saw the sun rising, he said, “This is my Lord; this is greater.” But when it set, he said, “O my people!

٧٢						تُحشرون
the heavens	created	Who	And (it is) He	72	you will be gathered.”	
His word	and it is,	“Be”	He says,	And (the) Day	in truth.	and the earth
the trumpet.	in	will be blown	(on the) Day	(is) the Dominion	And for Him	(is) the truth.
٧٣						الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورَ
(is) the All-Wise,	And He	and the seen.	(of) the unseen	(He is) All-Knower		عَلِمُ الْعَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ
Aazar,	to his father	Ibrahim	said	And when	73	the All-Aware.
in	and your people	[I] see you	Indeed, I	(as) gods?	idols	“Do you take
٧٤						صَلِيلٌ مُّمِينٌ وَكَذِيلٌ نُّرِيَ إِبْرَاهِيمَ مَلَكُوتُ
the kingdom	Ibrahim	We show(ed)	And thus	74	manifest.”	error
٧٥						السَّمَاوَاتِ وَالْأَرْضَ وَلِيَكُونَ مِنَ الْمُوْقِنِينَ
the ones who are certain.	among	so that he would be	and the earth,	(of) the heavens		
٧٦						فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ سَأَلَ كَوْكَبًا
a star.	he saw	the night,	over him	covered	So when	75
٧٧						قَالَ هَذَا سَابِقٌ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
“I (do) not like	he said	it set,	But when	(is) my Lord.”	“This	He said,
٧٨						الْأَفْلَيْنَ فَلَمَّا سَأَلَ رَأَى الْقَمَرَ بَازِغًا قَالَ
he said,	rising	the moon	he saw	When	76	the ones that set.”
٧٩						هَذَا سَابِقٌ فَلَمَّا أَفَلَ قَالَ لَمْ يَكُنْ
(does) not	“If	he said,	it set	But when	(is) my Lord.”	“This
٨٠						يَهِدِنِي سَابِقٌ لَا كُونَنَّ مِنَ الْقَوْمِ الظَّالِمِينَ
who went astray.”	the people	among	I will surely be	my Lord,	guide me	
٨١						فَلَمَّا رَأَى الشَّسْنَ بَازِغَةً قَالَ هَذَا
“This (is)	he said,	rising	the sun	he saw	When	77
٨٢						سَابِقٌ هَذَا أَكْبَرٌ فَلَمَّا أَفَلَتْ قَالَ يَقُولُ
“O my people!	he said,	it set,	But when	greater.”	this (is)	my Lord,

إِنِّي	٧٨	تُشْرِكُونَ	مَمَّا	بَرِيءٌ	إِنِّي
Indeed, I	78	you associate (with Allah)."	of what	free	Indeed, I am
وَجَهْتُ	وَجْهِي	لِلَّذِي	فَطَرَ	السَّمَاوَاتِ	وَالْأَرْضَ
and the earth	the heavens	created	to the One Who	my face	[!] have turned
وَمَا	وَمَا	أَنَا	مِنَ	الْمُشْرِكِينَ	حَيْنِفًا
79	the polytheists.	of	I (am)	and not	(as) a true monotheist,
فِي	قَوْمَهُ	قَالَ	أَتَحَاجُّونِي	وَحَاجَةً	وَحَاجَةً
concerning	"Do you argue with me	He said,	his people.	And argued with him	
اللَّهُ	وَقَدْ	هَذِنِ	وَلَا	أَخَافُ	مَا
you associate	what	And I (do) not fear	He has guided me?	while certainly	Allah
بِهِ	إِلَّا	أَنْ	يَشَاءُ	سَاءِي	كُلَّ
my Lord	Encompasses	anything.	my Lord wills	[that]	unless
عَلَيْهَا	أَفَلَا	شَيْءًا	شَيْئًا	عَلَيْهَا	شَيْئًا
80	you take heed?	Then will not	(in) knowledge.	thing	every
وَكَيْفَ	أَخَافُ	مَا	أَشْرَكْتُمْ	وَلَا	تَخَافُونَ
you fear	while not	you associate (with Allah)	what	could I fear	And how
أَنَّكُمْ	أَشْرَكْتُمْ	بِاللَّهِ	مَا	لَمْ يُنْزِلْ	بِهِ عَلَيْكُمْ
to you	for it	He did not send down	what	with Allah	have associated
سُلْطَانًا	فَأَمْ	الْفَرِيقَيْنِ	أَحَقُّ	بِالْأَمْمَنِ	إِنْ كُنْتُمْ
you	if	to security	has more right	(of) the two parties	So which
تَعْلَمُونَ	أَلَّذِينَ	أَمْنُوا	وَلَمْ	يُلْبِسُوا	إِيمَانَهُمْ
their belief	mix	and (did) not	believed	Those who	81 know?"
عَلَيْكُمْ	أُولَئِكَ	لَهُمْ	الْأَمْنُ	وَهُمْ	بِطْلِمِ
82	(are) rightly guided.	and they	(is) the security	for them,	with wrong,
وَتُلْكَ	وَجْهَنَّمَ	أَتَيْنَاهَا	إِبْرَاهِيمَ	عَلَى	قَوْمَهُ
We raise	his people.	against	(to) Ibrahim	We gave it	(is) Our argument,
دَرَاجَتٍ	مَنْ	شَاءَ	إِنَّ	رَبَّكَ	حَكِيمٌ عَلَيْهِ
All-Knowing.	(is) All-Wise,	your Lord	Indeed,	We will.	whom (by) degrees
وَوَهَبْنَا	لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	كُلًا	هَدَيْنَا
We guided.	all	and Yaqub,	Ishaq	to him	And We bestowed
٨٣					

Indeed, I am free of what you associate (with Allah).”

79. Indeed, I have turned my face to the **One Who** created the heavens and the earth as a true monotheist, and I am not of those who associate partners with Allah.

80. And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I do not fear what you associate with Him, unless my Lord wills something. My Lord encompasses all things in knowledge; then will you not take heed?"

81. And how could I fear what you associate with Allah while you do not fear that you have associated with Allah that for which **He** did not send down to you any authority. So which of the two parties has more right to security, if you know.”

82. Those who believe and do not mix their belief with wrong, those will have security, and they are rightly guided

83. And this is Our argument which We gave Ibrahim against his people. We raise by degrees whom We will. Indeed, your Lord is All-Wise, All-Knowing.

84. And We bestowed to him Ishaq and Yaqub, all (of them) We guided.

And Nuh, We guided before; and of his descendants Dawood and Sulaiman and Ayyub and Yusuf and Musa and Harun. And thus We reward the good-doers.

85. And Zakariya and Yahya and Isa and Ilyas - all were of the righteous.

86. And Ismail and Al-Yasaa and Yunus and Lut, all **We** preferred over the worlds.

87. And from their fathers and their descendants and their brothers - We chose them and We guided them to a straight path.

88. That is the Guidance of Allah by which **He** guides whom **He** wills of **His** slaves. But if they had associated partners with Allah, surely would have become worthless for them what they used to do.

89. Those are the ones whom We gave the Book and the judgment and the Prophethood. But if they disbelieve in it, then indeed, We have entrusted it to a people who are not disbelievers therein.

90. Those are the ones whom Allah has guided, so you follow their guidance. Say, "I do not ask you for it any reward. It is not but a reminder for the worlds."

91. And they did not appraise Allah with His true appraisal.

وَنُوحًا	هَدَيْنَا	مِنْ قَبْلٍ	وَمِنْ	ذُرَيْتَهُ	دَاؤَدَ	وَسَلَيْمَنَ	and Sulaiman	Dawood	his descendants,	and of	before;	We guided	And Nuh,	
وَأَيُّوبَ	وَيُوسُفَ	وَمُوسَى	وَهُرُونَ	وَكَذَلِكَ	نَجِزِي	الْمُحْسِنِينَ	the good-doers.	We reward	And thus	and Harun.	and Musa	and Yusuf	and Ayyub	
وَذَكْرِيَا	وَيَحْيَى	وَعِيسَى	وَإِلْيَاسَ	كُلُّ	مِنْ	لَا	وَذَكْرِيَا	وَيَحْيَى	وَعِيسَى	وَإِلْيَاسَ	كُلُّ	مِنْ	لَا	
of	all (were)	and Ilyas -	and Isa	and Yahya	And Zakariya	84	of	all (were)	and Ilyas -	and Isa	and Yahya	And Zakariya	84	
الصَّلِحِينَ	وَرَاسِعِيلَ	وَالْيَسَعَ	وَيُوسُفَ	وَأَبِي	لَا	الصَّلِحِينَ	وَرَاسِعِيلَ	وَالْيَسَعَ	وَيُوسُفَ	وَأَبِي	لَا	الصَّلِحِينَ	وَرَاسِعِيلَ	
and Lut,	and Yunus	and Al-Yasaa	And Ismail	85	the righteous.	and Lut,	and Yunus	and Al-Yasaa	And Ismail	85	the righteous.	and Lut,	and Yunus	and Al-Yasaa
وَكُلُّ	فَضَلَّنَا	عَلَى	الْعَلَمِينَ	لَا	وَكُلُّ	فَضَلَّنَا	عَلَى	الْعَلَمِينَ	لَا	وَكُلُّ	فَضَلَّنَا	عَلَى	الْعَلَمِينَ	
وَكُلُّ	وَهُدَيْنَاهُمْ	وَأَجَبَّنَاهُمْ	وَأَخْوَانَهُمْ	وَذَرَيْتَهُمْ	لَا	وَكُلُّ	وَهُدَيْنَاهُمْ	وَأَجَبَّنَاهُمْ	وَأَخْوَانَهُمْ	وَذَرَيْتَهُمْ	لَا	وَكُلُّ	وَهُدَيْنَاهُمْ	
their fathers	And from	86	the worlds.	over	We preferred	and all	their fathers	And from	86	the worlds.	over	We preferred	and all	
وَهُدَيْنَاهُمْ	وَأَجَبَّنَاهُمْ	وَأَخْوَانَهُمْ	وَذَرَيْتَهُمْ	لَا	وَهُدَيْنَاهُمْ	وَأَجَبَّنَاهُمْ	وَأَخْوَانَهُمْ	وَذَرَيْتَهُمْ	لَا	وَهُدَيْنَاهُمْ	وَأَجَبَّنَاهُمْ	وَأَخْوَانَهُمْ	وَذَرَيْتَهُمْ	
and We guided them	and We chose them	and their brothers -	and their descendants				and We guided them	and We chose them	and their brothers -	and their descendants				
إِلَى	صَرَاطٍ	مُسْتَقِيمٍ	لَا	إِلَى	صَرَاطٍ	مُسْتَقِيمٍ	لَا	إِلَى	صَرَاطٍ	مُسْتَقِيمٍ	لَا	إِلَى	صَرَاطٍ	
اللَّهِ	هُدَى	هُدَى	لَا	اللَّهِ	هُدَى	هُدَى	لَا	اللَّهِ	هُدَى	هُدَى	لَا	اللَّهِ	هُدَى	
(of Allah,	(is the) Guidance	That	87	a straight path.	to	(of Allah,	(is the) Guidance	That	87	a straight path.	to	(of Allah,	(is the) Guidance	That
وَلَوْ	يَهْدِي	بِهِ	مِنْ	يَشَاءُ	مِنْ	عِبَادَةً	وَلَوْ	يَهْدِي	بِهِ	مِنْ	يَشَاءُ	مِنْ	عِبَادَةً	
But if	His slaves.	of	He wills	whom	with it	He guides	But if	His slaves.	of	He wills	whom	with it	He guides	
أَشْرَكُوا	لَحْطَ	عَنْهُمْ	مَا	أَشْرَكُوا	لَحْطَ	عَنْهُمْ	مَا	أَشْرَكُوا	لَحْطَ	عَنْهُمْ	مَا	أَشْرَكُوا	لَحْطَ	
what	for them	surely (would be) worthless	they (had) associated partners (with Allah),				what	for them	surely (would be) worthless	they (had) associated partners (with Allah),				
كَانُوا	يَعْمَلُونَ	أُولَئِكَ	الَّذِينَ	أَنْتَيْهُمْ	الْكِتَابَ	لَا	كَانُوا	يَعْمَلُونَ	أُولَئِكَ	الَّذِينَ	أَنْتَيْهُمْ	الْكِتَابَ	لَا	
the Book	We gave them	(are) ones whom	Those -	88	do.	they used to	the Book	We gave them	(are) ones whom	Those -	88	do.	they used to	
وَالْحُكْمَ	وَالنُّبُوَّةَ	بِهَا	يَكْفُرُونَ	فَإِنْ	يَكْفُرُونَ	بِهَا	وَالْحُكْمَ	وَالنُّبُوَّةَ	بِهَا	يَكْفُرُونَ	فَإِنْ	وَالْحُكْمَ	وَالنُّبُوَّةَ	
then indeed,	these,	in it	disbelieve	But if	and the Prophethood.	and the judgment	then indeed,	these,	in it	disbelieve	But if	and the Prophethood.	and the judgment	
وَكُلَّنَا	بِهَا	لَيْسُوا	لَيْسُوا	بِهَا	لَيْسُوا	لَيْسُوا	وَكُلَّنَا	بِهَا	لَيْسُوا	لَيْسُوا	بِهَا	لَيْسُوا	لَيْسُوا	
89	disbelievers.	therein	who are not	(to) a people	it	We have entrusted	89	disbelievers.	therein	who are not	(to) a people	it	We have entrusted	89
أُولَئِكَ	الَّذِينَ	هَدَى اللَّهُ	فِي هُدَيْهِمْ	أَقْتَدَهُمْ	قُلْ	أُولَئِكَ	الَّذِينَ	هَدَى اللَّهُ	فِي هُدَيْهِمْ	أَقْتَدَهُمْ	قُلْ	أُولَئِكَ	الَّذِينَ	
Say,	you follow.	so of their guidance	Allah has guided,	(are) ones whom	Those	Say,	you follow.	so of their guidance	Allah has guided,	(are) ones whom	Those	Say,	you follow.	so of their guidance
لَا	أَسْلَكُمْ	عَلَيْهِ	أَجْرًا	إِنْ	هُوَ	إِلَّا	ذَكْرًا	لَا	أَسْلَكُمْ	عَلَيْهِ	أَجْرًا	إِنْ	لَا	أَسْلَكُمْ
a reminder	but	It (is) not	any reward.	for it	I ask you	"Not	a reminder	but	It (is) not	any reward.	for it	I ask you	"Not	
لِلْعَلَمِينَ	وَمَا	قَدَرُوا	اللَّهَ	حَقَّ	قَدَرُوا	اللَّهَ	لِلْعَلَمِينَ	وَمَا	قَدَرُوا	اللَّهَ	حَقَّ	قَدَرُوا	اللَّهَ	
(with) His true appraisal,	Allah	they appraise	And (did) not	90	for the worlds."	(with) His true appraisal,	Allah	they appraise	And (did) not	90	for the worlds."	(with) His true appraisal,	Allah	they appraise

إِذْ	قَاتُوا	مَا أَنْزَلَ اللَّهُ	عَلَىٰ	بَشَرٍ	مِنْ	بَشَرٍ	مِنْ	أَنْزَلَ	الْكِتَبَ	الَّذِي	جَاءَ	شَيْءً	قُلْ	مَنْ	أَنْزَلَ	الْكِتَبَ	الَّذِي	جَاءَ
[of]	a human being	on	"Allah did not reveal	they said,	when	brought	which	the Book	revealed	"Who	Say,	anything."						
بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ	(into) parchments,	You make it	for the people?	and guidance	(as) a light	Musa	[it]											
مَا مَنِعَكُمْ وَتَخْفُونَ كَثِيرًا وَعَلِمْتُمْ	what	And you were taught	much (of it).	and you conceal	you disclose (some of it)													
لَمْ تَعْلَمُوا أَنْتُمْ وَلَا أَبَاءُكُمْ قُلْ اللَّهُمَّ	Then	"Allah (revealed it)."	Say,	your forefathers."	and not	you knew	not											
ذُرْهُمُ فِي حُوَصِّلِهِمْ يَعْبُونَ وَهُنَّا كِتْبٌ	(is) a Book,	And this	91	playing.	their discourse -	in	leave them											
أَنْزَلْنَا مُبَرَّكَ مُصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ	(came) before it,	which	confirming	blessed,	We have revealed it,													
وَلِتَذَرْنَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ	And those who	(are) around it.	and who	(of) the cities	(the) mother	so that you may warn												
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ	their prayers	over	and they,	in it,	they believe	in the Hereafter,	believe											
يُحَافِظُونَ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَىٰ	about	invents	than (one) who	(is) more unjust	And who	92	(are) guarding.											
اللَّهُ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ	while not	to me"	"It has been inspired	said,	or	a lie	Allah											
يُوْمَ الْيَقِيْنِ شَيْءٌ وَمَنْ قَالَ سَأَنْزِلُ مِثْلَ	like	"I will reveal	said,	and (one) who	anything,	to him	it was inspired											
مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذْ الظَّالِمُونَ فِي	(are) in	the wrongdoers	when	you (could) see	And if	Allah has revealed."	what											
غَمَّاتِ الْمَوْتِ وَالْمَلِكَةُ بَاسِطُوا أَيْدِيهِمْ	their hands (saying),	(are) stretching out	while the Angels	(of) [the] death	agonies													
أَخْرِجُوهُمْ أَنْفُسَكُمْ تُجْزَوْنَ	you will be recompensed		Today	your souls!	"Discharge													

when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Book which Musa brought as light and guidance for the people? You make it into parchments, disclosing (some of it) and concealing much (of it). And you were taught that which you did not know - neither you nor your forefathers." Say, "Allah (revealed it)." Then leave them to play in their (vain) discourse.

92. And this is a Book, which We have revealed, blessed and confirming what was before it, so that you may warn the mother of the cities (i.e., Makkah) and those around it. Those who believe in the Hereafter they believe in it, and they guard their prayers.

93. And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal like what Allah has revealed." And if you could see when the wrongdoers are in the agonies of death while the Angels are stretching their hands (saying), "Discharge your souls! Today you will be recompensed

with a humiliating punishment because you used to say against Allah other than the truth and you were being arrogant towards His Verses."

94. (It will be said to them), "And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind your backs. And We do not see with you your intercessors whom you claimed to be partners with Allah in your matters. Indeed, the bond has been severed between you, and is lost from you what you used to claim."

95. Indeed, Allah is the Cleaver of the grain and the date-seed. **He** brings forth the living from the dead and brings forth the dead from the living. That is Allah, so how are you deluded?"

96. **He** is the Cleaver of the daybreak and **He** has made the night for rest and the sun and the moon for reckoning. That is the ordaining of the All-Mighty, the All-Knowing.

97. And **He** is the **One Who** made for you the stars, so that you may be guided by them in the darkness of the land and the sea. Certainly, We have made clear the Signs for a people who know.

عَذَابُ الْهُوَنِ بِمَا كُنْتُمْ تَعْوُذُونَ عَلَى اللَّهِ					
Allah	against	say	you used to	because	(with) humiliating punishment
غَيْرَ الْحَقِّ وَنَسْتُمْ عَنْ أَيْتِهِ شَتَّكِبُرُونَ					
٩٣	being arrogant."	His Verses	towards	and you were	the truth other than
وَلَقَدْ جَعْنُونَا فَرَادِيْ كَمَا خَلَقْنُوكُمْ أَوْلَ					
(the) first	We created you	as	alone	you have come to Us	And certainly
مَرَّةٌ وَتَرَكْنُوكُمْ مَا حَوْلَنُوكُمْ وَرَاءَ طَهُورِكُمْ					
your backs.	behind	We bestowed (on) you	whatever	and you have left	time,
وَمَا نَرَى مَعْكُمْ شُفَعَاءَكُمْ الَّذِينَ زَعَمْتُمْ					
you claimed	those whom	your intercessors	with you	We see	And not
أَنَّهُمْ شَرَكُواْ فِيْكُمْ لَقَدْ					
Indeed,	partners (with Allah).	in your (matters)	that they (were)		
تَقْطَعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا فِيْكُمْ					
what	from you	and is lost	between you	have been severed (bonds)	
الْحَبْ فَالْقُلْ كَلِمَتُمْ تَرْعُوْنَ عَنْ إِنَّ اللَّهَ					
(of) the grain	(is the) Cleaver	Allah	Indeed,	94	claim."
وَالثَّوْمَ يُخْرِجُ الْحَيَّ مِنَ الْمَيْتَ وَمُخْرِجُ					
and brings forth	the dead	from	the living	He brings forth	and the date-seed.
الْمَيْتَ مِنَ الْحَيِّ ذَلِكُمْ إِنَّ اللَّهَ قَاتِلُكُمْ تُوْقُلُونَ					
are you deluded?	so how	(is) Allah,	That	the living.	from the dead
فَالْقُلْ الْأَصْبَاحَ وَجَعَلَ الْلَّيْلَ سَكَنًا					
(for) rest	the night	and He has made	(of) the daybreak	(He is the) Cleaver	95
وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ					
(of) the All-Mighty,	(is the) ordaining	That	(for) reckoning.	and the moon	and the sun
الْعَلِيِّمَ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ					
the stars	for you	made	(is) the One Who	And He	96 the All-Knowing.
لِتَهْتَدُوا إِلَيْرِ الْبَرِّ بِهَا فِي ظُلْمَتِ					
(of) the land	the darkness[es]	in	with them	that you may guide yourselves	
وَالبَحْرِ قَدْ فَصَلَنَا الْأَيْتِ لِقَوْمٍ يَعْلَمُونَ					
(who) know.	for a people	the Signs	We have made clear	Certainly,	and the sea.

وَهُوَ	الَّذِي	أَنْشَأَكُمْ	مِنْ	نَفْسٍ وَاحِدَةٍ	٩٧
a single soul,	from	(has) produced you	(is) the One Who	And He	97
فَصَلَنَا	قَدْ	وَمُسْتَوْدَعٌ	فِي سَيْقَنَةٍ		
We have made clear	Certainly,	and a resting place.	so (there is) a place of dwelling		
الْأَيْتِ	لِقَوْمٍ	يَعْقِهُونَ	وَهُوَ	الَّذِي	٩٨
(is) the One Who	And He	98	(who) understand.	for a people	the Signs
أَنْرَأَ	مِنَ	السَّمَاءَ	مَاءً	فَأَخْرَجْنَا	بِهِ نَبَاتَ
vegetation	with it	then We bring forth	water,	the sky	from sends down
كُلٌّ	شَيْءٌ	فَأَخْرَجْنَا	مِنْهُ خَضْمًا	نُخْرِجُ	
We bring forth	green plant,	from it	Then We bring forth	thing.	(of) every
مِنْهُ	حَبَّا	مُتَرَاكِبًا	وَمِنَ التَّخْلِ		
from	the date-palm,	And from	thick clustered.	grain -	from it
كَلْعَهَا	قِنْوَانٌ	دَانِيَةٌ	وَجَنْتِ	مِنْ	أَعْنَابٍ
grapes	of	And gardens	hanging low.	clusters of dates	its spathe
وَالنَّيْمُونَ	وَالرُّمَانَ	مُسْتَبَهَا	وَغَيْرَ مُتَشَابِهٍ	أَنْظُرْوَا	
Look	resembling.	and not	resembling	and the pomegranates	and the olives
إِلَى شَرِهٍ	إِذَا أَثَرَ	وَيَعِهٌ	إِنَّ فِي		
in	Indeed,	and its ripening.	it bears fruit	when	its fruit
ذَلِكُمْ	لِلْأَيْتِ	لِقَوْمٍ	يُوْمَنُونَ	وَجَعَلُوا	لِلَّهِ
with Allah	And they make	99	(who) believe.	for a people	(are) signs
شُرَكَاءَ	الْجِنَّ	وَخَلَقَهُمْ	وَسَبَحَهُمْ	وَخَرَقُوا	لَهُ
to Him	and they falsely attribute	though He has created them,	jinn	partners -	
بَنِينَ	وَبَنْتِ	بَعِيرٌ	عَلِمٌ	سُبْحَنَهُ	وَتَعْلَى
and Exalted	Glorified is He	knowledge.	without	and daughters	sons
عَمَّا	يَصْفُونَ	بَدِيعُ	السَّمَاوَاتِ	وَالْأَرْضَ	
and the earth.	(of) the heavens	Originator	100	they attribute.	above what
أَنْ يَكُونُ	لَهُ وَلَدٌ	وَلَمْ تَكُنْ	لَهُ صَاحِبَةٌ		
a companion,	for Him	(there) is	while not	a son	for Him can be How
كُلَّ	شَيْءٌ	وَهُوَ	يَحْكُلُ	كُلَّ	شَيْءٌ
thing	(is) of every	And He	thing?	every	and He created

98. And He is the One Who produced you from a single soul, so there is a place of dwelling and a resting place. Certainly, We have made clear the Signs for a people who understand.

99. And He is the One Who sends down water from the sky, then We bring forth with it vegetation of every kind. Then We bring forth from it green plants from which We bring forth thick cluster of grains. And from the date-palm, from its spathe are clusters of dates hanging low. And gardens of grapes and olives and pomegranates, resembling and yet different. Look at its fruit when it bears fruit and its ripening. Indeed, in these are Signs for a people who believe.

100. And they make the jinn partners with Allah though He has created them, and they falsely attribute sons and daughters to Him without knowledge. Glorified is He and Exalted above what they attribute.

101. Originator of the heavens and the earth. How can He have a son when He does not have a companion and He created everything? And He is All-Knower of everything.

102. That is Allah, your Lord, there is no god except **Him**, the Creator of all things, so worship **Him**. And **He** is the Guardian of everything.

103. No vision can grasp
Him but **His** grasp is
over all vision, and **He** is
All-Subtle, All-Aware.

104. Verily, there has come to you enlightenment from your Lord. Then whoever sees does so for his soul, and whoever is blind then it is against himself. And I am not a guardian over you.

105. And thus We explain the Signs so that they may say, "You have studied," and that We may make it clear for a people who know.

106. Follow what has been inspired to you from your Lord, there is no god except **Him**, and turn away from those who associate partners with Allah

107. And if Allah had willed, they would not have

لَا	سَابِقُكُمْ	اللَّهُ	ذَلِكُمْ	عَلِيهِمْ
(there is) no	your Lord,	(is) Allah	That	101
كُلٌّ	خَالِقٌ	هُوَ	إِلَّا	إِلَهٌ
(of) every	(the) Creator	Him,	except	god
كُلٌّ	عَلَى	وَهُوَ	فَاعْبُدُوهُ	شَيْءٌ
every	(is) on	And He	so worship Him.	thing,
تُدْرِكُهُ	لَا	وَكَيْلٌ	شَيْءٌ	لَا
grasp Him	(Can) not	102	a Guardian.	thing
جَاءَكُمْ	الْأَبْصَارُ	يُدْرِكُ	وَهُوَ	الْأَبْصَارُ
and He (is)	(all) the vision,	(can) grasp	but He	the visions
قَدْ	وَهُوَ	الْخَبِيرُ	الْلَّطِيفُ	الْلَّطِيفُ
has come to you	Verily,	103	the All-Aware.	the All-Subtle,
فَيْنَ	سَابِقُكُمْ	مِنْ	بَصَارُ	بَصَارُ
Then whoever	your Lord.	from	enlightenment	
عَيْنٍ	وَمَنْ	فِي نَفْسِهِ	أَبْصَرَ	أَبْصَرَ
(is) blind	and whoever	then (it is) for his soul,	sees,	
بِحَقِيقَةٍ	عَلَيْكُمْ	وَمَا أَنَا	فَعَلَيْهَا	فَعَلَيْهَا
a guardian.	over you	And I am not	then (it is) against himself.	
وَلَيَقُولُوا	الْأَيْتِ	نُصَرِّفُ	وَكَذِلِكَ	وَلَيَقُولُوا
that they (may) say,	the Signs	We explain	And thus	104
لِقَوْمٍ	وَلِنَبِيَّنَّهُ		دَرَسْتَ	دَرَسْتَ
for a people	and that We (may) make it clear			
أُوحِيَ	مَا	إِتَّبِعْ	يَعْلَمُونَ	يَعْلَمُونَ
has been inspired	what	Follow,	105	who know.
إِلَهٌ	لَا	سَابِقُكُمْ	مِنْ	إِلَيْكَ
god	(there is) no	your Lord,	from	to you
الْمُشْرِكُينَ	عَنْ	وَأَعْرِضْ	هُوَ	إِلَّا
the polytheists.	from	and turn away	Him,	except
مَا	شَاءَ اللَّهُ	وَلَوْ		
not (they would have)	Allah had willed.			
		And if		106

جَعَلْنَاكَ	وَمَا	أَشْرَكُوا
We have made you	And not	associated partners (with Him).
عَلَيْهِمْ أَنْتَ وَمَا حَفِظًا	وَمَا	عَلَيْهِمْ
(are) over them	you	and not a guardian,
الَّذِينَ تَسْبُوا وَلَا	وَلَا	بِوَكِيلٍ
those whom insult	And (do) not	107 a manager.
اللَّهُ فَيَسِّبُوا اللَّهُ مِنْ دُونِ	اللَّهُ مِنْ دُونِ	يَدْعُونَ
Allah lest they insult Allah,	other than	they invoke
رَبِّيَا كَذَلِكَ عِلْمٌ بِغَيْرِ	عِلْمٌ	عَدُوا
We have made fair-seeming Thus knowledge.	without	(in) enmity
إِلَى ثُمَّ عَمَلَهُمْ أُمَّةٌ لِكُلِّ	عَمَلَهُمْ	عَمَلَهُمْ
to Then their deed.	community	to every
بِمَا فَيَبْعَثُهُمْ مَرْجِعُهُمْ كَبِيرٌ	فَيَبْعَثُهُمْ	مَرْجِعُهُمْ
about what then He will inform them (is) their return,		their Lord
بِاللَّهِ وَأَقْسَمُوا يَعْمَلُونَ كَانُوا	وَأَقْسَمُوا	يَعْمَلُونَ
by Allah And they swear 108 do.		they used to
أَيْةٌ جَاءَهُمْ أَيْمَانُهُمْ جَهَدٌ	جَاءَهُمْ	أَيْمَانُهُمْ
a sign, came to them that if (of) their oaths strongest		
الْأَدِيْنُ إِنَّا بِهَا لَقُولُ يَوْمَنَ	إِنَّا بِهَا لَقُولُ	يَوْمَنَ
the signs "Only Say, in it. they would surely believe		
أَنَّهَا يُشَعِّرُكُمْ وَمَا اللَّهُ عِنْدَ	يُشَعِّرُكُمْ	عِنْدَ
that [it] will make you perceive And what Allah." (are) with		
إِذَا لَا جَاءَتْ يُؤْمِنُونَ 109	لَا جَاءَتْ	إِذَا
they will believe. not it comes when		
لَمْ كَمَا وَأَبْصَارُهُمْ أَفْدَتُهُمْ وَنَقْبُلُ	وَأَبْصَارُهُمْ	أَفْدَتُهُمْ
not (just) as and their sights their hearts And We will turn		
وَنَذَرُهُمْ مَرَّةً أَوَّلَ بِهِ يُؤْمِنُوا	أَوَّلَ	بِهِ
And We will leave them time. (the) first in it they believe		
عَ يَعْمَهُونَ طَعْيَانَهُمْ فِي ١١٠	يَعْمَهُونَ	طَعْيَانَهُمْ
wandering blindly. their transgression in		

associated partners with Him. And We have not made you a guardian over them nor are you a manager over them.

108. And do not insult those whom they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made fair-seeming to every community their deeds. Then to their Lord is their return, then He will inform them about what they used to do.

109. And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with Allah." And what will make you perceive that even if it (i.e., a sign) came, they will not believe.

110. And We will turn their hearts and their sights just as they did not believe in it the first time. And We will leave them in their transgression, wandering blindly.

111. And even if We had sent down to them Angels and the dead had spoken to them and We had gathered everything before them, they would not have believed unless Allah willed. But most of them are ignorant.

112. And thus We have made for every Prophet an enemy - devils from mankind and jinn, inspiring one another with decorative speech in deception. But if your Lord had willed, they would not have done it, so leave them and what they invent.

113. And so that the hearts of those who disbelieve in the Hereafter will incline towards it (deceptive speech), and so that they may be pleased with it and so that they may commit that which they are committing.

114. "Then is it other than Allah I should seek as judge while it is He Who has revealed to you the Book explained in detail?" And those to whom We gave the Book know that it is sent down from your Lord in truth, so do not be among the doubters.

115. And the word of your Lord has been fulfilled in truth and justice. None can change His words, and He is the All-Hearer, the All-Knower.

وَلَوْ	أَنَّا	نَزَّلْنَا	إِلَيْهِمُ الْمَلِكَةَ	الْأَنْعَامٌ ٦
the Angels	to them	[We] sent down	[that] We (had)	And (even) if
thing	every	before them	and We gathered	the dead and spoken to them
Allah wills.	[that]	unless	to believe	they were not face to face,
for every	We made	And thus	111 (are) ignorant.	most of them But
some of them	inspiring	and the jinn,	(from) the mankind	devils an enemy - Prophet
your Lord had willed	But if	(in) deception.	[the] speech	(with) decorative others to
112 they invent.	and what	so leave them	they (would) not have done it,	ما فَعَلُوهُ
believe	(do) not	(of) those who	hearts to it	وَلَمْ يَنْتَجُوا
and so that they may commit	and so that they may be pleased with it	in the Hereafter,	وَلَمْ يَرْضُوا	
I seek	Allah	"Then is (it) other than	113 (are) committing.	ما هُمْ مُّقْتَرِفُونَ
the Book	to you	the Book	they	اللَّهُ أَبْشِغَ
they know	the Book,	We gave them	And those (to) whom	وَلَمْ يَرْضُوا
among	be	so (do) not	in truth,	مُفَصَّلًا
(of) your Lord	(the) word	And (has been) fulfilled	from (is) sent down	أَنَّهُ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُسْتَرِّينَ
(is) the All-Hearer,	and He	His words,	one can change	صَدِقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ
			No and justice.	114 (in) truth

الْعَلِيُّمْ						وَإِنْ	تُطِعُ	أَكْثَرَ	مَنْ	فِي
(those) in	of	most	you obey	And if	115					the All-Knower.
Not	(of) Allah.	(the) way	from	they will mislead you						الْأَرْضِ
										يُضْلُّوكُ
										عَنْ سَبِيلِ اللَّهِ إِنْ
										يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ
guess.	except	they (do)	and not	[the] assumption,	except	they follow				
										إِنْ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضْلُّ عَنْ سَبِيلِهِ
										إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضْلُّ عَنْ سَبِيلِهِ
His way,	from	strays	who	knows best	He	your Lord,	Indeed,	116		
										وَهُوَ أَعْلَمُ
										فَلَمَّا كُلُّوا مِمَّا
of what	So eat	117	of the guided-ones.	(is) most knowing						
										ذُكْرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِإِيمَنِهِ مُؤْمِنِينَ
believers.	in His Verses -		you are	if	on it,	(of) Allah	(the) name	(is) mentioned		
										وَمَا لَكُمْ إِلَّا تَأْكُلُوا مِمَّا ذُكِرَ
has been mentioned	of what		you eat	that not	for you				118	
										فَصَلَّ
										إِسْمُ اللَّهِ عَلَيْهِ وَقَرْ
what	to you	He (has)	explained in detail	when indeed,	on it,	Allah's name				
										حَرَمَ عَلَيْكُمْ إِلَّا مَا أَصْطَرْتُمُ إِلَيْهِ وَإِنْ
And indeed,	to it.	you are compelled	what	except	to you	He (has) forbidden				
										كَثِيرًا لَّيُضْلُّونَ بِأَهْوَاهِهِمْ بِغَيْرِ عِلْمٍ إِنْ رَبَّكَ
your Lord,	Indeed,	knowledge.	without	by their (vain) desires	surely lead astray	many				
										وَهُوَ أَعْلَمُ بِالْمُعْتَدِلِينَ
[the] sins	open	Forsake	119	of the transgressors.	(is) most knowing	He				
										وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثْمَ سَيْجِزُونَ
they will be recompensed	[the] sin	earn	those who	Indeed,	and the secret.					
										بِمَا كَانُوا يَقْتَرِفُونَ
of that,	eat	And (do) not	120	commit.	they used to	for what				
										لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ
grave disobedience.	and indeed, it (is)	on it,	Allah's name	has been mentioned	not					
										وَإِنَّ الشَّيَاطِينَ لَيُوَحِّنُ إِلَيْ أَوْلَيَهُمْ لِيُجَادِلُوكُمْ
so that they dispute with you,	their friends	to	inspire	the devils	And indeed,					

116. And if you obey most of those on the earth, they will mislead you from the way of Allah. They follow nothing except assumption, and they are only guessing.

117. Indeed, your Lord knows best who strays from His way, and He knows best the guided-ones.

118. So eat of that on which the name of Allah has been mentioned, if you believe in His Verses.

119. And why should you not eat of that on which Allah's name has been mentioned, while He has explained in detail to you what He has forbidden to you, except that to which you are compelled. And indeed, many surely lead astray by their vain desires without knowledge. Indeed, your Lord - He is most knowing of the transgressors.

120. Forsake all sins, open and secret. Indeed, those who earn sin, they will be recompensed for what they used to commit.

121. And do not eat of that on which Allah's name has not been mentioned, for indeed, it is grave disobedience. And indeed the devils inspire their friends to dispute with you.

And if you were to obey them, indeed you would be those who associate partners with **Him**.

122. Is one who was dead and **We** gave him life and made for him light whereby he can walk among people like one who is in darkness, he cannot come out of it? Thus is made fair-seeming to the disbelievers what they were doing.

123. And thus **We** have placed in every city the greatest of its criminals to plot therein. And not they plot except against themselves and they do not perceive.

124. And when a Sign comes to them they say, "We will never believe until we are given the like of that which was given to the Messengers of Allah." Allah knows best where He places His Message. Those who committed crimes will be afflicted by humiliation and a severe punishment from Allah for what they used to plot.

125. So whoever Allah wants to guide, **He** expands his breast to Islam; and whoever **He** wants to let go astray, **He** makes his breast tight and constricted as though he were climbing into the sky. Thus Allah places filth on those who do not believe.

وَإِنْ أَطَعْمُوهُمْ إِنَّكُمْ	لَكُشْرُكُونَ	أَوْ	ع ١٢١
Is 121 (would) be the polytheists.	indeed, you	you obey them,	and if
مَنْ كَانَ مَيْتًا فَاحْيِنَهُ وَجَعَلَنَا لَهُ نُورًا			
light, for him and We made and We gave him life dead was (one) who			
يَشْرُبُ بِهِ فِي النَّاسِ كَمْ مَثْلُهُ فِي			
(is) in [similar to him] like (one) who the people, among whereby he walks			
الظَّلَمُتْ لَيْسَ بِخَارِجٍ مِّنْهَا كَذِلِكَ زَيْنَ			
is made fair-seeming Thus of it? he comes out not the darknesses,			
لِلْكُفَّارِ مَا كَانُوا يَعْمَلُونَ وَكَذِلِكَ جَعَلْنَا			
We placed And thus 122 doing. they were what to the disbelievers			
فِي كُلِّ قَرْيَةٍ أَكْبَرُ مُجْرِمِيهَا لَيَمْكُرُوا فِيهَا وَمَا			
And not therein. so that they plot (of) its criminals, greatest city every in			
يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ وَإِذَا			
And when 123 they perceive. and not against themselves except they plot			
جَاءَهُمْ أَيَّهُمْ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ لَعُنْتُ مِثْلُ			
like we are given until we will believe "Never" they say, a Sign comes to them			
مَا أُوتِيَ رَسُولُ اللَّهِ أَعْلَمُ حَيْثُ			
where knows best Allah (of) Allah." (to the) Messengers was given what			
يَجْعَلُ رِسَالَتَهُ سَيِّصِبُ الَّذِينَ أَجْرَمُوا صَغَارٌ			
a humiliation committed crimes those who Will afflict His Message. He places			
عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ			
124 plot. they used to for what severe and a punishment Allah from			
فَمَنْ يُرِدَ اللَّهُ أَنْ يَهْدِيَهُ يُشَرِّحُ صَدَرَةَ لِلْإِسْلَامِ			
to Islam; his breast He expands He guides him - that Allah wants So whoever			
وَمَنْ يُرِدُ أَنْ يَبْلُغَ صَدَرَةَ يَجْعَلُ يُضْلَهُ أَنْ			
his breast He makes He lets him go astray that He wants and whoever			
صَبِيقًا حَرَجًا كَانَاهَا يَصْعَدُ فِي السَّمَاءِ كَذِلِكَ			
Thus the sky. into he (were) climbing as though and constricted tight			
يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ			
125 believe. (do) not those who on the filth Allah places			

وَهَذَا صِرَاطٌ سَّرِيبٌ مُّسْتَقِيًّا قَدْ فَصَلَنَا الْآيَتِ					
the Verses	We have detailed	Certainly	straight.	(of) your Lord -	(is the) way And this
لِّقَوْمٍ يَذَّكَّرُونَ	لَهُمْ دَارٌ السَّلِيمٌ عِنْدَ	۲۲۶			
with	(of) [the] peace	(will be) home	For them	126	who take heed. for a people
كَانُوا	بِمَا	وَلِيُّهُمْ	وَهُوَ		
(of what) they used to	because	(will be) their protecting friend	And He		their Lord.
يَحْسُرُهُمْ	وَيَوْمٌ	جَيْدِيًّا	يَعْمَلُونَ	۲۲۷	
all,	He will gather them		And (the) Day	127	do.
يَعْشَرَ	الْجِنْ	قِدْ اسْتَكْثَرُتُمْ	مِنْ		
of	you have (misled) many	Certainly,	(of) [the] jinn!		(and will say), "O assembly
الْأَنْسَى	وَقَالَ أَوْلَيُوهُمْ	مِنْ الْأَنْسَى	سَرَبَّا	ا سْتَمْتَعْ	
profited	"Our Lord	the men,	among	And will say their friends	the mankind."
بَعْضًا	بَعْضٍ	وَبَعْضًا	أَجَلَنَا الَّذِي	أَجَلْتَ لَنَا	
for us."	You appointed	which	our term	and we have reached	by others, some of us
قَالَ	الثَّاُرُ	مَشْوِكُمْ	خَلِدِينَ	فِيهَا إِلَّا	مَا
(for) what	except	in it,	will abide forever	(is) your abode,	"The Fire He will say,
شَاءَ اللَّهُ	إِنَّ	سَرِيبَكَ	حَكِيمٌ	عَلَيْهِمْ	وَكَذَلِكَ
And thus	128	All-Knowing.	(is) All-Wise,	your Lord	Indeed,
نَوْيٌ	بَعْضُ	الظَّلَمِينَ	بَعْضًا	بِمَا	كَانُوا
they used to	for what	(to) others	the wrongdoers	some (of)	We make friends,
يَكْسِبُونَ	الْأَمْ	يَعْشَرَ	الْجِنْ	وَالْأَنْسَى	۲۲۹
Did (there) not	and [the] men!	(of) [the] jinn	O assembly	129	earn.
يَأْتِكُمْ	رُسُلٌ	مِنْكُمْ	يَقْصُونَ	عَلَيْكُمْ	إِيَّتِيُّ
My Verses	to you	relating	from (among) you,	Messengers	come to you
وَيُنَذِّرُونَكُمْ	لِقَاءَ	يَوْمُكُمْ	هَذَا	قَالُوا	شَهِدُنَا
"We bear witness	They will say,	(of) this day of yours?"	(of) the meeting		and warning you
عَلَى أَنفُسِنَا	وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا	وَشَهِدُوا			
and they will bear witness	(of) the world,	the life	And deluded them	ourselves."	against
۲۳۰	كُفَّارِينَ	كَانُوا	أَنفُسِهِمْ	أَنَّهُمْ	عَلَى
130	disbelievers.	were	that they	themselves	against

126. And this is the way of your Lord, straight. Certainly, We have detailed the Verses for a people who take heed.

127. For them will be the home of peace (Paradise) with their Lord. And He will be their protecting friend because of what they used to do.

128. And the Day He will gather them together, (and will say), "O assembly of jinn! Certainly you have (misled) many of mankind." And their friends among men will say, "Our Lord, some of us profited by others, and we have reached our term which You appointed for us." He will say, "The Fire is your abode, wherein you will abide forever, except what Allah wills. Indeed, your Lord is All-Wise, All-Knowing.

129. And thus We make some of the wrongdoers friends of others because of what they used to earn.

130. O assembly of jinn and men! Did there not come to you Messengers from among you, relating to you My Verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves." And the life of this world deluded them, and they will bear witness against themselves that they were disbelievers.

131. That is because your Lord does not destroy the cities for their wrongdoing while their people are unaware.

132. And for all will be degrees for what they did. And your Lord is not unaware of what they do.

133. And your Lord is Self-Sufficient, Owner of Mercy. If He wills, He can take you away and grant succession after you to whom He wills, just as He raised you from the descendants of other people.

134. Indeed, what you are promised will surely come, and you cannot escape.

135. Say, "O my people! Work according to your position. Indeed, I am also working. And soon you will know who will have for himself a (good) home in the end. Indeed, the wrongdoers will not succeed."

136. And they assign to Allah out of what He produced of the crops and the cattle a share and say, "This is for Allah," by their claim, "And this is for our partners." But what is for their partners does not reach Allah, while what is for Allah reaches

ذلِكَ	أَنْ	لَمْ	يَكُنْ	رَبُّكَ	مُهْلِكٌ	الْقُرْبَىٰ	وَلِكُلٍّ	غَفِلُونَ	وَآهَلُهَا	إِظْلَمٌ	ذلِكَ	أَنْ	لَمْ	يَكُنْ	رَبُّكَ	مُهْلِكٌ	الْقُرْبَىٰ			
the cities	one who destroys	your Lord	is	not	[that]	That (is because)	And for all	131	(are) unaware.	while their people	for (their) wrongdoing	ذلِكَ	أَنْ	لَمْ	يَكُنْ	رَبُّكَ	مُهْلِكٌ	الْقُرْبَىٰ		
about what	unaware	(is) your Lord	And not	they did.	for what	(will be) degrees	ذُو الرَّحْمَةٍ	الْغَنِيُّ	وَرَبُّكَ	يَعْمَلُونَ	دَرَجَتٌ	مِمَّا	عَمِلُواٰ	وَمَا	رَبُّكَ	بِغَافِلٍ	عَمَّا	يَعْمَلُونَ		
Owner of Mercy.	(is) the Self-Sufficient	And your Lord	132	they do.	ذُو الرَّحْمَةٍ	الْغَنِيُّ	وَرَبُّكَ	يَعْمَلُونَ	دَرَجَتٌ	مِمَّا	عَمِلُواٰ	وَمَا	رَبُّكَ	بِغَافِلٍ	عَمَّا	يَعْمَلُونَ	ذُو الرَّحْمَةٍ			
after you	and grant succession	He can take you away	He wills	If	ذُرِّيَّةٍ	مِنْ	بَعْدَكُمْ	وَيُسْتَخْلِفُ	يُذْهِبُكُمْ	إِنْ	يَشَاءُ	مَا	يَشَاءُ	كَمَا	أَشَاءَكُمْ	مِنْ	ذُرِّيَّةٍ			
the descendants	from	He raised you	as	He wills.	ذُرِّيَّةٍ	مِنْ	بَعْدَكُمْ	وَيُسْتَخْلِفُ	يُذْهِبُكُمْ	إِنْ	يَشَاءُ	مَا	يَشَاءُ	كَمَا	أَشَاءَكُمْ	مِنْ	ذُرِّيَّةٍ			
you are promised	what	Indeed,	133	(of) other people.	تُوعَدُونَ	إِنْ	مَا	إِنْ	مَا	تُوعَدُونَ	قَوْمٌ	أَخَرِينَ	لَا	وَمَا	أَنْتُمْ	بِمُعْجَزِينَ	قَوْمٌ	أَخَرِينَ		
"O my people!	Say,	134	escape (it).	And you (can)not	(is) sure to come.	يَقُولُ	لَقَوْمٍ	لَا	وَمَا	أَنْتُمْ	بِمُعْجَزِينَ	لَا	وَمَا	أَنْتُمْ	بِمُعْجَزِينَ	لَقَوْمٍ	أَخَرِينَ			
And soon	a worker.	Indeed, I am	your position.	on	Work	فَسَوْفَ	إِنِّي	عَالِيٌّ	مَحَانَتُكُمْ	إِنِّي	عَالِيٌّ	عَلَىٰ	أَعْمَلُوا	عَلَىٰ	مَحَانَتُكُمْ	إِنِّي	عَالِيٌّ			
Indeed [he],	(a good) home (in) the end.	for himself	will have	who	you will know	تَعْمَلُونَ	لَا	مَنْ	تَكُونُ	لَهُ	عَاقِبَةُ الدَّارِطِ	إِنَّهُ	تَعْمَلُونَ	لَا	مَنْ	تَكُونُ	لَهُ	عَاقِبَةُ الدَّارِطِ		
to Allah	And they assign	135	the wrongdoers."	succeed	(will) not	وَجَعَلُوا	إِلَهِهِ	وَيُفْلِحُ	الظَّالِمُونَ	إِلَهِهِ	وَجَعَلُوا	لَا	يُفْلِحُ	الظَّالِمُونَ	إِلَهِهِ	وَجَعَلُوا	لَا	يُفْلِحُ	الظَّالِمُونَ	
a share	and the cattle	the crops	of	He produced	out of what	نَصِيبًا	وَالْحَرثٌ	ذَرَأَ	مِنْ	وَالْحَرثٌ	ذَرَأَ	مِمَّا	نَصِيبًا	وَالْحَرثٌ	ذَرَأَ	مِنْ	وَالْحَرثٌ	ذَرَأَ	مِمَّا	
(is) for our partners."	"And this	by their claim,	(is) for Allah,"	"This	and they say,	فَقَالُوا	هَذَا	إِلَهِهِ	بِرْزَعُهُمْ	وَهَذَا	إِلَهِهِ	فَقَالُوا	هَذَا	إِلَهِهِ	بِرْزَعُهُمْ	وَهَذَا	إِلَهِهِ	فَقَالُوا	هَذَا	إِلَهِهِ
[to]	reach	(does) not	for their partners	is	But what	إِلَيْهِمْ	لِشَرَكَائِهِمْ	لَا	يَصْلُ	إِلَيْهِمْ	لِشَرَكَائِهِمْ	فَمَا	إِلَيْهِمْ	لِشَرَكَائِهِمْ	لَا	يَصْلُ	إِلَيْهِمْ	لِشَرَكَائِهِمْ	فَمَا	
[to]	reaches	then it	for Allah	is	while what	إِلَيْهِ	فَهُوَ	إِلَيْهِ	يَصْلُ	إِلَيْهِ	فَهُوَ	إِلَيْهِ	وَمَا	إِلَيْهِ	فَهُوَ	إِلَيْهِ	وَمَا	إِلَيْهِ	فَهُوَ	إِلَيْهِ

١٣٦	وَكَذَلِكَ	يَحُكُمُونَ	مَا	سَاءَ	شَرَكَٰهُمْ	وَ
And likewise		they judge.	(is) what	Evil	their partners.	
١٣٧	قَتْلَ	مِنَ الْمُشْرِكِينَ	لِكَثِيرٍ	رَبِّيْنَ	أَوْلَادُهُمْ	
(the) killing		the polytheists -	of	to many	made pleasing	
لِيُرِدُّهُمْ	شَرَكَٰهُمْ	وَ	عَلَيْهِمْ	وَلِيَلِسُوا	فَذَرُهُمْ	
so that they may ruin them	their partners -		(of) their children -			
وَلَوْ شَاءَ اللَّهُ	وَلَوْ دَرَوْتُ	وَلَوْ دَهْمُ	وَلَيَلِسُوا	وَلَيَلِسُوا	مَا فَعَلُوا	
Allah had willed	And if	their religion.	to them	and that they make confusing		
١٣٧	يَفْتَرُونَ	وَمَا	فَذَرُهُمْ	وَمَا فَعَلُوا	وَمَا فَعَلُوا	
they invent.	and what	So leave them	they (would) not have done so.			
وَقَالُوا	هَذِهِ أَنْعَامٌ	وَحْرُثٌ	جَرٌّ	لَا يَطْعَمُهَا		
can eat them	no (one)	(are) forbidden,	and crops	cattle	"These	And they say,
إِلَّا	مَنْ	نَشَاءُ	بِرَبِّهِمْ	وَأَنْعَامٌ	حُرِّمَتْ	لَهُمْ
(are) their backs	forbidden	And cattle,	by their claim.	we will,"	whom	except
وَأَنْعَامٌ	لَا	يَذْكُرُونَ	اَسْمَ اللَّهِ	عَلَيْهَا	اَفْتَرَاءً	
(as) an invention	on it	(the) name (of) Allah	they mention	not	and cattle	
عَلَيْهِ	سَيَجْزِيْهُمْ	بِمَا	كَانُوا	سَيَجْزِيْهُمْ	لَا	يَعْتَرُونَ
invent.	they used to	for what	He will recompense them			against Him.
وَقَالُوا	هَذِهِ	بُطُونٌ	مَا	فِي	هَذِهِ	الْأَنْعَامِ
cattle	(of) these	(the) wombs	(is) in	"What	And they say,	١٣٨
خَالِصَةٌ	لِذُكُورِنَا	وَمُحَرَّمٌ	عَلَى	أَرْوَاحِنَا	وَإِنْ	
But if	our spouses.	on	and forbidden	for our males	(is) exclusively	
يَكُنْ	مَيْتَةً	فِيهِ	شَرَكَٰهُمْ	فَهُمْ	فِيهِ	سَيَجْزِيْهُمْ
He will recompense them	(are) partners in it."			then they (all)	(born) dead,	is
وَصَنْفِهِمْ	وَصَنْفِهِمْ	وَصَنْفِهِمْ	وَصَنْفِهِمْ			
قُرْ	١٣٩	عَلَيْهِ	حَكِيمٌ	إِلَهٌ	وَ	
Certainly,	139	All-Knowing.	(is) All-Wise,	Indeed, He	(for) their attribution.	
خَسَرَ	الَّذِينَ	قَتَلُوا	أَوْلَادَهُمْ	بِغَيْرِ	عَلِيمٌ	
knowledge	without	(in) foolishness	their children	killed	those who	(are) lost
وَحَرَمُوا	مَا	سَارَّهُمْ اللَّهُ	أَفْتَرَاءً	عَلَى اللَّهِ		
Allah.	against	inventing (lies)	Allah has provided them -	what		and forbid

their partners. Evil is what they judge.

137. Likewise, to many of those who associate partners with Allah, their partners have made pleasing the killing of their children so that they may ruin them and make confusing to them their religion. And if Allah had willed, they would not have done so. So leave them and what they invent.

138. And they say, "These cattle and crops are forbidden, none can eat them except whom we will," by their claim. And there are cattle whose backs are forbidden; and they do not mention the name of Allah as an invention against **Him**. **He** will recompense them for what they used to invent.

139. And they say, "What is in the wombs of these cattle is exclusively for our males and forbidden to our spouses. But if it is (born) dead, then all of them have a share in it." **He** will punish them for their attribution. Indeed, **He** is All-Wise, All-Knowing.

140. Certainly, are lost those who killed their children in foolishness without knowledge and forbid what Allah has provided them, inventing (lies) against Allah.

Certainly, they have gone astray and they are not guided.

141. And **He** is the One Who produces gardens, trellised and untrellised, and the date-palm and the crops of diverse taste, and olives and pomegranates, similar and dissimilar. Eat of its fruit when it bears fruit and give its due on the day of its harvest. And do not be extravagant. Indeed, **He** does not love those who are extravagant.

142. And of the cattle are some for burden and some for meat. Eat of what Allah has provided you and do not follow the footsteps of Shaitaan. Indeed, he is your open enemy.

143. Eight pairs - of the sheep two and of the goats two. Say, "Is it the two males **He** has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful."

144. And of the camels
two and of the cows two.
Say, "Is it the two males
He has forbidden or
the two females or that
which the womb.

الْأُنْثَيْنِ اُمُّ كُنْتُمْ شَهَادَةٍ اِذْ وَصَكُمُ اللَّهُ					
Allah enjoined you	when	witnesses	were you	Or	(of) the two females?
بِهِنَّا فَمَنْ اَظْلَمُ مِنْ اُفْتَرَى عَلَى اللَّهِ					
Allah	against	invents	than (one) who	(is) more unjust	Then who with this?
كَذِبًا لَّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ اِنَّ اللَّهَ					
Allah	Indeed,	knowledge?	without	the people	to mislead a lie
لَا يَهِدِي الْقَوْمَ الظَّلِمِينَ ۝ قُلْ لَّا اَجِدُ					
"I (do) not find	Say,	144	the wrongdoing people."	guide	(does) not
فِي مَا اُوحِيَ اِلَى مُحَمَّمَةٍ عَلَى طَاعِمٍ					
an eater	to	(anything) forbidden	to me	has been revealed	what in
يَطْعَمَهُ اِلَّا اُنْ يَكُونَ مَيْتَةً اَوْ دَمًا مَّسْفُوحًا					
poured forth	blood	or	dead	it be	that except who eats it
اَوْ لَحْمٌ خَنْزِيرٌ فَإِنَّهُ رَاجُسٌ اَوْ فُسْقًا					
(it be) disobedience,	or	(is) filth -	for indeed, it	(of) swine -	(the) flesh or
اُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطَرَّ غَيْرَ					
not	(is) compelled	But whoever	[on it].	Allah	to other than [is] dedicated
بَاغِيٌّ وَلَا عَادٍ فَإِنَّ رَبَّكَ عَفُورٌ					
(is) Oft-Forgiving,	your Lord	then indeed,	transgressing,	and not	desiring
رَحِيمٌ ۝ وَعَلَى الَّذِينَ هَادُوا حَرَمَنَا كُلَّ					
every	We forbade	are Jews	those who	And to	145 Most Merciful."
ذُي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنِمِ حَرَمَنَا عَلَيْهِمْ					
to them	We forbade	and the sheep	the cows	and of	(animal) with claws,
شُحُومُهُمَا اِلَّا مَا حَمَلَتْ ظُهُورُهُمَا اَوْ الْحَوَالِيَا					
the entrails	or	their backs	carried	what	except their fat
اَوْ مَا اخْتَلَطَ بَعْضٌ ذَلِكَ جَزِينُهُمْ بِعَيْهِمْ					
for their rebellion.	(is) their recompense	That	with the bone.	(is) joined	what or
وَإِنَّا لَصَادِقُونَ ۝ فَإِنْ كَذَبُوكَ فَقُلْ					
then say,	they deny you	But if	146 [surely] are truthful.	And indeed, We	
رَبُّكُمْ دُوَّرَاحْمَةٌ وَاسْعَةٌ وَلَا يُرَدُّ بَاسْهَةٌ					
His wrath	will be turned back	but not	Vast,	(is the) Possessor of Mercy	"Your Lord

of the two females contain? Or were you witnesses when Allah enjoined you with this? Then who is more unjust than one who invents a lie against Allah to mislead the people without knowledge? Indeed, Allah does not like the wrongdoing people."

145. Say, "I do not find in what has been revealed to me (anything) forbidden to anyone who would eat it except that it be dead or blood poured forth or the flesh of swine - for indeed, it is filth - or it be (slaughtered in) disobedience, dedicated to other than Allah. But whoever is compelled (by necessity) neither desiring (it) nor transgressing (its limit), then indeed, your Lord is Oft-Forgiving, Most Merciful."

146. And to those who are Jews We forbade every (animal) with claws, and of the cows and the sheep We forbade to them their fat except what adheres to their backs or their entrails or what is joined with the bone. That is their recompense for their rebellion. And indeed, We are truthful.

147. But if they deny you, then say, "Your Lord is the Possessor of Vast Mercy, but His wrath will not be repelled

from the people who are criminals."

148. Those who associate partners (with Allah) will say, "If Allah had willed, we would not have associated partners (with Allah) and neither would our forefathers, nor we would have forbidden anything." Likewise had denied those before them until they tasted Our wrath. Say, "Do you have any knowledge, then produce it for us? You follow nothing except assumption, and you do nothing but guess."

149. Say, "With Allah is the conclusive argument. Then if He had willed, surely He would have guided you all."

150. Say, "Bring forward your witnesses who will testify that Allah has prohibited this." Then if they testify, then do not testify with them. And do not follow the desires of those who deny Our Signs and those who do not believe in the Hereafter, while they set up equals with their Lord.

151. Say, "Come, I will recite what your Lord has prohibited to you. (He commands) that do not associate anything with Him, and be good to parents;

عَنِ الْقَوْمِ الْمُجْرِمِينَ سَيَقُولُ الَّذِينَ					
those who	Will say	147	(who are) criminals."	the people	from
ما	شَاءَ اللَّهُ	لَوْ	أَشْرَكُوا		
not	Allah had willed,	"If	associate partners (with Allah),		
وَلَا	أَبَاءُنَا	وَلَا	أَشْرَكْنَا		
and not	our forefathers	and not	we (would) have associated partners (with Allah)		
مِنْ شَيْءٍ كَذَلِكَ	كَذَلِكَ	حَرَّمَنَا	حَرَّمَنَا		
those who	denied	Likewise	anything."	[of]	we (would) have forbidden
مِنْ قَبْلِهِمْ	بَأْسَنَا	قُلْ	دَاقُوا	حَتَّىٰ	هُنَّ
"Is	Say,	Our wrath.	they tasted	until	(were) before them
فَمَحِرْجُوهُ	لَنَا	إِنْ	عِنْدَكُمْ	عِلْمٍ	مِنْ
Not	for us?	then produce it	any knowledge	[of]	with you
تَتَبَعُونَ	إِلَّا	الْفَنَّ	وَإِنْ	أَنْتُمْ	إِلَّا تَحْرُصُونَ
guess."	but	you (do)	and not	the assumption,	except
فَلَوْ	الْبَالِغَةُ	قُلْ	فَلَلَّهُ	الْحَجَةُ	فَلَوْ
And if	the conclusive.	(is) the argument -	"With Allah	Say,	148
أَجْمَعِينَ	لَهَدِكُمْ	شَاءَ	لَهَدِكُمْ	لَهَدِكُمْ	لَهَدِكُمْ
Say,	149	all."	surely He (would) have guided you	He (had) willed,	
شَهِدَأْكُمْ	الَّذِينَ	هَلْمَ	شَهِدَأْكُمْ	الَّذِينَ	شَهِدَأْكُمْ
Allah	that	testify	those who	your witnesses,	"Bring forward
حَرَمَ هَذَا	فَإِنْ	شَهِدُوا	فَلَا	شَهِدُوا	فَلَا
with them.	testify	then (do) not	they testify	Then if	this."
وَلَا	شَهِدُوا	فَلَا	شَهِدُوا	فَلَا	شَهِدُوا
وَلَا تَتَبَعُ أَهْوَاءَ	الَّذِينَ	كَذَبُوا	يَأْتِنَا	وَالَّذِينَ	وَالَّذِينَ
and those who	Our Signs	denied	(of) those who	(the) desires	follow And (do) not
لَا يُؤْمِنُونَ	بِالْآخِرَةِ	وَهُمْ	بِرَبِّهِمْ	يَعْدِلُونَ	لَا يُؤْمِنُونَ
set up equals.	with their Lord	while they	in the Hereafter,	believe	(do) not
عَلَيْكُمْ	رَبُّكُمْ	أَتُلْ	أَتُلْ	أَتُلْ	أَتُلْ
your Lord	has prohibited	what	I will recite	"Come,	Say,
قُلْ	تَعَالَوْا	مَا	حَرَمَ	عَلَيْكُمْ	عَلَيْكُمْ
وَبِالْوَالِدَيْنِ	شَيْغًا	بِهِ	شَرِكُوا	أَلَا	أَلَا
and with the parents	anything,	with Him	associate	That (do) not	to you.

إِحْسَانًا وَلَا تَقْتُلُوا أُولَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ					
We	poverty, (out) of	your children	kill	and (do) not	(be) good,
نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرِبُوا الْفَوَاحِشَ مَا					
what [the] immoralities	go near	And (do) not	and for them.	provide for you	
ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ					
the soul	kill	And (do) not	(is) concealed.	and what of them	(is) apparent
الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَنْكُمْ					
(He) has enjoined on you	That	by (legal) right.	except	Allah has forbidden	which
بِهِ لَعَلَّكُمْ تَعْقِلُونَ ١٥١ وَلَا تَقْرِبُوا مَالَ					
wealth	go near	And (do) not	151	use reason."	so that you may with it,
الْيَتَيْمُ إِلَّا بِالَّتِي هُنَّ أَحْسَنُ حَتَّىٰ يُبَدِّعَ أَشَدَّهُمْ					
his maturity.	he reaches	until	(is) best	with that which	except (of) the orphans
وَأَوْفُوا الْكِيلَ وَالْبِيْرَانَ بِالْقِسْطِ لَا تُكْلِفُ نَفْسَأَا					
any soul	We burden	Not	with justice.	[the] measure	And give full
إِلَّا وُسَعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ					
he is even if	then be just	you speak	And when	(to) its capacity.	except
ذَا قُرْبَىٰ ذَلِكُمْ وَبِعَهْدِ اللَّهِ أَوْفُوا					
That fulfil.	(of) Allah	And (the) Covenant		a near relative.	
وَصَنْكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ١٥٢ وَأَنَّ					
And that,	152	remember.	so that you may	with it	(He) has enjoined on you
هَذَا صَرَاطٌ مُّسْتَقِيْمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبْلَ					
the (other) paths,	follow	And (do) not	so follow it.	(is) My straight path,	this
فَتَفَرَّقُ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ					
(He) has enjoined on you	That	His path.	from	then they will separate you	
بِهِ لَعَلَّكُمْ تَشْتَقُونَ ١٥٣					
We gave	Moreover	153	become righteous.	so that you may	[with it]
مُوسَى الْكِتَبَ تَهَامًا عَلَى الَّذِي أَحْسَنَ					
did good	the one who	on	completing (Our Favor)	the Book,	Musa
وَتَفَصِّيْلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ					
so that they may - and mercy, and a guidance thing, of every and an explanation					

and do not kill your children for fear of poverty, We provide for you and for them. And do not approach immoralities whether apparent or concealed. And do not kill the soul, which Allah has forbidden except by (legal) right. This He has enjoined on you so that you may use reason."

152. And do not approach the orphan's wealth except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not burden any soul except to its capacity. And when you speak then be just, even if (it concerns) a near relative. And fulfil the Covenant of Allah. This He has enjoined on you so that you may remember.

153. And this is My straight path, so follow it. And do not follow other paths, lest they will separate you from His path. This He has enjoined on you, so that you may become righteous.

154. Moreover, We gave Musa the Book, completing (Our Favor) on the one who did good and an explanation of everything and a guidance and mercy, so that they may

believe in the meeting
with their Lord.

155. And this is a blessed Book which We have revealed, so follow it and fear Allah so that you may receive mercy.

156. (We revealed it) lest you say, "The Book was only revealed to the two groups before us, and indeed we were unaware about their study."

157. Or lest you say, "If only the Book had been revealed to us, surely, we would have been better guided than them. So there has come to you clear proofs from your Lord and a Guidance and Mercy. Then who is more unjust than one who denies the Verses of Allah and turns away from them? **We** will recompense those who turn away from **Our** Verses with an evil punishment because they used to turn away.

158. Are they waiting to see if the Angels come to them or your Lord comes to them or some of the Signs of your Lord come to them? On the Day when some of the Signs of your Lord will come, no soul will benefit from its faith if it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we too are waiting."

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شَيْعًا لَّهُمْ مِّنْهُمْ					
with them	you are not	sects,	and become	their religion	divide those who
					Indeed,
فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ شَيْءٌ يَبْيَسُهُمْ بِهَا					
فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ شَيْءٌ يَبْيَسُهُمْ بِهَا					
of what	He will inform them	then	Allah,	(is) with	their affair Only in anything.
كَانُوا يَفْعَلُونَ فَلَهُ مَنْ جَاءَ بِالْحَسَنَةِ ١٥٩					
then for him	with a good deed,	came	Whoever	159	do. they used to
عَشْرَ أَمْثَالَهَا وَمَنْ جَاءَ بِالسَّيْئَةِ فَلَا					
then not	with an evil deed	came	And whoever	the like of it.	(is) ten (times)
يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ١٦٠					
160	will not be wronged.	and they	the like of it,	except	he will be recompensed
قُلْ إِنَّمِنِي هَدَنِي رَبِّنِي إِلَى صَرَاطٍ مُّسْتَقِيمٍ					
a straight path -	to	my Lord	has guided me	"Indeed (as for) me,	Say,
دِينًا قَيَّمًا مِّلَةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ					
from	he was	And not	a true monotheist.	(of) Ibrahim -	religion right, a religion
الْمُشْرِكِينَ وَنُسُكِي ١٦١					
and my rites of sacrifice,	my prayer,	"Indeed,	Say,	161	the polytheists.
وَمَحْيَايَ وَمَمَاتُّ لِلَّهِ رَبِّ الْعَالَمِينَ لَا					
No	162	(of) the worlds.	Lord	(are) for Allah,	and my dying and my living,
شَرِيكَ لَهُ وَبِنِيلَكَ أُمِرْتُ وَأَنَا أَوَّلُ					
(the) first	And I am	I have been commanded.	and with that	for Him;	partners
الْمُسْلِمِينَ قُلْ أَغَيْرَ اللَّهِ أَغَيْرُ ١٦٣					
Allah	"Is (it) other than	Say,	163	(of) the ones who surrender (to Him).	
أَبْغُ رَبَّا وَهُوَ كُلُّ شَيْءٍ وَلَا					
And not	thing?"	(of) every	(is) the Lord	while He	(as) a Lord, I (should) seek
تَنْسُبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَنْزِمُ					
bears	and not	against itself,	except	soul	every earns
وَازْدَادَهُ وَرَسَ أُخْرَى شَمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ					
(is) your return	your Lord	to	Then	(of) another.	any bearer of burden,
فِيْكُمْ كُنْتُمْ بِهَا تَحْتَلُونَ ١٦٤					
164	differing.	concerning it	you were	about what	then He will inform you

159. Indeed, those who divide their religion and become sects, you (O Muhammad SAW!) are not (associated) with them in anything. Their affair is only with Allah, then He will inform them about what they used to do.

160. Whoever comes with a good deed will have ten times the like of it. And whoever comes with an evil deed will not be recompensed except the like of it, and they will not be wronged.

161. Say, "Indeed as for me, my Lord has guided me to a straight path - a right religion - the religion of Ibrahim, a true monotheist. And he was not of those who associated partners with Allah.

162. Say, "Indeed my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

163. He has no partner; and this I have been commanded. And I am the first of those who surrender to Him.

164. Say, "Is it other than Allah I should seek as a Lord, while He is the Lord of everything?" And no soul earns (evil) except against itself, and no bearer of burden will bear the burden of another. Then to your Lord is your return, then He will inform you about what you used to differ.

165. And **He** is the **One**
Who has made you
successors of the earth
and has raised some of
you above others in
ranks so that **He** may test
you in what **He** has given
you. Indeed, your Lord
is swift in punishing;
and certainly, **He** is
Oft-Forgiving, Most
Merciful. {5}

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

1. *Alif Laam Meem Saad.*
2. (This is) a Book revealed to you, so let there not be in your breast any uneasiness therewith; that you warn with it, and (it is) a reminder for the believers.
3. Follow what has been revealed to you from your Lord, and do not follow besides **Him** any allies. Little is what you remember.
4. And how many of a city **We** destroyed, and **Our** punishment came to it at night or while they were sleeping at noon.
5. Then not was their plea when **Our** punishment came to them except that they said, "Indeed, we were wrongdoers."
6. Then **We** will question those to whom (**Our** Messengers) were sent.