

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَكِكَةُ أَوْنَرَى رَبِّنَا الْقَدِيرُ كَبَرُوا فِي أَنْفُسِهِمْ وَعَتَّوْ عُتُّوا كِبِيرًا ﴿٢٣﴾ يَوْمَ يَرَوْنَ الْمَلَكِكَةَ لَا بُشَّرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا ﴿٢٤﴾ وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. 22. On the Day they will see the angels – no glad tidings will there be for the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and acted practically on its legal orders and obligations]. 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

لَوْلَا	لِقَاءَنَا	الَّذِينَ لَا يَرْجُونَ	وَقَالَ
why not	a Meeting with Us	those who expect not	and said
لَقَدْ أَسْتَكَبُرُوا	أَوْنَرَى رَبِّنَا	الْمَلَكِكَةُ	أُنْزِلَ عَلَيْنَا
indeed they are arrogant	or we see our Lord	the angels	are sent down to us
يَوْمٌ	كِبِيرًا	وَعَتَّوْ عُتُّوا	فِي أَنْفُسِهِمْ
(on the) Day	great	and are scornful (with) pride	within themselves
لِلْمُجْرِمِينَ	يَوْمَئِذٍ	لَا بُشَّرَى	يَرَوْنَ الْمَلَكِكَةَ
for the criminals	that day	no glad tidings (there will be)	they will see the angels
وَقَدِمْنَا	مَحْجُورًا	وَيَقُولُونَ حِجْرًا	
and We shall turn	strictly	and they (the angels) will say (all glad tidings are) forbidden	
مَنْثُورًا	هَبَاءً	فَجَعَلْنَاهُ	إِلَى مَا عَمِلُوا
scattered	(as) dust	and We shall make it	from deed[s]
			to whatever they did

أَصْحَبُ الْجَنَّةَ يَوْمَئِذٍ خَيْرٌ مُسْتَقْرَأً وَأَحْسَنُ مَقِيلًا ﴿٢٥﴾ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمْمَمِ وَنَزَّلَ الْمَلَكِكَةَ تَنْزِيلًا ﴿٢٦﴾ الْمَلَكُ يَوْمَئِذٍ الْحَقُّ لِرَحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

وَيَوْمَ يَعْصُمُ الظَّالِمُ عَلَى يَدِهِ يَقُولُ يَلَيْتَنِي أَتَخَذْتُ مَعَ الرَّسُولِ سَيِّلًا ﴿٢٧﴾

24. The dwellers of Paradise (i.e. those who deserved it through their Islāmic Monotheistic Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose. 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. 26. The sovereignty on that Day will be the true (sovereignty) belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allāh – Islāmic Monotheism). 27. And (remember) the Day when the Zālim (wrongdoer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)."

مُسْتَقْرَأً	خَيْرٌ	يَوْمَيْدٌ	الْجَنَّةُ	أَصْحَابُ
abode	(will have the) best	(on) that Day	(of) Paradise	(the) dwellers
وَيَوْمٌ	مَقِيلًا ﴿٢٤﴾	وَأَحْسَنٌ		
and (remember the) Day (when)		(of) places for repose	and (the) fairest	
وَنْزَلَ الْمَلَائِكَةُ	بِالْغَمَمِ	تَشَقَّقُ السَّمَاءُ		
and the angels will be sent down	with clouds	the heaven shall be rent asunder		
الْحَقُّ	يَوْمَيْدٌ	الْمُلْكُ	تَنْزِيلًا ﴿٢٥﴾	
truly	(on) that Day	the sovereignty	(with a grand) descending	
عَسِيرًا ﴿٢٦﴾	عَلَى الْكَافِرِينَ	وَكَانَ يَوْمًا	لِلرَّحْمَنِ	
hard	for the disbelievers	and it will be a Day	(will be) for the Most Gracious	
يَقُولُ	عَلَى يَدِهِ	يَعْصُمُ الظَّالِمُ	وَيَوْمٌ	
he will say	at his hands	the wrongdoer will bite	and (remember the) Day (when)	
سَيِّلًا ﴿٢٧﴾	الرَّسُولُ	مَعَ	يَلَيْتَنِي أَتَخَذْتُ	
a path	the Messenger	with	oh would that I had taken	

يَوْلَيْتَنِي لَمْ أَتَخَذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَنِي عَنِ الْذِكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ
الشَّيْطَانُ لِلإِنْسَنِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي أَتَخَذُوا هَذَا الْقُرْءَانَ

مَهْجُورًا ٢٨ وَكَذَلِكَ جَعَلَنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًّا
وَنَصِيرًا ٢٩

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalil* (an intimate friend)! 29. "He indeed led me astray from the Reminder (this Qur'ān) after it had come to me. And *Shaitān* (Satan) is to man ever a deserter in the hour of need." 30. And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ān (neither listened to it nor acted on its laws and teachings). 31. Thus have We made for every Prophet an enemy among the *Mujrimūn* (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.

خَلِيلًا	لَمْ أَتَخْذِ فُلَانًا	لَيْتَنِي	يَكُوْنُنِي
(as) a friend	(did) not take so-and-so	would that I	ah woe to me
جَاءَ فِي	إِذْ بَعْدَ	عَنِ الْذِكْرِ	لَقَدْ أَضَلَّنِي
it had come to me	[when]	after	indeed he led me astray
وَقَالَ الرَّسُولُ	خَذُولًا	لِلْإِنْسَنِ	وَكَانَ الشَّيْطَانُ
and the Messenger will say	(ever) a deserter	to man	and Satan is
مَهْجُورًا	هَذَا أَخْذَدُوا	إِنَّ قَوْمِي	يَرَبِّ
(as) a forsaken thing	Quran	took this	my people
مِنَ الْمُجْرِمِينَ	عَدُوًّا	نَبِيًّا	وَكَذَلِكَ جَعَلَنَا
among the criminals	an enemy	Prophet	and thus We made
وَنَصِيرًا	هَادِيًّا	بِرَبِّكَ	وَكَفَى
and Helper	(as) a Guide	your Lord	and sufficient is

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمَلَةً وَحِدَةً كَذَلِكَ لِتُنَبِّهَ فَوَادِكَ
وَرَتَّلَنَهُ تَرْتِيلًا ٣٠ وَلَا يَأْتُونَكَ بِمَثَلِ إِلَّا جَهَنَّمَ يَالْحَقِّ وَالْحَسَنَ تَقْسِيرًا ٣١ الَّذِينَ
يُحَشِّرُونَكَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ أَوْ لَيْكَ شَرُّ مَكَانًا وَأَضَلُّ سَيِّلًا ٣٢

32. And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart

thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet ﷺ in 23 years). 33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

وَحْدَةً	جُمْلَةً	الْقُرْآنُ	نَزَّلَ عَلَيْهِ	لَوْلَا	الَّذِينَ كَفَرُوا	وَقَالَ
at once	all	the Quran	is revealed to him	why not	those who disbelieve	and say
وَرَتَّلْنَاهُ	فَوَادَكَ	بِهِ	لِنَتَّسِتَ	كَذَلِكَ		
and We have recited it	your heart	thereby	that We may strengthen		thus	
بِالْحَقِّ	إِلَّا جَهَنَّمَكَ	بِمَثَلٍ	وَلَا يَأْتُونَكَ	تَرْتِيلًا		
the truth	but We bring to you	similitude	and they (do) not bring to you	(in) recitation		
إِلَى جَهَنَّمَ	عَلَى وُجُوهِهِمْ	الَّذِينَ يُحَشَّرُونَ	تَقْسِيرًا	وَأَحْسَنَ		
to Hell	on their faces	those who will be gathered	explanation	and (the) better		
سَيِّلًا	وَأَضَلُّ	مَكَانًا	شُرُّ	أُولَئِكَ		
(from the Straight) Path	and most astray	(in) position	(are the) worst	those		

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَبَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَرُورَبَ وَزِيرًا فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا إِعَايَنَتِنَا فَدَمَرْنَاهُمْ تَدْمِيرًا وَقَوْمٌ نُوحٌ لَمَّا كَذَبُوا الرَّسُولَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ أَيْةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

35. And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)], and placed his brother Hārūn (Aaron) with him as a helper; 36. And We said: "Go you both to the people who have denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction. 37. And Nūh's (Noah's) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zālimūn (polytheists and wrongdoers).

هَرُورَب	أَخَاهُ	وَجَعَلَنَا مَعَهُ	الْكِتَبَ	وَلَقَدْ أَتَيْنَا مُوسَى
Aaron	his brother	and placed with him	the Scripture	and indeed We gave Moses

كَذَّبُوا	أُذْهَبَا إِلَى الْقَوْمِ	فَقُلْنَا	وَزِيرًا
those who have denied	go you both to the people	and We said	(as) a helper
وَقَوْمٌ	تَدْمِيرًا	فَدَمَرْنَاهُمْ	بِعَيْنَتِنَا
and (the) people	(with utter) destruction	then We destroyed them	Our Verses
وَجَعَلْنَاهُمْ	أَغْرَقْنَاهُمْ	كَذَّبُوا الرَّسُولَ	نُوحٌ لَمَّا
and We made them	We drowned them	they denied the Messengers	when (of) Noah
عَذَابًا أَلِيمًا	لِلظَّالِمِينَ	وَأَعْتَدْنَا	إِعْيَادًا لِلنَّاسِ
painful	a torment	and We have prepared	(as) a sign for mankind

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقَرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلَّا ضَرِبَنَا لَهُ الْأَمْثَلَ
وَكُلَّا تَبَرَّنَا تَثْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا عَلَى الْقُرْيَةِ الَّتِي أُمْطِرَتْ مَطْرَ السَّوْءِ أَفْكَلَمَ
يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا رَأَوْكَ إِنْ يَتَخَذُونَكَ إِلَّا
هُرُوًّا أَهْذَى الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

38. And (also) 'Ad and Thamud, and the dwellers of Ar-Rass, and many generations in between. 39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). 40. And indeed they have passed by the town [of Prophet Lüt (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection. 41. And when they see you (O Muhammad ﷺ), they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"

وَقَرُونًا	الرَّسِّ	وَأَصْحَابَ	وَثَمُودًا	وَعَادًا
and generations	(of) Ar-Rass	and (the) dwellers	and Thamud	and Ad
ضَرِبَنَا لَهُ	وَكُلَّا	كَثِيرًا	ذَلِكَ	بَيْنَ
We put forward for him	and each (of them)	many	[those]	(in) between
تَثْبِيرًا	وَكُلَّا تَبَرَّنَا		الْأَمْثَلَ	
(with) destruction	and each (of them)	We brought to ruin		examples

مَطَرٌ	أَلَّيْ أَمْطَرَتْ	عَلَى الْفَرِيَةِ	وَلَقَدْ أَتَوْا
(the) rain	(on) which was rained	by the town (of Lot)	and indeed they have passed
لَا يَرْجُونَ نُشُورًا	لَا كَانُوا	يَرَوْنَهَا	أَفَكَلَمْ يَكُونُوا
expect not any resurrection	nay they used to	see it	did they not then?
أَهَذَا	إِلَّا هُزُفَا	إِن يَنْخَذُونَكَ	رَأَوْكَ
(is) this?	but (in) mockery	they take you not	they see you
بَعْثَةَ اللَّهِ رَسُولًا		الَّذِي	وَلِإِذَا
Allah has sent (as) a Messenger		the one whom	and when

إِن كَادَ لَيُضِلُّنَا عَنِ الْهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ
يَرَوْنَ الْعَذَابَ مِنْ أَضَلُّ سَيِّلًا أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوْنَهُ أَفَإِنْتَ تَكُونُ عَلَيْهِ
وَكِيلًا أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَمِ بَلْ هُمْ
أَضَلُّ سَيِّلًا

42. "He would have nearly misled us from our *ālīhah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!

43. Have you (O Muhammad ﷺ) seen him who has taken as his *ilāh* (god) his own vain desire? Would you then be a *Wakil* (a disposer of his affairs or a watcher) over him? 44. Or do you think that most of them hear or understand? They are only like cattle – nay, they are even farther astray from the Path (i.e. even worse than cattle).

أَنْ	لَوْلَا	عَنِ الْهَتِنَا	يُضِلُّنَا	إِنْ كَادَ
that	had (it) not been	from our gods	he would have misled us	[surely] almost
حِينَ	وَسَوْفَ يَعْلَمُونَ		صَبَرْنَا عَلَيْهَا	
when	and soon they will know		we were patient (and constant) to them	
أَرَيْتَ	سَيِّلًا	أَضَلُّ	مَنْ	يَرَوْنَ الْعَذَابَ
(have) you seen?	(from the Right) Path	(is) most astray	who	they see the torment

تَكُونُ	أَفَأَنْتَ	هَوَنَةٌ	أَخْذَ إِلَّا هُوَ	مِنْ
be	(would) you then?	his own desire	has taken (as) his god	(him) who
يَسْمَعُونَ	أَنْ أَكْثَرُهُمْ	أَمْ تَحْسَبُ	وَكِيلًا	عَلَيْهِ
hear	that most of them	or (do) you think?	a disposer of affairs	over him
هُمْ	بَلْ	كَلَانْعَمْ	إِلَّا	أَوْ يَعْقِلُونَ
they	nay	like cattle	but	they (are) not
		سَكِيلًا	أَضَلُّ	
		(from the Right) Path	(are) most astray	

أَلَمْ تَرِ إِلَيَّ رَبِّكَ كَيْفَ مَدَ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلَنَا الشَّمْسَ عَلَيْهِ دِلْيَلًا ١٦ ثُمَّ قَبَضَتْهُ إِلَيْنَا بَقْصًا يَسِيرًا ١٧ وَهُوَ الَّذِي جَعَلَ لَكُمُ الْيَلَلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ١٨ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيِ رَحْمَتِهِ وَأَنْزَلَنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ١٩

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still – but We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow). 46. Then We withdraw it to Us – a gradual concealed withdrawal. 47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushūr* (i.e. getting up and going about here and there for daily work, after one's sleep at night or like resurrection after one's death). 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

وَلَوْ شَاءَ	مَدَ الظِّلَّ	كَيْفَ	إِلَيَّ رَبِّكَ	أَلَمْ تَرَ
and if He willed	He spread the shadow	how	[to] your Lord	(do) you not see?
عَلَيْهِ	شُرْجَعَلَنَا الشَّمْسَ	سَاكِنًا	لَجَعَلَهُ	
over it	then We have made the sun	still	He could have made it	

وَهُوَ	يَسِيرًا	قَبْضًا	إِلَيْنَا	ثُمَّ قَبْضَتْهُ	دَلِيلًا
and (it is) He	gradual	a withdrawal	to Us	then We withdraw it	an indication
سُبَاتًا	وَالنَّوْمَ	لِبَاسًا	الْيَلَّ	جَعَلَ لَكُمْ	الَّذِي
(as) a repose	and the sleep	(as) a covering	the night	makes for you	Who
أَرْسَلَ الْرِّيحَ	الَّذِي	وَهُوَ	نُشُورًا	وَجَعَلَ النَّهَارَ	
sends the winds	Who	and (it is) He	(like) resurrection	and makes	the day
مِنَ السَّمَاءِ	وَأَنْزَلَنَا	رَحْمَتِهِ	بَيْنَ يَدَيِّ	بُشْرًا	
from the sky	and We send down	His Mercy	before	(as heralds of) glad tidings	
	طَهُورًا	مَاءً			
	pure	water (rain)			

لِنُنْحِيَ بِهِ بَلْدَةً مَيَاتَا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنَاسِيَ كَثِيرًا [51] وَلَقَدْ صَرَفْنَاهُ بِنَهْنَمٍ
 لِيَذَكُرُوا فَإِنَّ أَكْثَرَ النَّاسِ إِلَّا كُفُورًا [52] وَلَوْ شِئْنَا لَعَنْهُنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا [53]
 فَلَا تُطِعُ الْكَفَرِينَ وَجَهَهُدُهُمْ بِهِ جِهَادًا كَيْرًا [54]

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created. 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allāh, but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude. 51. And had We willed, We would have raised a warner in every town. 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ān).

وَشُقْقَيْهُ	مَيَاتَا	بَلْدَةً	بِهِ	لِنُنْحِيَ
and We give thereof to drink	dead	(to) a land (town)	thereby	that We may give life
وَلَقَدْ صَرَفْتُهُ	وَأَنَاسِيَ كَثِيرًا [51]	أَنْعَمًا	مِمَّا خَلَقْنَا	
and indeed We have distributed it	many	and men	cattle	of that We have created
النَّاسِ	فَإِنَّ أَكْثَرَ	لِيَذَكُرُوا		بِنَهْنَمٍ
(of) the people	but refuse most	(in order) that they may remember		amongst them

فِي كُلِّ	لَعْنَانَا	وَلَوْ شِئْنَا	إِلَّا كُفُورًا
in every	surely We would have raised	and if We had willed	except disbelief
بِهِ	وَجَهَدُهُمْ	فَلَا تُطِعِ الْكَافِرِينَ	نَذِيرًا
with it	but strive against them	so obey not the disbelievers	قرَيْةٌ
	كَيْرًا	جَهَادًا	
	utmost	(with) endeavour	

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فَرَاتٌ وَهَذَا مَلْحٌ أَجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا
 مَحْجُورًا ٥٣ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسِبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا
 وَيَعْبُدُونَ مِنْ دُوْنِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَاهِيرًا ٥٤

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them. 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills. 55. And they (disbelievers, polytheists) worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Satan) against his Lord.

فُرَاتٌ	عَذْبٌ	هَذَا	مَرْجَ الْبَحْرَيْنِ	الَّذِي	وَهُوَ
(and) sweet	(is) palatable	this	has let free (merge) the two seas	Who	and (it is) He
وَحِجْرًا	بَرْزَخًا	وَجَعَلَ بَيْنَهُمَا	أَجَاجٌ	مَلْحٌ	وَهَذَا
and a partition	a barrier	and He has set between them	(and) bitter	(is) salt	and this
فَجَعَلَهُ	بَشَرًا	مِنَ الْمَاءِ	الَّذِي خَلَقَ	وَهُوَ	مَحْجُورًا ٥٣
and has appointed for him	man	from water	Who created	and (it is) He	forbidden
قَدِيرًا	وَكَانَ رَبُّكَ		وَصِهْرًا		نَسِبًا
All-Powerful	and your Lord is		and kindred by marriage		kindred by blood
لَا يَنْفَعُهُمْ		مَا	مِنْ دُوْنِ اللَّهِ	وَيَعْبُدُونَ	
can neither benefit	(profit) them	that which	besides Allah	and they worship	

ظَهِيرًا	عَلَى رَبِّهِ	وَكَانَ الْكَافِرُ	وَلَا يَضُرُّهُمْ
a helper	against his Lord	and the disbeliever is	nor harm them

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥١﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَى رَبِّهِ سَبِيلًا ﴿٥٢﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَيِّحْ حَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَيْرًا ﴿٥٣﴾ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ الْرَّحْمَنُ فَسُئَلَ بِهِ خَيْرًا

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner. 57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), except that whosoever wills, may take a Path to his Lord." 58. And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves, 59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (*Istawa*) the Throne (in a manner that suits His Majesty). The Most Gracious (Allāh)! Ask Him (O Prophet Muhammad ﷺ), concerning His Qualities: His rising over His Throne, His creations), as He is *Khabir* (Well-Acquainted with everything, i.e. Allāh).

قُلْ	وَنَذِيرًا	إِلَّا مُبَشِّرًا	وَمَا أَرْسَلْنَاكَ
say	and a warner	but (as) a bearer of glad tidings	and We have not sent you
أَنْ يَتَّخِذَ	إِلَّا مَنْ شَاءَ	مِنْ أَجْرٍ	مَا أَسْأَلُكُمْ
to take	save (that) whosoever wills	any reward	for this I ask not of you
الَّذِي لَا يَمُوتُ	عَلَى الْحَيِّ	وَتَوَكَّلْ	سَبِيلًا إِلَى رَبِّهِ
the One Who dies not	in the Ever Living	and put your trust	a Path to his Lord
عِبَادِهِ	بِذُنُوبِ	وَكَفَى	سَيِّحْ حَمْدِهِ وَسَيِّحْ
(of) His slaves	regarding (the) sins	He	with His Praise and glorify
وَالْأَرْضَ	خَلَقَ السَّمَاوَاتِ	الَّذِي	خَيْرًا
and the earth	created the heavens	Who	(as) All-Aware

عَلَى الْعَرْشِ	ثُمَّ أَسْتَوَى	أَيَّامٍ	فِي سِتَّةٍ	بَيْنَهُمَا	وَمَا
over the Throne	then He rose	Days	in six	(is) between them	and (all) that
	خَبِيرًا	بِهِ	فَسْأَلَ	الرَّحْمَنُ	
	(as He is) All-Aware	Him	so ask	the Most Gracious	

وَإِذَا قِيلَ لَهُمْ أَسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسَجَدَ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾ بَارَكَ
الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سَرَجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ الْيَوْلَ
وَالنَّهَارَ خَلْفَةً لِمَنْ أَرَادَ أَنْ يَذَكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allāh)!" They say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion. 61. Blessed is He (Allāh) Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. 62. And He (Allāh) it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

لِلرَّحْمَنِ	أَسْجُدُوا	قِيلَ لَهُمْ	وَإِذَا
to the Most Gracious	prostrate (yourselves)	it is said to them	and when
لِمَا	أَنْسَجَدُ	قَالُوا وَمَا الرَّحْمَنُ	
to that which	(shall) we prostrate?	they say and what (is) the Most Gracious	
الَّذِي جَعَلَ	بَارَكَ	نُفُورًا	وَزَادَهُمْ
He who has placed	Blessed is	(in) aversion	and it increase them
وَقَمَرًا	سَرَجًا	فِيهَا	بُرُوجًا
and a moon	a (great) lamp	and has placed	big stars
خَلْفَةً	وَالنَّهَارَ	وَجَعَلَ	فِي السَّمَاءِ
(in) succession	and the day	the night	in the heaven
أَوْ أَرَادَ شُكُورًا	أَنْ يَذَكَّرَ	لِمَنْ أَرَادَ	وَهُوَ مُنِيرًا
or desires to be grateful	to remember	for (such) who desires	

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُوَنَا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ٦٣ وَالَّذِينَ يَبِيِّنُونَ لِرَبِّهِمْ سُجْدًا وَقِيمًا ٦٤ وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ٦٥ إِنَّهَا سَاءَتْ مُسْتَقْرَأً وَمُقَامًا ٦٦ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يَسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ٦٧

63. And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. 64. And those who spend the night in worship of their Lord, prostrate and standing. 65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment." 66. Evil indeed it (Hell) is as an abode and as a place to rest in. 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

هُوَنَا	عَلَى الْأَرْضِ	الَّذِينَ يَمْشُونَ	وَعِبَادُ الرَّحْمَنِ
(in) humility	on the earth	(are) those who walk	and (the) slaves (of) the Most Gracious
سَلَامًا	قَالُوا	خَاطَبَهُمْ	وَإِذَا
peace (mild words of gentleness)	they say	the foolish	address them and when
وَقِيمًا	سُجْدًا	لِرَبِّهِمْ	وَالَّذِينَ يَبِيِّنُونَ
and standing	prostrating	before their Lord	and those who spend the night
إِنَّ عَذَابَهَا	عَذَابَ جَهَنَّمَ	أَصْرِفْ عَنَّا	وَالَّذِينَ يَقُولُونَ
verily its torment	(of) Hell	(the) torment	avert from us our Lord and those who say
وَمُقَامًا	مُسْتَقْرَأً	إِنَّهَا سَاءَتْ	كَانَ غَرَامًا
and (as) a place to dwell	(as) an abode	indeed it is evil	is an inseparable
وَلَمْ يَقْتُرُوا	لَمْ يَسْرِفُوا	إِذَا أَنْفَقُوا	وَالَّذِينَ
nor are stingy	neither are extravagant	when they spend	and those who
وَكَانَ	ذَلِكَ	بَيْنَ	قَوَامًا
moderate	that	between	but (there) is

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا أَخْرَى وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْزُقُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً ٦٨ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ فِيهِ مُهَكَّاً ٦٩ إِلَّا مَنْ تَابَ وَأَمَنَ وَعَمِلَ عَمَلاً صَلِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتِ ٧٠ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

68. And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this, shall receive the punishment. 69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; 70. Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Ever Oft-Forgiving, Most Merciful.

وَلَا يَقْتُلُونَ النَّفْسَ	إِلَّا مَنْ تَابَ	لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا أَخْرَى	وَالَّذِينَ
nor they kill the soul	another	god	invoke not with Allah
وَلَا يَرْزُقُونَ	بِالْحَقِّ	إِلَّا	الَّتِي حَرَمَ اللَّهُ
nor commit illegal sexual intercourse	for just cause	except	which Allah has forbidden
يُضْعَفُ لَهُ	يَلْقَ أَثَاماً ٦٨	يَفْعَلْ ذَلِكَ	وَمَنْ
will be doubled for him	shall receive the punishment	does this	and whoever
فِيهِ	وَيَخْلُدُ	يَوْمَ	الْعَذَابُ
therein	and he will abide	(of) Resurrection	(on the) Day
صَلِحًا	وَعَمِلَ عَمَلاً	إِلَّا مَنْ تَابَ	مُهَكَّاً ٦٩
righteous	and do deed	and believe	except (those) who repent
وَكَانَ اللَّهُ	حَسَنَاتِ	يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ	فَأُولَئِكَ
and Allah is	(into) good deeds	Allah will change their sins	then (for) those
	٧٠	غَفُورًا رَّحِيمًا	
		Most Merciful	Oft-Forgiving

وَمَنْ تَابَ وَعَمِلَ صَلِحًا فَإِنَّهُ يُؤْبَ إِلَى اللَّهِ مَتَابًا ٧١ وَالَّذِينَ لَا يَشَهُدُونَ كُلُّ زُورٍ

وَإِذَا مَرُوا بِالْغَوَّمِ وَأَكِرَّا مَا ۝ وَالَّذِينَ إِذَا ذُكِّرُوا بِمَا يَأْتِيَنَّ رَبِّهِمْ لَمْ يَخْرُوْا عَلَيْهَا ۝ صُمَّاً وَعُمَيَّانَا ۝ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ ۝ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allāh with true repentance. 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. 73. And those who, when they are reminded of the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat. 74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqūn* (the pious)."

فَإِنَّهُ يَنُوبُ	وَعَمِلَ صَدِيقًا	وَمَنْ تَابَ
then verily he repents	and does righteous deeds	and whosoever repents
لَا يَشَهُدُونَ الْزُورَ	وَالَّذِينَ	مَتَابًا ۝ إِلَى اللَّهِ
(do) not bear witness to falsehood	and those who	(with true) repentance to Allah
وَالَّذِينَ	كِرَاماً ۝	مَرْوًا بِالْغَوَّ
and those who	(with) dignity	وَلَذَا مَرْوًا
عَلَيْهَا	لَمْ يَخْرُوْا	إِذَا ذُكِّرُوا
upon it	they fall not	رَبِّهِمْ بِمَا يَأْتِيَنَّ
مِنْ أَزْوَاجِنَا	رَبَّنَا هَبْ لَنَا	صُمَّاً وَعُمَيَّانَا ۝
from our wives	bestow on us	وَالَّذِينَ يَقُولُونَ
خَلِيلِينَ	our Lord	قُرَّةَ أَعْيُنٍ
leaders	and those who say	وَذُرِّيَّتِنَا
إِمَامًا ۝	وَاجْعَلْنَا لِلْمُتَّقِينَ	فَقَدْ كَذَّبُتُمْ فَسَوْفَ يَكُونُ لِزَاماً ۝
	and make us	
	(of our) eyes	
	comfort	
	and our offspring	

أُولَئِكَ يُحْزِنُونَ الْفُرْقَةَ بِمَا صَبَرُوا وَلَقَوْنَ فِيهَا تَحْيَةً وَسَلَامًا ۝
خَلِيلِينَ فِيهَا حَسُنَتْ مُسْتَقَرًا وَمُقَامًا ۝ قُلْ مَا يَعْبُرُ أَكُورَبِي لَوْلَا دُعَاؤُكُمْ ۝
فَقَدْ كَذَّبُتُمْ فَسَوْفَ يَكُونُ لِزَاماً ۝

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. 76. Abiding therein – excellent it is as an abode, and as a place to rest in. 77. Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours forever (inseparable, permanent punishment)."

بِمَا صَبَرُوا	الْفُرْقَةَ	أُولَئِكَ يُجْزَوْنَ
(because) of what they kept patience	(with) the highest room	those will be rewarded
وَسَلَّمًا	تَحْيَةً	وَلِقَوْنَ
and (word of) peace	(with) greetings	and they shall be met
قُلْ	وَمُقَامًا	خَلِيلِينَ
say	and (as) a place to dwell	excellent it is
لَوْلَا دُعَاؤُكُمْ	مُسْتَقَرًا	فَحُسْنَتْ
had (there) not been your invocation (to Him)	(as) an abode	فِيهَا
رَبِّي	حَسْنَتْ	فِيهَا
يَكُونُ لِزَاماً	فَسَوْفَ يَكُونُ	مَا يَعْبُرُ
then soon it (torment) will be the necessary	فَقَدْ كَذَّبْتُمْ	فَقَدْ كَذَّبْتُمْ
		بَلْ وَالْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَمَ ۝ تِلْكَءَ اِيَّتُ الْكِتَابِ الْمُبِينِ ۝ لَعَلَكَ بَدْعُخْ نَفْسَكَ أَلَا يَكُونُوا مُؤْمِنِينَ ۝ إِنْ دَشَّا نَزَّلَ عَلَيْهِمْ مِنَ السَّمَاءِ أَيَّةً فَظَلَّتْ أَعْنَقُهُمْ لَهَا خَضِيعِينَ ۝ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الْرَّحْمَنِ مُحَدِّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ۝ فَقَدْ كَذَّبُوا فَسِيَّا تِبْيَهُمْ أَنْبَوْا مَا كَانُوا بِهِ يَسْتَهِزُونَ ۝

Sūrah Ash-Shu'arā' (The Poets) 26

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Tā-Sīn-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but

Allāh (Alone) knows their meanings.] 2. These are the Verses of the manifest Book [(this Qur'ān), which was promised by Allāh in the Taurāt (Torah) and the Injīl (Gospel), makes things clear]. 3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers [in your Risālah (Messengership), i.e., in your Message of Islāmic Monotheism]. 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. 5. And never comes there to them a Reminder as a recent revelation from the Most Gracious (Allāh), but they turn away therefrom. 6. So, they have indeed denied (the truth – this Qur'ān), then the news of what they mocked at will come to them.

الرَّحِيمُ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لَعَلَّكَ	الْمُبِينُ	الْكِتَابُ	إِيَّاهُ	تِلْكَ	طَسْمَةٌ
perhaps you	manifest	(of) the Book	(are the) Verses	these	Ta-Sin-Mim
إِنْ نَشَاءُ	أَلَا يَكُونُوا مُؤْمِنِينَ		نَفْسَكَ	بَدْخُجْ	
if We will	that they (do) not become believers		yourself	(are going to) kill	
فَظَلَّتْ أَعْنَقُهُمْ		إِيَّاهُ	مِنَ السَّمَاءِ	نُزِّلَ عَلَيْهِمْ	
so their necks would become		a sign	from the heaven	We could send down to them	
مِنَ الرَّحْمَنِ	مِنْ ذِكْرِ	وَمَا يَأْتِيهِمْ		خَضِيعِينَ	هَا
from the Most Gracious	any Reminder	and comes to them not	bending (in) humility	to it	
فَقَدْ كَذَبُوا	مُعَرِّضِينَ		عَنْهُ	إِلَّا كَانُوا	مُحَدِّثُونَ
so verily they have denied	turning away		from it	but they were	recent
بِهِ يَسْهِرُونَ	مَا كَانُوا	أَنْبَوْا		فَسِيَّاتِهِمْ	
mocking at [it]	(of) what they were	(the) news		then will come to them	

أَوْلَمْ يَرَوُا إِلَى الْأَرْضِ كَمْ أَنْبَثْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ١٧ إِنَّ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ١٨ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ١٩ وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنِ اتَّقِ الْقَوْمَ الظَّالِمِينَ ٢٠ قَوْمٌ فِرْعَوْنٌ أَلَا يَنْقُونَ ٢١ قَالَ رَبٌّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونَ ٢٢ وَبَصِيرٌ صَدِيرٌ وَلَا يَنْطِلُقُ لِسَانِي فَأَرْسِلْ إِلَى هَرُونَ ٢٣

7. Do they not observe the earth – how much of every good kind We cause to grow therein? 8. Verily, in this is an *Ayāh* (proof or sign), yet most of them (polytheists, pagans, who do not believe in Resurrection) are not believers. 9. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 10. And (remember) when your Lord called Mūsā (Moses) (saying): "Go to the people who are *Zālimūn* (polytheists and wrongdoers) – 11. "The people of Fir'aun (Pharaoh). Will they not fear Allāh and become righteous?" 12. He said: "My Lord! Verily, I fear that they will deny me, 13. "And my breast straitens, and my tongue expresses not well. So send for Hārūn (Aaron) (to come along with me).

مِنْ كُلِّ	فِيهَا	كَمْ أَبْنَيْنَا	إِلَى الْأَرْضِ	أَوْلَمْ يَرَوْا
of every	therein	how much We caused to grow	[to] the earth	(do) they not observe?
وَمَا كَانَ أَكْثَرُهُمْ	لَا يَرَى	فِي ذَلِكَ	كَرِيمٌ	زَوْجٌ
and most of them are not	(is) surely a sign	in this	verily	good pair
الْرَّحِيمُ	لَهُوَ الْعَزِيزُ	وَإِنَّ رَبَّكَ	مُؤْمِنِينَ	
the Most Merciful	He (is) truly the All-Mighty	and verily your Lord	believers	
أَنِ اتَّهُ الْقَوْمَ	مُوسَىٰ	نَادَى رَبِّكَ	وَلَذِ	
that go to the people	Moses	your Lord called	and (remember) when	
أَلَا يَنْقُونَ	فِرْعَوْنَ	قَوْمٌ	الظَّالِمِينَ	
(will) they not fear (Allah)?	(of) Pharaoh	(the) people	(who are) the wrongdoers	
وَيَضْيقُ صَدْرِي	أَنْ يُكَذِّبُونَ	رَبِّ إِنِّي أَخَافُ	قَالَ	
and my breast straitens	that they will deny me	my Lord verily I fear	he said	
إِلَى هَرُونَ	فَأَرْسِلْ	وَلَا يَنْطَلِقْ لِسَافِ		
for Aaron	so send	and my tongue expresses not well		

وَلَهُمْ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ١٥ قَالَ كَلَّا فَأَذْهَبَا إِثَايَنَا إِنَّا مَعَكُمْ مُّسْتَمِعُونَ ١٦
 فَأَتَيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ١٧ أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ١٨ قَالَ أَلَمْ نَرِبَّكَ
 فِي نَاوِلِدًا وَلِبَثَتَ فِي نَامِنْ عُمُرِكَ سِنِينَ ١٩

14. "And they have a charge of crime against me, and I fear they will kill me."

15. (Allāh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening. 16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Ālamīn (mankind, jinn and all that exists), 17. "So allow the Children of Israel to go with us.' " 18. [Fir'aun (Pharaoh)] said [to Mūsā (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

أَن يَقْتُلُونَ	فَأَخَافُ	ذَنْبٌ	عَلَيَّ	وَهُمْ
that they will kill me	and I fear	a (charge of) crime	against me	and they have
مَعْكُمْ	إِنَّا	بِعَيْتِنَا	فَأَذْهَبَا	كَلَّا
(shall be) with you	verily We	with Our Signs	[so] go you both	nay He (Allah) said
رَسُولٌ	إِنَّا	فَقُولَا	فَاتِيَا فِرْعَوْنَ	مُسْتَمِعُونَ
(are the) Messengers	indeed we	and say	so go both of you to Pharaoh	listening
إِسْرَائِيلَ	بَنِي	أَنْ أَرْسِلَ مَعَنَا	رَبِّ الْعَالَمِينَ	
(of) Israel	(the) Children	[that] send with us	(of the) Lord (of) the worlds	
وَلِيَشَّ	وَلِيَدًا	فِينَا	أَلَّمْ نُرِيكَ	قَالَ
and you stayed	(as) a child	among us	(did) we not bring you up?	he (Pharaoh) said
سِنِينَ	مِنْ عُمْرِكَ	فِينَا		
(many) years	of your life	with us		

وَفَعَلْتَ فَعْلَتَكَ أَلَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَفِرِينَ ١٩ قَالَ فَعَلَنَّهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ
فَفَرَرْتُ مِنْكُمْ لَمَا خَفْتُكُمْ فَوَهَبَ لِي رَبِّ حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ٢٠ وَتَلَكَ نِعْمَةٌ تُؤْمِنُهَا عَلَى
أَنْ عَبَدَتَ بَنِي إِسْرَائِيلَ ٢١

19. "And you did your deed, which you did (i.e. the crime of killing a man). While you were one of the ingrates." 20. Mūsā (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message). 21. "So, I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers. 22. "And this is the past favour with which you reproach me, – that you have enslaved the Children of Israel."

وَقَالَ	فَعَلْتَ	وَقَدْ فَعَلْتَ	وَقَدْ فَعَلْتَ
and you did your deed	which you did	and you did	which you did
فَقَالَ	فَعَلْتَهَا	فَعَلْتَ	فَعَلْتَ
he (Moses) said	I did it	then	I
قال	فَعَلْتَهَا	فَعَلْتَ	فَعَلْتَ
he (Moses) said	I did it	then	I
فَوَهَبَ	لِي	لِي	لِي
but granted	[to] me	when I	when I
لَمَّا	خَفِتُكُمْ	خَفِتُكُمْ	خَفِتُكُمْ
I feared you	when	when	when
وَجَعَلَنِي	حُكْمًا	رَبِّي	رَبِّي
and made me	(right) judgement	my Lord	my Lord
لَمَّا	عَلَى	عَلَى	عَلَى
I feared you	[over] me	[over] me	[over] me
مِنَ الْمُرْسَلِينَ	تَعْنِيهَا	نِعْمَةً	نِعْمَةً
(one) of the Messengers	(with) which you reproach	(is the) favour	(is the) favour
أَنْ عَبَدْتَ بَنِي	إِسْرَائِيلَ	أَنْ عَبَدْتَ	أَنْ عَبَدْتَ
that you have enslaved	(of) Israel	Children	Children

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ٢٣ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُّوْقِنِينَ
 قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَعْنُونَ ٢٤ قَالَ رَبُّكُمْ وَرَبُّ أَبَابِكُمْ الْأَوَّلِينَ ٢٥ قَالَ إِنَّ رَسُولَكُمْ
 الَّذِي أُرْسِلَ إِلَيْكُمْ لِمَجْنُونٌ ٢٦ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ٢٧

23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Ālamīn (mankind, jinn and all that exists)?" 24. [Mūsā (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." 25. [Fir'aun (Pharaoh)] said to those around him: "Do you not hear (what he says)?" 26. [Mūsā (Moses)] said: "Your Lord and the Lord of your ancient fathers!" 27. [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!" 28. [Mūsā (Moses)] said: "The Lord of the east and the west, and all that is between them, if you did but understand!"

قَالَ	رَبُّ الْعَالَمِينَ	وَمَا	قَالَ فِرْعَوْنُ
he (Moses) said	(is the) Lord (of) the worlds	and what	Pharaoh said
بَيْنَهُمَا	وَمَا	وَالْأَرْضُ	رَبُّ السَّمَاوَاتِ
(is) between them	and (all) that	and the earth	(the) Lord (of) the heavens
حَوْلَهُ	لِمَنْ	قَالَ	إِنْ كُنْتُمْ مُّوْقِنِينَ
around him	to those	he (Pharaoh) said	if you are convinced with certainty

وَرَبُّ إِبَائِكُمْ	رَبُّكُمْ	قَالَ	أَلَا تَسْمَعُونَ
and (the) Lord (of) your fathers	your Lord	he (Moses) said	(do) you not hear?
إِلَيْكُمْ	الَّذِي أُرْسِلَ	إِنَّ رَسُولَكُمْ	قَالَ
to you	who has been sent	verily your Messenger	he (Pharaoh) said
وَالْمَغْرِبِ	رَبُّ الْمَشْرِقِ	قَالَ	لَمْجُنُونٌ
and the west	(the) Lord (of) the east	he (Moses) said	(is) surely a mad
تَعْقِلُونَ	إِنْ كُنْتُمْ	بَيْنَهُمَا	وَمَا
understand	if you did	(is) between them	and (all) that

قَالَ لِئِنِ اتَّخَذْتَ إِلَّا هَمَّا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ٢٦ قَالَ أَوْلَوْ جِئْتَكَ بِشَيْءٍ مُّبِينٍ
 قَالَ فَأَتَ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٢٧ فَالْقَوْنِي عَصَاهُ فَإِذَا هِيَ ثُبَّانٌ مُّبِينٌ ٢٨ وَبَنْعٌ يَدُهُ،
 فَإِذَا هِيَ بِيَضَّاءِ لِلنَّاظِرِينَ ٢٩ قَالَ لِلْمَلِأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيهِ ٣٠ يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ
 أَرْضِكُمْ سِحْرِهِ فَمَاذَا تَأْمُرُونَ ٣١

29. [Fir'aun (Pharaoh)] said: "If you choose an *ilāh* (god) other than me, I will certainly put you among the prisoners." 30. [Mūsā (Moses)] said: "Even if I bring you something manifest (and convincing)?" 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!" 32. So [Mūsā (Moses)] threw his stick, and behold, it was a serpent, manifest. 33. And he drew out his hand, and behold, it was white to all beholders! 34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer. 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

لَأَجْعَلَنَّكَ	غَيْرِي	لَيْنِ اتَّخَذْتَ إِلَّا هَمَّا	قَالَ
I will certainly put you	other than me	if you take a god	he (Pharaoh) said
بِشَيْءٍ	أَوْلَوْ جِئْتَكَ	قَالَ	مِنَ الْمَسْجُونِينَ
something	even if I bring you?	he (Moses) said	among the prisoners
إِنْ كُنْتَ	فَأَتِ	قَالَ	مُّبِينٍ
if you are	it	he (Pharaoh) said	manifest (clear)

ثُعَبَانٌ	هِيَ	فَإِذَا	فَالْقَى عَصَاهُ	مِنْ الْصَّدِيقَيْنَ
(was) a serpent	it	and behold	so he (Moses) threw his stick	(one) of the truthful
بَيْضَاءُ	هِيَ	فَإِذَا	وَنَزَعَ يَدَهُ	مُبِينٌ
(was) white	it	and behold	and he drew out his hand	manifest (clear)
إِنَّ هَذَا	حَوْلَهُ	قَالَ لِلْمَلَأِ		لِلنَّاظِرِينَ
verily this	around him	he (Pharaoh) said to the chiefs		to all beholders
مِنْ أَرْضِكُمْ	أَنْ يُخْرِجُكُمْ	يُرِيدُ	عَلَيْهِ	لَسَاحِرٌ
of your land	to drive you out	he wants	well-versed	(is) indeed a sorcerer
فَمَاذَا تَأْمُرُونَ		سُسْخَرِهِ		
what (is it) then (that) you command		by his sorcery		

قَالُوا أَرْجِهِ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَشِيرِينَ ٣٦ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلَيْهِ ٣٧ فَجَمِعَ السَّحَّرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ ٣٨ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ٣٩ لَعَلَّنَا نَتَبَعُ السَّحَّرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ ٤٠ فَلَمَّا جَاءَ السَّحَّرَةُ قَالُوا لِفِرْعَوْنَ أَيْنَ لَنَا الْأَجْرُ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ٤١ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمْ يَأْتُوكُمْ مُؤْمِنِينَ ٤٢

36. They said: "Put him off and his brother (for a while), and send callers to the cities; 37. "To bring up to you every well-versed sorcerer." 38. So, the sorcerers were assembled at a fixed time on a day appointed. 39. And it was said to the people: "Are you (too) going to assemble? 40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh's) religion of disbelief] if they are the winners." 41. So, when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?" 42. He said: "Yes, and you shall then verily be of those brought near (to myself)."

فِي الْمَدَائِنِ	وَابْعَثْ	وَأَخَاهُ	أَرْجِهِ	قَالُوا
to the cities	and send	and his brother	put him off (for a while)	they said
عَلَيْهِ	سَحَّارٍ	بِكُلِّ	يَأْتُوكَ	حَشِيرِينَ
well-versed	sorcerer	every	they will bring to you	callers

وَقِيلَ	مَعْلُومٌ	يَوْمٌ	لِمِيقَاتٍ	فَجُمِعَ السَّحَرَةُ
and it was said	appointed	(on) a day	at a fixed time	so the sorcerers were assembled
السَّحَرَةُ	لَعَلَّنَا نَتَّبِعُ	مُجْتَمِعُونَ	هَلْ أَنْتُمْ	لِلنَّاسِ
the sorcerers	so that we may follow	going to assemble	(will) you?	to the people
قَالُوا لِفَرْعَوْنَ	جَاءَ السَّحَرَةُ	فَلَمَّا	هُمْ الْفَلِيلِينَ	إِنْ كَانُوا
they said to Pharaoh	the sorcerers arrived	so when	the winners	[they] if they are
قَالَ	الْفَلِيلِينَ	نَحْنُ إِنْ كَانَ	لَأَجْرًا لَنَا	أَيْنَ
he (Pharaoh) said	the winners	[we] if we are	a reward for us	(is there) surely?
الْمُقْرَبِينَ	لَمَنْ	إِذَا	وَلَكُمْ	نَعَمْ
those brought near (to myself)	surely (shall be) of	then	and verily you	yes

قَالَ لَهُمْ مُوسَى أَلْقُوْمَا أَنْتُمْ مُلْقُونَ [L] فَالْقَوْأِجَاهُمْ وَعَصَيَّهُمْ وَقَالُوا بِعْزَةٍ فِرْعَوْنَ إِنَّا نَحْنُ الْغَلِيلُونَ [L] فَالْقَوْمِيْمُوسَى عَصَاهُ فَإِذَا هِيَ تَلَقَّفُ مَا يَأْفِيْكُونَ [L] فَالْقَوْمِيْسَحَرَةُ سَجِيدُونَ [L] قَالُوا إِنَّا مَنَّا بِرَبِّ الْعَالَمِينَ [L] رَبُّ مُوسَى وَهُنُّوْنَ

43. Mūsā (Moses) said to them: "Throw what you are going to throw!" 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!" 45. Then Mūsā (Moses) threw his stick, and behold, it swallowed up all that they falsely showed! 46. And the sorcerers fell down prostrate. 47. Saying: "We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists). 48. "The Lord of Mūsā (Moses) and Hārūn (Aaron)."

فَالْقَوْأِجَاهُمْ	مُلْقُونَ	أَنْتُمْ	أَلْقُوْمَا	مُوسَى	قَالَ لَهُمْ
so they threw their ropes	(are) going to throw	you	throw what	Moses	said to them
لَنَحْنُ	إِنَّا	فِرْعَوْنَ	بِعْزَةٍ	وَقَالُوا	وَعَصَيَّهُمْ
[surely we]	indeed we	(of) Pharaoh	by (the) might	and said	and their sticks
هِيَ تَلَقَّفُ	فَإِذَا	عَصَاهُ	فَالْقَوْمِيْمُوسَى	الْغَلِيلُونَ	
it swallowed up	and behold	his stick	then Moses threw	(are) the winners	

قَالُوا	سَيِّدِينَ	فَأَلْقَى السَّحَرَةُ	مَا يَأْفِكُونَ
saying	prostrate	and the sorcerers fell down	(all) that they falsely showed
وَهَرُونَ	رَبِّ مُوسَىٰ		ءَامَنَا بِرَبِّ الْعَالَمِينَ
and Aaron	(the) Lord (of) Moses		we believe in (the) Lord (of) the worlds

قَالَ إِنَّمَنْتُمْ لَهُ بَلَى إِنَّمَنْ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلِمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا قَطْعَنَّ
أَيْدِيْكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا صِبَّيْتُكُمْ أَجْمَعِينَ **قَالُوا لَا ضَيْرٌ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ** إِنَّا
نَطَّمْعَ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَّيْنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." 50. They said: "No harm! Surely, to our Lord (Allāh) we are to return. 51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mūsā (Moses) and in the Monotheism which he has brought from Allāh]."

قَالَ	إِنَّمَنْتُمْ لَهُ	فَبَلَى	أَنْ	إِذَنَ لَكُمْ
he (Pharaoh) said	you have believed in him	before	[that]	I give leave to you
إِنَّهُ	لَكَبِيرُكُمْ	الَّذِي	عَلِمَكُمْ	السِّحْرَ
surely he	indeed (is) your chief	who	has taught you	magic
لَا قَطْعَنَّ	فَلَسَوْفَ تَعْلَمُونَ	أَيْدِيْكُمْ	وَلَا صِبَّيْتُكُمْ	وَأَرْجُلَكُمْ
so verily soon you shall come to know	you will surely cut off	your hands	I will surely cut off	and your legs
مِنْ خَلَفِ	وَلَا صِبَّيْتُكُمْ	أَجْمَعِينَ	قَالُوا لَا ضَيْرٌ	قَالُوا لَا
on opposite sides	and I will surely crucify you	all	they said no harm	they said no harm
إِنَّا نَطَّمْعَ	إِنَّا مُنْقَلِبُونَ	إِنَّا	يَغْفِرَ لَنَا	رَبُّنَا
our sins	(are to) return	that	will forgive us	our Lord
إِنَّا خَطَّيْنَا	إِلَى رَبِّنَا	أَنْ	يَغْفِرَ لَنَا	إِنَّا
surely we	to our Lord	that	we are (the) first	our Lord
أَنْ كُنَّا أَوَّلَ	كُنَّا أَوَّلَ	الْمُؤْمِنِينَ	(of) the believers	(of) the believers

وَأَوْحَيْنَا إِلَيْ مُوسَى أَنَّ أَسْرِي بِعِبَادِي إِنَّكُمْ مُتَّبِعُونَ ٥١ فَأَرْسَلَ فِرْعَوْنَ فِي الْمَدَائِنِ حَشِرِينَ ٥٢ إِنَّ هَوَلَاءَ لَشَرِّ ذَمَّةٍ قَلِيلُونَ ٥٣ وَإِنَّهُمْ لَا يَأْتِيُونَ ٥٤ وَإِنَّا لِجَمِيعِ حَذَرُونَ ٥٥ فَلَمَّا خَرَجُنَّهُمْ مِّنْ حَدَّتِ وَعِيُونَ ٥٦ وَكَنُوزٍ وَمَقَامٍ كَرِيمٍ ٥٧ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ٥٨ فَاتَّبَعُوهُمْ مُشَرِّقِينَ ٥٩

52. And We revealed to Mūsā (Moses), saying: "Depart by night with My slaves, verily, you will be pursued." 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities. 54. (Saying): "Verily, these indeed are but a small band." 55. "And verily, they have done what has enraged us." 56. "But we are a host all assembled, amply forewarned." 57. So, We expelled them from gardens and springs, 58. Treasures, and every kind of honourable place. 59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them. 60. So, they pursued them at sunrise.

إِنَّكُمْ	أَسْرِي بِعِبَادِي	أَنْ	إِلَيْ مُوسَى	وَأَوْحَيْنَا
verily you	depart by night with My slaves	(saying) that	to Moses	and We revealed
إِنَّ هَوَلَاءَ	حَشِرِينَ	فِي الْمَدَائِنِ	فَأَرْسَلَ فِرْعَوْنَ	مُتَّبِعُونَ
verily these	callers	to the cities	then Pharaoh sent	(will be) pursued
وَإِنَّا	لَغَآيْطُونَ	لَنَا	فَلَمَّا	لَشَرِّذَمَّةٍ
and verily we	(are) enraging	[for] us	and verily they	small
وَعِيُونَ	مِنْ جَنَّتِ	فَأَخْرَجْنَهُمْ	حَذَرُونَ	جَمِيعٌ
and springs	from gardens	so We expelled them	(amply) forewarned	(are) all assembled
وَأَوْرَثْنَاهَا	كَذَلِكَ	كَرِيمٍ	وَمَقَامٍ	وَكَنُوزٍ
and We caused to inherit them	thus	honourable	and a place	and treasures
مُشَرِّقِينَ	فَاتَّبَعُوهُمْ	إِسْرَائِيلَ	بَنِي	
(at) sunrise	so they pursued them	(of) Israel	(the) Children	

فَلَمَّا تَرَأَ الْجَمِيعَنِ قَالَ أَصْحَبُ مُوسَى إِنَّ الْمَدَرُونَ ٦١ قَالَ كَلَّا إِنَّ مَعِي رَبٌ سَيِّدِنِينَ ٦٢ فَأَوْحَيْنَا إِلَيْ مُوسَى أَنَّ أَضْرِبَ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالْطَّوِيدِ الْعَظِيمِ ٦٣ وَأَرْلَفَنَا شَمَّ الْأَخَرِينَ ٦٤ وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ٦٥ ثُمَّ أَعْرَقْنَا الْأَخَرِينَ ٦٦ إِنَّ فِي

ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ٦١

61. And when the two hosts saw each other, the companions of Mūsā (Moses) said: "We are sure to be overtaken." 62. [Mūsā (Moses)] said: "Nay, verily with me is my Lord. He will guide me." 63. Then We revealed to Mūsā (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain. 64. Then We brought near the others [Fir'aun's (Pharaoh's) party] to that place. 65. And We saved Mūsā (Moses) and all those with him. 66. Then We drowned the others. 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

إِنَّا	مُوسَىٰ	قَالَ أَصْحَابُ	تَرَأَءَا الْجَمَعَانِ	فَلَمَّا
surely we	(of) Moses	said (the) companions	the two hosts saw each other	and when
رَبِّي	إِنَّ مَعِيَ	كَلَّا	قَالَ	لَمْ يُدْرِكُونَ ٦٢
(is) my Lord	verily with me	nay	he (Moses) said	(are) to be overtaken
أَضْرِبْ بِعَصَابَكَ	أَنْ	إِلَى مُوسَىٰ	فَأَوْحَيْنَا	سَيِّدِنَا ٦٣
strike with your stick	(saying) that	to Moses	then We revealed	He will guide me
الْعَظِيمُ ٦٤	كَالْطَّوْرُ	فِرْقٍ	فَكَانَ كُلُّ	فَانْفَلَقَ
huge	like the mountain	part	and became each	and it parted
وَمَنْ	وَأَنْجَيْنَا مُوسَىٰ	الْآخَرِينَ ٦٥	ثُمَّ	الْبَحْرُ ٦٦
and (those) who	and We saved Moses	the others	there	and We brought near
فِي ذَلِكَ	إِنَّ	شَرَّ أَغْرَقْنَا الْآخَرِينَ ٦٧	أَجْمَعِينَ	مَعَهُ ٦٨
in this	verily	then We drowned the others	all	(were) with him
مُؤْمِنِينَ ٦٩	وَمَا كَانَ أَكْثَرُهُمْ	لَآيَةٌ		
believers	yet most of them are not	(is) indeed a sign		

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ٧٠ وَأَقْلُ عَلَيْهِمْ بَنَاءً إِبْرَاهِيمَ ٧١ إِذْ قَالَ لِآبَيْهِ وَقَوْمِهِ مَا تَعْبُدُونَ ٧٢ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ هَا عَنِّكُمْ ٧٣ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ٧٤ أَوْ يَنْفَعُونَكُمْ أَوْ يَضْرُونَ ٧٥ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ٧٦ قَالَ أَفَرَءَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ٧٧

68. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 69. And recite to them the story of Ibrāhīm (Abraham). 70. When he said to his father and his people: "What do you worship?" 71. They said: "We worship idols, and to them we are ever devoted." 72. He said: "Do they hear you when you call on (them)? 73. "Or do they benefit you or do they harm (you)?" 74. They said: "(Nay) but we found our fathers doing so." 75. He said: "Do you observe that which you have been worshipping

وَاتَّلْ	الْرَّحِيمُ	هُوَ الْعَزِيزُ	وَإِنَّ رَبَّكَ
and recite	the Most Merciful	He (is) truly the All-Mighty	and verily your Lord
وَقَوْمِهِ	قَالَ لَأَبِيهِ	إِذْ	إِبْرَاهِيمَ
and his people	he said to his father	when	(of) Abraham
هَا	فَنَظَرَ	نَعْبُدُ أَصْنَامًا	نَبَأَ عَلَيْهِمْ مَا تَعْبُدُونَ
to them	and we will remain	we worship idols	they said what (do) you worship
إِذْ تَدْعُونَ	هَلْ يَسْمَعُونَكُمْ	قَالَ	عَنِّكُفِينَ
when you call on (them)	(do) they hear you?	he said	devoted
بَلْ وَجَدْنَا إِبَائَانَا	قَالُوا	أَوْ يَضْرُبُونَ	أَوْ يَنْفَعُونَكُمْ
nay we found our fathers	they said	or (do) they harm (you)	or (do) they benefit you
تَعْبُدُونَ	مَا كُنْتُمْ	أَفَرَأَيْتَ	كَذَلِكَ يَفْعَلُونَ
worshipping	that which you have been	(do) you observe?	he said doing like that

أَنْتُمْ وَإِبَاؤُكُمْ أَلَّا قَدْمُونَ ۚ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبُّ الْعَالَمِينَ ۚ الَّذِي خَلَقَنِي فَهُوَ يَهْدِنِي ۚ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِيَنِي ۚ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِيَنِي ۚ وَالَّذِي يُمِسْتِنِي ۚ ثُمَّ يُحْبِيَنِي ۚ وَالَّذِي أَطْمَعَ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الْدِينِ ۚ رَبِّ هَبَّ لِي حُكْمًا ۚ وَالْحِقْنَى بِالصَّالِحِينَ ۚ

76. "You and your ancient fathers? 77. "Verily, they are enemies to me, except the Lord of the 'Ālamīn (mankind, jinn and all that exists), 78. "Who has created me, and it is He Who guides me. 79. "And it is He Who feeds me and gives me to drink. 80. "And when I am ill, it is He Who cures me. 81. "And Who will

cause me to die, and then will bring me to life (again). 82. "And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection). 83. My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.

لِي	عَدُوٌّ	فَإِنَّمَا	الْأَقْدَمُونَ	وَإِبْرَاهِيمَ كُمْ	أَنْتَمْ
to me	(are) enemies	then verily they	the ancients	and your fathers	you
فَهُوَ	خَلَقَنِي	الَّذِي	إِلَّا رَبُّ الْعَالَمِينَ		
and (it is) He (Who)	has created me	Who	except (the) Lord (of) the worlds		
وَإِذَا مَرَضْتُ	وَيَسِّقِينَ	يُطْعِمُنِي	هُوَ	وَالَّذِي	يَهْدِينِي
and when I am ill	and gives me to drink	feeds me	[He]	and the One Who	guides me
يُمْسِتُنِي	وَالَّذِي	يَشْفِي	فَهُوَ		
will cause me to die	and the One Who	cures me		then (it is) He (Who)	
أَطْمَعُ أَنْ	وَالَّذِي	ثُمَّ يُحْيِي			
I hope that	and the One Who	then will bring me to life (again)			
الَّذِينَ	يَوْمَ	خَطِيئَتِي	يَغْفِرِي		
(of) Recompense	(on the) Day	my faults (sins)	He will forgive [for] me		
بِالصَّالِحِينَ	وَالْحَقِيقِي	حُكْمًا	هَبَ لِي	رَبِّ	
with the righteous	and join me	wisdom	bestow on me	my Lord	

وَاجْعَلْ لِي لِسَانَ صِدِّيقٍ فِي الْأَخْرِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَاغْفِرْ لِأَنِي إِنَّهُ كَانَ مِنَ الظَّالِمِينَ وَلَا تُخْرِي يَوْمَ يُبَعَثُونَ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَقَى اللَّهَ بِقَلْبِ سَلِيمٍ وَازْلَفَتْ لِجَنَّةِ الْمُنْفَقِينَ

84. And grant me an honourable mention in later generations. 85. And make me one of the inheritors of the Paradise of Delight. 86. And forgive my father, verily, he is of the erring. 87. And disgrace me not on the Day when (all the creatures) will be resurrected. 88. The Day whereon neither wealth nor sons will avail, 89. Except him who comes to Allāh with a clean heart [clean from *Shirk* (polytheism) and *Nifāq* (hypocrisy)]." 90. And Paradise will be brought

near to the *Muttaqūn* (the pious).

فِي الْآخِرَتِ	صِدْقٌ	لِسَانٌ	لِي	وَاجْعَلْ
in the later (generations)	an honourable [truth]	mention [tongue]	[for] me	and grant
وَأَغْفِرْ	النَّعِيمِ	جَنَّةٌ	مِنْ وَرَثَةٍ	وَاجْعَلْنِي
and forgive	(of) Delight	(of the) Paradise	of (the) inheritors	and make me
وَلَا تُخْرِنِي	مِنَ الصَّالِحِينَ	إِنَّهُ كَانَ	لَأَبِي	
and disgrace me not	of those who astray	verily he is		my father
لَا يَنْفَعُ مَالٌ	يَوْمٌ	يَوْمَ يُبَعْثُرُونَ		
neither wealth will avail	(the) Day (whereon)	(on the) Day (when)	they will be resurrected	
سَلِيمٌ	بِقَلْبٍ	مَنْ أَقَى اللَّهَ	إِلَّا	وَلَا بَنُونَ
clean	with a heart	(him) who comes to Allah	except	nor sons
لِلْمُتَّقِينَ		وَأَزْلَفَتِ الْجَنَّةَ		
to the pious (persons)		and Paradise will be brought near		

وَبَرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ١١١ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ
أَوْ يَنْتَصِرُونَ ١١٢ فَكُبَرُكُبُوا فِيهَا هُمْ وَالْغَاوِونَ ١١٣ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ١١٤ قَالُوا وَهُمْ فِيهَا
يَخْتَصِصُونَ ١١٥ تَأْلِهَةٌ إِنْ كُنَّا لِفِي ضَلَالٍ مُّبِينٍ ١١٦ إِذْ نُسُوِّيْكُمْ بِرَبِّ الْعَالَمِينَ ١١٧ وَمَا أَضَلَّنَا
إِلَّا الْمُجْرِمُونَ ١١٨

91. And the (Hell) Fire will be placed in full view of the erring. 92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allāh) that you used to worship. 93. "Instead of Allāh? Can they help you or (even) help themselves?" 94. Then they will be thrown on their faces into the (Fire), they and the *Ghāwūn* (devils, and those who were in error). 95. And the whole hosts of *Iblīs* (Satan) together. 96. They will say while contending therein, 97. By Allāh, we were truly in a manifest error, 98. When we held you (false gods) as equals (in worship) with the Lord of the 'Ālamīn (mankind, jinn and all that exists); 99. And none has brought us into error except the *Mujrimūn* [*Iblīs* (Satan) and those of human beings who commit

crimes, murderers, polytheists, oppressors].

هُمْ	وَقِيلَ	لِلْغَاوِينَ	وَبُرِزَتِ الْجَحِيمُ
to them	and it will be said	of the erring	and the Hell-Fire will be placed in full view
هُمْ	هَلْ يَنْصُرُونَكُمْ	مِنْ دُونِ اللَّهِ	تَعْبُدُونَ
(can) they help you?	instead of Allah	worship	where (are those) that you used to
هُمْ	فِيهَا	فَكُبَيْكُبُوا	أَوْ يَنْتَصِرُونَ
they	into it	then they will be thrown on their faces	or help themselves
وَهُمْ	قَالُوا	أَجَمَعُونَ	وَالْغَاوِينَ
while they	they will say	all together	(of) Iblis and (the) hosts and the erring
مُّبِينٌ	لَفِي ضَلَالٍ	إِنْ كَنَّا	تَالَّهُ فِيهَا يَخْتَصِمُونَ
manifest	[indeed] in an error	truly we were	by Allah are contending in it
الْعَلَمَيْنَ		نَسُوْكُمْ بِرَبِّ	إِذْ
(of) the worlds		we equated you (in worship) with (the) Lord	when
إِلَّا الْمُجْرِمُونَ		وَمَا أَضَلَّنَا	
except the criminals		and none brought us into error	

فَمَا نَأْمَنُ شَفِيعَيْنَ ۝ وَلَا صَدِيقَ حَمِيمَ ۝ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ۝ إِنَّ فِي ذَلِكَ لَذِيْلَةً وَمَا كَانَ أَكْرَهُهُمْ مُّؤْمِنِينَ ۝ وَإِنَّ رَبَّكَ هُوَ أَعْزَىُ الرَّحِيمُ ۝ كَذَّبَتْ قَوْمٌ نُوحُ الْمُرْسَلِينَ ۝ إِذْ قَالَ لَهُمْ أَخْوَهُمْ نُوحٌ أَلَا تَنْقُونَ ۝ إِنِّي لِكُمْ رَسُولٌ أَمِينٌ ۝

100. Now we have no intercessors, 101. Nor a close friend (to help us). 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! 103. Verily, in this is indeed a sign, yet most of them are not believers. 104. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 105. The people of Nūh (Noah) denied the Messengers. 106. When their brother Nūh (Noah) said to them: "Will you not fear Allāh and obey Him? 107. "I am a trustworthy Messenger to you.

أَنَّ	فَلَوْ	حَمِيمٌ	وَلَا صَدِيقٌ	مِنْ شَفِعِينَ	لَنَا	فَمَا
[that]	then if	close	nor a friend	any intercessors	we have	so (now) not
فِي ذَلِكَ	إِنَّ	مِنَ الْمُؤْمِنِينَ	فَنَكُونَ	كَرَّةٌ	لَنَا	
in this	verily	among the believers	then we shall be	a chance (to return)	we had	
وَلَيْكَ رَبَّكَ	مُؤْمِنِينَ	وَمَا كَانَ أَكْثَرُهُمْ	لَكَيْلَةٌ			
and verily your Lord	believers	yet most of them are not	(is) indeed a sign			
نُوحٌ	كَذَّبَ قَوْمً	الرَّحِيمُ	هُوَ الْعَزِيزُ			
(of) Noah	denied (the) people	the Most Merciful	He (is) truly the All-Mighty			
أَلَا تَنْقُونَ	نُوحٌ	أَخْوَهُمْ	قَالَ لَهُمْ	إِذْ	الْمُرْسَلِينَ	
(will) you not fear (Allah)?	Noah	their brother	said to them	when	the Messengers	
أَمِينٌ	رَسُولٌ	لَكُمْ	إِنِّي			
trustworthy	a Messenger	to you	verily I am			

فَاتَّقُوا اللَّهَ وَأَطِيعُونَ ۝ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝ فَاتَّقُوا اللَّهَ وَأَطِيعُونَ ۝ قَالُوا أَنَّمَا مِنْ لَكَ وَاتَّبَعَكَ الْأَرْذُلُونَ ۝ قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ۝ إِنْ حَسَابُهُمْ إِلَّا عَلَىٰ رَبِّهِ لَوْتَشَعُونَ ۝ وَمَا أَنَا بِطَارِدٍ لِّلْمُؤْمِنِينَ ۝

108. "So fear Allāh, keep your duty to Him, and obey me. 109. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists). 110. "So keep your duty to Allāh, fear Him and obey me." 111. They said: "Shall we believe in you, when the meanest (of the people) follow you?" 112. He said: "And what knowledge have I of what they used to do? 113. "Their account is only with my Lord, if you could (but) know. 114. "And I am not going to drive away the believers.

مِنْ أَجْرٍ	عَلَيْهِ	وَمَا أَسْأَلُكُمْ	وَأَطِيعُونَ	فَاتَّقُوا اللَّهَ
any reward	for it	and I ask not of you	and obey me	so fear Allah
فَاتَّقُوا اللَّهَ	عَلَىٰ رَبِّ الْعَالَمِينَ	إِلَّا	إِنْ أَجْرِيَ	
so fear Allah	from (the) Lord (of) the worlds	but	my reward (is) not	

وَاتَّبَعَكَ	لَكَ	أَنُؤْمِنُ	قَالُوا	وَأَطِيعُونَ
while follow you	in you	(shall) we believe?	they said	and obey me
بِمَا كَانُوا	عِلْمِي	وَمَا	قَالَ	الْأَرْذَلُونَ
of what they used to	knowledge have I	and what	he said	the lowest (of the people)
لَوْ تَشْعُرُونَ	عَلَى رَبِّ	إِلَّا	إِنْ حَسَابُهُمْ	يَعْمَلُونَ
if you perceive	with my Lord	(is) only	verily their account	do
الْمُؤْمِنِينَ	بِطَارِدٍ	وَمَا أَنَا		
the believers	going to drive away	and I am not		

إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ١١٦ قَالُوا إِنَّ رَبَّنَا إِنَّ قَوْمِنَا كَذَّبُونَ ١١٧ فَأَفْتَحْ بَيْنِهِمْ فَتَحَّا وَبَنَجَّيْ وَمَنْ مَعِيْ مِنَ الْمُؤْمِنِينَ ١١٨ فَأَنْجِبْنَاهُ وَمَنْ مَعَهُ وَفِي الْفُلُكِ الْمَسْحُونَ ١١٩ ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ١٢٠ إِنَّ فِي ذَلِكَ لَذِيْةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ١٢١ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

115. "I am only a plain warner." 116. They said: "If you cease not, O Nūh (Noah) you will surely be among those stoned (to death)." 117. He said: "My Lord! Verily, my people have denied me. 118. "Therefore judge You between me and them, and save me and those of the believers who are with me." 119. And We saved him and those with him in the laden ship. 120. Then We drowned the rest (disbelievers) thereafter. 121. Verily, in this is indeed a sign, yet most of them are not believers. 122. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

يَنْسُوْح	لَمْ تَنْتَهِ	لَيْن	قَالُوا	مُّبِينٌ	إِلَّا نَذِيرٌ	إِنْ أَنَا
O Noah	you cease not	if	they said	plain	but a warner	I am not
رَبٌ	قَالَ	لَتَكُونَ مِنَ الْمَرْجُومِينَ				
my Lord	he said	you will surely be among the stoned ones (to death)				
وَبَيْنَهُمْ	فَأَفْتَحْ بَيْنِي	كَذَّبُونَ				
and between them	so judge between me	إِنَّ قَوْمِي				

فَتَحَّا	وَنَجَّنِي	وَمَنْ	مَعِيَ	مِنَ الْمُؤْمِنِينَ
fair judgement	and save me	and (those) who	(are) with me	of the believers
فَانجَّنَاهُ	وَمَنْ	مَعْهُ	فِي الْفُلَكِ	الْمَشْحُونِ
and We saved him	and (those) who	(were) with him	in the ship	laden
شَمَّ أَغْرَقَنَا بَعْدُ	الْبَاقِينَ	إِنَّ	فِي ذَلِكَ	لَائِيَةً
then We drowned thereafter	the rest	verily	in this	(is) indeed a sign
وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ	الْبَاقِينَ	وَلَيْسَ رَبَّكَ	لَهُوَ
yet most of them are not	believers	the rest	and verily your Lord	He indeed
الْعَزِيزُ	الْرَّحِيمُ	الْعَزِيزُ	الْرَّحِيمُ	
(is) the All-Mighty	the Most Merciful			

كَذَّبَتْ عَادُ الْمُرْسَلِينَ ١٢١ إِذْ قَالَ لَهُمْ أَخْوَهُمْ هُوَ الْأَنْتَقُونَ ١٢٢ إِنِّي لِكُمْ رَسُولُ أَمِينٍ ١٢٣ فَانْقُوْا إِلَيَّ ١٢٤ وَأَطِيعُونِي ١٢٥ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنَّ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ١٢٦ أَتَبْنُوْنَ بِكُلِّ
رِبْعٍ أَيَّةً تَعْبَثُونَ ١٢٧ وَتَتَخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ١٢٨

123. 'Ad (people) denied the Messengers. 124. When their brother Hūd said to them: "Will you not fear Allāh and obey Him? 125. "Verily, I am a trustworthy Messenger to you. 126. "So fear Allāh, keep your duty to Him, and obey me. 127. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn, and all that exists). 128. "Do you build high palaces on every high place, while you do not live in them? 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein forever?

كَذَّبَتْ عَادُ	الْمُرْسَلِينَ	إِذْ	قَالَ لَهُمْ	أَخْوَهُمْ
Ad (people) denied	the Messengers	when	said to them	their brother
هُوَ الْأَنْتَقُونَ	لِكُمْ	إِنِّي	رَسُولٌ	أَمِينٌ
Hud				
وَأَطِيعُونِي	أَنْتَقُونَ	إِنَّ أَجْرِيَ	أَنْتَقُونَ	أَنْتَقُونَ
so fear Allah	you not fear (Allah)?	from me	to you	a Messenger
and obey me	and I am	and I ask not of you	and I ask not of you	any reward
so fear Allah	so fear Allah	so fear Allah	so fear Allah	so fear Allah

أَتَبْنُونَ	عَلَىٰ رَبِّ الْعَالَمِينَ	إِلَّا	إِنْ أَجْرِيَ
(do) you build?	from (the) Lord (of) the worlds	but	my reward (is) not
تَعْبَثُونَ	إِعْيَةٌ	رَبِيعٌ	بِكُلِّ
to play frivolously	a sign (landmark)	high place	on every
لَعَلَّكُمْ تَخْلُدُونَ	وَتَتَخَذُونَ مَسَاجِنَ		
so that you may live (therein) forever	and (do) you take (for yourselves) palaces (fine buildings)		

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَارِينَ ١٣١ فَاتَّقُوا اللَّهَ وَأَطِيعُونَ ١٣٢ وَاتَّقُوا الَّذِي أَمَدَكُمْ بِمَا تَعْلَمُونَ ١٣٣
أَمَدَكُمْ بِأَنْعَمٍ وَبَنِينَ ١٣٤ وَجَنَّتِ وَعِيُونِ ١٣٥ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
قَالُوا سَوَاءٌ عَلَيْنَا أَوْ عَظَّتْ أَمْلَمْ تَكُنْ مِنَ الْوَاعِظِينَ ١٣٦ إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ١٣٧

130. "And when you seize (somebody), seize you (him) as tyrants? 131. "So fear Allāh, keep your duty to Him, and obey me. 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. 133. "He has aided you with cattle and children. 134. "And gardens and springs. 135. "Verily, I fear for you the torment of a Great Day." 136. They said: "It is the same to us whether you preach or be not of those who preach. 137. "This is no other than the false tales and religion of the ancients,

وَأَطِيعُونَ	فَاتَّقُوا اللَّهَ	بَطَشْتُمْ جَبَارِينَ	وَإِذَا بَطَشْتُمْ
and obey me	so fear Allah	you seize (as) tyrants	and when you seize
أَمَدَكُمْ	بِمَا تَعْلَمُونَ	أَمَدَكُمْ	وَاتَّقُوا الَّذِي
He has aided you	with (all) that you know	has aided you	and fear Him Who
عَلَيْكُمْ	إِنِّي أَخَافُ	وَجَنَّتِ	وَبَنِينَ
for you	verily I fear	and springs	and gardens
عَلَيْنَا	قَالُوا سَوَاءٌ	عَظِيمٍ	عَذَابَ
to us	they said (it is the) same	Great	(of) a Day
إِنْ هَذَا	مِنَ الْوَاعِظِينَ	أَمْ	(the) torment
this (is) not	of those who preach	be not	or
			(whether) you preach?

الْأَوَّلِينَ	إِلَّا خُلُقٌ
(of) the ancients	but (the) custom

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَذِيْةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾ كَذَّبُتْ ثَمُودُ الْمَرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخْوَهُمْ صَلِحٌ لِأَنْتَشُونَ إِنِّي لِكُمْ رَسُولٌ أَمِينٌ ﴿١٤٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنَّ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٤﴾

138. "And we are not going to be punished." 139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. 140. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 141. Thamud (people) denied the Messengers. 142. When their brother Sālih said to them: "Will you not fear Allāh and obey Him? 143. "I am a trustworthy Messenger to you. 144. "So fear Allāh, keep your duty to Him, and obey me. 145. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

فَأَهْلَكْنَاهُمْ	فَكَذَّبُوهُ	بِمُعَذَّبِينَ	وَمَا نَحْنُ
and We destroyed them	so they denied him	going to be punished	and we (are) not
مُؤْمِنِينَ	وَمَا كَانَ أَكْثَرُهُمْ	لَذِيْةً	إِنَّ فِي ذَلِكَ
believers	yet most of them are not	(is) indeed a sign	in this verily
كَذَّبَتْ ثَمُودٌ	الْرَّحِيمُ	هُوَ الْعَزِيزُ	وَإِنَّ رَبَّكَ
Thamud denied	the Most Merciful	He (is) indeed the All-Mighty	and verily your Lord
صَلِحٌ	أَخْوَهُمْ	قَالَ لَهُمْ	الْمَرْسَلِينَ
Salih	their brother	said to them	when the Messengers
أَمِينٌ	رَسُولٌ	لَكُمْ	إِلَّا نَتَّقُونَ
trustworthy	a Messenger	to you	verily I am (will) you not fear (Allah)?
مِنْ أَجْرٍ	عَلَيْهِ	وَمَا أَسْأَلُكُمْ	فَاتَّقُوا اللَّهَ
any reward	for it	and I ask not of you	and obey me so fear Allah

عَلَىٰ رَبِّ الْعَالَمِينَ	إِلَّا	إِنْ أَجْرَىٰ
from (the) Lord (of) the worlds	but	my reward (is) not

أَتُرَكُونَ فِي مَا هَنَاءَ أَمْنِينَ ١٤٦ فِي جَنَّتٍ وَعَيْوَنٍ ١٤٧ وَرَزُوعٍ وَنَخْلٍ طَلْعَهَا هَضِيمٌ ١٤٨
وَتَنَحِّتُونَ مِنْ الْجِبَالِ بِيُوتَافَرِهِينَ ١٤٩ فَاتَّقُوا اللَّهَ وَأَطِيعُونَ ١٥٠ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ١٥١
الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ١٥٢ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ١٥٣ مَا أَنْتَ إِلَّا بَشَرٌ
مِثْلُنَا فَأَتِ بِشَيْءٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ١٥٤

146. "Will you be left secure in that which you have here? 147. "In gardens and springs. 148. "And green crops (field) and date palms with soft spadix. 149. "And you hew out in the mountains, houses with great skill. 150. "So fear Allāh, keep your duty to Him, and obey me. 151. "And follow not the command of Al-Musrifūn (i.e. their chiefs, leaders who were polytheists, criminals and sinners), 152. "Who make mischief in the land, and reform not." 153. They said: "You are only of those bewitched! 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

فِي جَنَّتٍ	أَمْنِينَ	هَنَاءً	فِي مَا	أَتُرَكُونَ
in gardens	secure	(you have) here	in that which	(will) you be left?
هَضِيمٌ	طَلْعَهَا	وَنَخْلٍ	وَرَزُوعٍ	وَعَيْوَنٍ
(are) soft	its flowering branches	and date palms	and cornfields	and springs
وَأَطِيعُونَ	فَاتَّقُوا اللَّهَ	فَرَهِينَ	بِيُوتَافَرِهِينَ	وَتَنَحِّتُونَ
and obey me	so fear Allah	skilfully	houses	in the mountains
فِي الْأَرْضِ	الَّذِينَ يُفْسِدُونَ	الْمُسَرِّفِينَ	وَلَا تُطِيعُوا أَمْرَ	
in the land	those who make mischief	(of) the transgressors	and obey not (the) command	
مَا أَنْتَ	مِنَ الْمُسَحَّرِينَ	إِنَّمَا أَنْتَ	قَالُوا	وَلَا يُصْلِحُونَ
you (are) not	of (those) bewitched	only you (are)	they said	and reform not
إِنْ كُنْتَ	يُبَايِهٌ	فَأَتِ	مِثْلُنَا	إِلَّا بَشَرٌ
منَ الصَّادِقِينَ	إِنْ كُنْتَ	فَأَتِ	مِثْلُنَا	إِلَّا بَشَرٌ
of the truthful	if you are	then bring (us)	like us	but a human being

قَالَ هَذِهِ نَاقَةٌ لَّهَا شَرْبٌ وَلَكُمْ شَرْبُ يَوْمٍ مَعْلُومٍ ۝ وَلَا تَمْسُوهَا يَسْوَءُ فِي أَخْذَكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ۝ فَعَقَرُوهَا فَأَصْبَحَ حَوَانَدِمِينَ ۝ فَأَخْذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَذِيْلَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۝ وَلَمَّا رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. 156. "And touch her not with harm, lest the torment of a Great Day should seize you." 157. But they killed her, and then they became regretful. 158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. 159. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

وَلَكُمْ	شَرْبٌ	هَا	نَاقَةٌ	قَالَ هَذِهِ
and you have	(a right to) drink (water)	it has	(is) a she-camel	he said this
بِسُوءٍ	وَلَا تَمْسُوهَا	مَعْلُومٍ	يَوْمٍ	شَرْبٌ
with harm	and touch her not	known	(on) a day	(a right to) drink (water)
فَعَقَرُوهَا	عَظِيمٍ ۝	يَوْمٍ	عَذَابٌ	فِي أَخْذَكُمْ
but they hamstrung her	Great	(of) a Day	(the) torment	لَذِيْلَةً فَأَصْبَحَ حَوَانَدِمِينَ
فِي ذَلِكَ	إِنَّ	الْعَذَابُ	فَأَخْذَهُمُ	وَمَا كَانَ أَكْثَرُهُمْ
in this	verily	the torment	so overtook them	لَذِيْلَةً فَأَصْبَحَ حَوَانَدِمِينَ
وَلَمَّا رَبَّكَ	مُؤْمِنِينَ ۝	أَكْثَرُهُمْ	أَنَّهُمْ رَبُّ الْعَالَمِينَ	لَذِيْلَةً
and verily your Lord	believers	yet most of them are not	then they became regretful	لَذِيْلَةً
	الرَّحِيمُ ۝		لَهُوَ الْعَزِيزُ	
	the Most Merciful		He (is) indeed the All-Merciful	

كَذَّبُتْ قَوْمٌ لَوْطٍ الْمُرْسَلِينَ ۝ إِذْ قَالَ لَهُمْ أَخْوَهُمْ لَوْطٌ أَلَا تَنْتَقُونَ ۝ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝ فَأَنْقُوا أَنَّهَ وَأَطِيعُونِ ۝ وَمَا أَسْتَكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنَّ أَجْرَى إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝ أَتَأْتُونَ الْذِكْرَانَ مِنْ الْعَالَمِينَ ۝ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاحِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ۝

160. The people of Lüt (Lot) (–who dwelt in the towns of Sodom in Palestine) denied the Messengers. 161. When their brother Lüt (Lot) said to them: "Will you not fear Allāh and obey Him? 162. "Verily, I am a trustworthy Messenger to you. 163. "So fear Allāh, keep your duty to Him, and obey me. 164. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists). 165. "Go you into the males of the 'Ālamīn (mankind), 166. "And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"

قَالَ لَهُمْ	إِذْ	الْمُرْسَلِينَ	لُوطٌ	كَذَّبُتْ قَوْمٌ
said to them	when	the Messengers	(of) Lot	denied (the) people
رَسُولٌ	لَكُمْ	إِنِّي	أَلَا تَشْكُونَ	لُوطٌ أَخْوَهُمْ
a Messenger	to you	verily I am	(will) you not fear (Allah)?	Lot their brother
مِنْ أَجْرٍ	عَلَيْهِ	وَمَا أَسْأَلُكُمْ	وَأَطِيعُونِي	فَانْتَهُوا إِلَيْهِ أَمِينٌ
any reward	for it	and I ask not of you	and obey me	so fear Allah trustworthy
أَتَأْتُونَ الْذِكْرَ أَنَّ	عَلَى رَبِّ الْعَالَمِينَ	إِلَّا	إِنْ أَجْرِيَ	
(do) you go into the males?	from (the) Lord (of) the worlds	but	my reward (is) not	
رَبِّكُمْ	خَلَقَ لَكُمْ	وَتَذَرُونَ مَا	مِنْ الْعَالَمِينَ	
your Lord	has created for you	and you leave what	of the worlds (mankind)	
عَادُونَ	قَوْمٌ	بَلْ أَنْتُمْ	مِنْ أَزْوَاجِكُمْ	
transgressing	(are) a people	nay you	of your wives	

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلْوُطْ لَتَكُونَنَّ مِنَ الْمُخْرِجِينَ ١٦١ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ١٦٢ رَبِّ
نَحْنُ وَأَهْلِي مِمَّا يَعْمَلُونَ ١٦٣ فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ١٦٤ إِلَّا عَجُوزًا فِي الْغَارِبِينَ ١٦٥ شَمَّ دَرَنَا
الْأَخْرَيْنَ ١٦٦ وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ الْمُنْذَرِينَ ١٦٧

167. They said: "If you cease not. O Lüt (Lot)! Verily, you will be one of those who are driven out!" 168. He said: "I am indeed of those who disapprove with severe anger and fury your (this evil) action (of sodomy). 169. "My Lord! Save me and my family from what they do!" 170. So, We saved him and his family,

all, 171. Except an old woman (his wife) among those who remained behind. 172. Then afterward We destroyed the others. 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

مِنَ الْمُخْرِجِينَ	لَتَكُونَنَّ	يَلْوُطُ	لَمْ تَنْتَهِ	قَالُوا لَئِنْ
(one) of those who will be driven out	verily you will be	O Lot	you cease not	they said if
رَبِّ	مِنَ الْقَالِينَ	لِعَمَلِكُمْ	قَالَ إِنِّي	
my Lord	of those who detest	for your action	he said indeed	I am
وَأَهْلَهُ	فَنْجِنَةٌ	مِمَّا يَعْمَلُونَ	وَأَهْلِي	نَجَّيْ
and his family	so We saved him	from what they do	and my family	save me
فِي الْعَدَرِينَ		إِلَّا عَجَزْنَا		أَجْمَعِينَ
among those who remained behind		except an old woman (his wife)		all
مَطَرًا	عَلَيْهِمْ	وَأَمْطَرْنَا	شَمْ دَمَرْنَا أَخْرَيْنَ	
a rain (of torment)	on them	and We rained	then We destroyed	the others
الْمُنْذَرِينَ		مَطَرٌ	فَسَاءَ	
(of) those who had been warned		(the) rain	and how evil was	

إِنَّ فِي ذَلِكَ لَذِيْةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ١70 وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ١71 كَذَبَ أَصْحَابُ
لَئِكَةِ الْمُرْسَلِينَ ١72 إِذَا قَالَ لَهُمْ شُعَيْبٌ إِلَّا نَتَّقُونَ ١73 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١74 فَاتَّقُوا اللَّهَ
وَأَطِيعُونِ ١75 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ١76

174. Verily, in this is indeed a sign, yet most of them are not believers. 175. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 176. The dwellers of Al-Aikah [near Madyan (Midian)] denied the Messengers. 177. When Shu'aib said to them: "Will you not fear Allāh and obey Him? 178. "I am a trustworthy Messenger to you. 179. "So fear Allāh, keep your duty to Him, and obey me. 180. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

مُؤْمِنِينَ	وَمَا كَانَ أَكْثَرُهُمْ	لَذِيْةً	فِي ذَلِكَ	إِنَّ
believers	yet most of them are not	(is) indeed a sign	in this	verily

الْرَّحِيمُ	لَهُ الْعَزِيزُ	وَإِنَّ رَبَّكَ
the Most Merciful	He (is) indeed the All-Mighty	and verily your Lord
الْمُرْسَلِينَ	لَيْكَةٌ	كَذَّبَ أَصْحَابُ
the Messengers	(of) Al-Aikah (a garden with thick trees)	denied (the) dwellers
لَكُمْ	إِنِّي	قَالَ لَهُمْ
to you	verily I am	شُعَيْبٌ
	(will) you not fear (Allah)?	said to them
عَلَيْهِ	وَمَا أَسْأَلُكُمْ	إِذْ
for it	and I ask not of you	وَأَطِيعُونِي
	and obey me	فَاتَّقُوا اللَّهَ
		أَمِينٌ
		رَسُولٌ
		مِنْ أَجْرٍ
عَلَى رَبِّ الْعَالَمِينَ	إِلَّا	إِنْ أَجْرِيَ
from (the) Lord (of) the worlds	but	مِنْ أَجْرٍ
		any reward

أَوْفُوا الْكِيلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ وَلَا تَبْخُسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثُوْفُ فِي الْأَرْضِ مُفْسِدِينَ وَاتَّقُوا اللَّذِي خَلَقَكُمْ وَالْجِلَّةَ الْأَوَّلَيْنَ
قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنَّ نَظَنْنَاكَ لِمِنَ الْكَذَّابِينَ

181. "Give full measure, and cause no loss (to others). 182. "And weigh with the true and straight balance. 183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. 184. "And fear Him Who created you and the generations of the men of old." 185. They said: "You are only one of those bewitched! 186. "You are but a human being like us and verily, we think that you are one of the liars!"

وَزِنُوا	مِنَ الْمُخْسِرِينَ	وَلَا تَكُونُوا	أَوْفُوا الْكِيلَ
and weigh	among those who cause loss (to others)	and be not	give full measure
أَشْيَاءَهُمْ	وَلَا تَبْخُسُوا النَّاسَ	الْمُسْتَقِيمِ	بِالْقِسْطَاسِ
their things	and defraud not by reducing the people	the straight	with just balance
خَلَقَكُمْ	وَاتَّقُوا اللَّذِي	مُفْسِدِينَ	فِي الْأَرْضِ
created you	and fear Him Who	making corruption	in the land
			nor do evil

إِنَّمَا أَنْتَ	قَالُوا	الْأَوَّلِينَ	وَالْجِيلَةَ
only you	they said	(of) the men of old	and the generations
مِثْنَا	إِلَّا بَشَرٌ	وَمَا أَنْتَ	مِنَ الْمُسَحَّرِينَ
like us	but a human being	and you (are) not	(are one) of those bewitched
لَمْنَ الْكَذَّابِينَ		وَإِنْ نَظَنَّكَ	
(are) indeed of the liars		and verily we think (that) you	

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ١٨٧ قَالَ رَبِّيْ أَعْلَمُ بِمَا تَعْمَلُونَ فَكَذَّبُوهُ فَأَخْذَهُمْ عَذَابٌ يَوْمًا الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ١٨٨ إِنَّ فِي ذَلِكَ لَاءِيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ١٨٩ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ١٩٠ وَإِنَّهُ لَنَزَّلَ رَبِّ الْعَالَمِينَ ١٩١ نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ ١٩٢

187. "So, cause pieces of the heaven to fall on us, if you are of the truthful!" 188. He said: "My Lord is the Best Knower of what you do." 189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day. 190. Verily in this is indeed a sign, yet most of them are not believers. 191. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 192. And truly, this (the Qur'ān) is a revelation from the Lord of the 'Ālamīn (mankind, jinn and all that exists), 193. Which the trustworthy *Rūh* [Jibrā'il (Gabriel)] has brought down

مِنَ الصَّادِقِينَ	إِنْ كُنْتَ	مِنَ السَّمَاءِ	كِسْفًا	عَلَيْنَا	فَأَسْقِطْ
of the truthful	if you are	of the heaven	pieces	on us	so cause to fall
فَكَذَّبُوهُ	بِمَا تَعْمَلُونَ	أَعْلَمُ	رَبِّيْ	قَالَ	
but they denied him	of what you do	(is) Best Knower	my Lord	he said	
إِنَّهُ كَانَ	الظُّلَّةِ	يَوْمٍ	عَذَابٌ	فَأَخْذَهُمْ	
indeed that was	(of) Shadow	(of the) Day	(the) torment	so seized them	
لَاءِيَةً	فِي ذَلِكَ	إِنْ	عَظِيمٍ	يَوْمٍ	عَذَابٍ
(is) indeed a sign	in this	verily	Great	(of) a Day	(the) torment

هُوَ الْعَزِيزُ	وَإِنَّ رَبَّكَ	مُؤْمِنِينَ	وَمَا كَانَ أَكْثَرُهُمْ
He (is) indeed the All-Mighty	and verily your Lord	believers	yet most of them are not
الْعَالَمِينَ	لِتَنْزِيلٍ رَّبِّ	وَإِنَّهُ	الرَّحِيمُ
(of) the worlds	(is) [indeed] a revelation (of the) Lord	and truly this	the Most Merciful
الْأَمِينُ	الرُّوحُ	نَزَّلَ	بِهِ
[the] trustworthy	the spirit (Gabriel)	has brought down [with] it	

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ١٩٤ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ١٩٥ وَإِنَّهُ لَفِي زِيْرِ الْأَوَّلِينَ ١٩٦ أَوْلَئِكُنْ هُمْ ١٩٧ آيَةٌ أَنْ يَعْلَمُهُ عُلِّمُوا بَنِي إِسْرَائِيلَ ١٩٨ وَلَوْنَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ١٩٩ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ٢٠٠ كَذَلِكَ سَلَكَنَهُ فِي قُلُوبِ الْمُجْرِمِينَ ٢٠١ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ ٢٠٢

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, 195. In the plain Arabic language. 196. And verily, it (the Qur'ān, and its revelation to Prophet Muhammad ﷺ) is (announced) in the Scriptures [i.e. the Taurāt (Torah) and the Injīl (Gospel)] of former people. 197. Is it not a sign to them that the learned scholars (like 'Abdullāh bin Salām رضي الله عنه who embraced Islām) of the Children of Israel knew it (as true)? 198. And if We had revealed it (this Qur'ān) to any of the non-Arabs, 199. And he had recited it to them, they would not have believed in it. 200. Thus have We caused it (the denial of the Qur'ān) to enter the hearts of the *Mujrimūn* (criminals, polytheists, sinners). 201. They will not believe in it until they see the painful torment.

بِلِسَانٍ	مِنَ الْمُنذِرِينَ	لِتَكُونَ	عَلَى قَلْبِكَ
in tongue (language)	(one) of the warners	that you may be	upon your heart
الْأَوَّلِينَ	لَفِي زِيْرِ	وَإِنَّهُ	مُّبِينٍ عَرَبِيٌّ
(of) former people	(is) [indeed] in (the) Scriptures	and verily it	plain Arabic
بَنِي	عُلِّمُوا	أَنْ يَعْلَمُهُ	هُمْ أَوْلَئِكُنْ يُكَسِّبُونَ
(of the) Children	(the) learned scholars	that knew it	a sign to them [and] is it not?

الْأَعْجَمِيَنَ	عَلَى بَعْضِ	وَلَوْ نَزَّلْنَاهُ	إِسْرَئِيلَ
(of) the non-Arabs	unto any	and if We had revealed it	(of) Israel
كَذَّلَكَ	مُؤْمِنِينَ	مَا كَانُوا	فَقَرَأَهُ
thus	believers	in it	they would not be
لَا يُؤْمِنُونَ	الْمُجْرِمِينَ	فِي قُلُوبِ	سَلَكْنَاهُ
they will not believe	(of) the criminals	[in] (the) hearts	We have caused it to enter
الْأَلِيمَ	حَتَّى يَرَوُا الْعَذَابَ	بِهِ	
painful	until they see the torment	in it	

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٢٦١ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ٢٦٢ أَفَيْعَذُ أَنَا يَسْتَعْجِلُونَ ٢٦٣ أَفَرَءَيْتَ إِنْ مَتَّعْنَاهُمْ سِينِينَ ٢٦٤ ثُرَّجَاهُمْ مَا كَانُوا يُوعَدُونَ ٢٦٥ مَا أَغْنَى عَنْهُمْ مَا كَانُوا ٢٦٦ يُمْتَعَوْنَ ٢٦٧ وَمَا أَهْلَكَنَا مِنْ قَرِيَّةٍ إِلَّا هَا مُنْذَرُونَ ٢٦٨ ذِكْرَى وَمَا كُنَّا ظَالِمِينَ ٢٦٩ وَمَا نَزَّلْتَ بِهِ الشَّيْطَانُ ٢٧٠

202. It shall come to them of a sudden, while they perceive it not. 203. Then they will say: "Can we be respite?" 204. Would they then wish for Our torment to be hastened on? 205. Think, (even) if We do let them enjoy for years, 206. And afterwards comes to them that (punishment) which they had been promised, 207. All that with which they used to enjoy shall not avail them. 208. And never did We destroy a township but it had its warners 209. By way of reminder, and We have never been unjust. 210. And it is not the *Shayātīn* (devils) who have brought it (this Qur'ān) down.

فَيَقُولُوا	لَا يَشْعُرُونَ	وَهُمْ	بَغْتَةً	فَيَأْتِيهِمْ
then they will say	perceive (it) not	while they	suddenly	and it shall come to them
أَفَيْعَذُ أَنَا يَسْتَعْجِلُونَ ٢٦٣			هَلْ نَحْنُ مُنْظَرُونَ ٢٦٢	
(would) they then wish for Our torment to be hastened on?			(be) respite	(can) we?
ثُرَّجَاهُمْ	سِينِينَ	إِنْ مَتَّعْنَاهُمْ		أَفَرَءَيْتَ
then comes to them	(for) years	if We do let them enjoy		(have) you seen?

مَا كَانُوا	عَنْهُمْ	مَا أَغْنَى	يُوعَدُونَ	مَا كَانُوا
what they were	them	shall not avail	promised	what they had been
هَا	إِلَّا	مِنْ قَرْيَةٍ	وَمَا أَهْلَكَنَا	يُمْتَهِنُونَ
it had	but	any township	and We did not destroy	given as enjoyment
وَمَا كَثُنَا ظَالِمِينَ			ذِكْرَى	مُنذِرُونَ
and We have been not unjust			(by way of) reminder	warners
الشَّيَاطِينُ	إِلَهٌ		وَمَا نَزَّلَتْ	
the devils	it		and have not brought down	

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِعُونَ ﴿٢١﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢٢﴾ فَلَا نَدْعُ مَعَ اللَّهِ إِلَهًا
ءَخْرَ فَتَكُونُ مِنَ الْمَعْدَذِينَ ﴿٢٣﴾ وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢٤﴾ وَأَخْفِضْ جَنَاحَكَ لِمَنِ
أَبْعَاكَ مِنَ الْمُؤْمِنِينَ ﴿٢٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ
﴿٢٧﴾ الرَّحِيمِ

211. Neither would it suit them nor they can (produce it). 212. Verily, they have been removed far from hearing it. 213. So, invoke not with Allāh another *ilāh* (god) lest you should be among those who receive punishment. 214. And warn your tribe (O Muhammad ﷺ) of near kindred. 215. And be kind and humble to the believers who follow you. 216. Then if they disobey you, say: "I am innocent of what you do." 217. And put your trust in the All-Mighty, the Most Merciful,

إِنَّهُمْ	وَمَا يَسْتَطِعُونَ	لَهُمْ	وَمَا يَنْبَغِي
verily they	nor they can (produce it)	[for] them	neither would it suit
إِلَهًا ءَخْرَ	فَلَا نَدْعُ مَعَ اللَّهِ	لَمَعْزُولُونَ	عَنِ السَّمْعِ
another god	so invoke not with Allah	(have been) removed far	from hearing (it)
وَأَنذِرْ عَشِيرَتَكَ	مِنَ الْمَعْدَذِينَ	فَتَكُونُ	
and warn your tribe	among those who receive torment	lest you should be	
أَبْعَاكَ	وَأَخْفِضْ جَنَاحَكَ	الْأَقْرَبِينَ	
follow you	to (those) who	and lower your wing (be humble)	(of) near kindred

بَرِيءٌ	إِنِّي	فَقُلْ	فَإِنْ عَصَوكَ	مِنَ الْمُؤْمِنِينَ
innocent	verily I am	then say	then if they disobey you	of the believers
الرَّحِيمُ	عَلَى الْعَزِيزِ	وَتَوَكَّلْ	مِمَّا تَعْمَلُونَ	
the Most Merciful	in the All-Mighty	and put your trust	of what you do	

الَّذِي يَرَنَكَ حِينَ تَقُومُ وَتَقْلِبَكَ فِي السَّجْدَتَيْنِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ هَلْ أَنِّي شَكِّمْ
عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ تَنَزَّلُ عَلَى كُلِّ أَفَّالِكَ أَثِيمٌ يُلْقَوْنَ السَّمْعَ وَأَكْثَرُهُمْ كَذَّابُونَ
وَالشَّعْرَاءُ يَتَّعَهِمُ الْغَاوِونَ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ وَأَنَّهُمْ
يَقُولُونَ مَا لَا يَفْعَلُونَ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا
وَأَنْصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). 219. And your movements among those who fall prostrate (to Allāh in the five compulsory congregational prayers). 220. Verily, He, only He, is the All-Hearer, the All-Knower. 221. Shall I inform you (O people!) upon whom the *Shayātīn* (devils) descend? 222. They descend on every lying, sinful person. 223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars. 224. As for the poets, the erring ones follow them, 225. See you not that they speak about every subject (praising people – right or wrong) in their poetry? 226. And that they say what they do not do. 227. Except those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

وَتَقْلِبَكَ	حِينَ تَقُومُ	يَرَنَكَ	الَّذِي
and (sees) your movements	when you stand up (in prayer)	sees you	Who
الْعَلِيمُ	هُوَ السَّمِيعُ	إِنَّهُ	فِي السَّجْدَتَيْنِ
the All-Knower	[He] (is) the All-Hearer	verily He	among those who prostrate

تَنْزَلُ عَلَى كُلِّ	تَنْزَلُ الشَّيَاطِينُ	عَلَى مَنْ	هَلْ أَنِّي شُكْرٌ
they descend on every	the devils descend	upon whom	(shall) I inform you?
كَذِبُونَ ٢٣٣	وَأَكْثَرُهُمْ	يُلْقَوْنَ السَّمْعَ	أَثْيَمٌ ٢٣٣
(are) liars	and most of them	they give ear (to the devils)	sinful (person)
أَنْهُمْ	أَلَمْ تَرَ	الْغَاوِنَ ٢٣٤	وَالشُّعَرَاءُ
that they	(do) you not see?	the erring ones	follow them and (as for) the poets
مَا لَا يَفْعَلُونَ	وَأَنْهُمْ يَقُولُونَ	يَهِيمُونَ ٢٣٥	وَادِيٌّ
what they (do) not do	and that they say	roam about	valley in every
وَذَكِرُوا اللَّهَ كَثِيرًا	وَعَمِلُوا الصَّالِحَاتِ	إِلَّا الَّذِينَ إِمَّا	
and remember Allah much	and do righteous deeds	except those who believe	
وَسَيَعْلَمُ	مِنْ بَعْدِ مَا ظُلِمُوا	وَأَنْتَصَرُوا	
and will come to know	after they have been wronged	and vindicate themselves	
يَنَقْبِلُونَ ٢٣٦	مُنْقَلَبٍ	أَيْ	الَّذِينَ ظَلَمُوا
they will be overturned	overturning	(by) what	those who do wrong

سُورَةُ النَّمَلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسْ تِلْكَءَ اِيَّتُ الْقُرْءَانَ وَكِتَابٌ مُّبِينٌ ١ هُدَى وَبُشِّرَى لِلْمُؤْمِنِينَ ١ الَّذِينَ يُقْيِمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُوَةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوْقِنُونَ ٢ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّلُهُمْ أَعْمَلَهُمْ فَهُمْ يَعْمَلُونَ ٣ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ٣ وَإِنَّكَ لَتَنْقِي الْقُرْءَانَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ٤

Sūrah An-Naml (The Ants) 27

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Tā-Sīn*. [These letters are one of the miracles of the Qur'ān, and none but

Allāh (Alone) knows their meanings.] These are the Verses of the Qur'ān, and (it is) a Book (that makes things) clear; 2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allāh (i.e. Islāmic Monotheism)]. 3. Those who perform As-Salāt (the prayers) and give Zakāt (obligatory charity) and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell). 4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly. 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers. 6. And verily, you (O Muhammad ﷺ) are being taught the Qur'ān from One, All-Wise, All-Knowing.

الرَّحِيمُ		الرَّحْمَنُ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
هُدَى	مُبِينٌ	وَكِتَابٌ	الْقُرْءَانُ	إِنَّا إِنَّا	طَسَّ
a guide	clear	and a Book	(of) the Quran	(are the) Verses	تِلْكَ
وَيُؤْتُونَ الْزَكَوَةَ	الصَّلَاةَ	الَّذِينَ يَقِيمُونَ	لِلْمُؤْمِنِينَ	وَبُشِّرَى	Ta-Sin
and give the Zakat	the prayer	those who perform	for the believers	and glad tidings	
لَا يُؤْمِنُونَ	إِنَّ الَّذِينَ	هُمْ يُوقَنُونَ	بِالْآخِرَةِ	وَهُمْ	
believe not	verily those who	[they] believe with certainty	in the Hereafter	and they	
أَعْمَلُوهُمْ		رَبَّنَا هُمْ		بِالْآخِرَةِ	
their deeds	We have made fair-seeming to them			in the Hereafter	
سُوءٌ	هُمْ	الَّذِينَ	أُولَئِكَ	فَهُمْ يَعْمَلُونَ	
(will be) an evil	for them	(are) those who	they	so (that) they wander blindly	
الْآخْسَرُونَ	هُمْ	فِي الْآخِرَةِ	وَهُمْ	الْعَذَابُ	
(will be) the greatest losers	[they]	in the Hereafter	and they	tortment	
عَلِيمٌ	مِنْ لَدُنْ حَكِيمٍ	لَنَقَى الْقُرْءَانَ	وَإِنَّكَ		
All-Knowing	from All-Wise	are being taught the Quran	and verily you		

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي أَنْسَتُ نَارًا سَاتِي كُمْ مِنْهَا بَخْرًا وَأَتَيْتُكُمْ شَهَابٍ قَبْسٍ لَعَلَّكُمْ تَصْطَلُونَ

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُوْرَكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿١﴾ يَمْوَسَى إِنَّهُ أَنَا اللَّهُ أَعْزِيزُ الْحَكِيمُ ﴿٢﴾ وَأَلِقْ عَصَاكَ فَلَمَّا رَأَهَا تَهَزَّ كَأَنَّهَا جَانٌ وَلَيْ مُدْبِرًا وَلَمْ يَعْقِبْ يَمْوَسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَ الْمُرْسَلُونَ ﴿٣﴾

7. (Remember) when Mūsā (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves." 8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And Glorified is Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists). 9. "O Mūsā (Moses)! Verily, it is I, Allāh, the All-Mighty, the All-Wise. 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mūsā (Moses)! Fear not: verily, the Messengers fear not in front of Me.

نَارًا	إِنِّي مَانَسْتُ	لِأَهْلِهِ	قَالَ مُوسَى	إِذْ
a fire	verily I have seen	to his household	Moses said	(remember) when
قبَسٍ	بِشَهَابٍ	أُوْءَاتِيْكُمْ	بَخْرٌ	مِنْهَا
burning	a brand	or I will bring you	some information	from it I will bring you
نُودِي	جَاءَهَا	فَلَمَّا	لَعَلَّكُمْ تَصْطَلُونَ ﴿١﴾	
he was called	he came to it	but when	so that you may warm yourselves	
حَوْلَهَا	وَمَنْ	أَنَّارِ	مَنْ فِي	أَنْ بُوْرَكَ
(is) round about it	and whosoever	the fire	whosoever (is) in	[that] blessed is
أَنَا اللَّهُ	إِنَّهُ	يَمْوَسَى	رَبِّ الْعَالَمِينَ ﴿٢﴾	وَسُبْحَنَ اللَّهُ
(it is) I Allah	verily	O Moses	(the) Lord (of) the worlds	and Glorified is Allah
تَهَزَّ	رَأَاهَا	فَلَمَّا	وَأَلِقْ عَصَاكَ	الْعَزِيزُ
moving	he saw it	but when	and throw down your stick	الْحَكِيمُ
يَمْوَسَى	وَلَمْ يَعْقِبْ	وَلَيْ مُدْبِرًا	كَأَنَّهَا	جَانٌ
O Moses	and (did) not look back	he turned (in) flight	(were) a snake	as if it
الْمُرْسَلُونَ ﴿٣﴾		لَا يَخَافُ لَدَيَ	إِنِّي	لَا تَخَفَ
the Messengers		fear not in front of Me	verily [I]	fear not

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ ۝ وَادْخُلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بِيَضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعَةِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمَهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝ فَلَمَّا جَاءَهُمْ مَا أَيَّنَا مُبَصِّرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ۝ وَجَحَدُوا بِهَا وَأَسْتَيْقَنْتُهَا أَنْفُسُهُمْ ظَلَمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۝

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful. 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fāsiqūn* (rebellious, disobedient to Allāh). 13. But when Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic." 14. And they denied them (those Ayāt) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayāt) are from Allāh, and Mūsā (Moses) is the Messenger of Allāh in truth, but they disliked to obey Mūsā (Moses), and hated to believe in his Message of Monotheism]. So, see what was the end of the *Mufsidūn* (disbelievers, evildoers, liars and disobedient to Allāh).

سُوءٌ	بَعْدَ	ثُمَّ بَدَّلَ حَسَنًا	إِلَّا مَنْ ظَلَمَ
evil	after	then he has changed good	except (him) who has done wrong
فِي جَيْبِكَ	وَادْخُلْ يَدَكَ	۝ رَحِيمٌ	فَإِنِّي غَفُورٌ
into your bosom	and put your hand	Most Merciful	then surely I am Oft-Forgiving
إِلَى فِرْعَوْنَ	إِلَيْتُهُ	فِي تِسْعَ	مِنْ غَيْرِ سُوءٍ
to Pharaoh	signs	(these are) among nine	تَخْرُجْ بِيَضَاءَ
جَاءَهُمْ	فَلَمَّا	۝ فَسِيقِينَ	۝ كَانُوا
came to them	but when	disobedient	إِنَّهُمْ كَانُوا
وَقَوْمَهُ	قَوْمًا	۝ قَوْمًا	وَقَوْمَهُ
manifest	سِحْرٌ	هَذَا	۝ مُبَصِّرَةً
(is) a magic	هَذَا	قَالُوا	۝ أَيَّنَا
wrongfully	أَنْفُسُهُمْ	وَأَسْتَيْقَنْتُهَا	وَجَحَدُوا
their own selves	though were convinced them	them	and they rejected

وَعُلُوْاً	فَانْظُرْ كَيْفَ	كَانَ عَدِيقَةً	الْمُفْسِدِينَ
and arrogantly	so see how	was (the) end	(of) the evildoers

وَلَقَدْ أَئْتَنَا دَاؤِدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا لِلَّهِ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ١٥
وَوَرَثَ سُلَيْمَانَ دَاؤِدَ وَقَالَ يَأَيُّهَا النَّاسُ عِلْمُنَا مَنْطَقَ الْطَّيْرِ وَأَوْتَنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا
هُوَ الْفَضْلُ الْمُبِينُ ١٦ وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالْطَّيْرِ فَهُمْ يُوزَعُونَ
حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادَّ النَّمَلِ قَالَتْ نَمَلَةٌ يَأَيُّهَا النَّمَلُ أَدْخُلُوا مَسَكِنَكُمْ لَا يَحْطِمُنَّكُمْ
سُلَيْمَانُ وَجْهُهُ وَجْهُهُ وَهُمْ لَا يَشْعُرُونَ ١٧

15. And indeed We gave knowledge to Dāwūd (David) and Sulaimān (Solomon), and they both said: "All praise and thanks are Allāh's, Who has preferred us above many of His believing slaves!" 16. And Sulaimān (Solomon) inherited (the knowledge of) Dāwūd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allāh)." 17. And there were gathered before Sulaimān (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not."

وَقَالَا	عِلْمًا	وَسُلَيْمَانَ	وَلَقَدْ أَئْتَنَا دَاؤِدَ
and they said	knowledge	and Solomon	and indeed We gave David
مِنْ عِبَادِهِ	عَلَى كَثِيرٍ	فَضَّلَنَا	الْحَمْدُ لِلَّهِ
of His slaves	above many	has preferred us	Who
أَنَّاسُ	يَأَيُّهَا	وَقَالَ	all praise (be) to Allah
mankind	O	and he said	and Solomon inherited
مِنْ كُلِّ	وَأَوْتَنَا	الْطَّيْرِ	believing
from every	and we have been given	(of) birds	عِلْمَنَا مَنْطَقَ
وَحُشِرَ	الْمُبِينُ	الْفَضْلُ	هُوَ
and (there) were gathered	evident	(is) the grace	إِنَّ هَذَا
			شَيْءٌ

وَالْطَّيْرُ	وَالْإِنْسِ	مِنَ الْجِنِّ	جُنُودُهُ	سُلَيْمَانَ
and birds	and men	of Jinn	his hosts	before Solomon
النَّمَلٌ	عَلَى وَادٍ	حَقٌّ إِذَا أَتَوْا	فِيهِمْ يُوزَعُونَ	وَجْهُهُمْ يُوزَعُونَ
(of) the ants	to (the) valley	till when they came	and they were duly dispensed	
لَا يَحْطِمْنَكُمْ	مَسَكِنَكُمْ	أَدْخُلُوا مَسَكِنَكُمْ	النَّمَلٌ يَأْتِيهَا	قَالَتْ نَمْلَةٌ
(lest) should not crush you	enter your dwellings	ants	0	an ant said
لَا يَشْعُرُونَ		وَهُمْ	وَجْهُهُمْ	سُلَيْمَانٌ
perceive not		while they	and his hosts	Solomon

فَبِسْمِ صَاحِكَ مِنْ قَوْلَهَا وَقَالَ رَبِّ أُوْزِعُنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَلِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَنِهِ وَأَدْخِلَنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ وَتَفَقَّدَ الْطَّيْرَ فَقَالَ مَا لِي لَا أَرَى الْهُدُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

19. So he [Sulaimān (Solomon)] smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." 20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

Part - 19

رَبِّ أُوْزِعُنِي	وَقَالَ	مِنْ قَوْلَهَا	فَبِسْمِ صَاحِكَ
my Lord bestow upon me power	and said	at her speech	so he smiled laughing
أَنْعَمْتَ عَلَيَّ	الَّتِي	نِعْمَتَكَ	أَنْ أَشْكُرُ
You have bestowed on me	which	(for) Your Favours	that I may thank (You)
تَرْضَنِهِ	وَأَنْ أَعْمَلَ صَالِحًا	وَلِدَيَّ	وَعَلَى وَلِدَيَّ
that You will be pleased with	and that I may do righteous (deeds)	وَلِدَيَّ	وَلِدَيَّ
الصَّالِحِينَ	فِي عِبَادِكَ	بِرَحْمَتِكَ	وَأَدْخِلْنِي
righteous	among Your slaves	by Your Mercy	and admit me

لَ	مَا	فَقَالَ	وَتَفَقَّدَ الْطَّيْرَ
with me	what (is the matter)	and said	and he inspected the birds
وَمِنَ الْغَائِبِينَ	أَمْ كَانَ	لَا أَرَى الْهُدْهُدَ	
among the absentees	or is he	(that) I see not the hoopoe	

لَا عَذَبَنَّهُ، عَذَابًا شَدِيدًا أَوْ لَا أَذْبَحَنَّهُ، أَوْ لِيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ
بَعِيدٍ فَقَالَ أَحَاطْتُ بِمَا لَمْ تُحْطِ بِهِ وَجَتَّتُكَ مِنْ سَبَّا بِنَبَّا يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ أُمَّرَأَةً
تَمْلِكُهُمْ وَأُوْتِيَتْ مِنْ كُلِّ شَيْءٍ وَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ
لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَرَزَّيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَضَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." 22. But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. 23. "I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. 24. "I found her and her people worshipping the sun instead of Allāh, and Shaitān (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) way, so they have no guidance."

أَوْ لَا أَذْبَحَنَّهُ	شَدِيدًا	عَذَابًا	لَا عَذَبَنَّهُ
or I will surely slaughter him	severe	(with) a punishment	I will surely punish him
بَعِيدٌ	غَيْرَ	فَمَكَثَ	أَوْ لِيَأْتِيَنِي
long	not	but he stayed	unless he brings me
بِهِ	لَمْ تُحْطِ	أَحَاطْتُ بِمَا	فَقَالَ
it	you have not encompassed	I have encompassed that which	and he said
أُمَّرَأَةٌ	إِنِّي وَجَدْتُ	يَقِينٍ	وَجَتَّكَ
a woman	verily I found	true	with news
عَرْشٌ	وَهَا	مِنْ كُلِّ	وَأُوْتِيَتْ
(is) a throne	and for her	شَيْءٍ	تَمْلِكُهُمْ
		مِنْ	and she has been given
		كُلِّ	ruling over them

يَسْجُدُونَ لِلشَّمْسِ	وَقَوْمَهَا	وَجَدْتُهَا	عَظِيمٌ
prostrating (themselves) before the sun	and her people	I found her	great
أَعْمَلَهُمْ	الشَّيْطَانُ	لَهُمْ	وَزَيْنَ
their deeds	Satan	to them	and has made fair-seeming
لَا يَهْتَدُونَ	فَهُمْ	عَنِ السَّيِّلِ	فَصَدَّهُمْ
are not guided	so they	from the way	and has barred them

الَّا يَسْجُدُوا إِلَيْهِ اللَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٦﴾
اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٧﴾ قَالَ سَنَنْظُرُ أَصَدَقَتْ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ
آذَهَبْ بِكَتَبِي هَذَا فَالْقِهَ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

25. [As Shaitān (Satan) has barred them from Allāh's way] so they do not worship (prostrate themselves before) Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. 26. Allāh, *La ilāha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 27. [Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. 28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what (answer) they return."

الْخَبْءُ	الَّذِي يُخْرِجُ	اللَّهُ	الَّا يَسْجُدُوا
the hidden (thing)	Who brings out	before Allah	that they prostrate not (themselves)
وَمَا تُعْلِنُونَ	مَا تُخْفُونَ	وَيَعْلَمُ	وَالْأَرْضِ
and what you reveal	what you conceal	and knows	and the earth
فِي السَّمَوَاتِ			
قَالَ	الْعَظِيمِ	رَبُّ الْعَرْشِ	لَا إِلَهَ
he said	Supreme	(the) Lord (of) the Throne	but He
إِلَّا هُوَ			(there is) no god
اللَّهُ			Allah
مِنَ الْكَاذِبِينَ	أَمْ كُنْتَ	أَصَدَقَتْ	سَنَنْظُرُ
of the liars	or you are	(whether) you speak (the) truth?	we shall see
تَوَلَّ عَنْهُمْ	ثُمَّ	إِلَيْهِمْ	آذَهَبْ بِكَتَبِي
draw back from them	then	to them	هَذَا
		فَالْقِهَ	هَذَا
		هَذَا	آذَهَبْ بِكَتَبِي
			go with my letter

ماذَا يَرْجِعُونَ	فَانْظُرْ
what they return	and see

قَالَتْ يَأَيُّهَا الْمَلَوْا إِنِّي أَلِقَى إِلَى كِتَبٍ كَرِيمٍ ٢٦ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قَالَتْ يَأَيُّهَا الْمَلَوْا أَفْتُوْنِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً
أَلَا تَعْلُوْنَا عَلَىَّ وَأَتُوْنِي مُسْلِمِينَ ٢٧ قَالَتْ يَأَيُّهَا الْمَلَوْا أَفْتُوْنِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً
أَمْرٌ حَتَّى تَشَهِّدُونَ ٢٨ قَالُوا نَحْنُ أُولَوْاقْوَةٍ وَأُولَوْبَابٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكَ فَانظُرْنِي مَاذَا أَتَأْمُرُنَ

29. She said: "O chiefs! Verily, here is delivered to me a noble letter, 30. "Verily, it is from Sulaimān (Solomon), and verily, it (reads): In the Name of Allāh, the Most Gracious, the Most Merciful; 31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allāh with full submission).'" 32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions).'" 33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

إِنَّهُ،	كَرِيمٌ	كِتَبٌ	إِلَيَّ أُلْقَى	إِنِّي	الْمَلَوْأُ	يَأْتِيْهَا	قَالَتْ
verily it	noble	a letter	is delivered to me	verily [I]	chiefs	0	she said
الرَّحْمَنِ	بِسْمِ اللَّهِ	وَإِنَّهُ،	مِنْ سُلَيْمَانَ				
the Most Gracious	in (the) Name (of) Allah	and verily it (reads)	(is) from Solomon				
مُسْلِمِينَ	وَأَتُوْفِي	عَلَيَّ	أَلَا تَعْلُوْا				
(as) Muslims	but come to me	against me	that be not exalted	the Most Merciful			
أَمْرٌ	مَا كُنْتُ قَاطِعَةً	فِي أَمْرِي	أَفْعُوْنِي	الْمَلَوْأُ	يَأْتِيْهَا	قَالَتْ	
any case	I am not deciding	in my case	advise me	chiefs	0	she said	
وَأُولُوْا	فُوْرَةٌ	أُولُوْا	نَحْنُ	قَالُوا	حَتَّىْ تَشَهُّدُونَ		
and possessors	(of) power	(are) possessors	we	they said	till you are present with me		
مَاذَا تَأْمُرِينَ	فَانْظُرِي	إِلَيْكِ	وَالْأَمْرُ	شَدِيدٍ	بَأْسٍ		
what do you command	so look	(is) for you	and the command	great	(of) might		

فَالْأَنْ إِنَّ الْمُلُوكَ إِذَا دَخَلُواْ قَرْيَةً أَفْسَدُوهَا وَجَعَلُواْ أَعْزَمَ أَهْلِهَا أَذْلَةً وَكَذَلِكَ يَفْعَلُونَ

وَإِنِّي مُرْسَلٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَا يَرْجِعُ الْمُرْسَلُونَ ٢٩ فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتَمْدُونَ بِمَا لِي فَمَا أَتَنِّي إِلَّا هُنَّ أَنْتُمْ بِهَدِيَّتِكُمْ نَفَرُونَ ٣٠

34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do. 35. "But verily, I am going to send him a present, and see with what (answer) the messengers return." 36. So, when (the messengers with the present) came to Sulaimān (Solomon), he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

أَفْسَدُوهَا	دَخَلُوا قَرْيَةً	إِذَا	قَالَتْ إِنَّ الْمُلُوكَ
they spoil it	they enter a town	when	she said verily kings
وَكَذَلِكَ يَفْعَلُونَ ٢٩	أَذَلَّةً	أَهْلِهَا	وَجَعَلُوا أَعْزَّةً
and thus they do	(the) lowest	(of) its people	and make (the) most honourable
بِمَا	فَنَاظِرَةٌ	إِلَيْهِمْ	مُرْسَلٌ
with what	and see	a present	وَإِنِّي
قَالَ	سُلَيْمَانَ	فَلَمَّا	يَرْجِعُ الْمُرْسَلُونَ ٣٠
he said	(the messengers) came to Solomon	so when	the messengers return
خَيْرٌ	إِلَّا هُنَّ اللَّهُ	فَمَا	أَتَمْدُونَ
(is) better	Allah has given me	but what	بِمَالٍ
بِهَدِيَّتِكُمْ نَفَرُونَ ٣٠	بِلَّ أَنْتُمْ	إِلَيْكُمْ	مِمَّا
rejoice in your gift	nay you	He has given you	than that which

أَرْجِعُ إِلَيْهِمْ فَنَائِنَهُمْ بِجُنُودٍ لَا يَقِيلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذَلَّةً وَهُمْ صَغِرُونَ ٣١ قَالَ يَسَأِلُهَا الْمُلُوكُ أَيُّكُمْ يَا تَبَّانِي بِعَرْشَهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ٣٢ قَالَ عَفَرِيتٌ مِنْ الْجِنِّ أَنَا أَنْتَ أَنِيَّكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوْيٌ أَمِينٌ ٣٣

37. [Then Sulaimān (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they

will be abased." 38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" 39. An 'Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."

لَا قِبَلَ	بِحُجُودٍ	فَلَنَايِنَّهُمْ	أَرْجِعُ إِلَيْهِمْ
(there is) no resistance	with hosts	we verily shall come to them	go back to them
أَذْلَلَةً	مِنْهَا	وَلَنُخْرِجَنَّهُمْ	بِهَا هُمْ
(in) disgrace	from there	and we verily shall drive them out	of it for them
أَيْكُمْ	الْمَلَوْأُ	يَكَأِيْهَا	قَالَ صَنَعُوْرُونَ وَهُمْ
which of you	chiefs	0	he said (will be) abased and they
مُسْلِمِينَ	أَنْ يَأْتُوْنِي	قَبْلَ	بِعَرْشِهَا يَأْتِيْنِي
(as) Muslims	[that] they come to me	before	her throne can bring me
قَبْلَ	بِهِ	أَنِيْلَكَ	قَالَ عَفْرِيْتٌ
before	it	will bring to you	I from the Jinn said a strong one
أَمِينٌ	لَقَوْيٌ	عَلَيْهِ وَلِيْ	مِنْ مَقَامِكَ أَنْ تَقُومَ
trustworthy	indeed strong	for it and verily I am	from your place [that] you rise

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَّهُ أَيْكَبَهُ قَبْلَ أَنْ يَرْتَدِ إِلَيْكَ طَرْفَكَ فَلَمَّا رَأَهُ مُسْتَقْرَأً عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوْنِي أَشْكُرُ أَمَّا كَفُورٌ مِنْ شَكْرِ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي عَنِّي كَرِيمٌ قَالَ نَكِرُ وَلَا عَرْشَهَا نَظَرَ أَنْهِيَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimān (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord – to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful." 41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

عَائِيكَ	أَنَا	مِنَ الْكِتَابِ	عِلْمٌ	عِنْهُ	قَالَ الَّذِي
will bring to you	I	of the Scripture	(was) knowledge	with him	said one who
رَأَاهُ مُسْتَقِرًا	رَأَاهُ	فَلَمَّا	طَرْفُكَ	إِلَيْكَ	أَنْ يَرْتَدَ
placed	he saw it	then when	your eyesight	to you	[that] returns
لِيَبْلُوَنِي	رَفِيْ	مِنْ فَضْلِ		قَالَ هَذَا	عِنْهُ
to test me	(of) my Lord	(is) from (the) Grace		he said this	before him
وَمَنْ شَكَرَ		أُمَّ أَكْفَرُ		أَشْكُرُ	
and whoever is grateful		or I am ungrateful		(whether) I am grateful?	
فَإِنَّ رَبِّي	وَمَنْ كَفَرَ	لِنَفْسِهِ	فَإِنَّمَا يَشْكُرُ		
then certainly my Lord	and whoever is ungrateful	for himself	then only he is grateful		
نَظَرَ	عَرْشَهَا	نَكْرُوا هَا	قَالَ	كَرِيمٌ	غَنِيٌّ
(that) we may see	her throne	disguise for her	he said	Bountiful	(is) Rich
لَا يَهْدُونَ	مِنَ الْمُنْذَنِ	أُمْ تَكُونُ		أَنْهَدَى	
are not guided	of those who	or she will be	(whether) she will be guided?		

فَلَمَّا جَاءَتْ قِيلَ أَهْنَكَذَا عَرْشِكَ قَالَتْ كَانَهُ هُوَ وَأُوتِنَا الْعِلْمُ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿١٧﴾ وَصَدَّهَا مَا
كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَفِيرِينَ ﴿١٨﴾ قِيلَ لَهَا أَدْخُلِ الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ
لُجَّةً وَكَشَفَتْ عَنْ سَاقِيهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرٍ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٩﴾

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimān (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islām as Muslims before her)." 43. And that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people. 44. It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaimān (Solomon) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She

said: "My Lord! Verily, I have wronged myself, and I submit [in Islām, together with Sulaimān (Solomon)] to Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)."

وَهُوَ	كَانَهُ	قَاتَ	عَرْشِكَ	أَهْنَكَذَا	قِيلَ	فَلَمَّا جَاءَتْ
it	it (is) like	she said	your throne	(is) like this?	it was said	so when she came
وَكَانَا مُسْلِمِينَ				مِنْ قَبْلِهَا	وَأُولَئِنَا أَعْلَمُ	
and we were Muslims (submitted to Allah)				بَيْنَهُ	and we were given knowledge	
مِنْ دُونِ اللَّهِ	تَبَعُّدُ	مَا كَانَتْ			وَصَدَّهَا	
besides Allah	worship	that which she used to			and has prevented her	
أَدْخُلِي الْصَّرْحَ	قِيلَ لَهَا	كُفَّارِينَ	مِنْ قَوْمٍ	إِنَّهَا كَانَتْ		
enter the palace	it was said to her	disbelieving	of a people	indeed she was		
وَكَشَفَتْ	لُجَّةَ	حَسِبَتْهُ	رَأَتْهُ	فَلَمَّا		
and she uncovered	(to be) a pool	she thought it	she saw it	but when		
قَاتَ	مُمَرَّدٌ	صَرْحٌ	إِنَّهُ	قَالَ	عَنْ سَاقِهَا	
she said	of glass	(is) a palace	verily it	he said	[on] her legs	
سُلَيْمَانَ	وَأَسَلَّمَتْ مَعَ	نَفْسِي	إِنِّي ظَلَمْتُ	رَبِّ		
Solomon	and I submit (accept Islam) with	myself	verily I have wronged	my Lord		
رَبُّ الْعَالَمِينَ				لِلَّهِ		
(the) Lord (of) the worlds				to Allah		

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَلِحًا أَنْ أَعْبُدُ وَاللَّهَ فِي أَذَاهُمْ فَرِيقٌ كَانَ يَخْتَصِمُونَ
 قَالَ يَنْقُومُ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهُ لَعَلَّكُمْ
 تُرْحَمُونَ
 قالوا أَطَيْرَنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَبَّرُوكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ

45. And indeed We sent to Thamūd their brother Sālih (Saleh), saying: "Worship Allāh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarrelling with each other." 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allāh's

Mercy)? Why seek you not the forgiveness of Allāh, that you may receive mercy?" ⁴⁷ They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allāh; nay, but you are a people that are being tested."

أَنَّا عَبَدُوا اللَّهَ	صَلَّيْهَا	أَخَاهُمْ	إِلَى شَمُودَ	وَلَقَدْ أَرْسَلَنَا
(saying) that worship Allah	Salih	their brother	to Thamud	and indeed We sent
قَالَ	يَخْتَصِمُونَ	فِيْقَانِ	هُمْ	فَإِذَا
he said	quarrelling with each other	(became) two parties	they	then behold
الْحَسَنَةُ	بِالسَّيِّئَةِ قَبْلَ	لِمَ سَتَعِجلُونَ	يَنْقُومُ	
the good (Allah's Mercy)	before	the evil	why (do) you seek to hasten	O my people
قَالُوا	لَعَلَّكُمْ تُرْحَمُونَ	لَوْلَا تَسْتَغْفِرُونَ اللَّهَ		
they said	so that you may receive mercy	why seek you not the forgiveness (of) Allah		
قَالَ طَهِّرُكُمْ	مَعَكُمْ	وَبِمَنْ	أَطَيَّرُنَا بِكَ	
he said your ill omen	with you	and from those	we augur ill omen from you	
تُفْتَنُونَ	قَوْمٌ	بِلَّ أَنْتُمْ	عِنْدَ اللَّهِ	
(that) are being tested	(are) a people	nay you	(is) with Allah	

وَكَانَ فِي الْمَدِينَةِ سَعْهُ رَهْطٌ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنْبِيَّتِنَا وَأَهْلَهُ ثُمَّ لَنْقُولَنَّ لَوْلَيْهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا الصَّدِقُونَ وَمَكَرُوا مَكْرَأً وَمَكَرْنَا مَكْرَأً وَهُمْ لَا يَشْعُرُونَ فَانْظُرْ كَيْفَ كَانَ عِنْقَةُ مَكْرِهِمْ أَنَّا دَمَرْنَا هُمْ وَقَوْمَهُمْ أَجْمَعِينَ

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform. ⁴⁹ They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'" ⁵⁰ So, they plotted a plot, and We planned a plan, while they perceived not. ⁵¹ Then see how was the end of their plot! Verily, We destroyed them and

their nation all together.

يُفْسِدُونَ فِي الْأَرْضِ	رَهْطٌ	سَعْةٌ	فِي الْمَدِينَةِ	وَكَانَ
who made mischief in the land	men	nine	in the city	and (there) were
تَقَاسَمُوا بِاللَّهِ	قَالُوا		وَلَا يُصْلِحُونَ	
swear one to another by Allah	they said		and would not reform	
ثُمَّ	وَأَهْلَهُ		لَنْبَيِّنَهُ	
then	and his household		we shall surely make a night attack on him	
مَا شَهَدْنَا مَهْلِكًا			لَنَقُولَنَّ لَوْلَيْهِ	
we witnessed not (the) destruction			we will surely say to his heir (near relative)	
وَمَكَرُوا مَكْرًا	لَصَدِيقُونَ	وَإِنَّا		أَهْلِهِ
so they plotted a plot	(are) [surely] truthful	and verily we		(of) his household
كَانَ عَنْقِيَّةً	فَانْظُرْ كَيْفَ	لَا يَشْعُرُونَ	وَهُمْ	وَمَكَرْنَا مَكْرًا
was (the) end	then see how	perceived not	while they	and We planned a plan
أَجْمَعِينَ	وَقَوْمَهُمْ	دَمَرَنَاهُمْ	أَنَا	مَكْرِهِمْ
all together	and their people	destroyed them	that We	(of) their plot

فَتَلَكَ بِيُوْتِهِمْ خَاوِيَّةً بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَاءِيَّةً لِقَوْمٍ يَعْلَمُونَ ٥٦
وَأَنْجَيْنَا الَّذِينَ أَمْنَوْا وَكَانُوا يَتَّقُونَ ٥٧ وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ
أَتَأْتُونَ الْفَحْشَةَ وَأَنْتُمْ تَبْصِرُونَ ٥٨ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ بَجَهَلُونَ ٥٩

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayāh* (a lesson or a sign) for a people who know. 53. And We saved those who believed, and used to fear Allāh, and keep their duty to Him. 54. And (remember) Lüt (Lot) When he said to his people. Do you commit *Al-Fāhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?" 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who

behave senselessly."

فِي ذَلِكَ	إِنَّكَ	بِمَا ظَلَمُوا	خَوِيقَةٌ	بِيُوتِهِمْ	فَتَلَكُ
in this	verily	for what they did wrong	(in) ruin	(are) their houses	so these
الَّذِينَ أَمْنَوْا	وَأَنْجَيْنَا	لِقَوْمٍ يَعْلَمُونَ	لَآيَةٌ		
those who believed	and We saved	for a people who know	(is) indeed a sign		
قَالَ لِقَوْمِهِ	إِذْ	وَلُوطًا	يَنْقُوتُ	وَكَانُوا	
he said to his people	when	and (remember) Lot	fear (Allah)	and used to	
لَتَأْتُونَ الْجَاهَ	أَيْتَكُمْ	وَأَنْتُمْ تَبْصِرُونَ	أَتَأْتُونَ الْفَحْشَةَ		
come to men	(do) you?	while you see	(do) you commit indecency?		
قَوْمٌ بَجَهَلُونَ	بَلْ أَنْتُمْ	النِّسَاءُ	مِنْ دُونِ	شَهْوَةٌ	
(are) a people who are ignorant	nay you	women	instead of	(with) lust	

