

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ﴿٢٣﴾﴾

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.

وَقَالَ	الَّذِينَ لَا يَرْجُونَ	لِقَاءَنَا	لَوْلَا
and said	those who expect not	a Meeting with Us	why not
أُنْزِلَ عَلَيْنَا	الْمَلٰٓئِكَةُ	أَوْ نَرَىٰ رَبَّنَا	لَقَدْ اسْتَكْبَرُوا
are sent down to us	the angels	or we see our Lord	indeed they are arrogant
فِي أَنْفُسِهِمْ	وَعَتَوْا عُتُوًّا	كَبِيرًا ﴿٢١﴾	يَوْمَ
within themselves	and are scornful (with) pride	great	(on the) Day
يَرَوْنَ الْمَلٰٓئِكَةَ	لَا بُشْرَىٰ	يَوْمَئِذٍ	لِلْمُجْرِمِينَ
they will see the angels	no glad tidings (there will be)	that day	for the criminals
وَيَقُولُونَ حِجْرًا	مَّحْجُورًا ﴿٢٢﴾	وَقَدْ مَنَّآ	
and they (the angels) will say (all glad tidings are) forbidden	strictly	and We shall turn	
إِلَىٰ مَا عَمِلُوا	مِنْ عَمَلٍ	فَجَعَلْنَاهُ	هَبَاءً مَّنْثُورًا ﴿٢٣﴾
to whatever they did	from deed[s]	and We shall make it	scattered (as) dust

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَنُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيلًا ﴿٢٥﴾ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

﴿٢٧﴾ وَيَوْمَ يَعِضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٨﴾

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)." 28.

أَصْحَابُ	الْجَنَّةِ	يَوْمَئِذٍ	خَيْرٌ	مُسْتَقَرًّا
(the) dwellers	(of) Paradise	(on) that Day	(will have the) best	abode
وَأَحْسَنُ	مَقِيلًا	وَيَوْمَ		
and (the) fairest	(of) places for repose	and (remember the) Day (when)		
تَشَقَّقُ السَّمَاءُ	بِالْغَمَمِ	وَنَزَلَ الْمَلَائِكَةُ		
the heaven shall be rent asunder	with clouds	and the angels will be sent down		
تَنْزِيلًا	الْمَلِكُ	يَوْمَئِذٍ	الْحَقُّ	
(with a grand) descending	the sovereignty	(on) that Day	truly	
لِلرَّحْمَنِ	وَكَانَ يَوْمًا	عَلَى الْكَافِرِينَ	عَسِيرًا	
(will be) for the Most Gracious	and it will be a Day	for the disbelievers	hard	
وَيَوْمَ	يَعِضُّ الظَّالِمُ	عَلَى يَدَيْهِ	يَقُولُ	
and (remember the) Day (when)	the wrongdoer will bite	at his hands	he will say	
يَلَيْتَنِي اتَّخَذْتُ	مَعَ	الرَّسُولِ	سَبِيلًا	
oh would that I had taken	with	the Messenger	a path	

يَوَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ

مَهْجُورًا ﴿٢٨﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا 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'an) 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'an (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.

يَوَيْلَتِي	لَيْتَنِي	لَمْ أَتَّخِذْ فَلَانًا	خَلِيلًا ﴿٢٨﴾
ah woe to me	would that I	(did) not take so-and-so	(as) a friend
لَقَدْ أَضَلَّنِي	عَنِ الذِّكْرِ	بَعْدَ إِذْ	جَاءَنِي ﴿٢٩﴾
indeed he led me astray	from the Reminder (Quran)	[when] after	it had come to me
وَكَانَ الشَّيْطَانُ	لِلْإِنْسَنِ	خَذُولًا ﴿٣٠﴾	وَقَالَ الرَّسُولُ
and Satan is	to man	(ever) a deserter	and the Messenger will say
يَرْبِّ	إِنَّ قَوْمِي	أَتَّخَذُوا هَذَا	الْقُرْآنَ
O my Lord	verily my people	took this	Quran
وَكَذَلِكَ جَعَلْنَا	لِكُلِّ	نَبِيٍّ	عَدُوًّا
and thus We made	for every	Prophet	among the criminals
وَكَفَىٰ	بِرَبِّكَ	هَادِيًا	وَنَصِيرًا ﴿٣١﴾
and sufficient is	your Lord	(as) a Guide	and Helper

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرُّ مَكَانٍ وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

32. And those who disbelieve say: "Why is not the Qur'an 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.

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

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمَرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

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).

وَلَقَدْ آتَيْنَا مُوسَى	الْكِتَابَ	وَجَعَلْنَا مَعَهُ	أَخَاهُ	هَارُونَ
and indeed We gave Moses	the Scripture	and placed with him	his brother	Aaron

وَزِيرًا ﴿٣٥﴾	فَقُلْنَا	أَذْهَبَا إِلَى الْقَوْمِ	الَّذِينَ كَذَّبُوا
(as) a helper	and We said	go you both to the people	those who have denied
بِآيَاتِنَا	فَدَمَّرْنَاهُمْ	تَدْمِيرًا ﴿٣٦﴾	وَقَوْمَ
Our Verses	then We destroyed them	(with utter) destruction	and (the) people
نُوحٍ لَّمَّا	كَذَّبُوا الرُّسُلَ	أَغْرَقْنَاهُمْ	وَجَعَلْنَاهُمْ
when (of) Noah	they denied the Messengers	We drowned them	and We made them
لِلنَّاسِ	وَاعْتَدْنَا	لِلظَّالِمِينَ	عَذَابًا أَلِيمًا ﴿٣٧﴾
(as) a sign for mankind	and We have prepared	for the wrongdoers	painful a torment

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَاهُ الْأَمْثَلِ
 وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوَّاءً أَفْكَمَ
 يَكُونُوا يُرْوَنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا رَأَوْكَ إِذَا يَنْخِذُونَكَ إِلَّا
 هُزُؤًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

38. And (also) 'Ād and Thamūd, 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 Lūt (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?"

وَعَادًا	وَتَمُودًا	وَأَصْحَابَ	الرَّسِّ	وَقُرُونًا
and Ad	and Thamud	and (the) dwellers	(of) Ar-Rass	and generations
بَيْنَ	ذَلِكَ	كَثِيرًا ﴿٣٨﴾	وَكُلًّا	ضَرَبْنَاهُ
(in) between	[those]	many	and each (of them)	We put forward for him
الْأَمْثَلِ	وَكُلًّا تَبَّرْنَا	تَتْبِيرًا ﴿٣٩﴾		
examples	and each (of them) We brought to ruin	(with) destruction		

وَلَقَدْ أَتَوْا	عَلَى الْقَرْيَةِ	الَّتِي أَمْطَرَتْ	مَطَرٌ
and indeed they have passed	by the town (of Lot)	(on) which was rained	(the) rain
أَلَسَوْا	أَفَلَمْ يَكُونُوا	يَرَوْنَهَا	بَلْ كَانُوا
evil	did they not then?	see it	nay they used to
تَشُورًا	لَا يَرْجُونَ	أَهَذَا	إِلَّا هُزُوا
expect not any resurrection		(is) this?	but (in) mockery
أَلَذِي	بَعَثَ اللَّهُ رَسُولًا	إِنْ يَتَّخِذُونَكَ	رَأَوْكَ
the one whom	Allah has sent (as) a Messenger	they take you not	they see you
		وَلِذَا	
		and when	

إِنْ كَادَ لِيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

42. "He would have nearly misled us from our *ālihah* (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 *Wakīl* (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).

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

تَكُونُ	أَفَأَنْتَ	هُوَ	أَتَّخَذَ إِلَهُهُ،	مَنْ
be	(would) you then?	his own desire	has taken (as) his god	(him) who
يَسْمَعُونَ	أَنْ أَكْثَرَهُمْ	أَمْ تَحْسَبُ	وَكَيْلًا ﴿٤٣﴾	عَلَيْهِ
hear	that most of them	or (do) you think?	a disposer of affairs	over him
هُمْ	بَلْ	كَأَنَّا نَعْمُ	إِلَّا	إِنْ هُمْ
they	nay	like cattle	but	they (are) not
		سَكِيلًا ﴿٤٤﴾	أَضَلُّ	
		(from the Right) Path	(are) most astray	

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

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	مَدَّ الظِّلَّ	كَيْفَ	إِلَى رَبِّكَ	أَلَمْ تَرَ
and if He willed	He spread the shadow	how	[to] your Lord	(do) you not see?
عَلَيْهِ	ثُمَّ جَعَلْنَا الشَّمْسُ	سَاكِنًا	لَجَعَلَهُ	
over it	then We have made the sun	still	He could have made it	

وَهُوَ	يَسِيرًا ﴿٤٩﴾	قَبْضًا	إِلَيْنَا	ثُمَّ قَبْضَتْنَاهُ	دَلِيلًا ﴿٥٠﴾
and (it is) He	gradual	a withdrawal	to Us	then We withdraw it	an indication
سُبَاتًا	وَالنَّوْمَ	لِبَاسًا	أَلَيْلَ	جَعَلَ لَكُمْ	الَّذِي
(as) a repose	and the sleep	(as) a covering	the night	makes for you	Who
أَرْسَلَ الرِّيحَ	الَّذِي	وَهُوَ	نُشُورًا ﴿٥١﴾	وَجَعَلَ النَّهَارَ	
sends the winds	Who	and (it is) He	(like) resurrection	and makes the day	
مِنَ السَّمَاءِ	وَأَنْزَلْنَا	رَحْمَتِهِ	بَيْنَ يَدَيَّ	بُشْرًا	
from the sky	and We send down	His Mercy	before	(as heralds of) glad tidings	
		طَهُورًا ﴿٥٢﴾	مَاءً		
		pure	water (rain)		

لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَنَاسِيًّا كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تُطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

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).

وَنُسْقِيَهُ	مَيِّتًا	بَلْدَةً	بِهِ	لِنُحْيِيَ
and We give thereof to drink	dead	(to) a land (town)	thereby	that We may give life
وَلَقَدْ صَرَّفْنَاهُ	كَثِيرًا ﴿٤٩﴾	وَأَنَاسِيًّا	أَنْعَمًا	مِمَّا خَلَقْنَا
and indeed We have distributed it	many	and men	cattle	of that We have created
النَّاسِ	فَأَبَى أَكْثَرُ	لِيَذَّكَّرُوا	بَيْنَهُمْ	
(of) the people	but refuse most	(in order) that they may remember	amongst them	

إِلَّا كُفُورًا ﴿٥٠﴾	وَلَوْ شِئْنَا	لَبَعَثْنَا	فِي كُلِّ
except disbelief	and if We had willed	surely We would have raised	in every
قَرِيَّةٍ ﴿٥١﴾	فَلَا تَطْعَمُ الْكَافِرِينَ	وَجَاهِدْهُمْ بِهِ	with it
a warner	so obey not the disbelievers	but strive against them	
جِهَادًا		كَبِيرًا ﴿٥٢﴾	
(with) endeavour		utmost	

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

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.

وَهُوَ	الَّذِي	مَرَجَ الْبَحْرَيْنِ	هَذَا	عَذْبٌ	فُرَاتٌ
and (it is) He	Who	has let free (merge) the two seas	this	(is) palatable	(and) sweet
وَهَذَا	مِلْحٌ	أُجَاجٌ	وَجَعَلَ بَيْنَهُمَا	بَرْزَخًا	وَحِجْرًا
and this	(is) salt	(and) bitter	and He has set between them	a barrier	and a partition
مَحْجُورًا ﴿٥٣﴾	وَهُوَ	الَّذِي خَلَقَ	مِنَ الْمَاءِ	بَشَرًا	فَجَعَلَهُ
forbidden	and (it is) He	Who created	from water	man	and has appointed for him
نَسَبًا	وَصِهْرًا	وَكَانَ رَبُّكَ	قَدِيرًا ﴿٥٤﴾		
kindred by blood	and kindred by marriage	and your Lord is	All-Powerful		
وَيَعْبُدُونَ	مِن دُونِ اللَّهِ	مَا	لَا يَنْفَعُهُمْ		
and they worship	besides Allah	that which	can neither benefit (profit) them		

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

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بُذُوبَ عِبَادِهِ خَيْرًا ﴿٥٨﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسْأَلْ بِهِ خَيْرًا ﴿٥٩﴾

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 (Istawā) 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 *Khābīr* (Well-Acquainted with everything, i.e. Allāh).

وَمَا أَرْسَلْنَاكَ	إِلَّا مُبَشِّرًا	وَنَذِيرًا	قُلْ
and We have not sent you	but (as) a bearer of glad tidings	and a warner	say
مَا أَسْأَلُكُمْ	عَلَيْهِ	مِنْ أَجْرٍ	إِلَّا مَنْ شَاءَ
I ask not of you	for this	any reward	save (that) whosoever wills
إِلَىٰ رَبِّهِ	سَبِيلًا ﴿٥٧﴾	وَتَوَكَّلْ	عَلَى الْحَيِّ
to his Lord	a Path	and put your trust	in the Ever Living
وَسَبِّحْ	بِحَمْدِهِ	وَكَفَىٰ	بِهِ
and glorify	with His Praise	and Sufficient is	He
خَيْرًا ﴿٥٨﴾	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ
(as) All-Aware	Who	created the heavens	and the earth

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

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نفُورًا ﴿٦٠﴾ نُبَارِكُ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ 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.

وَإِذَا	قِيلَ لَهُمْ	اسْجُدُوا	لِلرَّحْمَنِ		
and when	it is said to them	prostrate (yourselves)	to the Most Gracious		
قَالُوا وَمَا الرَّحْمَنُ		أَنَسْجُدُ	لِمَا		
they say and what (is) the Most Gracious		(shall) we prostrate?	to that which		
تَأْمُرُنَا	وَزَادَهُمْ	نُفُورًا ﴿٦٠﴾	نُبَارِكُ	الَّذِي جَعَلَ	
you command us	and it increase them	(in) aversion	Blessed is	He who has placed	
فِي السَّمَاءِ	بُرُوجًا	وَجَعَلَ	فِيهَا	سِرَاجًا	وَقَمَرًا
in the heaven	big stars	and has placed	therein	a (great) lamp	and a moon
مُنِيرًا ﴿٦١﴾	وَهُوَ	الَّذِي جَعَلَ	الَّيْلَ	وَالنَّهَارَ	خِلْفَةً
giving light	and (it is) He	Who has put	the night	and the day	(in) succession
لِّمَنۢ أَرَادَ		أَن يَذَّكَّرَ	أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾		
for (such) who desires		to remember	or desires to be grateful		

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا 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).

وَعِبَادُ الرَّحْمَنِ		الَّذِينَ يَمْشُونَ		عَلَى الْأَرْضِ		هَوْنًا
(in) humility		(are) those who walk		and (the) slaves (of) the Most Gracious		
وَإِذَا	خَاطَبَهُمُ	الْجَاهِلُونَ	قَالُوا	سَلَامًا ﴿٦٣﴾		
and when	address them	the foolish	they say	peace (mild words of gentleness)		
وَالَّذِينَ يَبِيتُونَ		لِرَبِّهِمْ		سُجَّدًا	وَقِيَمًا ﴿٦٤﴾	
and those who spend the night		before their Lord		prostrating	and standing	
وَالَّذِينَ يَقُولُونَ		رَبَّنَا	اصْرِفْ عَنَّا	عَذَابَ	جَهَنَّمَ	إِنَّ عَذَابَهَا
and those who say		our Lord	avert from us	(the) torment	(of) Hell	verily its torment
كَانَ غَرَامًا ﴿٦٥﴾		إِنَّهَا سَاءَتْ		مُسْتَقَرًّا	وَمُقَامًا ﴿٦٦﴾	
is an inseparable		indeed it is evil		(as) an abode	and (as) a place to dwell	
وَالَّذِينَ		إِذَا أَنْفَقُوا		لَمْ يُسْرِفُوا	وَلَمْ يَقْتُرُوا	
and those who		when they spend		neither are extravagant	nor are stingy	
وَكَانَ		بَيْنَ	ذَلِكَ	قَوَامًا ﴿٦٧﴾		
but (there) is		between	that	moderate		

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

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.

وَالَّذِينَ	لَا يَدْعُونَ مَعَ اللَّهِ	إِلَهًا	آخَرَ	وَلَا يَقْتُلُونَ النَّفْسَ
and those who	invoke not with Allah	god	another	nor they kill the soul
الَّتِي حَرَّمَ اللَّهُ	إِلَّا	بِالْحَقِّ	وَلَا يَزْنُونَ	
which Allah has forbidden	except	for just cause	nor commit illegal sexual intercourse	
وَمَنْ	يَفْعَلْ ذَلِكَ	يَلْقَ أَثَامًا ﴿٦٨﴾	يُضَاعَفْ لَهُ	
and whoever	does this	shall receive the punishment	will be doubled for him	
الْعَذَابُ	يَوْمَ	الْقِيَمَةِ	وَيَخْلُدْ	فِيهِ
the torment	(on the) Day	(of) Resurrection	and he will abide	therein
مُهَانًا ﴿٦٩﴾	إِلَّا مَنْ تَابَ	وَأَمَنَ	وَعَمِلَ عَمَلًا	صَالِحًا
(in) disgrace	except (those) who repent	and believe	and do deed	righteous
فَأُولَٰئِكَ	يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ	حَسَنَاتٍ ۗ	وَكَانَ اللَّهُ	
then (for) those	Allah will change their sins	(into) good deeds	and Allah is	
غَفُورًا		رَحِيمًا ﴿٧٠﴾		
Oft-Forgiving		Most Merciful		

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٦﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٧﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٨﴾

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 يَتُوبُ	وَعَمِلَ صَالِحًا	وَمَنْ تَابَ
then verily he repents	and does righteous deeds	and whosoever repents
لَا يَشْهَدُونَ الزُّورَ	وَالَّذِينَ	مَتَابًا ﴿٧٦﴾
(do) not bear witness to falsehood	and those who	(with true) repentance
وَالَّذِينَ	كِرَامًا ﴿٧٧﴾	مَرُّوا
and those who	(with) dignity	they pass by
إِذَا مَرُّوا	بِاللَّغْوِ	وَالَّذِينَ يَقُولُونَ
and when they pass	by some evil talk	and those who say
إِذَا ذُكِّرُوا	بِآيَاتِ رَبِّهِمْ	لَمْ يَخِرُّوا عَلَيْهَا
when they are reminded	of (the) Verses of their Lord	upon it they fall not
صُمًّا وَعُمْيَانًا ﴿٧٧﴾	رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا	وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
and blind deaf	our Lord bestow on us from our wives	and our offspring
وَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٨﴾	وَجْعَلْنَا	أَعْيُنٍ قُرَّةَ
leaders for the pious	and make us	(of our) eyes comfort

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٩﴾ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٨٠﴾ قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٨١﴾

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).”

أُولَئِكَ يُجْزَوْنَ		الْعُرْفَةَ		بِمَا صَبَرُوا	
those will be rewarded		(with) the highest room		(because) of what they kept patience	
وَيُلَقَّوْنَ		فِيهَا		وَسَلَامًا	
and they shall be met		therein		and (word of) peace	
خَالِدِينَ		حَسَنَتْ		مُسْتَقَرًّا	
abiding		excellent it is		(as) an abode	
فِيهَا		وَمُقَامًا		قُلْ	
therein		and (as) a place to dwell		say	
مَا يَعْبَرُونَ		يَكُمُ		لَوْلَا دُعَاؤُكُمْ	
pays no attention		to you		had (there) not been your invocation (to Him)	
فَقَدْ كَذَّبْتُمْ		رَبِّي		فَسَوْفَ يَكُونُ لِرَإْمًا	
but indeed you have denied		my Lord		then soon it (torment) will be the necessary	

سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّم ﴿١﴾ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَخْعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ إِنَّ دَشَأُ
نَزَّلَ عَلَيْهِمْ مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدِّثٍ
إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾

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 Injil (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 Islāmīc 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.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لَعَلَّكَ	الْمُبِينِ	الْكِتَابِ	ءَايَاتُ	تِلْكَ	طَسْمَ
perhaps you	manifest	(of) the Book	(are the) Verses	these	Ta-Sin-Mim
إِنْ نَشَأْ	أَلَّا يَكُونُوا مُؤْمِنِينَ		تَفْسَكَ	بَنَجُ	
if We will	that they (do) not become believers		yourself	(are going to) kill	
فَظَلَّتْ أَعْنَاقُهُمْ		ءَايَةً	مِّنَ السَّمَاءِ	نُزِّلَ عَلَيْهِمْ	
so their necks would become		a sign	from the heaven	We could send down to them	
مِّنَ الرَّحْمَنِ	مِّنْ ذِكْرٍ	وَمَا يَأْتِيهِمْ	خَاضِعِينَ	هَآ	
from the Most Gracious	any Reminder	and comes to them not	bending (in) humility	to it	
فَقَدْ كَذَّبُوا	مُعْرِضِينَ	عَنَّهُ	إِلَّا كَانُوا	مُحَدَّثٍ	
so verily they have denied	turning away	from it	but they were	recent	
بِهِ يَسْتَهْزِءُونَ	مَا كَانُوا	أَنْبَتُوا	فَسَيَأْتِيهِمْ		
mocking at [it]	(of) what they were	(the) news	then will come to them		

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ أَلا يَتَنَبَّؤُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضْحِكُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَٰؤُلَاءِ ﴿١٣﴾

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).

أَوَلَمْ يَرَوْا	إِلَى الْأَرْضِ	كَمْ أَبَلَّغْنَا	فِيهَا	مِنْ كُلِّ
(do) they not observe?	[to] the earth	We caused to grow	how much	of every
زَوْجٍ	كَرِيمٍ ﴿٧﴾	إِنَّ فِي ذَلِكَ	لَآيَةً	وَمَا كَانَ أَكْثَرُهُمْ
pair	good	verily	in this	(is) surely a sign
مُؤْمِنِينَ ﴿٨﴾	وَإِنَّ رَبَّكَ	لَهُوَ الْعَزِيزُ	الرَّحِيمُ ﴿٩﴾	
believers	and verily your Lord	He (is) truly the All-Mighty	the Most Merciful	
وَإِذْ	نَادَى رَبُّكَ	مُوسَى	أَنْ أَتِ الْقَوْمَ	
and (remember) when	your Lord called	Moses	that go to the people	
الظَّالِمِينَ ﴿١٠﴾	قَوْمَ	فِرْعَوْنَ	أَلَا يَنْقُوتَ ﴿١١﴾	
(who are) the wrongdoers	(the) people	(of) Pharaoh	(will) they not fear (Allah)?	
قَالَ	رَبِّ إِنِّي أَخَافُ	أَنْ يُكَذِّبُونِ ﴿١٢﴾	وَيَضِيقُ صَدْرِي	
he said	my Lord verily I fear	that they will deny me	and my breast straitens	
	وَلَا يَنْطَلِقُ لِسَانِي	فَأَرْسِلْ	إِلَى هَارُونَ ﴿١٣﴾	
	and my tongue expresses not well	so send	for Aaron	

وَهُمْ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا فَاذْهَبَا بِشَايِنِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾ فَاتِيا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾

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.

وَلَهُمْ	عَلَى	ذَنْبٌ	فَأَخَافُ	أَنْ يَقْتُلُونِ
and they have	against me	a (charge of) crime	and I fear	that they will kill me
قَالَ	كَلَّا	فَاذْهَبَا	بِآيَاتِنَا	إِنَّا
He (Allah) said	nay	[so] go you both	with Our Signs	verily We
مُسْتَمِعُونَ	فَاتِيَا فِرْعَوْنَ	فَقُولَا	إِنَّا	رَسُولُ
listening	so go both of you to Pharaoh	and say	indeed we	(are the) Messengers
رَبِّ الْعَالَمِينَ	أَنْ أَرْسِلَ مَعَنَا	بَنِي	إِسْرَائِيلَ	
(of the) Lord (of) the worlds	[that] send with us	(the) Children	(of) Israel	
قَالَ	أَلَمْ نَرْبِكَ	فِينَا	وَلِيدًا	وَلَبِثْتَ
he (Pharaoh) said	(did) we not bring you up?	among us	(as) a child	and you stayed
	فِينَا	مِنْ عُمْرِكَ	سِنِينَ	
	with us	of your life	(many) years	

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ۖ قَالَ فَعَلْنَهَا إِذْ أَوَّأْنَا مِنَ الضَّالِّينَ ۚ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ۚ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىٰ أَنْ عَبَّدَتْ بَنِي إِسْرَائِيلَ

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."

وَفَعَلْتَ فَعَلْتَكَ	الَّتِي فَعَلْتَ	وَأَنْتَ	مِنَ الْكَافِرِينَ ﴿١٩﴾
and you did your deed	which you did	and you	(were one) of the ingrates
قَالَ	فَعَلْتُهَا	إِذَا	وَأَنَا
he (Moses) said	I did it	then	when I
لَمَّا	خِفْتُكُمْ	فَوَهَبَ	لِي
when	I feared you	but granted	[to] me
مِنَ الْمُرْسَلِينَ ﴿٢١﴾	وَتِلْكَ	نِعْمَةٌ	رَبِّي
(one) of the Messengers	and this	(is the) favour	my Lord
عَلَيَّ	تَمْنَاهَا	وَجَعَلَنِي	حُكْمًا
[over] me	(with) which you reproach	and made me	(right) judgement
أَنِ عَبَدْتُ بَنِي إِسْرَءِيلَ ﴿٢٣﴾ that you have enslaved (the) Children (of) Israel			

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَعِينُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

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 فِرْعَوْنُ	وَمَا	رَبُّ الْعَالَمِينَ ﴿٢٣﴾	قَالَ
Pharaoh said	and what	(is the) Lord (of) the worlds	he (Moses) said
رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	بَيْنَهُمَا
(the) Lord (of) the heavens	and the earth	and (all) that	(is) between them
إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾	قَالَ	لِمَنْ	حَوْلَهُ
if you are convinced with certainty	he (Pharaoh) said	to those	around him

وَرَبُّ آبَائِكُمْ	رَبُّكُمْ	قَالَ	أَلَا تَسْتَعِينُونَ ﴿٢٥﴾
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	لَمَجْنُونٌ ﴿٢٧﴾
and the west	(the) Lord (of) the east	he (Moses) said	(is) surely a mad
تَعْقِلُونَ ﴿٢٨﴾	إِنْ كُنْتُمْ	بَيْنَهُمَا	وَمَا
understand	if you did	(is) between them	and (all) that

قَالَ لِّئِنْ اتَّخَذْتُ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

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	لِّئِنْ اتَّخَذْتُ إِلَهًا	قَالَ
I will certainly put you	other than me	if you take a god	he (Pharaoh) said
بِشَيْءٍ	أَوَلَوْ جِئْتُكَ	قَالَ	مِنَ الْمَسْجُونِينَ ﴿٣٠﴾
something	even if I bring you?	he (Moses) said	among the prisoners
إِنْ كُنْتَ	فَأْتِ بِهِ	قَالَ	مُبِينٍ ﴿٣١﴾
if you are	it	he (Pharaoh) said	manifest (clear)

مِنَ الصَّادِقِينَ ﴿٣٦﴾	فَالْقَىٰ عَصَاهُ	فَإِذَا هِيَ	ثُعْبَانٌ
(one) of the truthful	so he (Moses) threw his stick	and behold it	(was) a serpent
مُبِينٌ ﴿٣٧﴾	وَنَزَعَ يَدَهُ	فَإِذَا هِيَ	بَيْضَاءُ
manifest (clear)	and he drew out his hand	and behold it	(was) white
لِلنَّظِيرِينَ ﴿٣٨﴾	قَالَ لِلْمَلَإِ	حَوْلَهُ	إِنَّ هَذَا
to all beholders	he (Pharaoh) said to the chiefs	around him	verily this
لَسِحْرٍ	عَلِيمٌ ﴿٣٩﴾	يُرِيدُ	أَنْ يُخْرِجَكُمْ
(is) indeed a sorcerer	well-versed	he wants	to drive you out
	مِنْ أَرْضِكُمْ		of your land
	بِمَاذَا تَأْمُرُونَ ﴿٤٠﴾		
	بِإِسْحَرِهِ		
	what (is it) then (that) you command		

قَالُوا أَرْجِهْ وَأَخَاهُ وَأُبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾ فَجَمَعَ
السَّحَرَةَ لِمِيقَاتٍ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ
كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا أَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾
قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿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)."

قَالُوا	أَرْجِهْ	وَأَخَاهُ	وَأُبْعَثْ	فِي الْمَدَائِنِ
they said	put him off (for a while)	and his brother	and send	to the cities
حَاشِرِينَ ﴿٣٦﴾	يَأْتُوكَ	بِكُلِّ	سَحَّارٍ	عَلِيمٍ ﴿٣٧﴾
callers	they will bring to you	every	sorcerer	well-versed

وَقِيلَ	مَعْلُومٍ ﴿٣٨﴾	يَوْمٍ	لَمِيقَتِ	فَجُمِعَ السَّحَرَةُ
and it was said	appointed	(on) a day	at a fixed time	so the sorcerers were assembled
السَّحَرَةُ	لَعَلَّنَا نَتَّبِعُ	مُجْتَمِعُونَ ﴿٣٩﴾	هَلْ أَنْتُمْ	لِلنَّاسِ
the sorcerers	so that we may follow	going to assemble	(will) you?	to the people
قَالُوا لِفِرْعَوْنَ	جَاءَ السَّحَرَةُ	فَلَمَّا	الْغَالِبِينَ ﴿٤٠﴾	هُمْ
they said to Pharaoh	the sorcerers arrived	so when	the winners	[they] if they are
قَالَ	الْغَالِبِينَ ﴿٤١﴾	نَحْنُ	إِنْ كُنَّا	لَنَا
he (Pharaoh) said	the winners	[we]	if we are	a reward for us (is there) surely?
الْمُقَرَّبِينَ ﴿٤٢﴾	لَمِنَ	إِذَا	وَأَنْتُمْ	نَعَمْ
those brought near (to myself)	surely (shall be) of	then	and verily you	yes

قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا حِبَاهُمُوعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ
الْغَالِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأَلْقَى السَّحَرَةُ سِحْجِدِينَ ﴿٤٦﴾
قَالُوا أَمَّا رَبُّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٨﴾

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)."

قَالَ لَهُمْ	مُوسَىٰ	أَلْقُوا مَا	أَنْتُمْ	مُلْقُونَ ﴿٤٣﴾	فَأَلْقَوْا حِبَاهُمُ
said to them	Moses	throw what	you	(are) going to throw	so they threw their ropes
وَعَصِيَّهُمْ	وَقَالُوا	بِعِزَّةِ	فِرْعَوْنَ	إِنَّا	لَنَحْنُ
and their sticks	and said	by (the) might	(of) Pharaoh	indeed we	[surely we]
الْغَالِبُونَ ﴿٤٤﴾	فَأَلْقَىٰ مُوسَىٰ	عَصَاهُ	فَإِذَا	هِيَ تَلْقَفُ	
(are) the winners	then Moses threw	his stick	and behold	it swallowed up	

مَا يَأْفِكُونَ ﴿٤٩﴾	فَأَلْقَى السَّحَرَةُ	سَاجِدِينَ ﴿٤٩﴾	قَالُوا
(all) that they falsely showed	and the sorcerers fell down	prostrate	saying
ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٥٠﴾	رَبِّ مُوسَى	وَهَارُونَ ﴿٥١﴾	
we believe in (the) Lord (of) the worlds	(the) Lord (of) Moses	and Aaron	

قَالَ ءَامَنَّا لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا قُطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَا أَصْلَبَتَكُمْ أَجْمَعِينَ ﴿٥٠﴾ قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥١﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥٢﴾

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	ءَامَنَّا لَهُ	قَبْلَ	أَنْ	ءَاذَنَ لَكُمْ
he (Pharaoh) said	you have believed in him	before	[that]	I give leave to you
إِنَّهُ	لَكَبِيرُكُمُ	الَّذِي	عَلَّمَكُمُ	السِّحْرَ
surely he	indeed (is) your chief	who	has taught you	magic
فَلَسَوْفَ تَعْلَمُونَ	لَأَقْطَعَنَّ أَيْدِيَكُمْ	وَأَرْجُلَكُمْ		
so verily soon you shall come to know	I will surely cut off your hands	and your legs		
مِّنْ خَلْفٍ	وَلَأَصْلَبَنَّهُمْ	أَجْمَعِينَ ﴿٥٠﴾	قَالُوا لَا ضَيْرَ	
on opposite sides	and I will surely crucify you	all	they said no harm	
إِنَّا	إِلَىٰ رَبِّنَا	مُنْقَلِبُونَ ﴿٥١﴾	إِنَّا نَطْمَعُ	أَنْ
surely we	to our Lord	(are to) return	verily we hope	that
رَبَّنَا	يَغْفِرَ لَنَا	رَبَّنَا		
our Lord	will forgive us	our Lord		
خَطِيئَتَنَا	أَنْ	كُنَّا أَوَّلَ	الْمُؤْمِنِينَ ﴿٥٢﴾	
our sins	[that]	(as) we are (the) first	(of) the believers	

﴿٥٢﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ ﴿٥٣﴾ فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٤﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٥﴾ وَإِنَّهُمْ لَنَا لَغَايُطُونَ ﴿٥٦﴾ وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ﴿٥٧﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٨﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٩﴾ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٦٠﴾ فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦١﴾

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.

وَأَوْحَيْنَا	إِلَىٰ مُوسَىٰ	أَنْ	أَسْرِ بِعِبَادِي	إِنَّكُمْ
and We revealed	to Moses	(saying) that	depart by night with My slaves	verily you
مُتَّبَعُونَ ﴿٥٢﴾	فَأَرْسَلَ فِرْعَوْنُ	فِي الْمَدَائِنِ	حَاشِرِينَ ﴿٥٣﴾	إِنَّ هَؤُلَاءِ
(will be) pursued	then Pharaoh sent	to the cities	callers	verily these
لَشِرْذِمَةٌ	قَلِيلُونَ ﴿٥٥﴾	وَلَهُمْ	لَنَا	لَغَايُطُونَ ﴿٥٦﴾
indeed (are) a band	small	and verily they	[for] us	(are) enraging
لَجَمِيعٌ	حَاذِرُونَ ﴿٥٧﴾	فَأَخْرَجْنَاهُمْ	مِنْ جَنَّاتٍ	وَعُيُونٍ ﴿٥٨﴾
(are) all assembled	(amply) forewarned	so We expelled them	from gardens	and springs
وَكُنُوزٍ	وَمَقَامٍ	كَرِيمٍ ﴿٥٩﴾	كَذَلِكَ	وَأَوْرَثْنَاهَا
and treasures	and a place	honourable	thus	and We caused to inherit them
بَنِي	إِسْرَءِيلَ ﴿٦٠﴾	فَاتَّبَعُوهُمْ	مُشْرِقِينَ ﴿٦١﴾	
(the) Children	(of) Israel	so they pursued them	(at) sunrise	

فَلَمَّا تَرَىٰ الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ ﴿٦٢﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٣﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٤﴾ وَأَزْلَفْنَا ثَمَّ الْآخِرِينَ ﴿٦٥﴾ وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٦﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٦٧﴾ إِنَّ فِي

ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾

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.

فَلَمَّا	تَرَاءَ الْجَمْعَانِ	قَالَ أَصْحَابُ	مُوسَى	إِنَّا
and when	the two hosts saw each other	said (the) companions	(of) Moses	surely we
لَمَذْكُونٌ ﴿٦١﴾	قَالَ	كَلَّا	إِنَّ مَعِيَ	رَبِّي
(are) to be overtaken	he (Moses) said	nay	verily with me	(is) my Lord
سَيَهْدِينِ ﴿٦٢﴾	فَأَوْحَيْنَا	إِلَى مُوسَى	أَنْ	أَضْرِبْ بِعَصَاكَ
He will guide me	then We revealed	to Moses	(saying) that	strike with your stick
الْبَحْرِ	فَانْفَلَقَ	فَكَانَ كُلُّ	فَرَقٍ	كَالْطُّورِ
the sea	and it parted	and became each	part	like the mountain
وَأَزَلَّيْنَا	ثُمَّ	الْآخَرِينَ ﴿٦٤﴾	وَأَنْجَيْنَا مُوسَى	وَمَنْ
and We brought near	there	the others	and We saved Moses	and (those) who
مَعَهُ	أَجْمَعِينَ ﴿٦٥﴾	ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾	إِنَّ	فِي ذَلِكَ
(were) with him	all	then We drowned the others	verily	in this
لَآيَةً	وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ ﴿٦٧﴾		
(is) indeed a sign	yet most of them are not	believers		

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا مَّا فَنَظَّلْ لَهَا عَكِيفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

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

وَأَتْلُ	الرَّحِيمُ ﴿٦٨﴾	هُوَ الْعَزِيزُ	وَإِنَّ رَبَّكَ
and recite	the Most Merciful	He (is) truly the All-Mighty	and verily your Lord
وَقَوْمِهِ	قَالَ لِأَبِيهِ	إِذْ	عَلَيْهِمْ نَبَأًا
and his people	he said to his father	when	(of) Abraham (the) story to them
هَآ	فَنَظَلُّ	نَعْبُدُ أَصْنَامًا	قَالُوا مَا تَعْبُدُونَ ﴿٧٠﴾
to them	and we will remain	we worship idols	they said what (do) you worship
إِذْ تَدْعُونَ ﴿٧٢﴾	هَلْ يَسْمَعُونَكَ	قَالَ	عَنِكَفِينِ ﴿٧١﴾
when you call on (them)	(do) they hear you?	he said	devoted
بَلْ وَجَدْنَا آبَاءَنَا	قَالُوا	أَوْ يَضُرُّونَ ﴿٧٣﴾	أَوْ يَنْفَعُونَكَ
nay we found our fathers	they said	or (do) they harm (you)	or (do) they benefit you
تَعْبُدُونَ ﴿٧٥﴾	مَا كُنْتُمْ	أَفَرَأَيْتُمْ	قَالَ كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾
worshipping	that which you have been	(do) you observe?	he said doing like that

أَنْتُمْ وَءَابَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّيَ إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْنِي بِالصَّلَاحِ ﴿٨٣﴾

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.

أَنْتُمْ	وَأَبَاؤُكُمْ	الْأَقْدَمُونَ ﴿٧٦﴾	فَإِنَّهُمْ	عَدُوٌّ	لِي
you	and your fathers	the ancients	then verily they	(are) enemies	to me
إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾	الَّذِي	خَلَقَنِي	فَهُوَ		
except (the) Lord (of) the worlds	Who	has created me	and (it is) He (Who)		
يَهْدِينِ ﴿٧٨﴾	وَالَّذِي	هُوَ	يُطْعِمُنِي	وَيَسْقِينِي ﴿٧٩﴾	وَإِذَا مَرِضْتُ
guides me	and the One Who	[He]	feeds me	and gives me to drink	and when I am ill
فَهُوَ	يَشْفِينِي ﴿٨٠﴾	وَالَّذِي	يُمِيتُنِي		
then (it is) He (Who)	cures me	and the One Who	will cause me to die		
ثُمَّ يُحْيِينِ ﴿٨١﴾	وَالَّذِي	أَطْمَعُ أَنْ			
then will bring me to life (again)	and the One Who	I hope that			
يَغْفِرْ لِي	خَطِيئَتِي	يَوْمَ	الَّذِينَ ﴿٨٢﴾		
He will forgive [for] me	my faults (sins)	(on the) Day	(of) Recompense		
رَبِّ	هَبْ لِي	حُكْمًا	وَالْحَقِّنِي	بِالصَّالِحِينَ ﴿٨٣﴾	
my Lord	bestow on me	wisdom	and join me	with the righteous	

وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَأَغْفِرْ لَأَيِّ إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

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).

وَأَجْعَلْ	لِي	لِسَانَ	صِدْقٍ	فِي الْآخِرِينَ ﴿٨٤﴾
and grant	[for] me	mention [tongue]	an honourable [truth]	in the later (generations)
وَأَجْعَلْنِي	مِنْ وَرَثَةٍ	جَنَّةٍ	النَّعِيمِ ﴿٨٥﴾	وَأَغْفِرْ
and make me	of (the) inheritors	(of the) Paradise	(of) Delight	and forgive
لِأَبِي	إِنَّهُ كَانَ	مِنَ الضَّالِّينَ ﴿٨٦﴾	وَلَا تُخْزِنِي	
my father	verily he is	of those who astray	and disgrace me not	
يَوْمَ يُبْعَثُونَ ﴿٨٧﴾	يَوْمَ	لَا يَنْفَعُ مَالٌ		
they will be resurrected	(on the) Day (when)	(the) Day (whereon)	neither wealth will avail	
وَلَا بَنُونَ ﴿٨٨﴾	إِلَّا	مَنْ أَتَى اللَّهَ	بِقَلْبٍ	سَلِيمٍ ﴿٨٩﴾
nor sons	except	(him) who comes to Allah	with a heart	clean
		وَأُزْلِفَتِ الْجَنَّةُ	لِلْمُتَّقِينَ ﴿٩٠﴾	
		and Paradise will be brought near	to the pious (persons)	

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ ﴿٩٣﴾ فَكُفِّبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِنَّ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

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].

وَبُرِّزَتِ الْجَحِيمُ	لِلْغَاوِينَ ﴿١١﴾	وَقِيلَ	لَهُمْ
and the Hell-Fire will be placed in full view	of the erring	and it will be said	to them
أَيْنَ مَا كُنْتُمْ	تَعْبُدُونَ ﴿١٢﴾	مِنْ دُونِ اللَّهِ	هَلْ يَنْصُرُونَكُمْ
where (are those) that you used to	worship	instead of Allah	(can) they help you?
أَوْ يَنْصُرُونَ ﴿١٣﴾	فَكَبِّبُوا	فِيهَا	هُمْ
or help themselves	then they will be thrown on their faces	into it	they
وَالْغَاوُونَ ﴿١٤﴾	وَجُنُودُ	إِبْلِيسَ	أَجْمَعُونَ ﴿١٥﴾
and the erring	and (the) hosts	(of) Iblis	all together
فِيهَا يَخْتَصِمُونَ ﴿١٦﴾	تَاللَّهِ	إِنْ كُنَّا	لَفِي ضَلَالٍ
are contending in it	by Allah	truly we were	[indeed] in an error
إِذْ	نُسَوِّكُمْ رَبِّ	الْعَالَمِينَ ﴿١٨﴾	
when	we equated you (in worship) with (the) Lord	(of) the worlds	
وَمَا أَضَلَّنَا	إِلَّا الْمُجْرِمُونَ ﴿١٩﴾		
and none brought us into error	except the criminals		

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾ كَذَبَتْ قَوْمٌ نُوحَ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

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.

فَمَا	لَنَا	مِنْ شَفِيعِينَ ﴿١٠٦﴾	وَلَا صَدِيقٍ	حَمِيمٍ ﴿١٠٧﴾	فَلَوْ	أَنَّ
so (now) not	we have	any intercessors	nor a friend	close	then if	[that]
لَنَا	كَرَّةٌ	فَنَكُونُ	مِنَ الْمُؤْمِنِينَ ﴿١٠٨﴾	إِنَّ	فِي ذَلِكَ	
we had	a chance (to return)	then we shall be	among the believers	verily	in this	
لَايَةً	وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ ﴿١٠٩﴾	وَإِنَّ رَبَّكَ			
(is) indeed a sign	yet most of them are not	believers	and verily your Lord			
هُوَ الْعَزِيزُ	الرَّحِيمُ ﴿١١٠﴾	كَذَبَتْ قَوْمٌ	نُوحٌ			
He (is) truly the All-Mighty	the Most Merciful	denied (the) people	(of) Noah			
الْمُرْسَلِينَ ﴿١١١﴾	إِذْ	قَالَ لَهُمْ	أَخُوهُمْ	نُوحٌ	أَلَا تَتَّقُونَ ﴿١١٢﴾	
the Messengers	when	said to them	their brother	Noah	(will) you not fear (Allah)?	
إِنِّي	لَكُمْ	رَسُولٌ	أَمِينٌ ﴿١١٣﴾			
verily I am	to you	a Messenger	trustworthy			

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١١٠﴾ قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عَلَّمِي مَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوَ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

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.

فَاتَّقُوا اللَّهَ	وَأَطِيعُوا ۖ ﴿١٠٨﴾	وَمَا أَسْأَلُكُمْ	عَلَيْهِ	مِنْ أَجْرٍ
so fear Allah	and obey me	and I ask not of you	for it	any reward
إِنْ أَجَرِيَ	إِلَّا	عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾	فَاتَّقُوا اللَّهَ	
my reward (is) not	but	from (the) Lord (of) the worlds	so fear Allah	

وَأَطِيعُونَ ﴿١١٥﴾	قَالُوا	أَنْتُمْ مَنْ	لَكَ	وَاتَّبَعَكَ
and obey me	they said	(shall) we believe?	in you	while follow you
الْأَرْذَلُونَ ﴿١١٦﴾	قَالَ	وَمَا	عِلْمِي	بِمَا كَانُوا
the lowest (of the people)	he said	and what	knowledge have I	of what they used to
يَعْمَلُونَ ﴿١١٧﴾	إِنْ حِسَابُهُمْ	إِلَّا	عَلَىٰ رَبِّي	لَوْ تَشْعُرُونَ ﴿١١٨﴾
do	verily their account	(is) only	with my Lord	if you perceive
وَمَا أَنَا	بِطَارِدٍ	الْمُؤْمِنِينَ ﴿١١٩﴾		
and I am not	going to drive away	the believers		

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَنْصُوحٌ لَتَكُونَ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنِّي قَوْمِي كَذِبُونَ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَانجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفَلَائِكِ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

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.

إِن أَنَا	إِلَّا نَذِيرٌ	مُّبِينٌ ﴿١١٥﴾	قَالُوا	لَئِنْ	لَمْ تَنْتَهِ	يَنْصُوحٌ
I am not	but a warner	plain	they said	if	you cease not	O Noah
لَتَكُونَ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾	قَالَ	رَبِّ				
you will surely be among the stoned ones (to death)	he said	my Lord				
إِنِّي قَوْمِي	كَذَّبُونِ ﴿١١٧﴾	فَافْتَحْ بَيْنِي	وَبَيْنَهُمْ			
verily my people	have denied me	so judge between me	and between them			

فَتَحَا	وَنَجِّنِي	وَمَنْ	مَعِيَ	مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
fair judgement	and save me	and (those) who	(are) with me	of the believers
فَأَنجَيْنَاهُ	وَمَنْ	مَعَهُ	فِي الْفُلِّ	الْمَشْحُونِ ﴿١١٩﴾
and We saved him	and (those) who	(were) with him	in the ship	laden
ثُمَّ أَعْرَفْنَا بَعْدَ	الْبَاقِينَ ﴿١٢٠﴾	إِنَّ	فِي ذَلِكَ	لَايَةً
then We drowned thereafter	the rest	verily	in this	(is) indeed a sign
وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ ﴿١٢١﴾	وَلِئِنَّ رَبَّكَ	لَهُوَ	
yet most of them are not	believers	and verily your Lord	He indeed	
الْعَزِيزُ		الرَّحِيمُ ﴿١٢٢﴾		
(is) the All-Mighty		the Most Merciful		

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَانْقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

123. 'Ād (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 عَادَ	الْمُرْسَلِينَ ﴿١٢٣﴾	إِذْ	قَالَ لَهُمْ	أَخُوهُمْ
Ad (people) denied	the Messengers	when	said to them	their brother
هُودٌ	أَلَا تَتَّقُونَ ﴿١٢٤﴾	إِنِّي	لَكُمْ	رَسُولٌ
Hud	(will) you not fear (Allah)?	verily I am	to you	a Messenger
فَانْقُوا اللَّهَ	وَأَطِيعُوا ﴿١٢٦﴾	وَمَا أَسْأَلُكُمْ	عَلَيْهِ	مِنْ أَجْرٍ
so fear Allah	and obey me	and I ask not of you	for it	any reward

أَتَبْنُونَ	عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾	إِلَّا	إِنْ أَجْرِي
(do) you build?	from (the) Lord (of) the worlds	but	my reward (is) not
تَعَبَثُونَ ﴿١٢٨﴾	ءَايَةً	رِيع	بِكُلِّ
to play frivolously	a sign (landmark)	high place	on every
لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾	وَتَتَّخِذُونَ مَصَافِحَ		
so that you may live (therein) forever	and (do) you take (for yourselves) palaces (fine buildings)		

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَأَتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣١﴾
 أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ ﴿١٣٢﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٣﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٤﴾
 قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٥﴾ إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٦﴾

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 ﴿١٣١﴾	فَاتَّقُوا اللَّهَ	بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾	وَإِذَا بَطَشْتُمْ
and obey me	so fear Allah	you seize (as) tyrants	and when you seize
أَمَدَّكُمْ	بِمَا تَعْلَمُونَ ﴿١٣٢﴾	أَمَدَّكُمْ	وَأَتَّقُوا الَّذِي
He has aided you	with (all) that you know	has aided you	and fear Him Who
عَلَيْكُمْ	إِنِّي أَخَافُ	وَعُيُونٍ ﴿١٣٣﴾	وَبَنِينَ ﴿١٣٢﴾
for you	verily I fear	and springs	and children
عَذَابَ	قَالُوا سَوَاءٌ	عَظِيمٍ ﴿١٣٤﴾	يَوْمٍ
to us	they said (it is the) same	Great	(of) a Day
إِنْ هَذَا	مِّنَ الْوَاعِظِينَ ﴿١٣٥﴾	لَمْ تَكُنْ	أَوْ عَضْتَ
this (is) not	of those who preach	be not	(whether) you preach?

الْأَوَّلِينَ ﴿١٣٧﴾	إِلَّا خُلُقٌ
(of) the ancients	but (the) custom

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾ كَذَبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

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. Thamūd (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).

وَمَا نَحْنُ	بِمُعَذِّبِينَ ﴿١٣٨﴾	فَكَذَّبُوهُ	فَأَهْلَكْنَاهُمْ
and we (are) not	going to be punished	so they denied him	and We destroyed them
إِنَّ	فِي ذَلِكَ	لَآيَةً	وَمَا كَانَ أَكْثَرُهُمْ
verily	in this	(is) indeed a sign	yet most of them are not
وَأَنَّ رَبَّكَ	هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾	كَذَبَتْ ثَمُودُ	مُؤْمِنِينَ ﴿١٣٩﴾
and verily your Lord	He (is) indeed the All-Mighty	Thamud denied	believers
الْمُرْسَلِينَ ﴿١٤١﴾	إِذْ	قَالَ لَهُمْ	أَخُوهُمْ
the Messengers	when	said to them	their brother
أَلَا تَتَّقُونَ ﴿١٤٢﴾	إِنِّي	لَكُمْ	رَسُولٌ
(will) you not fear (Allah)?	verily I am	to you	a Messenger
فَاتَّقُوا اللَّهَ	وَأَطِيعُوا أَمْرِي ﴿١٤٤﴾	وَمَا أَسْأَلُكُمْ	عَلَيْهِ
so fear Allah	and obey me	and I ask not of you	for it
		مِنْ أَجْرٍ	أَمِينٌ ﴿١٤٣﴾
		any reward	trustworthy

عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٦﴾	إِلَّا	إِنْ أَجْرِي
from (the) Lord (of) the worlds	but	my reward (is) not

أَتَتْرَكُونَ فِي مَا هَهُنَاءَ مَنِينَ ﴿١٤٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلَعُهَا هَضِيمٌ ﴿١٤٨﴾
وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٥٠﴾ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾
الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾ مَا أَنْتَ إِلَّا بَشَرٌ
مِّثْلُنَا فَأْتِ بَيِّنَاتٍ 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."

أَتَتْرَكُونَ	فِي مَا	هَهُنَاءَ	ءَامِنِينَ ﴿١٤٦﴾	فِي جَنَّاتٍ
(will) you be left?	in that which	(you have) here	secure	in gardens
وَعُيُونٍ ﴿١٤٧﴾	وَزُرُوعٍ	وَنَخْلٍ	طَلَعُهَا	هَضِيمٌ ﴿١٤٨﴾
and springs	and cornfields	and date palms	its flowering branches	(are) soft
وَتَنْحِتُونَ	مِنَ الْجِبَالِ	بُيُوتًا	فَرِهِينَ ﴿١٤٩﴾	وَأَطِيعُونَ ﴿١٥٠﴾
and you hew out	in the mountains	houses	skilfully	and obey me
وَلَا تُطِيعُوا أَمْرَ	الْمُسْرِفِينَ ﴿١٥١﴾	الَّذِينَ يَفْسِدُونَ	فِي الْأَرْضِ	
and obey not (the) command	(of) the transgressors	those who make mischief	in the land	
وَلَا يُصْلِحُونَ ﴿١٥٢﴾	قَالُوا	إِنَّمَا أَنْتَ	مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾	مَا أَنْتَ
and reform not	they said	only you (are)	of (those) bewitched	you (are) not
إِلَّا بَشَرٌ	مِّثْلُنَا	فَأْتِ	بَيِّنَاتٍ	إِنْ كُنْتَ
but a human being	like us	then bring (us)	a sign	if you are
			of the truthful	

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

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.

قَالَ هَذِهِ	نَاقَةٌ	لَهَا	شِرْبٌ	وَلَكُمْ
he said this	(is) a she-camel	it has	(a right to) drink (water)	and you have
شِرْبٌ	يَوْمٍ	مَّعْلُومٍ ﴿١٥٥﴾	وَلَا تَمَسُّوهَا	بِسُوءٍ
(a right to) drink (water)	(on) a day	known	and touch her not	with harm
فَيَأْخُذَكُمْ	عَذَابُ	يَوْمٍ	عَظِيمٍ ﴿١٥٦﴾	فَعَقَرُوهَا
lest should seize you	(the) torment	(of) a Day	Great	but they hamstrung her
فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾	فَأَخَذَهُمُ	الْعَذَابُ	إِنَّ	فِي ذَلِكَ
then they became regretful	so overtook them	the torment	verily	in this
لَآيَةً	وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ ﴿١٥٨﴾	وَإِنَّ رَبَّكَ	
(is) indeed a sign	yet most of them are not	believers	and verily your Lord	
لَهُوَ الْعَزِيزُ		الرَّحِيمُ ﴿١٥٩﴾		
He (is) indeed the All-Mighty		the Most Merciful		

كَذَبَتْ قَوْمٌ لُوطُ الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٣﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٤﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَنْفُسِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٥﴾

160. The people of Lūt (Lot) (–who dwelt in the towns of Sodom in Palestine) denied the Messengers. 161. When their brother Lūt (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!”

كَذَّبَتْ قَوْمٌ	لُوطٌ	الْمُرْسَلِينَ ﴿١٦٠﴾	إِذْ	قَالَ هُمْ
denied (the) people	(of) Lot	the Messengers	when	said to them
أَخُوهُمْ	لُوطٌ	أَلَا نُنْفِقُونَ ﴿١٦١﴾	إِنِّي	لَكُمْ
their brother	Lot	(will) you not fear (Allah)?	verily I am	to you
أَمِينٌ ﴿١٦٢﴾	فَانْقُوا اللَّهَ	وَأَطِيعُونَ ﴿١٦٣﴾	وَمَا أَسْأَلُكُمْ	عَلَيْهِ
trustworthy	so fear Allah	and obey me	and I ask not of you	for it
إِنْ أَجْرِي	إِلَّا	عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾	أَتَأْتُونَ الذُّكْرَانَ	
my reward (is) not	but	from (the) Lord (of) the worlds	(do) you go into the males?	
مِنَ الْعَالَمِينَ ﴿١٦٥﴾	وَتَذَرُونَ مَا	خَلَقَ لَكُمْ	رَبِّكُمْ	
of the worlds (mankind)	and you leave what	has created for you	your Lord	
مِنْ أَرْوَاجِكُمْ	بَلْ أَنْتُمْ	قَوْمٌ	عَادُونَ ﴿١٦٦﴾	
of your wives	nay you	(are) a people	transgressing	

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾

167. They said: “If you cease not. O Lūt (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!

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

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا نَنْقُونَ ۝ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝

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).

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

وَاِنَّ رَبَّكَ		هُوَ الْعَزِيزُ		الرَّحِيمُ ﴿١٧٥﴾	
and verily your Lord		He (is) indeed the All-Mighty		the Most Merciful	
كَذَّبَ أَصْحَابُ		لَيْكَةِ		الْمُرْسَلِينَ ﴿١٧٦﴾	
denied (the) dwellers		(of) Al-Aikah (a garden with thick trees)		the Messengers	
إِذْ	قَالَ لَهُمْ	شُعَيْبٌ	أَلَا نَتَّقُونَ ﴿١٧٧﴾	إِنِّي	لَكُمْ
when	said to them	Shu'aib	(will) you not fear (Allah)?	verily I am	to you
رَسُولٌ	أَمِينٌ ﴿١٧٨﴾	فَاتَّقُوا اللَّهَ	وَأَطِيعُونِ ﴿١٧٩﴾	وَمَا أَسْأَلُكُمْ	عَلَيْهِ
a Messenger	trustworthy	so fear Allah	and obey me	and I ask not of you	for it
مِنْ أَجْرٍ	سَبَّ	إِنْ أَجْرِي	إِلَّا	عَلَى رَبِّ الْعَالَمِينَ ﴿١٨٠﴾	
any reward	my reward (is) not	but	from (the) Lord (of) the worlds		

﴿١٨١﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨٢﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٣﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٤﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِلَّةَ الْأُولَى قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾

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!

أَوْفُوا الْكَيْلَ		وَلَا تَكُونُوا		مِنَ الْمُخْسِرِينَ ﴿١٨١﴾		وَزِنُوا	
give full measure		and be not		among those who cause loss (to others)		and weigh	
بِالْقِسْطَاسِ		الْمُسْتَقِيمِ ﴿١٨٢﴾		وَلَا تَبْخَسُوا النَّاسَ		أَشْيَاءَهُمْ	
with just balance		the straight		and defraud not by reducing the people		their things	
وَلَا تَعْتُوا		فِي الْأَرْضِ		مُفْسِدِينَ ﴿١٨٣﴾		وَاتَّقُوا الَّذِي	
nor do evil		in the land		making corruption		and fear Him Who	
خَلَقَكُمْ						created you	

وَالْجِيلَةَ	الْأَوَّلِينَ ﴿١٨٨﴾	قَالُوا	إِنَّمَا أَنْتَ
and the generations	(of) the men of old	they said	only you
مِنَ الْمُسْحَرِينَ ﴿١٨٩﴾	وَمَا أَنْتَ	إِلَّا بَشَرٌ	مِّثْلُنَا
(are one) of those bewitched	and you (are) not	but a human being	like us
وَإِنْ تَظُنُّكَ		لَمِنَ الْكَاذِبِينَ ﴿١٩٠﴾	
and verily we think (that) you		(are) indeed of the liars	

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾ قَالَ رَبِّیْ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُم عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابٌ یُّومٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَھُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

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'an) is a revelation from the Lord of the 'Ālamīn (mankind, jinn and all that exists), 193. Which the trustworthy Rūh [Jibrāil (Gabriel)] has brought down

فَأَسْقِطْ	عَلَيْنَا	كِسَفًا	مِّنَ السَّمَاءِ	إِنْ كُنْتَ	مِنَ الصَّادِقِينَ ﴿١٨٧﴾
so cause to fall	on us	pieces	of the heaven	if you are	of the truthful
قَالَ	رَبِّیْ	أَعْلَمُ	بِمَا تَعْمَلُونَ ﴿١٨٨﴾	فَكَذَّبُوهُ	
he said	my Lord	(is) Best Knower	of what you do	but they denied him	
فَأَخَذَهُمْ	عَذَابٌ	یُّومٍ	الظُّلَّةِ	إِنَّهُ كَانَ	
so seized them	(the) torment	(of the) Day	(of) Shadow	indeed that was	
عَذَابٌ	یُّومٍ	عَظِيمٍ ﴿١٨٩﴾	إِنَّ	فِي ذَلِكَ	لَآيَةً
(the) torment	(of) a Day	Great	verily	in this	(is) indeed a sign

وَمَا كَانَ أَكْثَرُهُمْ	مُؤْمِنِينَ ﴿١٩٦﴾	وَإِنَّ رَبَّكَ	هُوَ الْعَزِيزُ
yet most of them are not	believers	and verily your Lord	He (is) indeed the All-Mighty
الرَّحِيمِ ﴿١٩٧﴾	وَإِنَّهُ،	لَنَنْزِيلٍ رَبِّ	الْعَالَمِينَ ﴿١٩٨﴾
the Most Merciful	and truly this	(of the) Lord	(of) the worlds
نَزَّلَ بِهِ	الرُّوحُ	الْأَمِينُ ﴿١٩٩﴾	
has brought down [with] it	the spirit (Gabriel)	[the] trustworthy	

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٦﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٧﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٨﴾ أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَءِيلَ ﴿١٩٩﴾ وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿٢٠٠﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿٢٠١﴾ كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٢﴾ لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠٣﴾

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 ؑ 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.

عَلَى قَلْبِكَ	لِتَكُونَ	مِنَ الْمُنْذِرِينَ ﴿١٩٦﴾	بِلِسَانٍ
upon your heart	that you may be	(one) of the warners	in tongue (language)
عَرَبِيٍّ مُبِينٍ ﴿١٩٧﴾	وَإِنَّهُ،	لَفِي زُبُرِ	الْأَوَّلِينَ ﴿١٩٨﴾
plain Arabic	and verily it	(is) [indeed] in (the) Scriptures	(of) former people
أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَءِيلَ	أَنْ يَعْلَمَهُ،	عُلَمَاءُ	بَنِي
[and] is it not?	a sign to them	(the) learned scholars that knew it	(of the) Children

إِسْرَءِيلَ ﴿١٩٧﴾	وَلَوْ نَزَّلْنَاهُ	عَلَىٰ بَعْضِ	الْأَعْجَمِينَ ﴿١٩٨﴾
(of) Israel	and if We had revealed it	unto any	(of) the non-Arabs
فَقَرَأَهُ	عَلَيْهِمْ	مَّا كَانُوا بِهِ	مُؤْمِنِينَ ﴿١٩٩﴾ كَذَلِكَ
and he had recited it	unto them	they would not be in it	thus believers
سَلَكْنَاهُ	فِي قُلُوبِ	الْمُجْرِمِينَ ﴿٢٠٠﴾	لَا يُؤْمِنُونَ
We have caused it to enter	[in] (the) hearts	(of) the criminals	they will not believe
بِهِ	حَتَّىٰ يَرَوْا الْعَذَابَ	الْأَلِيمَ ﴿٢٠١﴾	
in it	until they see the torment	painful	

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾ أَفَعَذَابُنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ ﴿٢٠٧﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾ وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾

202. It shall come to them of a sudden, while they perceive it not. 203. Then they will say: "Can we be respited?" 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.

فَيَأْتِيهِمْ	بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿٢٠٢﴾	فَيَقُولُوا
and it shall come to them	suddenly	while they	perceive (it) not	then they will say
هَلْ نَحْنُ	مُنْظَرُونَ ﴿٢٠٣﴾	أَفَعَذَابُنَا	يَسْتَعْجِلُونَ ﴿٢٠٤﴾	
(can) we?	(be) respited	(would) they then wish for Our torment to be hastened on?		
أَفَرَأَيْتَ	إِنْ مَتَّعْنَاهُمْ	سِنِينَ ﴿٢٠٥﴾	ثُمَّ جَاءَهُمْ	
(have) you seen?	if We do let them enjoy	(for) years	then comes to them	

مَا كَانُوا	عَنْهُمْ	مَا آغْنَى	يُوعِدُونَ ﴿٢١﴾	مَا كَانُوا
what they were	them	shall not avail	promised	what they had been
هَآ	إِلَّا	مِنْ قَرْيَةٍ	وَمَا أَهْلَكْنَا	يُمْتَعُونَ ﴿٢٧﴾
it had	but	any township	and We did not destroy	given as enjoyment
﴿٢٩﴾ وَمَا كُنَّا ظَالِمِينَ	ذِكْرِي		﴿٢٨﴾ مُنْذِرُونَ	
and We have been not unjust	(by way of) reminder		warners	
﴿٣١﴾ الشَّيَاطِينُ	بِهِ	وَمَا نَزَّلَتْ		
the devils	it	and have not brought down		

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢٢﴾ فَلَا نَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢٣﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢٤﴾ وَخَفِضْ جَنَاحَكَ لِمَنِ أَنْبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢٧﴾

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,

وَمَا يَنْبَغِي	لَهُمْ	وَمَا يَسْتَطِيعُونَ ﴿٢١﴾	إِنَّهُمْ
neither would it suit	[for] them	nor they can (produce it)	verily they
عَنِ السَّمْعِ	لَمَعْزُولُونَ ﴿٢٢﴾	فَلَا نَدْعُ مَعَ اللَّهِ	إِلَهًا ءَاخَرَ
from hearing (it)	(have been) removed far	so invoke not with Allah	another god
فَتَكُونَ	مِنَ الْمُعَذَّبِينَ ﴿٢٣﴾	وَأَنْذِرْ عَشِيرَتَكَ	
lest you should be	among those who receive torment	and warn your tribe	
الْأَقْرَبِينَ ﴿٢٤﴾	وَخَفِضْ جَنَاحَكَ	لِمَنِ	أَنْبَعَكَ
(of) near kindred	and lower your wing (be humble)	to (those) who	follow you

مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾	فَإِنْ عَصَوْكَ	فَقُلْ	إِنِّي	بَرِيءٌ
of the believers	then if they disobey you	then say	verily I am	innocent
مِمَّا تَعْمَلُونَ ﴿٢١٦﴾	وَتَوَكَّلْ	عَلَى الْغَزِيرِ	الرَّحِيمِ ﴿٢١٧﴾	
of what you do	and put your trust	in the All-Mighty	the Most Merciful	

الَّذِي يَرِدَكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقْلُبُكَ فِي السَّجْدِينَ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢٢٣﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَم تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا أَوْ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

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.

الَّذِي	يَرِدَكَ	حِينَ تَقُومُ ﴿٢١٨﴾	وَتَقْلُبُكَ
Who	sees you	when you stand up (in prayer)	and (sees) your movements
فِي السَّجْدِينَ ﴿٢١٩﴾	إِنَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ ﴿٢٢٠﴾
among those who prostrate	verily He	[He] (is) the All-Hearer	the All-Knower

هَلْ أَنبِئُكُمْ	عَلَى مَنْ	تَنْزِلُ الشَّيَاطِينُ ﴿٢٦﴾	تَنْزِلُ عَلَى كُلِّ
(shall) I inform you?	upon whom	the devils descend	they descend on every
أَفَايُ	أَشِيمِ ﴿٢٧﴾	يَلْقَوْنَ السَّمْعَ	وَأَكْثَرُهُمْ
lying	sinful (person)	they give ear (to the devils)	and most of them
وَالشُّعْرَاءُ	يَتَّبِعُهُمْ	الْعَاوُنَ ﴿٢٨﴾	أَلَمْ تَرَ
and (as for) the poets	follow them	the erring ones	(do) you not see?
فِي كُلِّ	وَادٍ	يَهِيمُونَ ﴿٢٩﴾	وَأَنَّهُمْ يَقُولُونَ
in every	valley	roam about	and that they say
إِلَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	وَذَكَرُوا اللَّهَ كَثِيرًا	وَسَيَعْلَمُ
except those who believe	and do righteous deeds	and remember Allah much	and will come to know
وَأَنصَرُوا	مِنْ بَعْدِ مَا ظَلَمُوا	يَنْقَلِبُونَ ﴿٣٠﴾	أَيَّ
and vindicate themselves	after they have been wronged	they will be overturned	overturning
الَّذِينَ ظَلَمُوا	أَيَّ	مُنْقَلَبٍ	أَيَّ
those who do wrong	(by) what	overturning	overturning

سُورَةُ النَّملِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّ تِلْكَ ءَايَةُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾ هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾ الَّذِينَ يَقِيمُونَ
 الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ
 أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخِسُونَ ﴿٥﴾
 وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾

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.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
هُدًى	مُبِينٍ ﴿٦﴾	وَكِتَابٍ	الْقُرْآنِ	ءَايَاتُ	تِلْكَ طس
a guide	clear	and a Book	(of) the Quran	(are the) Verses	these Ta-Sin
وَيُؤْتُونَ الزَّكَاةَ		الصَّلَاةَ	الَّذِينَ يُقِيمُونَ ﴿٧﴾	لِلْمُؤْمِنِينَ ﴿٨﴾	وَبُشْرَى
and give the Zakat		the prayer	those who perform	for the believers	and glad tidings
لَا يُؤْمِنُونَ	إِنَّ الَّذِينَ	هُمْ يُوقِنُونَ ﴿٩﴾	بِالْآخِرَةِ	وَهُمْ	
believe not	verily those who	[they] believe with certainty	in the Hereafter	and they	
أَعْمَلَهُمْ		زَيَّأَتْ لَهُمْ		بِالْآخِرَةِ	
their deeds		We have made fair-seeming to them		in the Hereafter	
سَوْءٌ	هُمْ	الَّذِينَ	أُولَئِكَ	فَهُمْ يَعْمَهُونَ ﴿١٠﴾	
(will be) an evil	for them	(are) those who	they	so (that) they wander blindly	
الْأَخْسَرُونَ ﴿١١﴾		هُمْ	فِي الْآخِرَةِ	وَهُمْ	الْعَذَابِ
(will be) the greatest losers		[they]	in the Hereafter	and they	torment
عَلِيمٍ ﴿١٢﴾	مِنْ لَدُنْ حَكِيمٍ	لَنُلْقِيَ الْقُرْآنَ		وَإِنَّكَ	
All-Knowing	from All-Wise	are being taught the Quran		and verily you	

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نَارًا سَاءَتِ كُتُبُهَا خَبَرُ أَوْ أَتِيكُمْ بِشَهَابٍ فَبِسْ لَعَلَّكُمْ تَصْطَلُونَ

﴿٧﴾ فَلَمَّا جَاءَهُ نُودِي أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَسَبَّحَنَ اللَّهُ رَبَّ الْعَالَمِينَ ﴿٨﴾ يَمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ ﴿١٠﴾

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.

إِذْ	قَالَ مُوسَى	لِأَهْلِهِ	إِنِّي ءَانَسْتُ	نَارًا
(remember) when	Moses said	to his household	verily I have seen	a fire
سَأَتِيكُمْ	مِنْهَا	بِخَبْرٍ	أَوْ ءَاتِيكُمْ	بِشِهَابٍ
I will bring you	from it	some information	or I will bring you	a brand
لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾	فَلَمَّا	جَاءَهَا	نُودِيَ	
so that you may warm yourselves	but when	he came to it	he was called	
أَن بُورِكَ	مَنْ فِي	النَّارِ	وَمَنْ	حَوْلَهَا
[that] blessed is	whosoever (is) in	the fire	and whosoever	(is) round about it
وَسَبَّحَنَ اللَّهُ	رَبِّ الْعَالَمِينَ ﴿٨﴾	يَمُوسَى	إِنَّهُ	أَنَا اللَّهُ
and Glorified is Allah	(the) Lord (of) the worlds	O Moses	verily	(it is) I Allah
الْعَزِيزُ	الْحَكِيمُ ﴿٩﴾	وَأَلْقِ عَصَاكَ	فَلَمَّا	رَءَاهَا
the All-Mighty	the All-Wise	and throw down your stick	but when	he saw it
كَأَنَّهَا	جَانٌّ	وَلَّى مُدْبِرًا	وَلَمْ يُعَقِّبْ	يَمُوسَى
as if it	(were) a snake	he turned (in) flight	and (did) not look back	O Moses
لَا تَخَفْ	إِنِّي	لَا يَخَافُ لَدَى	الْمُرْسَلُونَ ﴿١٠﴾	
fear not	verily [I]	fear not in front of Me	the Messengers	

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سَوْءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ
مِنْ غَيْرِ سَوْءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً
قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

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 ownselves 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).

سَوْءٍ	بَعْدَ	ثُمَّ بَدَّلَ حَسَنًا	إِلَّا مَنْ ظَلَمَ
evil	after	then he has changed good	except (him) who has done wrong
فِي جَيْبِكَ	وَأَدْخِلْ يَدَكَ	رَحِيمٌ ﴿١١﴾	فَإِنِّي غَفُورٌ
into your bosom	and put your hand	Most Merciful	then surely I am Oft-Forgiving
إِلَى فِرْعَوْنَ	آيَاتٍ	فِي تِسْعِ	مِنْ غَيْرِ سَوْءٍ
to Pharaoh	signs	(these are) among nine	hurt without
جَاءَهُمْ	فَلَمَّا	فَاسِقِينَ ﴿١٢﴾	قَوْمًا
came to them	but when	disobedient	a people
مُبِينٌ ﴿١٣﴾	سِحْرٌ	هَذَا	قَالُوا
manifest	(is) a magic	this	they said
ظُلْمًا	أَنْفُسُهُمْ	وَاسْتَيْقَنَتْهَا	بِهَا
wrongfully	their ownselves	though were convinced them	them
			and they rejected

وَعُلُوًّا	فَانْظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُفْسِدِينَ ﴿١٥﴾
and arrogantly	so see how	was (the) end	(of) the evildoers

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَتَآيَهَا النَّاسُ عِلْمَنَا مَنَظِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَتَآيَهَا النَّمْلُ أَدْخُلُوا مَسَكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

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."

وَلَقَدْ ءَاتَيْنَا دَاوُدَ	وَسُلَيْمَانَ	عِلْمًا	وَقَالَا
and indeed We gave David	and Solomon	knowledge	and they said
الْحَمْدُ لِلَّهِ	الَّذِي	فَضَّلَنَا	عَلَىٰ كَثِيرٍ
all praise (be) to Allah	Who	has preferred us	above many
الْمُؤْمِنِينَ ﴿١٥﴾	وَوَرِثَ سُلَيْمَانُ	دَاوُدَ	وَقَالَ
believing	and Solomon inherited	David	and he said
يَتَآيَهَا	الطَّيْرِ	وَأُوتِينَا	مِنْ كُلِّ
mankind	(of) birds	and we have been given	from every
شَيْءٍ إِنَّ هَذَا	هُوَ	الْفَضْلُ	الْمُبِينُ ﴿١٦﴾
thing	[indeed it]	(is) the grace	evident
وَحُشِرَ	وَحُشِرَ	وَحُشِرَ	وَحُشِرَ
and (there) were gathered	and (there) were gathered	and (there) were gathered	and (there) were gathered

وَالطَّيْرِ	وَالْإِنْسِ	مِنَ الْجِنَّ	جُنُودُهُ	لِسُلَيْمَانَ
and birds	and men	of Jinn	his hosts	before Solomon
النَّمْلِ	عَلَى وَادٍ	حَتَّى إِذَا أَتَوْا	فَهُمْ يُوزَعُونَ ﴿٧﴾	
(of) the ants	to (the) valley	till when they came	and they were duly dispensed	
لَا يَحِطُّنَّكُمْ	أَدْخُلُوا مَسْكِنَكُمْ	النَّمْلُ	يَأْتِيهَا	قَالَتْ نَمْلَةٌ
(lest) should not crush you	enter your dwellings	ants	0	an ant said
لَا يَشْعُرُونَ ﴿١٨﴾	وَهُمْ	وَجُنُودُهُ	سُلَيْمَانُ	
perceive not	while they	and his hosts	Solomon	

فَنَبَسَّ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾
وَنَفَقَدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

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?"

فَنَبَسَّ ضَاحِكًا	مِّنْ قَوْلِهَا	وَقَالَ	رَبِّ أَوْزِعْنِي
so he smiled laughing	at her speech	and said	my Lord bestow upon me power
أَنْ أَشْكُرَ	نِعْمَتَكَ	الَّتِي	أَنْعَمْتَ عَلَيَّ
that I may thank (You)	(for) Your Favours	which	You have bestowed on me
وَعَلَىٰ وَلِدَيَّ	وَأَنْ أَعْمَلَ صَالِحًا	تَرْضَاهُ	
and on my parents	and that I may do righteous (deeds)	that You will be pleased with	
وَأَدْخِلْنِي	بِرَحْمَتِكَ	فِي عِبَادِكَ	الصَّالِحِينَ ﴿١٩﴾
and admit me	by Your Mercy	among Your slaves	righteous

وَتَفَقَّدَ الطَّيْرَ	فَقَالَ	مَا	لِي
and he inspected the birds	and said	what (is the matter)	with me
لَا أَرَى الْهَدَّهْدَ	أَمْ كَانَ	مِنَ الْغَائِبِينَ	
(that) I see not the hoopoe	or is he	among the absentees	

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنُ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ 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."

لَأُعَذِّبَنَّهُ	عَذَابًا	شَدِيدًا	أَوْ لَأَذْبَحَنَّهُ
I will surely punish him	(with) a punishment	severe	or I will surely slaughter him
أَوْ لِيَأْتِيَنِي	بِسُلْطَانٍ مُّبِينٍ	فَمَكَثَ	غَيْرَ
unless he brings me	a reason	but he stayed	long
فَقَالَ	أَحَطْتُ بِمَا	لَمْ تُحِطْ بِهِ	
and he said	I have encompassed that which	you have not encompassed	it
وَجِئْتُكَ	مِنْ سَبَإٍ	بِنَبَأٍ	يَقِينٍ
and I have come to you	from Sheba	with news	true
تَمْلِكُهُمْ	وَأُوتِيَتْ	مِنْ كُلِّ شَيْءٍ	وَلَهَا
ruling over them	and she has been given	from every	thing
		and for her	(is) a throne

عَظِيمٌ ﴿٢٣﴾	وَجَدْتُهَا	وَقَوْمَهَا	يَسْجُدُونَ لِلشَّمْسِ
great	I found her	and her people	prostrating (themselves) before the sun
مِنْ دُونِ اللَّهِ	وَزَيْنَ	لَهُمْ	الشَّيْطَانُ
instead of Allah	and has made fair-seeming	to them	Satan
فَصَدَّهُمْ	عَنِ السَّبِيلِ	فَهُمْ	لَا يَهْتَدُونَ ﴿٢٤﴾
and has barred them	from the way	so they	are not guided

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ ﴿٢٧﴾ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ
 ﴿٢٨﴾ أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٩﴾

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."

أَلَّا يَسْجُدُوا	لِلَّهِ	الَّذِي يُخْرِجُ	الْخَبَّ
that they prostrate not (themselves)	before Allah	Who brings out	the hidden (thing)
فِي السَّمَوَاتِ	وَالْأَرْضِ	وَيَعْلَمُ	مَا تُخْفُونَ
in the heavens	and the earth	and knows	what you conceal
وَمَا تُعْلِنُونَ ﴿٢٥﴾	رَبُّ الْعَرْشِ	الْعَظِيمِ ﴿٢٦﴾	قَالَ
and what you reveal	(the) Lord (of) the Throne	Supreme	he said
لَا إِلَهَ إِلَّا هُوَ	أَصَدَقْتَ	أَمْ كُنْتَ	مِنَ الْكَاذِبِينَ ﴿٢٧﴾
(there is) no god	(whether) you speak (the) truth?	or you are	of the liars
أَذْهَبَ بِكِتَابِي هَذَا	فَأَلْقَاهُ	ثُمَّ	تَوَلَّى عَنْهُمْ
go with my letter	and deliver it	then	draw back from them

فَانْظُرْ	مَاذَا يَرْجِعُونَ ﴿٢٨﴾
and see	what they return

قَالَتْ يَتَايَهَآ اَلْمَلُؤُا اِنِّى اَلْقِىَ اِلَى كِنْدَبٍ كَرِيْمٍ ﴿٢٩﴾ اِنَّهٗ مِنْ سُلَيْمٰنَ وَاِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿٣٠﴾ اَلَا تَعْلَمُوْا عَلٰى وَاَتُوْنِىْ مُسْلِمِيْنَ ﴿٣١﴾ قَالَتْ يَتَايَهَآ اَلْمَلُؤُا اَفْتُوْنِىْ فِىْ اَمْرِىْ مَا كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنَ ﴿٣٢﴾ قَالُوْا نَحْنُ اَوَّلُوْا قُوَّةً وَّاَوَّلُوْا بَاسًا شَدِيْدًا وَّاَلْأَمْرُ اِلَيْكَ فَاَنْظُرِىْ مَاذَا تَأْمُرِيْنَ ﴿٣٣﴾

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."

قَالَتْ	يَتَايَهَآ	اَلْمَلُؤُا	اِنِّى	اَلْقِىَ اِلَى	كِنْدَبٍ	كَرِيْمٍ ﴿٢٨﴾	اِنَّهٗ
she said	O	chiefs	verily [I]	is delivered to me	a letter	noble	verily it
مِنْ سُلَيْمٰنَ	وَاِنَّهٗ	بِسْمِ اللّٰهِ	الرَّحْمٰنِ				
(is) from Solomon	and verily it (reads)	in (the) Name (of) Allah	the Most Gracious				
الرَّحِيْمِ ﴿٣٠﴾	اَلَا تَعْلَمُوْا	عَلٰى	وَاَتُوْنِىْ	مُسْلِمِيْنَ ﴿٣١﴾			
the Most Merciful	that be not exalted	against me	but come to me	(as) Muslims			
قَالَتْ	يَتَايَهَآ	اَلْمَلُؤُا	اَفْتُوْنِىْ	فِىْ اَمْرِىْ	مَا كُنْتُ قَاطِعَةً	اَمْرًا	
she said	O	chiefs	advise me	in my case	I am not deciding	any case	
حَتّٰى تَشْهَدُوْنَ ﴿٣٢﴾	قَالُوْا	نَحْنُ	اَوَّلُوْا	قُوَّةً	وَّاَوَّلُوْا		
till you are present with me	they said	we	(are) possessors	(of) power	and possessors		
بَاسًا	شَدِيْدًا	وَالْأَمْرُ	اِلَيْكَ	فَاَنْظُرِىْ	مَاذَا تَأْمُرِيْنَ ﴿٣٣﴾		
(of) might	great	and the command	(is) for you	so look	what do you command		

قَالَتْ اِنَّ اَلْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا وَجَعَلُوْا اَعْزَةً اَهْلِهَا اِذْلَةً وَكَذٰلِكَ يَفْعَلُوْنَ

﴿٢٤﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٢٥﴾ فَلَمَّا جَاءَ سُلَيْمَنَ قَالَ أَتِمِدُونَنِي بِمَالٍ فَمَاءَ اتْنِ ۚ اللَّهُ خَيْرٌ مِّمَّا ءَاتَكُم بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٢٦﴾

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!"

قَالَتْ إِنَّ الْمُلُوكَ	إِذَا	دَخَلُوا قَرْيَةً	أَفْسَدُوهَا
she said verily kings	when	they enter a town	they spoil it
وَجَعَلُوا أَعِزَّةَ	أَهْلِهَا	أَذَلَّةَ	وَكَذَلِكَ يَفْعَلُونَ ﴿٢٥﴾
and make (the) most honourable	(of) its people	(the) lowest	and thus they do
وَإِنِّي	مُرْسِلَةٌ	إِلَيْهِمْ	بِهَدِيَّةٍ
but verily I	(will) send	to them	a present
فَنَاظِرَةٌ	بِمَ	يَرْجِعُ	الْمُرْسَلُونَ ﴿٢٥﴾
and see	with what	so when	the messengers return
فَلَمَّا	جَاءَ سُلَيْمَنَ	قَالَ	هَدِيَّتِكُمْ تَفْرَحُونَ ﴿٢٦﴾
so when	(the messengers) came to Solomon	he said	your gift
أَتِمِدُونَنِي	بِمَالٍ	فَمَاءَ	ءَاتَنِ ۚ اللَّهُ
(will) you help me?	in wealth	but what	Allah has given me
خَيْرٌ	مِمَّا	ءَاتَكُم	بَلْ أَنْتُمْ
(is) better	than that which	He has given you	nay you
بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٢٦﴾	بِمَالٍ	فَمَاءَ	ءَاتَنِ ۚ اللَّهُ
rejoice in your gift	in wealth	but what	Allah has given me

أَرْجِعْ إِلَيْهِمْ فَلَنَأَيِسَنَّهُمْ بِمُخُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٢٧﴾ قَالَ يَتَأَيَّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهِ قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٢٨﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٢٩﴾

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."

أَرْجِعْ إِلَيْهِمْ	فَلَنَأْتِيَنَّهُمْ	بِجُنُودٍ	لَّا قِبَلَ
go back to them	we verily shall come to them	with hosts	(there is) no resistance
لَهُمْ	وَلَنُخْرِجَنَّهُمْ	مِنْهَا	أَذِلَّةً
for them	and we verily shall drive them out	from there	(in) disgrace
وَهُمْ	صَغُرُونَ ﴿٣٧﴾	قَالَ	يَأْتِيَهَا
and they	(will be) abased	he said	0 chiefs
يَأْتِيَنِي	بِعَرْشِهَا	قَبْلَ	أَنْ يَأْتُونِي
can bring me	her throne	before	[that] they come to me
قَالَ عِزِّيْتُ	مِّنَ الْجِنِّ	أَنَا	ءَايُكَ
said a strong one	from the Jinn	I	will bring to you
أَنْ تَقُومَ	مِنْ مَّقَامِكَ	وَإِنِّي	لَقَوِيٌّ
[that] you rise	from your place	and verily I am	indeed strong
			trustworthy

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكُرُوْهَا عَرْشَهَا نَنْظُرْ أَتَنْهَدِيْ أَمْ تَكُوْنُ مِنَ الَّذِينَ لَا يَهْتَدُوْنَ ﴿٤١﴾

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."

قَالَ الَّذِي	عِنْدَهُ،	عِلْمٌ	مِّنَ الْكِتَابِ	أَنَا	ءَايِكَ
said one who	with him	(was) knowledge	of the Scripture	I	will bring to you
بِهِ	قَبْلَ	أَنْ يَرْتَدَّ	إِلَيْكَ	طَرْفَكَ	فَلَمَّا
it	before	[that] returns	to you	your eyesight	then when
عِنْدَهُ،	قَالَ هَذَا	مِنْ فَضْلِ	رَبِّي	لِيَبْلُوَنِي	
before him	he said this	(is) from (the) Grace	(of) my Lord	to test me	
ءَأَشْكُرُ	أَمْ أَكْفُرُ	وَمَنْ شَكَرَ			
(whether) I am grateful?	or I am ungrateful	and whoever is grateful			
فَإِنَّمَا يَشْكُرُ	لِنَفْسِهِ	وَمَنْ كَفَرَ	فَإِنَّ رَبِّي		
then only he is grateful	for himself	and whoever is ungrateful	then certainly my Lord		
عَنِّي	كَرِيمٌ	قَالَ	نَكْرُوا لَهَا	عَرْشَهَا	نَنْظُرُ
(is) Rich	Bountiful	he said	disguise for her	her throne	(that) we may see
أَنهَدِي	أَمْ تَكُونُ	مِنَ الَّذِينَ	لَا يَهْتَدُونَ		
(whether) she will be guided?	or she will be	of those who	are not guided		

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشِي قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِيهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

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)."

هُوَ	كَأَنَّهُ	قَالَتْ	عَرْشِكَ	أَهَكَذَا	قِيلَ	فَلَمَّا جَاءَتْ
it	it (is) like	she said	your throne	(is) like this?	it was said	so when she came
وَكُنَّا مُسْلِمِينَ ﴿٤٥﴾				مِنْ قَبْلِهَا	وَأُوتِينَا الْعِلْمَ	
and we were Muslims (submitted to Allah)				before her	and we were given knowledge	
مِنْ دُونِ اللَّهِ		تَعْبُدُ	مَا كَانَتْ		وَصَدَّهَا	
besides Allah		worship	that which she used to		and has prevented her	
أَدْخِلِي الصَّرْحَ		قِيلَ لَهَا		كَافِرِينَ ﴿٤٦﴾	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
قَالَتْ	مِنْ قَوَارِيرَ	مُمرَّد	صَرْح	إِنَّهُ	قَالَ	عَنْ سَاقِيهَا
she said	of glass	traced smooth	(is) a palace	verily it	he said	[on] her legs
سُلَيْمَانَ	وَأَسْلَمْتُ مَعَ			نَفْسِي	إِنِّي ظَلَمْتُ	رَبِّ
Solomon	and I submit (accept Islam) with			myself	verily I have wronged	my Lord
رَبِّ الْعَالَمِينَ ﴿٤٧﴾				لِلَّهِ		
(the) Lord (of) the worlds				to Allah		

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ عِبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَتَّبِعُونَ لِمَ يُعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا أَطِيعُوا نَبِيَّكُمْ وَمَنْ مَعَكُمْ قَالَ طَاعُوا اللَّهَ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

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."

وَلَقَدْ أَرْسَلْنَا	إِلَى ثَمُودَ	أَخَاهُمْ	صَلِيحًا	أَنْ أَعْبُدُوا اللَّهَ
and indeed We sent	to Thamud	their brother	Salih	(saying) that worship Allah
فَإِذَا	هُمْ	فَرِيقَانِ	يَخْتَصِمُونَ	قَالَ
then behold	they	(became) two parties	quarrelling with each other	he said
يَقُومِ	لِمَ تَسْتَعْجِلُونَ	بِالسَّيِّئَةِ	قَبْلَ	الْحَسَنَةِ
O my people	why (do) you seek to hasten	the evil	before	the good (Allah's Mercy)
لَوْلَا تَسْتَغْفِرُونَ اللَّهَ	لَعَلَّكُمْ تُرْحَمُونَ	قَالُوا		
why seek you not the forgiveness (of) Allah	so that you may receive mercy	they said		
أَطِيرْنَا بِكَ	وَبَيْنَ	مَعَكَ	قَالَ طَيْرِكُمْ	
we augur ill omen from you	and from those	with you	he said your ill omen	
عِنْدَ اللَّهِ	بَلْ أَنْتُمْ	قَوْمٌ	تُفْتَنُونَ	
(is) with Allah	nay you	(are) a people	(that) are being tested	

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكْرُؤُهُمْ مَكْرًا وَمَكْرُؤُهُمْ مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

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.

وَكَانَ	فِي الْمَدِينَةِ	تِسْعَةَ	رَهْطٍ	يُفْسِدُونَ فِي الْأَرْضِ
and (there) were	in the city	nine	men	who made mischief in the land
وَلَا يُصْلِحُونَ	قَالُوا	تَقَاسَمُوا بِاللَّهِ		
and would not reform	they said	swear one to another by Allah		
لَنَيْتِنَّهُ	وَأَهْلَهُ		ثُمَّ	
we shall surely make a night attack on him	and his household		then	
لَنَقُولَنَّ لَوْلِيهِ	مَا شَهِدْنَا مَهْلِكُ			
we will surely say to his heir (near relative)	we witnessed not (the) destruction			
أَهْلِهِ	وَإِنَّا	لَصَادِقُونَ	وَمَكْرُؤًا مَكْرًا	
(of) his household	and verily we	(are) [surely] truthful	so they plotted a plot	
وَمَكْرَنَا مَكْرًا	وَهُمْ	لَا يَشْعُرُونَ	فَانْظُرْ كَيْفَ	كَانَ عَاقِبَةُ
and We planned a plan	while they	perceived not	then see how	was (the) end
مَكْرِهِمْ	أَنَّا	دَمَرْنَاهُمْ	وَقَوْمَهُمْ	أَجْمَعِينَ
(of) their plot	that We	destroyed them	and their people	all together

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾
وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُوتُونَ ﴿٥٣﴾ وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ
أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

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) Lūt (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."

فَتِلْكَ	بُيُوتُهُمْ	خَاوِيَةً	يَمَا ظَلَمُوا ^ط	إِنَّ	فِي ذَلِكَ
so these	(are) their houses	(in) ruin	for what they did wrong	verily	in this
لَايَةً	لِقَوْمٍ يَعْلَمُونَ	وَأَنْجَيْنَا	الَّذِينَ ءَامَنُوا	لَقَالِ لِقَوْمِهِ	وَكَانُوا
(is) indeed a sign	for a people who know	and We saved	those who believed	he said to his people	and used to
يَنْقُوتَ	وَلُوطًا	إِذْ	فَكَالَ لِقَوْمِهِ	وَأَنْتُمْ تَبْصُرُونَ	أَتَأْتُونَ الْفَاحِشَةَ
fear (Allah)	and (remember) Lot	when	he said to his people	while you see	(do) you commit indecency?
شَهْوَةً	مِّنْ دُونِ	النِّسَاءِ	بَلْ أَنْتُمْ	قَوْمٌ يَّجْهَلُونَ	لَتَأْتُونَ الرِّجَالَ
(with) lust	instead of	women	nay you	(are) a people who are ignorant	come to men
				(do) you?	

