

﴿فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّنْطَهُرُونَ﴾ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ؕ ءَالَلَهُ خَيْرٌ مَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا ؕ أَلَيْسَ لَهُ مَعَ اللَّهِ بَلٌّ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ﴾ ﴿٦٠﴾

56. There was no other answer given by his people except that they said: "Drive out the family of Lūt (Lot) from your city. Verily, these are men who want to be clean and pure!" 57. So, We saved him and his family, except his wife. We destined her to be of those who remained behind. 58. And We rained down on them a rain (of stones). So, evil was the rain of those who were warned. 59. Say (O Muhammad ﷺ): "All praise and thanks are Allāh's, and peace be on His slaves whom He has chosen (for His Message)! Is Allāh better, or (all) that they ascribe as partners (to Him)?" (Of course, Allāh is Better). 60. Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilāh* (god) with Allāh? Nay, but they are a people who ascribe equals (to Him)!

فَمَا كَانَتْ جَوَابَ	قَوْمِهِ	إِلَّا	أَنْ قَالُوا	أَخْرِجُوا	آلَ
so (there) was not (the) answer	(of) his people	except	that they said	drive out	(the) family
لُوطٍ	مِّنْ قَرْيَتِكُمْ	إِنَّهُمْ	أَنَاسٌ يَّنْطَهُرُونَ ﴿٥٦﴾	فَأَنْجَيْنَاهُ	
(of) Lot	from your city	verily they	(are) people (who) keep clean	so We saved him	
وَأَهْلَهُ	إِلَّا امْرَأَتَهُ	قَدَرْنَاهَا	مِنَ الْغَابِرِينَ ﴿٥٧﴾		
and his family	except his wife	We destined her	(to be) of those who remained behind		
وَأَمْطَرْنَا	عَلَيْهِمْ	مَطَرًا	فَسَاءَ مَطَرُ		
and We rained (down)	on them	a rain (of stones)	so evil was (the) rain		

الْمُنْذَرِينَ ﴿٥٨﴾	قُلِ الْحَمْدُ لِلَّهِ	وَسَلَّمَ	عَلَىٰ عِبَادِهِ
(of) those who were warned	say all praise (be) to Allah	and peace (be)	on His slaves
الَّذِينَ اصْطَفَىٰ ۖ	ءَالَلَهُ خَيْرٌ	أَمْ يَشْرِكُونَ ﴿٥٩﴾	
whom He has chosen	(is) Allah better?	or what they ascribe as partners (to Him)	
أَمَّنْ خَلَقَ	السَّمَوَاتِ	وَالْأَرْضَ	وَأَنْزَلَ لَكُمْ
(is He) Who created?	the heavens	and the earth	and sends down for you
مِّنَ السَّمَاءِ مَاءً	فَأَنْبَتْنَا	بِهِ	حَدَائِقَ ذَاتِ
water from the sky	and We cause to grow	with it	(full) of gardens
بِهَيْجَةٍ	مَا كَانَ لَكُمْ	أَنْ تَنْبِتُوا شَجَرَهَا	
beauty (and delight)	(it) is not for you	that you cause to grow their trees	
أَلَيْسَ لَهُ	مَعَ اللَّهِ	بَلْ هُمْ	قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾
(is there) any god?	with Allah	nay they	(are) a people who ascribe equals

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ لَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ لَهُ مَعَ اللَّهِ قَلِيلًا مَّا تَذْكُرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلَيْسَ لَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilāh* (god) with Allāh? Nay, but most of them know not! 62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilāh* (god) with Allāh? Little is that you remember! 63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilāh* (god) with Allāh? High Exalted is Allāh

above all that they associate as partners (to Him)!

أَمَّنْ جَعَلَ	الْأَرْضَ	قَرَارًا	وَجَعَلَ خِلَالَهَا
(is He) Who has made?	the earth	(as) a fixed abode	and has placed (in) its midst
أَنْهَرًا	وَجَعَلَ	هَهَا	رَوَاسِيَ
rivers	and has placed	for it	firm mountains
الْبَحْرَيْنِ	حَاجِزًا	أَءِلَهُ	مَعَ اللَّهِ
the two seas	a barrier	(is there) any god?	with Allah
أَمَّنْ يُجِيبُ	الْمُضْطَرَّ	إِذَا	دَعَاهُ
(is He) Who responds?	(to) the distressed one	when	he calls Him
وَيَجْعَلُكُمْ	خُلَفَاءَ	الْأَرْضِ	أَءِلَهُ
and makes you	inheritors	(of) the earth	(is there) any god?
مَّا نَذَكَّرُونَ	أَمَّنْ	يَهْدِيكُمْ	فِي ظُلُمَاتٍ
(is) that you remember	(is He) Who?	guides you	in (the) darkness
وَالْبَحْرِ	وَمَنْ	يُرْسِلُ الرِّيحَ	بَيْنَ يَدَيْ رَحْمَتِهِ
and the sea	and Who	sends the winds	before His Mercy
أَءِلَهُ	مَعَ اللَّهِ	تَعَالَى اللَّهُ	عَمَّا يُشْرِكُونَ
(is there) any god?	with Allah	Exalted is Allah	above (all) that they associate as partners

أَمَّنْ يَبْدُوَ الْخَلْقَ ثُمَّ يُعِيدُهُ، وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَءِلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلْ أَدْرَكَ عَلَيْهِمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ كَفَرُوا أَءِذَا كُنَّا تُرَابًا وَءَبَاؤُنَا إِنَّا لَمُخْرَجُونَ ﴿٦٧﴾

64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilāh* (god) with Allāh? Say: "Bring forth your proofs, if you are truthful." 65. Say: "None in the heavens and the earth knows the *Ghaib*

(Unseen) except Allāh, nor can they perceive when they shall be resurrected." 66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it. 67. And those who disbelieve say: "When we have become dust – we and our fathers – shall we really be brought forth (again)?

يَرْزُقُكُمْ	وَمَنْ	ثُمَّ يَعِيدُهُ	الْخَلْقَ	أَمَّنْ يَبْدُوْا
provides you	and Who	then shall repeat it	creation	(is He) Who originates?
قُلْ	مَعَ اللَّهِ	أَءِلَهُ	وَالْأَرْضِ	مِنَ السَّمَاءِ
say	with Allah	(is there) any god?	and the earth	from the heaven
مَنْ	لَا يَعْلَمُ	قُلْ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٦﴾	هَاتُوا بُرْهَانَكُمْ
[who]	none knows	say	if you are truthful	bring forth your proof
وَمَا يَشْعُرُونَ	إِلَّا اللَّهُ	الْغَيْبِ	وَالْأَرْضِ	فِي السَّمَوَاتِ
nor (can) they perceive	except Allah	the Unseen	and the earth	in the heavens
فِي الْآخِرَةِ	بَلِ أَدْرَأَكْ عِلْمُهُمْ		أَيَّانَ يُبْعَثُونَ ﴿٦٧﴾	
of the Hereafter	nay is accomplished their knowledge		when they shall be resurrected	
وَقَالَ	عَمُونَ ﴿٦٨﴾	مِنْهَا	بَلْ هُمْ	فِي شَكٍّ
and say	(are) blind	about it	nay they	about it (are) in doubt
أَيْنَا	وَأَبَاؤُنَا	كُنَّا تَرَبًّا	أَءِذَا	الَّذِينَ كَفَرُوا
(shall) we really?	and our fathers	we have become dust	when?	those who disbelieve
لَمُخْرَجُونَ ﴿٦٩﴾				
[surely] be brought forth				

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَبَاؤُنَا مِنْ قَبْلُ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

68. "Indeed we were promised this – we and our forefathers before (us), verily, this is nothing but tales of ancients." 69. Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimūn* (criminals, those who denied Allāh's Messengers and disobeyed Allāh)." 70. And grieve you not over them, nor be straitened (in distress) because of what they plot. 71. And they (the disbelievers in the Oneness of Allāh) say: "When (will) this promise (be fulfilled), if you are truthful?" 72. Say: "Perhaps that which you wish to hasten on, may be close behind you. 73. "Verily, your Lord is full of grace for mankind, but most of them do not give thanks."

لَقَدْ وَعَدْنَا هَذَا	نَحْنُ	وَعَابَاؤُنَا	مِنْ قَبْلُ	إِنَّ هَذَا
indeed we were promised this	we	and our forefathers	before	this (is) nothing
إِلَّا أَسَاطِيرُ	الْأَوَّلِينَ ﴿٦٨﴾	قُلْ	سِيرُوا فِي الْأَرْضِ	فَانظُرُوا كَيْفَ
but tales	(of) ancients	say	travel in the land	and see how
كَانَ عَاقِبَةُ	الْمُجْرِمِينَ ﴿٦٩﴾	وَلَا تَحْزَنْ	عَلَيْهِمْ	وَلَا تَكُنْ فِي ضَيْقٍ
has been (the) end	(of) the criminals	and grieve not	over them	in distress nor be
مِمَّا يَمْكُرُونَ ﴿٧٠﴾	وَيَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ
(because) of what they plot	and they say	when	this	promise (will be fulfilled)
إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾	قُلْ	عَسَى	أَنْ يَكُونَ	رَدِفَ لَكُمْ بَعْضُ
if you are truthful	say	perhaps	that may be	some close behind [to] you
الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾	وَإِنَّ رَبَّكَ	لَذُو	فَضْلٍ	عَلَى النَّاسِ
(of) that which you haste on	and verily your Lord	(is) full	(of) grace	for mankind
وَلَكِنَّ أَكْثَرَهُمْ	لَا يَشْكُرُونَ ﴿٧٣﴾			
[and] but most of them	(do) not give thanks			

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾ إِنَّ هَذَا الْقُرْآنَ يَقْضَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾

74. And verily, your Lord knows what their breasts conceal and what they reveal. 75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. *Al-Lauh Al-Mahfuz*). 76. Verily, this Qur'an narrates to the Children of Israel most of that in which they differ. 77. And truly, it (this Qur'an) is a guide and a mercy for the believers. 78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing. 79. So, put your trust in Allāh; surely, you (O Muhammad ﷺ) are on manifest truth.

وَمَا يَعْلَمُونَ ﴿٧٤﴾	تُكِنُّ صُدُورُهُمْ	مَا	لَيَعْلَمُ	وَإِنَّ رَبَّكَ
and what they reveal	their breasts conceal	what	surely knows	and verily your Lord
وَمَا	مِنْ غَائِبَةٍ	فِي السَّمَاءِ	وَالْأَرْضِ	إِلَّا
(is) in a Book	but	and the earth	in the heaven	any hidden (thing)
مُبِينٍ ﴿٧٥﴾	إِنَّ هَذَا	الْقُرْآنَ	يَقْضَىٰ عَلَىٰ بَنِي	إِسْرَءِيلَ
Clear	verily this	Quran	narrates to (the) Children	(of) Israel
أَلَّذِي	هُمْ	فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾	وَإِنَّهُ	هَدًى
(of) that which	they	differ in it	and verily it	(is) [surely] a guidance
وَرَحْمَةً	لِّلْمُؤْمِنِينَ ﴿٧٧﴾	إِنَّ رَبَّكَ	يَقْضِي بَيْنَهُمْ	
and a mercy	for the believers	verily your Lord	will decide between them	
حُكْمِهِ	وَهُوَ الْعَزِيزُ	الْعَلِيمُ ﴿٧٨﴾	فَتَوَكَّلْ	
by His Judgement	and He (is) the All-Mighty	the All-Knowing	so put your trust	
عَلَى اللَّهِ	إِنَّكَ	عَلَى الْحَقِّ	الْمُبِينِ ﴿٧٩﴾	
in Allah	surely you	(are) on the truth	manifest	

إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الدُّعَاءَ إِذَا وَلَوْ أُمَّدِيرِينَ ﴿٨٠﴾ وَمَا أَنْتَ بِهَادِي الْعَمَى عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَاهُم دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs. 81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allāh in Islām as Muslims). 82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayāt* (Verses of the Qur'ān and Prophet Muhammad ﷺ). 83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),

إِنَّكَ	لَا تَسْمَعُ الْمَوْتَى	وَلَا تَسْمَعُ الصَّمَّ	الُدَّعَاءَ
verily you	(can) not make the dead to hear	nor (can) you make the deaf to hear	the call
إِذَا	وَلَوْ مُدْبِرِينَ ﴿٨٠﴾	وَمَا أَنْتَ	بِهَادِي الْعُمَى
when	they flee turning their backs	nor (can) you lead	the blind from their error
إِنْ تَسْمَعُ	إِلَّا مَنْ يُؤْمِنُ	بِآيَاتِنَا	فَهُمْ
you (can) not make to hear	except (those) who believe	in Our Signs	and they
مُسْلِمُونَ ﴿٨١﴾	وَإِذَا	وَقَعَ الْقَوْلُ	عَلَيْهِمْ
(are) Muslims	and when	the Word is fulfilled	against them
دَابَّةٌ	مِّنَ الْأَرْضِ	تُكَلِّمُهُمْ	أَنَّا النَّاسَ
a beast	from the earth	(which) will speak to them	that the mankind
لَا يُوقِنُونَ ﴿٨٢﴾	وَيَوْمَ نَخْشِرُ	مِنْ كُلِّ	وَوَقَعَ الْقَوْلُ
not believing with certainty	We shall gather	and (remember the) Day (when)	from every
أُمَّةٍ	فَوْجًا	مِّمَّنْ يُكَذِّبُ	بِآيَاتِنَا
nation	a troop	of (those) who denied	Our Signs
		and they shall be driven	﴿٨٣﴾

حَتَّىٰ إِذَا جَاءَ وَقَالَ أَكْذَبْتُمْ بِآيَاتِي وَلَمْ تَحِيطُوا بِهَا عِلْمًا أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ

مُبْصِرًا إِيَّاكَ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوَّهٍ دَاخِرِينَ ﴿٨٧﴾

84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?" 85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves). 86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe. 87. And (remember) the Day on which the Trumpet will be blown – and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh will (exempt). And all shall come to Him, humbled.

حَتَّىٰ إِذَا جَاءُوا	قَالَ	أَكْذَبْتُمْ	بِآيَاتِي
till when they come	He will say	(did) you deny?	My Signs (proofs)
وَلَمْ تُحِيطُوا	بِهَا	عِلْمًا	أَمَّا ذَا كُنْتُمْ
whereas you comprehended not	them	(by) knowledge	or what you used to?
تَعْمَلُونَ ﴿٨٦﴾	وَوَقَعَ الْقَوْلُ	عَلَيْهِمْ	بِمَا ظَلَمُوا
do	and the Word will be fulfilled	against them	because they have done wrong
فَهُمْ	لَا يَنْطِقُونَ ﴿٨٥﴾	أَلَمْ يَرَوْا	أَنَّا جَعَلْنَا
and they	will not be able to speak	(did) they not see?	that We have made
لَيَسْكُنُوا	فِيهِ	وَالنَّهَارَ	مُبْصِرًا
that they may rest	therein	and the day	sight-giving
لِقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾	وَيَوْمَ يُنْفَخُ		
for a people who believe	and (remember the) Day (on which) will be blown		
فِي الصُّورِ	فَفَزِعَ	مَنْ	فِي السَّمَوَاتِ
[in] the Trumpet	and will be terrified	(all) who	(are) in the heavens
		وَمَنْ	
		and (all) who	

دَاخِرِينَ ﴿٨٧﴾	أَتَوْهُ	وَكُلُّ	إِلَّا مَنْ شَاءَ اللَّهُ	فِي الْأَرْضِ
humbled	shall come to Him	and all	except (him) whom Allah wills	(are) on the earth

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ
بِمَا تَفْعَلُونَ ﴿٨٨﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allāh, Who perfected all things, verily, He is Well-Acquainted with what you do. 89. Whoever brings a good deed (i.e. belief in the Oneness of Allāh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day. 90. And whoever brings an evil deed (i.e. *Shirk* – polytheism, disbelief in the Oneness of Allāh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) “Are you being recompensed anything except what you used to do?”

وَتَرَى الْجِبَالَ	تَحْسَبُهَا	جَامِدَةً	وَهِيَ تَمُرُّ
and you will see the mountains	you think them	solid	but they shall pass away
مَرَّ	السَّحَابِ	صُنِعَ اللَّهُ	الَّذِي أَنْقَنَ كُلَّ
(as the) passing away	(of) the clouds	(the) Work (of) Allah	Who perfected every
شَيْءٍ	إِنَّهُ خَبِيرٌ	بِمَا تَفْعَلُونَ ﴿٨٨﴾	مَنْ جَاءَ
thing	verily He (is) Well-Acquainted	with what you do	whoever comes
بِالْحَسَنَةِ	فَلَهُ	خَيْرٌ مِنْهَا	وَهُمْ
with a good (deed)	then for him	(will be) better than it	and they
يَوْمَئِذٍ ﴿٨٩﴾	ءَامِنُونَ ﴿٨٩﴾	وَمَنْ جَاءَ	بِالسَّيِّئَةِ
(on) that Day	(will be) safe	and whoever comes (does)	with an evil (deed)
فَكُبَّتْ وُجُوهُهُمْ	فِي النَّارِ	هَلْ تُجْزَوْنَ	
they will be cast down (on) their faces	in the Fire	(are) you being recompensed?	

تَعْمَلُونَ ﴿٩١﴾	إِلَّا مَا كُنْتُمْ
do	except what you used to

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩٢﴾ وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٣﴾ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَاعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٤﴾

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allāh in Islām). 92. And that I should recite the Qur'ān, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners." 93. And say [(O Muhammad ﷺ) to these polytheists and pagans]: "All praise and thanks are Allāh's. He will show you His *Ayāt* (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."

إِنَّمَا أُمِرْتُ	أَنْ أَعْبُدَ رَبَّ	هَذِهِ	الْبَلَدَةِ	الَّذِي
I have been commanded only	to worship (the) Lord	(of) this	city	Who
حَرَّمَهَا	وَلَهُ	كُلُّ شَيْءٍ	وَأُمِرْتُ	
has sanctified it	and to Him (belongs)	every thing	and I have been commanded	
أَنْ أَكُونَ	مِنَ الْمُسْلِمِينَ ﴿٩٢﴾	وَأَنْ أَتْلُوا الْقُرْآنَ	فَمَنْ أَهْتَدَىٰ	
to be	of the Muslims	and to recite the Quran	so whosoever receives guidance	
فَإِنَّمَا يَهْتَدِي	لِنَفْسِهِ	وَمَنْ ضَلَّ		
then only he receives (it)	for (the good of) his ownself	and whosoever goes astray		
فَقُلْ	إِنَّمَا أَنَا	مِنَ الْمُنذِرِينَ ﴿٩٣﴾	وَقُلْ	الْحَمْدُ لِلَّهِ
then say (to him)	only I am	of the warners	and say	all praise (be) to Allah
سَيُرِيكُمْ	آيَاتِهِ	فَنَعْرِفُونَهَا	وَمَا رَبُّكَ	
He will show you	His Signs	and you shall recognise them	and your Lord (is) not	

عَمَّا تَعْمَلُونَ ﴿٩٣﴾	يَغْفِلُ
of what you do	unaware

سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَمَ ﴿١﴾ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةً مِنْهُمْ يُذِيحُ أَبْنَاءَهُمْ وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

Sūrah Al-Qasas (The Narration) 28

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 (that makes clear truth from falsehood, good from evil). 3. We recite to you some of the news of Mūsā (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ān, and in the Oneness of Allāh). 4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidūn* (i.e. those who commit great sins and crimes, oppressors, tyrants). 5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ			
the Most Merciful	the Most Gracious	In the Name (of) Allah			
نَتْلُو عَلَيْكَ ﴿٥﴾	الْمُبِينِ ﴿٢﴾	الْكِتَابِ	ءَايَاتُ	تِلْكَ	طَسَمَ ﴿١﴾
We recite to you	manifest	(of) the Book	(are the) Verses	these	Ta-Sin-Mim

مِنْ بَيِّنَاتٍ	مُوسَى	وَفِرْعَوْنَ	بِالْحَقِّ	لِقَوْمٍ يُؤْمِنُونَ ﴿٢٨﴾
of (the) news	(of) Moses	and Pharaoh	in truth	for a people who believe
إِنَّ فِرْعَوْنَ عَلَا	فِي الْأَرْضِ	وَجَعَلَ أَهْلَهَا	شِيعًا	
verily Pharaoh exalted himself	in the land	and made its people	(into) sects	
يَسْتَضْعِفُ طَائِفَةً	مِنْهُمْ	يَذِيحُ أَبْنَاءَهُمْ	وَيَسْتَحْيِي نِسَاءَهُمْ	
weakening a group	among them	killing their sons	and letting live their females	
إِنَّهُ كَانَ	مِنَ الْمُفْسِدِينَ ﴿٢٩﴾	وَنَرِيدُ	أَنْ تَمَنَّ	
verily he was	of those who transgress	and We wished	to do a favour	
عَلَى الَّذِينَ اسْتَضْعِفُوا	فِي الْأَرْضِ	وَنَجْعَلَهُمْ	أَيِّمَةً	
to those who were weak	in the land	and to make them	rulers	
		وَنَجْعَلَهُمْ	الْوَارِثِينَ ﴿٣٠﴾	
		and to make them	the inheritors	

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٣١﴾ وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٣٢﴾ فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٣٣﴾

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hāmān and their hosts receive from them that which they feared. 7. And We inspired the mother of Mūsā (Moses) (telling): "Suckle him [Mūsā (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." 8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hāmān and their hosts were sinners.

وَنُمَكِّنَ	لَهُمْ	فِي الْأَرْضِ	وَنُرِيَ فِرْعَوْنَ	وَهَمَانَ
and to establish	[for] them	in the land	and We let see Pharaoh	and Haman

وَجُنُودَهُمَا	مِنْهُمْ	مَا كَانُوا	يَحْذَرُونَ ﴿٦﴾	وَأَوْحَيْنَا
and their hosts	from them	that which they were	fearing	and We inspired
إِلَىٰ أُمِّ	مُوسَىٰ	أَنْ أَرْضِعِيهِ	فَإِذَا خِفَتْ	عَلَيْهِ
[to] (the) mother	(of) Moses	to suckle him	but when you fear	for him
فِي الْيَمِّ	وَلَا تَخَافِي	وَلَا تَحْزَنِي	إِنَّا	رَادُّوهُ
into the river	and fear not	and grieve not	verily We	(shall) bring him back
وَجَاعِلُوهُ	مِنَ الْمُرْسَلِينَ ﴿٧﴾	فَالنَّقَطَهُ	ءَالُ	
and (shall) make him	of the Messengers	then picked him up	(the) household	
فِرْعَوْنَ	لِيَكُونَ	لَهُمْ	عَدُوًّا	وَحَزَنًا
(of) Pharaoh	so that he might become	for them	an enemy	and a grief
إِنَّ فِرْعَوْنَ	وَهَمَزَنَ	وَجُنُودَهُمَا	كَانُوا خَاطِئِينَ ﴿٨﴾	
verily Pharaoh	and Haman	and their hosts	were sinners	

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِغًا إِنْ كَادَتْ لَتُبْدِيَ بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتِ لَأُخْبِتَنَّهُ فُصِيهَ فَبَصَرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that). 10. And the heart of the mother of Mūsā (Moses) became empty [from every thought, except the thought of Mūsā (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers. 11. And she said to his [Mūsā's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. 12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a

household who will rear him for you, and look after him in a good manner?"

وَقَالَتْ أُمْرَأْتُ	فِرْعَوْنُ	قُرْتُ	عَيْنِ	لِي	وَلَكَ
and said (the) wife	(of) Pharaoh	a comfort	(of the) eye	for me	and for you
لَا نَقْتُلُوهُ	عَسَى	أَنْ يَنْفَعَنَا	أَوْ نَتَّخِذَهُ	وَلَدًا	
kill him not	perhaps	[that] he may benefit us	or we may adopt him	(as) a son	
وَهُمْ	لَا يَشْعُرُونَ	وَأَصْبَحَ فُؤَادُ	أُمِّ	مُوسَى	
and they	perceive not	and became (the) heart	(of the) mother	(of) Moses	
فَرِغًا	إِنْ كَادَتْ	لَتُبْدِيَ	بِهِ	لَوْلَا	أَنْ رَبَطْنَا
empty	verily she was very near	to disclose	him	had not	[that] We strengthened
عَلَى قَلْبِهَا	لِتَكُونَ	مِنَ الْمُؤْمِنِينَ	وَقَالَتْ	لِأُخْتِهِ	
[over] her heart	so that she might be	(one) of the believers	and she said	to his sister	
قُصِيهِ	فَبَصُرَتْ	بِهِ	عَنْ جُنُبٍ	وَهُمْ	لَا يَشْعُرُونَ
follow him	so she watched	him	from a far place	while they	perceive not
وَحَرَّمْنَا	عَلَيْهِ	الْمَرَاضِعَ	مِنْ قَبْلُ	فَقَالَتْ	
and We had forbidden	for him	suckling mothers	before	then she said	
هَلْ أَدُلُّكُمْ	عَلَى أَهْلِ	بَيْتٍ	يَكْفُلُونَهُ	لَكُمْ	
(shall) I direct you?	to (the) people	(of) a household	who will rear him	for you	
وَهُمْ	لَهُ	نَصِيحُونَ			
and they	to him	(will) look after in a good manner			

فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٢٦﴾ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَاثِنَتْهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢٧﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَةِ هَٰذَا وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَغَايَاهُمَا عَلَىٰ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٥﴾

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allāh is true. But most of them know not. 14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* (Prophethood, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers, i.e. Islāmic Monotheism]. And thus do We reward the *Muhsinūn* (i.e. good doers). 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, – one of his party (his religion – from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā (Moses) struck him with his fist and killed him. He said: "This is of *Shaitān*'s (Satan's) doing, verily, he is a plain misleading enemy."

فَرَدَدْنَاهُ	إِلَىٰ أُمِّهِ	كَيْ تَقَرَّ عَيْنُهَا	وَلَا تَحْزَنَ
so We restored him	to his mother	that her eye might be comforted	and grieve not
وَلِتَعْلَمَ	أَن وَعْدَ اللَّهِ	حَقٌّ	وَلَكِنَّ أَكْثَرَهُمْ
and that she might know	that (the) Promise (of) Allah	(is) true	[and] but most of them
لَا يَعْلَمُونَ ﴿١٦﴾	وَلَمَّا بَلَغَ	أَشَدَّهُ	وَأَسْتَوَىٰ
know not	and when he attained	his full strength	and became perfect (in manhood)
ءَايَيْنَاهُ	حُكْمًا	وَعِلْمًا	وَكَذَلِكَ
We bestowed on him	wisdom	and knowledge	and thus
وَدَخَلَ الْمَدِينَةَ	عَلَىٰ حِينٍ	غَفْلَةٍ	مِّنْ أَهْلِهَا
and he entered the city	at a time	(of) unawareness	of its people
فِيهَا	رَجُلَيْنِ يَقْتُلَانِ	هَذَا	مِنْ شِيعَتِهِ
there [in it]	two men fighting	this	(was) of his party
فَاسْتَعَاثَهُ	الَّذِي	مِنْ شِيعَتِهِ	عَلَى الَّذِي
and asked him for help	the man who	(was) of his party	against the one who
مِّنْ عَدُوِّهِ	فَوَكَرَهُ	مُوسَىٰ	فَقَضَىٰ عَلَيْهِ
(was) of his foes	so struck him with his fist	Moses	and killed him
قَالَ هَذَا			
he said this			

مِّنْ عَمَلٍ	الشَّيْطَانِ	إِنَّهُ،	عَدُوٌّ	مُّضِلٌّ	مُّبِينٌ ﴿١٥﴾
(is) of (the) doing	(of) Satan	verily he	(is) an enemy	misleading	plain

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّى أَتَرِيدُ أَنْ تُقَتِّلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلِحِينَ ﴿١٩﴾

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. 17. He said: "My Lord! For that with which You have favoured me, I will nevermore be a helper of the *Mujrimūn* (criminals, disbelievers, polytheists, sinners)!" 18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mūsā (Moses) said to him: "Verily, you are a plain misleader!" 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mūsā (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

قَالَ رَبِّ	إِنِّي ظَلَمْتُ	نَفْسِي	فَاغْفِرْ لِي	فَغَفَرَ	
he said my Lord	verily I have wronged	myself	so forgive [for] me	and He forgave	
لَهُ	إِنَّهُ،	هُوَ	الْغَفُورُ	الرَّحِيمُ ﴿١٦﴾	قَالَ رَبِّ
him	verily He	[He]	(is) the Oft-Forgiving	the Most Merciful	he said my Lord
بِمَا أَنْعَمْتَ	عَلَيَّ	فَلَنْ أَكُونَ	ظَهِيرًا	لِلْمُجْرِمِينَ ﴿١٧﴾	
for that (with) which You have favoured	me	so I will never be a helper	of the criminals		
فَأَصْبَحَ	فِي الْمَدِينَةِ	خَائِفًا	يَتَرَقَّبُ	فَإِذَا	الَّذِي
so he became	in the city	afraid	looking about	when behold	the one who
اَسْتَنْصَرَهُ،	بِالْأَمْسِ	يَسْتَصْرِخُهُ،	قَالَ لَهُ،	مُوسَى	إِنَّكَ
had sought his help	yesterday	called him for his help	said to him	Moses	verily you

لَغَوِيٌّ	مُبِينٌ ﴿١٨﴾	فَلَمَّا	أَنْ أَرَادَ	أَنْ يَبْطِشَ	بِالَّذِي
(are) surely a misleader	plain	then when	[that] he decided	to seize	the one who
هُوَ	عَدُوٌّ	لَهُمَا	قَالَ يَمُوسَى	أَتُرِيدُ	
[he]	(was) an enemy	to both of them	he (the man) said O Moses	(do) you want?	
أَنْ تَقْتُلَنِي	كَمَا قَتَلْتَ نَفْسًا	يَا لَأَمْسٍ	إِنْ تُرِيدُ	إِلَّا	أَنْ تَكُونَ جَبَّارًا
to kill me	as you killed a man	yesterday	you want nothing	but	to become a tyrant
فِي الْأَرْضِ	وَمَا تُرِيدُ	أَنْ تَكُونَ	مِنَ الْمُصْلِحِينَ ﴿١٩﴾		
in the land	and you want not	to be	of those who do right		

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمُوسَىٰ إِنَّكَ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ
إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾ وَلَمَّا
تَوَجَّهَ تَلَقَّاهُ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ
وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا
خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

20. And there came a man running, from the farthest end of the city. He said: "O Mūsā (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zālimūn* (polytheists and wrongdoers)!" 22. And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." 23. And when he arrived at the water (a well) of Madyan (Midian), he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

وَجَاءَ رَجُلٌ	مِّنْ أَقْصَا	الْمَدِينَةِ	يَسْعَىٰ	قَالَ يَمُوسَىٰ	
and (there) came a man	from (the) farthest end	(of) the city	running	he said O Moses	
إِنَّكَ الْمَلَأَ	يَأْتَمِرُونَ بِكَ	لِيَقْتُلُوكَ	فَاخْرُجْ	إِنِّي	
verily the chiefs	are taking counsel together about you	to kill you	so escape	truly I am	

لَكَ	مِنَ النَّاصِحِينَ ﴿٢٥﴾	فَخَرَجَ	مِنْهَا	خَافًا
to you	(one) of the good advisers	so he escaped	from there	(being) afraid
يَتَرَقَّبُ	قَالَ رَبِّ	بِخْنِي	مِنَ الْقَوْمِ	الظَّالِمِينَ ﴿٢٦﴾
looking about	he said my Lord	save me	from the people	wrongdoers
وَلَمَّا تَوَجَّهَ	تِلْقَاءَ	مَدْيَنَ	قَالَ	عَسَى رَبِّي
and when he turned his face	towards	(the city of) Midian	he said	(it) may be my Lord
أَنْ يَهْدِيَني	سَوَاءَ	السَّبِيلِ ﴿٢٧﴾	وَلَمَّا وَرَدَ	مَاءَ
that guides me	(to the) Right	Path	and when he arrived	(at the) water
مَدْيَنَ	وَجَدَ عَلَيْهِ	أُمَّةً	مِّنَ النَّكَّاسِ يَسْقُونَ	
(of) Midian	he found there [on it]	a group	of men watering (their flocks)	
وَوَجَدَ	مِنْ دُونِهِمْ	أَمْرَاتَيْنِ تَذُودَانِ	قَالَ	
and he found	besides them	(their flocks)	he said	
مَا	خَطْبُكُمَا	قَالَتَا	لَا نَسْقِي	
what	(is the) matter with both of you	they said	we can not water (our flocks)	
حَتَّى يُصْدِرَ الرِّعَاءُ	وَأَبُونَا	شَيْخٌ	كَبِيرٌ ﴿٢٨﴾	
until the shepherds take beck (their flocks)	and our father	(is) an old man	very	

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٩﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّكِ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَبَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٣٠﴾ قَالَتْ إِحْدَاهُمَا يَأْتِيكِ اسْتَعْجَرُهُ إِنَّكِ خَيْرٌ مِنْ اسْتَعْجَرَتِ الْقَوَى الْأَمِينُ ﴿٣١﴾ قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ وَنُؤَيِّدَ بِنِسْبَتِنَا أُمَّتَكَ عَلَى أَنْ تَاجِرْنِي ثَمَنِي حَبِيجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٣٢﴾

24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zālimūn* (polytheists, disbelievers, and wrongdoers)." 26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." 27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous."

فَسَقَى	لَهُمَا	ثُمَّ تَوَلَّى	إِلَى الظِّلِّ
so he watered (their flocks)	for them	then he turned back	to shade
فَقَالَ رَبِّ	إِنِّي	لِمَا أَنْزَلْتَ	إِلَى مِنْ خَيْرٍ فَقِيرٌ ﴿٢٥﴾
and said my Lord	truly I am	of whatever you bestowed	(in) need of good on me
فَجَاءَتْهُ	إِحْدَاهُمَا	تَمْشَى عَلَى اسْتِحْيَاءٍ	
then (there) came to him	one of the two women	walking with shyness	
قَالَتْ إِبْرَاهِيمَ أَبِي	يَدْعُوكَ	لِيَجْزِيَكَ	أَجْرَ مَا
she said verily my father	calls you	that he may reward you	(of) that (the) reward
سَقَيْتَ لَنَا	فَلَمَّا	جَاءَهُ	وَقَصَّ عَلَيْهِ الْقَصَصَ
you watered for us	so when	he came to him	the story to him and narrated
قَالَ لَا تَخَفْ	نَجَوْتَ	مِنَ الْقَوْمِ	الظَّالِمِينَ ﴿٢٦﴾ قَالَتْ إِحْدَاهُمَا
he said	you have escaped	from the people	said one of them wrongdoers
يَا أَبَتِ	أَسْتَعِجِرْهُ	إِبْرَاهِيمَ خَيْرَ	مِنْ أَسْتَجَرْتَ
O my father	hire him	verily (the) best	(of) whom you can hire (is) the strong
الْأَمِينُ ﴿٢٧﴾	قَالَ	إِنِّي أُرِيدُ	أَنْ أَنْكِحَكَ إِحْدَى أَبْنَتَيَّ
the trustworthy	he said	verily I want	to wed to you one (of) daughters of mine
هَتَيْنِ	عَلَى	أَنْ تَأْجُرَنِي	ثَمَنِي حَجَجَ
these two	on (the condition)	that you serve me	(for) eight years

وَمَا أُرِيدُ		فَمِنْ عِنْدِكَ		فَإِنْ أَتَمَمْتَ عَشْرًا	
and I want not		then (it will be) from you		but if you complete ten (years)	
٢٧	مِنَ الصَّالِحِينَ	إِنْ شَاءَ اللَّهُ	سَتَجِدُنِي	عَلَيْكَ	أَنْ أَشُقَّ
of the righteous		if Allah wills	you will find me	for you	to make it difficult

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوِسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

28. He [Mūsā (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allāh is Surety over what we say." 29. Then, when Mūsā (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tūr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves." 30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā (Moses)! Verily, I am Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"

قَالَ	ذَلِكَ	بَيْنِي	وَبَيْنَكَ	أَيَّمَا	الْأَجَلَيْنِ
he said	that	(is) between me	and between you	whichever	(of) the two terms
قَضَيْتُ	فَلَا عُدْوَانَ	عَلَيَّ	وَاللَّهُ	عَلَىٰ مَا نَقُولُ	وَكِيلٌ ﴿٢٨﴾
I fulfil	then no injustice	(will be) to me	and Allah	(is) a Surety over what we say	
فَلَمَّا	قَضَىٰ مُوسَى	الْأَجَلَ	وَسَارَ	بِأَهْلِهِ	
then when	Moses fulfilled	the term	and was travelling	with his family	
آنَسَ مِنْ جَانِبِ	الطُّورِ	نَارًا	قَالَ لِأَهْلِهِ	امْكُثُوا	
he saw in (the) direction	(of) the Tur (Mount)	a fire	he said to his family	wait	

إِنِّي ءَانَسْتُ	نَارًا	لَعَلِّي	ءَاتِيَكُمْ	مِنْهَا	يَخْبِرُ
verily I have seen	a fire	perhaps I	may bring to you	from there	some information
أَوْ جَذْوَةٍ	مِّنَ النَّارِ	لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٦﴾	فَلَمَّا		
or a burning brand	of the fire	so that you may warm yourselves	so when		
أَتَاهَا	نُودِيَ	مِنْ شَطِئِ	الْوَادِ	الْأَيْمَنِ	فِي الْبُقْعَةِ
he reached it	he was called	from (the) side	(of) the valley	right	in the place
الْمُبْرَكَةِ	مِنَ الشَّجَرَةِ	أَن	يَمُوسَى	إِنِّي	أَنَا اللَّهُ
blessed	from the tree	(saying) that	O Moses	verily [I]	I am Allah

رَبُّ الْعَالَمِينَ ﴿٢٧﴾

(the) Lord (of) the worlds

وَأَن أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٢٨﴾ أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٢٩﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٠﴾

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mūsā (Moses)! Draw near, and fear not. Verily, you are of those who are secure. 32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two *Burhān* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fāsiqūn* (rebellious, disobedient to Allāh)." 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

وَأَن أَلْقِ عَصَاكَ	فَلَمَّا	رَءَاهَا	تَهْتَزُّ	كَأَنَّهَا	جَانٌّ
and [that] throw your stick	but when	he saw it	moving	as if it	(were) a snake

وَلَّى مُدْبِرًا	وَلَمْ يُعَقِّبْ	يَمُوسَى أَقْبَلَ	وَلَا تَخَفْ
he turned (in) flight	and looked not back	O Moses draw near	and fear not
إِنَّكَ	مِنَ الْأَمْنِينَ ﴿٣١﴾	أَسْلَكَ يَدَكَ	فِي جَيْبِكَ
verily you	(are) of the secure	put your hand	in your bosom
تَخْرُجُ بَيَظًا	مِنَ الرَّهْبِ	فَذَانِكَ	وَمَلَأِيهِ
it will come forth white	from fear	your hand	and his chiefs
مِنْ غَيْرِ سَوْءٍ	وَأَضْمَمَ	إِلَيْكَ	جَنَاحَكَ
without hurt	and draw close	to you	your hand
بُرْهَانَانِ	مِنْ رَبِّكَ	إِلَى فِرْعَوْنَ	وَمَلَأِيهِ
(are) two evidences	from your Lord	to Pharaoh	and his chiefs
قَوْمًا	فَاسِقِينَ ﴿٣٢﴾	قَالَ رَبِّ	إِنِّي قَتَلْتُ
a people	(who are) rebellious	he said my Lord	verily I have killed
نَفْسًا	مِنْهُمْ	فَأَخَافُ	أَنْ يَقْتُلُونِ ﴿٣٣﴾
a man of them	of them	and I fear	that they will kill me

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾ فَلَمَّا جَاءَهُم مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا أَسْحَرُ مُفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

34. "And my brother Hārūn (Aaron) – he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will deny me." 35. Allāh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.); you two as well as those who follow you, will be the victors." 36. Then when Mūsā (Moses) came to them with Our Clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

وَأَخِي	هَارُونُ هُوَ	أَفْصَحُ	مِنِّي	لِسَانًا	فَأَرْسَلْهُ
and my brother	he	(is) more eloquent	than me	(in) speech	so send him

مَعِيَ	رِدْءًا	يُصَدِّقُنِي	إِنِّي أَخَافُ	أَنْ يُكَذِّبُونِ ﴿٢٥﴾	قَالَ
with me	(as) a helper	to confirm me	verily I fear	that they will deny me	He (Allah) said
سَنَشُدُّ عَضُدَكَ	بِأَخِيكَ	وَنَجْعَلُ	لَكُمْ		
We will strengthen your arm	through your brother	and give (make)	[for] you both		
سُلْطَانًا	فَلَا يَصِلُونَ	إِلَيْكُمَا	بِآيَاتِنَا	أَنْتُمَا	
an authority	so they shall not reach	to you (both)	with Our Signs	you two	
وَمَنْ	اتَّبَعَكُمَا	الْغَالِبُونَ ﴿٢٦﴾	فَلَمَّا	جَاءَهُمْ	مُوسَى
and (those) who	follow you	(will be) the victors	then when	came to them	Moses
بِآيَاتِنَا	بَيِّنَاتٍ	قَالُوا مَا هَذَا	إِلَّا سِحْرٌ	مُفْتَرًى	
with Our Signs	Clear	they said this (is) nothing	but a magic	invented	
وَمَا سَمِعْنَا	بِهَذَا	فِي آبَائِنَا	الْأَوَّلِينَ ﴿٢٧﴾		
and we heard not	of this	among our fathers	the ancients		

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ، وَمَنْ تَكُونُ لَهُ، عَاقِبَةُ الدَّارِ إِنَّهُ، لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٧﴾ وَقَالَ فِرْعَوْنُ يَتَأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ، مِنَ الْكَاذِبِينَ ﴿٢٨﴾ وَأَسْتَكَبرَ هُوَ وَجُنُودُهُ، فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٢٩﴾

37. Mūsā (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the Zālimūn (wrongdoers, polytheists and disbelievers in the Oneness of Allāh) will not be successful." 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilāh* (a god) other than me. So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a *Sarhan* (a lofty tower, or palace) in order that I may look at (or look for) the *Ilāh* (God) of Mūsā (Moses); and verily, I think that he [Mūsā (Moses)] is one of the liars." 39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

وَقَالَ مُوسَى	رَبِّي	أَعْلَمُ	بِمَنْ جَاءَ	بِالْهُدَى	مِنْ عِنْدِهِ
and Moses said	my Lord	knows best	of (him) who came	with guidance	from Him
وَمَنْ تَكُونُ	لَهُ	عَقِبَةُ	الدَّارِ	إِنَّهُ	
and whose will be	[for him]	(the happy) end	(in) the Hereafter	verily	
لَا يَفْلِحُ الظَّالِمُونَ ﴿٧٧﴾	وَقَالَ فِرْعَوْنُ	يَتَأْتِيهَا الْمَلَأُ	مَا عَلِمْتُ		
the wrongdoers will not be successful	and Pharaoh said	O chiefs	I know not		
لَكُمْ	مِنْ إِلَهِ	غَيْرِي	فَأَوْقِدْ	لِي	يَهْمَنُ
(that) you have	any god	other than me	so kindle	for me	O Haman
فَأَجْعَلْ	لِي	صَرْحًا	لَعَلِّي أَطْلُعُ	إِلَى إِلَهِ	مُوسَى
and set up	for me	a lofty tower	so that I may look	at (the) God	(of) Moses
وَإِنِّي	لَأُظَنُّهُ	مِنَ الْكَاذِبِينَ ﴿٧٨﴾	وَأَسْتَكْبِرُ هُوَ		
and verily I	think that he	(is one) of the liars	and were arrogant he		
وَجُنُودُهُ	فِي الْأَرْضِ	بِغَيْرِ	الْحَقِّ	وَضَنُّوا	أَنَّهُمْ
and his hosts (soldiers)	in the land	without	right	and they thought	that they
إِلَيْنَا لَا يُرْجَعُونَ ﴿٧٩﴾					
would not return to Us					

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَنظُرُ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٧٨﴾ وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى النَّكَارِ وَيَوْمَ الْقِيَمَةِ لَا
يُنصَرُونَ ﴿٧٩﴾ وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ
الْمَقْبُوحِينَ ﴿٨٠﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى
بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٨١﴾ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ
قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٨٢﴾

40. So, We seized him and his hosts, and We threw them all into the sea (and drowned them). So, behold (O Muhammad ﷺ) what was the end of the Zālimūn [wrongdoers, polytheists and those who disbelieved in the Oneness

of their Lord (Allāh), or rejected the advice of His Messenger Mūsā (Moses) [ﷺ]. 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. 42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhūn* (those who are prevented from receiving Allāh's Mercy or any good; despised or destroyed). 43. And indeed We gave Mūsā (Moses)—after We had destroyed the generations of old—the Scripture [the Taurāt (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition). 44. And you (O Muhammad ﷺ) were not on the western side (of the Mount), when We made clear to Mūsā (Moses) the commandment, and you were not among the witnesses.

فَأَخَذْنَاهُ	وَجُنُودَهُ	فَنَبَذْنَاهُمْ	فِي الْيَمِّ	فَانْظُرْ كَيْفَ
so We seized him	and his hosts (soldiers)	and We threw them	into the sea	so see how
كَانَ عَاقِبَةُ	الظَّالِمِينَ	وَجَعَلْنَاهُمْ	أَيِّمَةً	
was (the) end	(of) the wrongdoers	and We have made them	leaders	
يَدْعُونَ إِلَى التَّكْوِينِ	وَيَوْمَ	الْقِيَامَةِ	لَا يُنصَرُونَ	
inviting to the Fire	and (on the) Day	(of) Resurrection	they will not be helped	
وَاتَّبَعْنَاهُمْ	فِي هَذِهِ	الدُّنْيَا	لَعْنَةً	وَيَوْمَ
and We made to follow them	in this	world	a curse	and (on the) Day
أَلْقِيَامَةِ	هُمْ	مِنَ الْمَقْبُوحِينَ	وَلَقَدْ آتَيْنَا مُوسَى	
(of) Resurrection	they	(will be) among the despised	and indeed We gave Moses	
الْكِتَابَ	مِنْ بَعْدِ مَا	أَهْلَكْنَا الْقُرُونَ	الْأُولَى	
the Scripture	after	We had destroyed the generations	former	
بَصَائِرَ	لِلنَّاسِ	وَهَدَى	وَرَحْمَةً	لَعَلَّهُمْ يَتَذَكَّرُونَ
(as) an enlightenment	for mankind	and a guidance	and a mercy	that they might remember
وَمَا كُنْتَ	بِجَانِبِ	الْغَرْبِ	إِذْ قَضَيْنَا	إِلَى مُوسَى
and you were not	on (the) side	western	when We decreed	to Moses
الْأَمْرَ	وَمَا كُنْتَ	مِنَ الشَّاهِدِينَ		
the commandment	and you were not	among the witnesses (those present)		

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ
تَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا
وَلَكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا
أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

45. But We created generations [after generations, i.e. after Mūsā (Moses) ﷺ], and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers). 46. And you (O Muhammad ﷺ) were not at the side of the Tūr (Mount) when We did call [it is said that Allāh called the followers of Muhammad ﷺ, and they answered His Call, or that Allāh called Mūsā (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. 47. And if (We had) not (sent you to the people of Makkah) – in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayāt* (Verses of the Qur'an) and would have been among the believers."

وَلَكِنَّا أَنْشَأْنَا	قُرُونًا	فَتَطَاوَلَ	عَلَيْهِمْ	الْعُمُرُ
[and] but We created	generations	and prolonged	over them	the ages
وَمَا كُنْتَ ثَاوِيًا	فِي أَهْلِ	مَدْيَنَ	تَتْلُو عَلَيْهِمْ	
and you were not a dweller	in (the) people	(of) Midian	reciting to them	
ءَايَاتِنَا	وَلَكِنَّا كُنَّا	مُرْسِلِينَ ﴿٤٥﴾	وَمَا كُنْتَ	بِجَانِبِ
Our Verses	[and] but We were	the Senders	and you were not	at (the) side
الطُّورِ	إِذْ نَادَيْنَا	وَلَكِن رَّحْمَةً	مِّن رَّبِّكَ	
(of) the Tur (Mount)	when We called	[and] but (as) a mercy	from your Lord	
لِتُنذِرَ قَوْمًا	مَّا أَتَتْهُمْ	مِّن نَّذِيرٍ	مِّن قَبْلِكَ	
that you give warning to a people	had not come to them	any warner	before you	

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٨﴾		وَلَوْ لَا	أَنْ تُصِيبَهُمْ
(in order) that they may remember (or receive admonition)		and if not	[that] befalls them
مُصِيبَةٌ	بِمَا	قَدَّمَتْ أَيْدِيهِمْ	فَيَقُولُوا رَبَّنَا
a calamity	for that	their hands have sent forth	and they would have said our Lord
لَوْ لَا أَرْسَلْتَ	إِلَيْنَا	رَسُولًا	فَنَتَّبِعَ آيَاتِكَ
why You sent not	to us	a Messenger	we would then have followed Your Verses (of Quran)
وَنَكُونُ		مِنَ الْمُؤْمِنِينَ ﴿٢٩﴾	
and we would have been		among the believers	

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مَوْسَىٰ أَوَّلَ مَا أُوتِيَ مُوسَىٰ أَوَّلَ مَا يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَفِيرٍ ﴿٢٨﴾ قُلْ فَاتَوْا يَكْتُوبَ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٣٠﴾

48. But when the truth (i.e. Muhammad ﷺ with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā (Moses)? Did they not disbelieve in that which was given to Mūsā (Moses) of old?" They say: "Two kinds of magic [the Taurāt (Torah) and the Qur'ān], each helping the other!" And they say: "Verily, in both we are disbelievers." 49. Say (to them, O Muhammad ﷺ): "Then bring a Book from Allāh, which is a better guide than these two [the Taurāt (Torah) and the Qur'ān], that I may follow it, if you are truthful." 50. But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islāmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily, Allāh guides not the people who are Zālimūn (wrongdoers, disobedient to Allāh, and polytheists).

فَلَمَّا	جَاءَهُمْ	الْحَقُّ	مِنْ عِنْدِنَا	قَالُوا	لَوْلَا أُوتِيَ
but when	has come to them	the truth	from Us	they said	why he was not given

مِثْلَ	مَا	أُوتِيَ مُوسَىٰ	أَوَلَمْ يَكْفُرُوا	بِمَا
(the) like	(of) what	was given to Moses	[and] (did) they not disbelieve?	in what
أُوتِيَ مُوسَىٰ	مِنْ قَبْلُ	قَالُوا	سِحْرَانِ تَظَاهَرَا	
was given to Moses	before	they said	two (kinds of) magic helping each other	
وَقَالُوا	إِنَّا	بِكُلِّ	كَافِرُونَ ﴿٤٨﴾	قُلْ
and they said	verily we	in both	(are) disbelievers	say
مَنْ عِنْدَ اللَّهِ	هُوَ	أَهْدَىٰ	مِنْهُمَا	أَتَّبِعْهُ
from Allah	which	(is) a better guide	than these two	(that) I may follow it
إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾	فَإِنْ	لَمْ يَسْتَجِيبُوا	لَكَ	فَاعْلَمْ
if you are truthful	but if	they answer not	[to] you	then know
أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ	وَمَنْ	أَضَلُّ	مِمَّنْ	
(that) they only follow their own lusts	and who	(is) more astray	than (one) who	
أَتَّبِعْ هَوَاهُ	بِغَيْرِ	هُدًى	مِّنَ اللَّهِ	إِن يَّهْدِ
follows his own lust	without	guidance	from Allah	verily Allah
		الْقَوْمِ	الظَّالِمِينَ ﴿٥٠﴾	
		the people	wrongdoers	

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُنَالَىٰ عَلَيْهِمْ قَالُوا ءَأَمَنَّا بِهِ ءِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰئِكَ يُؤْتُونَ أَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

51. And indeed now We have conveyed the Word (this Qur'an in which is the news of everything) to them, in order that they may remember (or receive admonition). 52. Those to whom (Jews and Christians) We gave the Scripture [i.e. the Taurāt (Torah) and the Injīl (Gospel)] before it, they (i.e., their scholars) believe in it (the Qur'an). 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have

been from those who submit themselves to Allāh in Islām as Muslims (like 'Abdullāh bin Salām and Salmān Al-Fārisī). 54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided for them.

وَلَقَدْ وَصَّلْنَا		هُمْ	الْقَوْلَ	لَعَلَّهُمْ يَنْذَكُرُونَ ﴿٥٤﴾	
and indeed We have conveyed		to them	the Word	(in order) that they may remember	
الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	مِنْ قَبْلِهِ	هُمْ	بِهِ يَوْمِنُونَ ﴿٥٥﴾
those whom	We gave them	the Scripture	before it	they	believe in it
وَإِذَا يُتْلَىٰ	عَلَيْهِمْ	قَالُوا	ءَامَنَّا بِهِ	إِنَّهُ	الْحَقُّ
and when it is recited	to them	they say	we believe in it	verily it	(is) the truth
مِنْ رَبِّنَا	إِنَّا كُنَّا	مِنْ قَبْلِهِ	مُسْلِمِينَ ﴿٥٦﴾	أُولَٰئِكَ يُؤْتَوْنَ	
from our Lord	indeed we have been	before it	Muslims	these will be given	
أَجْرَهُمْ	مَرَّتَيْنِ	بِمَا صَبَرُوا	وَيَدْرُءُونَ	بِالْحَسَنَةِ	السَّيِّئَةِ
their reward	twice	because they are patient	and they repel	with good	evil
وَمِمَّا		رَزَقْنَاهُمْ	يُنْفِقُونَ ﴿٥٧﴾		
and of what		We have provided them	they spend		

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْغِي
 الْجَاهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
 بِالْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوا إِن تَبِيعَ الْهُدَىٰ مَعَكَ نُخَطَفُ مِنْ أَرْضِنَا أَوْ لَمْ نُمَكِّنْ لَهُمْ
 حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

55. And when they hear Al-Laghwa (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." 56. Verily, you (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided. 57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

وَإِذَا سَمِعُوا	اللَّغْوَ	أَعْرَضُوا عَنْهُ	وَقَالُوا	لَنَا	أَعْمَلْنَا
and when they hear	(evil) vain talk	they withdraw from it	and say	to us	our deeds
وَلَكُمْ	أَعْمَلُكُمْ	سَلَامٌ	عَلَيْكُمْ	لَا نَبْنِغِي	الْجَاهِلِينَ ﴿٥٥﴾
and to you	your deeds	peace	(be) to you	we seek not	the ignorant
لَا تَهْدِي	مَنْ أَحْبَبْتَ	وَلَكِنَّ اللَّهَ يَهْدِي	مَنْ يَشَاءُ	وَهُوَ	أَعْلَمُ
guide not	whom you like	[and] but Allah guides	whom He wills	and He	(is) knowing best
بِالْمُهْتَدِينَ ﴿٥٦﴾	وَقَالُوا	إِنْ تَتَّبِعِ الْهُدَى	مَعَكَ		
of those who are guided	and they say	if we follow the guidance	with you		
نُخْطَفُ مِنْ أَرْضِنَا	أَوَلَمْ نُمْكِّنْ	لَهُمْ			
we would be snatched away from our land	[and] (have) We not established?	for them			
حَرَمًا	ءَامِنًا	يُجْبَىٰ إِلَيْهِ	ثَمَرَتْ	كُلِّ	شَيْءٍ
a sanctuary	secure	to which are brought	fruits	(of) all	kinds [thing]
رِزْقًا	مِّن لَّدُنَّا	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٥٧﴾		
a provision	from Ourselves	[and] but most of them	know not		

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَنِلَتْ مَسْكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allāh, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritor. 59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zālimūn* (polytheists, wrongdoers, disbelievers in the Oneness of Allāh, oppressors and tyrants).

وَكَمْ أَهْلَكْنَا	مِنْ قَرْيَةٍ	بَطَرَتْ مَعِيشَتَهَا
and how many We have destroyed	from a town	which exulted for its means of livelihood

فَإِنَّكَ	مَسَكْنُهُمْ	لَمْ تُسْكَنْ	مِنْ بَعْدِهِمْ	إِلَّا قَلِيلًا
and those	(are) their dwellings	have not been inhabited	after them	except a little
وَكُنَّا نَحْنُ	الْوَرِثِيقَ	وَمَا كَانَ رَبُّكَ	مُهْلِكَ	
and (verily) We have been	the inheritor	and your Lord was not	(the) One to destroy	
الْقُرَى	حَتَّى يَبْعَثَ	فِي أُمِّهَا	رَسُولًا	
the towns	until He sends	to their mother (town)	a Messenger	
يَنلُّوْا عَلَيْهِمْ	ءَايَاتِنَا	وَمَا كُنَّا	مُهْلِكِي	الْقُرَى
reciting to them	Our Verses	and We were not	(the) One to destroy	the towns
إِلَّا	وَأَهْلَهَا	ظَالِمُونَ		
unless	[and] their people	(are) wrongdoers		

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾
 أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ
 مِنَ الْمُحْضَرِّينَ ﴿٦١﴾

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever. Have you then no sense? 61. Is he whom We have promised an excellent promise (Paradise) – which he will find true – like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

وَمَا أُوتِيتُمْ	مِنْ شَيْءٍ	فَمَتَّعُ	الْحَيَاةَ	
and whatever you have been given	from things	(is) an enjoyment	(of) the life	
الدُّنْيَا	وَزِينَتَهَا	وَمَا	عِنْدَ اللَّهِ	خَيْرٌ
(of) the world	and its adornment	and that which	(is) with Allāh	(is) better
وَأَبْقَى	أَفَلَا تَعْقِلُونَ	أَفَمَنْ	وَعَدْنَاهُ	
and more lasting	(have) you then no sense?	then (is he) whom?	We have promised [him]	

وَعَدًا	حَسَنًا	فَهُوَ	لَقِيهِ	كَمَنْ
a promise	excellent	and he	(will) meet it (true)	like (him) whom
مَنْعَنَّهُ	مَتَعَ	الْحَيَوٰةِ	الدُّنْيَا	ثُمَّ هُوَ
We have made to enjoy	(the) luxuries	(of) the-life	(of) the world	then he
يَوْمَ	الْفَيْمَةِ	مِنَ الْمُحْضَرِينَ ﴿٦٦﴾		
(on the) Day	(of) Resurrection	(will be) among those who are brought up		

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٦﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٧﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٨﴾

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?" 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped." 64. And it will be said (to them): "Call upon your (so-called) partners (of Allāh)," and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!

وَيَوْمَ	يَنَادِيهِمْ	فَيَقُولُ	أَيْنَ	شُرَكَائِيَ
and (remember the) Day	He will call them	and say	where	(are) My partners
الَّذِينَ كُنتُمْ	تَزْعُمُونَ ﴿٦٦﴾	قَالَ الَّذِينَ	حَقَّ عَلَيْهِمْ	
whom you used to	assert	will say those	about whom has come true	
الْقَوْلِ	رَبَّنَا	هَؤُلَاءِ	الَّذِينَ أَغْوَيْنَا	أَغْوَيْنَهُمْ
the Word	our Lord	these	(are) those whom We led astray	We led them astray
كَمَا غَوَيْنَا		تَبَرَّأْنَا إِلَيْكَ		
as we were astray (ourselves)		we declare our innocence (from them) before You		

مَا كَانُوا	إِنَّا نَعْبُدُوكَ ﴿١٦﴾	وَقِيلَ	أَدْعُوا شُرَكَاءَكُمْ
they were not	worshipped us	and it will be said	call upon your partners
فَدَعَوْهُمْ	فَلَمْ يَسْتَجِيبُوا	لَهُمْ	
and they will call upon them	but they will not answer	to them	
وَرَأَوْا الْعَذَابَ	لَوْ	أَنَّهُمْ كَانُوا	يَهْتَدُونَ ﴿١٧﴾
and they will see the torment	if	[that] they had been	guided

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٥﴾ فَعِمَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿١٦﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿١٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

65. And (remember) the Day (Allāh) will call to them, and say: "What answer gave you to the Messengers?" 66. Then the news (of a good answer) will be obscured to them on that Day, and they will not be able to ask one another. 67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allāh, and in His Messenger Muhammad ﷺ), and did righteous deeds (in the life of this world), then he will be among those who are successful. 68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allāh, and exalted above all that they associate (as partners with Him).

وَيَوْمَ	يُنَادِيهِمْ	فَيَقُولُ مَاذَا	
and (remember the) Day (when)	He will call them	and He says what	
أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٥﴾	فَعِمَّتْ	عَلَيْهِمْ	
did you answer the Messengers	then will be obscured	to them	
يَوْمَئِذٍ	فَهُمْ	لَا يَتَسَاءَلُونَ ﴿١٦﴾	الْأَنْبَاءُ
(on) that Day	and they	will not be able to ask one another	the news
فَأَمَّا مَنْ تَابَ	وَوَآمَنَ	وَعَمِلَ صَالِحًا	فَعَسَىٰ
but as for (him) who repented	and believed	and did righteous (deeds)	then perhaps

وَرَبُّكَ يَخْلُقُ		مِنَ الْمُفْلِحِينَ ﴿٧٧﴾		أَنْ يَكُونَ
and your Lord creates		among those who are successful		[that] he will be
الْخَيْرَةِ	لَهُمْ	مَا كَانَتْ	وَيَخْتَارُ	مَا يَشَاءُ
the choice	[for them]	they (do) not have	and chooses	whatsoever He wills
عَمَّا يُشْرِكُونَ ﴿٧٨﴾			وَتَعَالَى	سُبْحَنَ اللَّهِ
above (all) that they associate (as partners with Him)			and exalted is He	Glorified is Allah

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٩﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٠﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٨١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٨٢﴾

69. And your Lord knows what their breasts conceal, and what they reveal. 70. And He is Allāh; *Lā ilāha illa Huwa* (none has the right to be worshipped but He), His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned. 71. Say (O Muhammad ﷺ): "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which *ilāh* (a god) besides Allāh could bring you light? Will you not then hear?" 72. Say (O Muhammad ﷺ): "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which *ilāh* (a god) besides Allāh could bring you night wherein you rest? Will you not then see?"

وَمَا يُعْلِنُونَ ﴿٧٩﴾		تُكِنُّ صُدُورُهُمْ		مَا	وَرَبُّكَ يَعْلَمُ
and what they reveal		their breasts conceal		what	and your Lord knows
فِي الْأُولَى	الْحَمْدُ	لَهُ	إِلَّا هُوَ	لَا إِلَهَ	وَهُوَ اللَّهُ
in the first	(is) all praise	for Him	but He	(there is) no god	and He (is) Allah
قُلْ	وَإِلَيْهِ تُرْجَعُونَ ﴿٨٠﴾	الْحُكْمُ	وَلَهُ	وَالْآخِرَةِ	
say	and to Him you shall be returned	(is) the Decision	and for Him	and (in) the last	

أَرَأَيْتُمْ	إِنْ جَعَلَ اللَّهُ	عَلَيْكُمْ	الَّيْلَ	سَرْمَدًا	إِلَى يَوْمٍ
(do) you see?	if Allah made	for you	the night	continuous	till (the) Day
الْقِيَمَةِ	مَنْ	إِلَهُ	غَيْرُ اللَّهِ	يَأْتِيكُمْ	بِضِيَاءٍ
(of) Resurrection	which	god	besides Allah	could bring you	light
أَفَلَا تَسْمَعُونَ ﴿٧٦﴾	قُلْ	أَرَأَيْتُمْ	إِنْ جَعَلَ اللَّهُ	عَلَيْكُمْ	النَّهَارَ
(will) you not then hear?	say	(do) you see?	if Allah made	for you	the day
سَرْمَدًا	إِلَى يَوْمٍ	الْقِيَمَةِ	مَنْ	إِلَهُ	غَيْرُ اللَّهِ
continuous	till (the) Day	(of) Resurrection	which	god	besides Allah
يَأْتِيكُمْ	بَلِيلٍ	تَسْكُنُونَ	فِيهِ	أَفَلَا تَبْصُرُونَ ﴿٧٧﴾	
could bring you	night	you will rest	wherein	(will) you not then see?	

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٦﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٧﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٨﴾

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His bounty (i.e. during the day) – and in order that you may be grateful. 74. And (remember) the Day when He (your Lord – Allāh) will call to them (those who worshipped others along with Allāh), and will say: "Where are My (so-called) partners, whom you used to assert?" 75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allāh (Alone), and the lies (false gods) which they invented will disappear from them.

وَمِنْ رَحْمَتِهِ	جَعَلَ لَكُمُ	الَّيْلَ	وَالنَّهَارَ
and (it is) of His Mercy	(that) He has made for you	the night	and the day
لِتَسْكُنُوا	فِيهِ	وَلِتَبْتَغُوا	مِنْ فَضْلِهِ
that you may rest	therein	and that you may seek	of His bounty

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٦﴾	وَيَوْمَ	يُنَادِيهِمْ	فَيَقُولُ
and that you may be grateful	and (remember the) Day (when)	He will call them	and say
أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ	تَزْعُمُونَ ﴿٧٧﴾	وَنَزَعْنَا	
(are) My partners	whom you used to	assert	and We shall take out
مِنْ كُلِّ أُمَّةٍ شَهِيدًا	فَقُلْنَا	هَاتُوا بُرْهَانَكُمْ	فَعَلِمُوا
a witness	and We shall say	bring your proof	then they shall know
أَنَّ الْحَقَّ لِلَّهِ	وَضَلَّ	عَنْهُمْ	مَا كَانُوا يَفْتَرُونَ ﴿٧٨﴾
(is) with Allah	and will disappear	from them	what they used to
that the truth	invent		

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَءَايَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾ وَابْتَغِ فِيمَا ءَاتَاكَ اللَّهُ الْدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

76. Verily, Qārūn (Korah) was of Mūsā's (Moses') people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allāh). Verily, Allāh likes not those who exult (with riches, being ungrateful to Allāh). 77. "But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

إِنَّ قَارُونَ كَانَ	مِنْ قَوْمِ	مُوسَى	فَبَغَى
verily Korah was	of (the) people	(of) Moses	but he behaved arrogantly
عَلَيْهِمْ	وَأَيَيْنَاهُ	مِنَ الْكُنُوزِ	مَا إِنَّ مَفَاتِحَهُ
towards them	and We gave him	of the treasures	indeed (the) keys of it
		which	

لَنُؤْمَرُ	بِالْعَصْبَةِ	أُولَى	الْقُوَّةِ	إِذْ قَالَ
would have been a burden	to a body of men	possessors of	strength	when said
لَهُ، قَوْمُهُ،	لَا تَفْرَحْ	إِنَّ اللَّهَ	لَا يُحِبُّ الْفَرِحِينَ	٧٦
his people	(do) not be glad (exult)	verily Allah	likes not the exultant	
وَابْتَغِ	فِيمَا	ءَاتَاكَ اللَّهُ	الدَّارِ	الْآخِرَةِ
but seek	with that which	Allah has bestowed on you	the home	the last
وَلَا تَنْسَ نَصِيبَكَ	مِنَ الدُّنْيَا	وَأَحْسِنْ	كَمَا أَحْسَنَ اللَّهُ	
and forget not your portion	of this world	and do good	as Allah has been good	
إِلَيْكَ	وَلَا تَبْغِ الْفُسَادَ	فِي الْأَرْضِ	لَا يُحِبُّ الْمُفْسِدِينَ	٧٧
to you	and seek not mischief	in the land	likes not mischief-makers	

قَالَ إِنَّمَا أُوتِيَتْهُ عَلَى عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ٧٨ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ٧٩ قَالَ الَّذِي يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِيَلْبِتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ٨٠

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allāh knows them well, so they will be punished without being called to account). 79. So, he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn (Korah) has been given! Verily, he is the owner of a great fortune."

قَالَ	إِنَّمَا أُوتِيَتْهُ،	عَلَى عِلْمٍ	عِنْدِي	أَوَلَمْ يَعْلَمْ
he said	only I have been given it	on knowledge	with me	[and] (did) he not know?
أَنَّ اللَّهَ	قَدْ أَهْلَكَ	مِن قَبْلِهِ،	مِن الْقُرُونِ	مَنْ هُوَ أَشَدُّ
that Allah	indeed has destroyed	before him	of the generations	(were) stronger [he] who

وَلَا يُسْأَلُ	جَمْعًا	وَأَكْثَرُ	قُوَّةَ	مِنْهُ
but will not be questioned	(in) collecting (money)	and greater	(in) strength	than him
عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾	فَخَرَجَ	عَلَى قَوْمِهِ	فِي زِينَتِهِ	قَالَ الَّذِينَ
the criminals	so he went forth	to his people	in his pomp	said those who
يُرِيدُونَ الْحَيَاةَ	الدُّنْيَا	يَلْبِثَ	لَنَا	مِثْلَ
were desirous (of) the life	(of) the world	ah would that	we had	(the) like
مَا أُوتِيَ	قَرُونُ	إِنَّهُ	لَذُو	حَظٍّ
(of) what has been given	Korah	verily he	(is the) owner	(of) fortune
				great

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

80. But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sābirūn (the patient in following the truth)." 81. So, We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allāh, nor was he one of those who could save themselves.

وَقَالَ الَّذِينَ	أُوتُوا الْعِلْمَ	وَيَلَكُمْ	ثَوَابُ اللَّهِ
and said those who	were given the knowledge	woe to you	(the) reward (of) Allah
خَيْرٌ	لِمَنْ ءَامَنَ	وَعَمِلَ صَالِحًا	وَلَا يُلْقَاهَا
(is) better	for (those) who believe	and do righteous (deeds)	and none shall attain it
إِلَّا الصَّابِرُونَ ﴿٨٠﴾	فَخَسَفْنَا	بِهِ	وَبِدَارِهِ
except those who are patient	so We caused to swallow	him	and his dwelling place (home)
الْأَرْضَ	فَمَا كَانَ	لَهُ	مِنْ فِئَةٍ
the earth	then (there) was not	for him	any group (party)
مِنْ دُونِ اللَّهِ	وَمَا كَانَ	مِنَ الْمُنتَصِرِينَ ﴿٨١﴾	
against Allah	and he was not	of those who could save themselves	

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَابُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنَّ مِنَ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَهُ لَا يَفْلَحُ الْكَافِرُونَ ﴿٨٢﴾ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allāh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful." 83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief (by committing crimes). And the good end is for the *Muttaqūn* (the pious).

وَأَصْبَحَ الَّذِينَ	تَمَنَّوْا مَكَانَهُ	بِالْأَمْسِ	يَقُولُونَ
and began those who	had desired his position	the day before	to say
وَيَكَابُ اللَّهُ	يَبْسُطُ الرِّزْقَ	لِمَنْ يَشَاءُ	
know you not that Allah	extends (enlarges) the provision	to whomsoever He pleases	
مِنْ عِبَادِهِ	وَيَقْدِرُ	لَوْ لَا	أَنَّ مِّنَ اللَّهِ عَلَيْنَا
of His slaves	and restricts (it)	had (it) not been	that was Gracious Allah to us
لَخَسَفَ	بِنَا	وَيَكَانَهُ	
He could have caused the earth to swallow up	us	know you not that	
لَا يَفْلَحُ الْكَافِرُونَ ﴿٨٢﴾	تِلْكَ	الدَّارُ	الْآخِرَةُ
the disbelievers will not be successful	that	the home	(of) the Hereafter
نَجْعَلُهَا	لِلَّذِينَ	لَا يُرِيدُونَ عُلُوًّا	فِي الْأَرْضِ وَلَا فَسَادًا
We shall assign it	to those who	(do) not want pride	in the land nor mischief
وَالْعَاقِبَةُ	لِلْمُتَّقِينَ ﴿٨٣﴾		
and the (good) end	(is) for the pious		

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا

مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ
 مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنْتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ
 إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾

84. Whosoever brings good (Islāmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do. 85. Verily, He Who has given you (O Muhammad ﷺ) the Qur'ān (i.e. ordered you to act on its laws and to preach it to others), will surely bring you back to *Ma'ād* (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." 86. And you were not expecting that the Book (this Qur'ān) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

مِنْهَا	خَيْرٌ	فَلَهُ	بِالْحَسَنَةِ	مَنْ جَاءَ
thereof	(will be) better	then for him	with the good (deed)	whosoever comes
فَلَا يُجْزَى الَّذِينَ		بِالسَّيِّئَةِ	وَمَنْ جَاءَ	
then will not be rewarded those who		with the evil (deed)	and whosoever comes	
يَعْمَلُونَ ﴿٨٤﴾	إِلَّا مَا كَانُوا		عَمِلُوا السَّيِّئَاتِ	
do	except what they used to		do the evil (deeds)	
لَرَادُّكَ	الْقُرْآنَ	عَلَيْكَ	إِنَّ الَّذِي فَرَضَ	
(will) surely bring you	the Quran	on you	verily He Who has enjoined (given)	
مَنْ جَاءَ	أَعْلَمُ	قُلْ رَبِّي	إِلَىٰ مَعَادٍ	
(of him) who comes	(is) Most Knowing	say my Lord	to the place of return	
وَمَا كُنْتَ	مُبِينٍ ﴿٨٥﴾	فِي ضَلَالٍ	هُوَ	وَمَنْ
and you were not	manifest	(is) in an error	[he]	and (of him) who
إِلَّا رَحْمَةً	الْكِتَابُ	إِلَيْكَ	أَن يُلْقَىٰ	تَرْجُوا
but (as) a mercy	the Book	to you	that would be sent down	expecting (hoping)

مِّن رَّبِّكَ	فَلَا تَكُونَنَّ ظَهِيرًا	لِّلْكَافِرِينَ
from your Lord	so be not a supporter	of the disbelievers

وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayāt* (revelations and verses) of Allāh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of *Al-Mushrikūn* (those who associate partners with Allāh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allāh and deny the Prophethood of Messenger Muhammad ﷺ). 88. And invoke not any other *ilāh* (god) along with Allāh, *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned.

وَلَا يَصُدُّكَ		عَنْ ءَايَاتِ اللَّهِ		بَعْدَ	
and let them not turn you away		from (the) Verses (of) Allah		after	
إِذْ أُنزِلَتْ		إِلَيْكَ	وَادْعُ	إِلَىٰ رَبِّكَ	وَلَا تَكُونَنَّ
[when] they have been sent down		to you	and invite	to your Lord	and be not
مِنَ الْمُشْرِكِينَ ﴿٨٧﴾		وَلَا تَدْعُ مَعَ اللَّهِ	إِلَهًا	آخَرَ	لَا إِلَهَ
of the polytheists		and invoke not with Allah	a god	(any) other	(there is) no god
إِلَّا هُوَ	كُلُّ	شَيْءٍ	هَالِكٌ	إِلَّا وَجْهَهُ ۚ	لَهُ
but He	every	thing	will perish	except His Face	to Him (belongs)
الْحُكْمُ		وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾			
the Decision		and to Him you (all) shall be returned			

وَلْيَعْلَمَنَّ الْكَذِبِينَ ﴿٢٦﴾		أَمْ حَسِبَ الَّذِينَ	
and will certainly make (it) known those who are liars		or (do) think those who?	
يَعْمَلُونَ السَّيِّئَاتِ	أَنْ يَسْبِقُونَا	سَاءَ	مَا يَحْكُمُونَ ﴿٢٧﴾
do evil deeds	that they can outstrip Us	evil is	that which they judge
مَنْ كَانَ	يَرْجُوا لِقَاءَ اللَّهِ	فَإِنَّ أَجَلَ اللَّهِ	
whoever [is]	hopes (for the) Meeting (with) Allah	then surely (the) Term (of) Allah	
لَآتٍ	وَهُوَ	السَّمِيعُ	الْعَلِيمُ ﴿٢٨﴾
(is) surely coming	and He	(is) the All-Hearer	the All-Knower

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٢٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٢٩﴾

6. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the 'Ālamīn (mankind, jinn, and all that exists). 7. Those who believe [in the Oneness of Allāh (Monotheism) and in Messenger Muhammad ﷺ, and do not give up their Faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do. 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do. 9. And for those who believe (in the Oneness of Allāh and the other articles of Faith) and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).

وَمَنْ جَاهَدَ	فَإِنَّمَا يُجَاهِدُ	لِنَفْسِهِ ۖ	إِنَّ اللَّهَ
and whosoever strives	then he strives only	for himself	verily Allah

لَغْنِي		عَنِ الْعَالَمِينَ ﴿٦﴾		وَالَّذِينَ ءَامَنُوا	
(is) surely		of the worlds (all mankind and jinns)		and those who believed	
وَعَمِلُوا الصَّالِحَاتِ		لَنُكَفِّرَنَّ عَنْهُمْ		سَيِّئَاتِهِمْ	
and did righteous deeds		surely We shall expiate from them		their evil deeds	
وَلَنَجْزِيَنَّهُمْ		أَحْسَنَ	الَّذِي كَانُوا		
and We shall surely reward them		(the) best	(of) that which they used to		
يَعْمَلُونَ ﴿٧﴾		وَوَصَّيْنَا الْإِنْسَانَ		بِوَالِدَيْهِ	حُسْنًا
do		and We have enjoined on man		to his parents	to be good
وَأِنْ جَاهِدَاكَ		لِتُشْرِكَ	بِي	مَا	لَيْسَ لَكَ
and if they both strive against you		to make you join	with Me	what	you have not
بِهِ	عِلْمٌ	فَلَا تَطِعُهُمَا		إِلَى	مَرْجِعُكُمْ
of which	knowledge	then obey them not		unto Me	(is) your return
فَأُنَبِّئُكُم		بِمَا كُنتُمْ		تَعْمَلُونَ ﴿٨﴾	وَالَّذِينَ ءَامَنُوا
and I shall inform you		of what you used to		do	and (for) those who believe
وَعَمِلُوا الصَّالِحَاتِ		لَنُدْخِلَنَّهُمْ		فِي الصَّالِحِينَ ﴿٩﴾	
and do righteous deeds		surely We shall make them enter		among the righteous	

وَمَنْ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَاهُمْ بِحَمِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily, we were with you (helping you)." Is not Allāh Best Aware of what is in

the breasts of the 'Ālamīn (mankind and jinn)? 11. Verily, Allāh knows those who believe, and verily, He knows the hypocrites (i.e. Allāh will test the people with good and hard days to discriminate the good from the wicked, although Allāh knows all that before putting them to test). 12. And those who disbelieve say to those who believe: "Follow our way and we will, verily, bear your sins." Never will they bear anything of their sins. Surely, they are liars.

وَمِنَ النَّاسِ	مَنْ يَقُولُ	ءَامِنًا بِاللَّهِ	فَإِذَا أُذِي
and of mankind	(are those) who say	we believe in Allah	and when they are made to suffer
فِي اللَّهِ	جَعَلَ فِتْنَةً	النَّاسِ	كَعَذَابِ اللَّهِ
concerning (of) Allah	they consider (the) trial	(of) mankind	as (the) punishment (of) Allah
وَلَيْنَ جَاءَ نَصْرٌ	مِّن رَّبِّكَ	لَيَقُولَنَّ	إِنَّا كُنَّا مَعَكُمْ
and if victory comes	from your Lord	they will say	with you verily we were
أَوَلَيْسَ اللَّهُ	بِأَعْلَمَ	بِمَا	فِي صُدُورِ الْعَالَمِينَ ﴿١١﴾
[and] is not Allah?	Most Knowing	of what	(is) in (the) breasts (of) the worlds
وَلَيَعْلَمَنَّ اللَّهُ	الَّذِينَ ءَامَنُوا	وَلَيَعْلَمَنَّ الْمُتَفَقِّهِينَ	
and verily Allah knows	those who believe	and verily He knows the hypocrites	
وَقَالَ	الَّذِينَ كَفَرُوا	لِلَّذِينَ ءَامَنُوا	اتَّبِعُوا سَبِيلَنَا
and said	those who disbelieve	to those who believe	follow our way
وَلَنَحْمِلَ خَطِيئَتَكُمْ	وَمَا هُمْ	بِحَامِلِينَ	مِنْ خَطِيئَتِهِمْ
and we will verily bear your sins	and they (are) not	bearing	of their sins
مِّن شَيْءٍ	إِنَّهُمْ	لَكَذِبُونَ ﴿١٢﴾	
anything	surely they	(are) indeed liars	

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾ فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ﴿١٥﴾ وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن

كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate. 14. And indeed We sent Nūh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allāh (Monotheism), and discard the false gods and other deities]; so the Deluge overtook them while they were Zālimūn (wrongdoers, polytheists, disbelievers). 15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayāh* (a lesson, a warning) for the 'Ālamīn (mankind and jinn). 16. And (remember) Ibrāhīm (Abraham) when he said to his people: "Worship Allāh (Alone), and fear Him, that is better for you if you did but know.

وَلِيَحْمِلْنَ أَثْقَالَهُمْ	وَأَثْقَالًا	مَعَ	أَثْقَالَهُمْ
and verily they shall bear their own loads	and (other) loads	with	their own loads
وَلَيَسْئَلَنَّ	يَوْمَ	الْقِيَمَةِ	
and verily they shall be questioned	(on the) Day	(of) Resurrection	
عَمَّا كَانُوا	يَفْتَرُونَ ﴿١٧﴾	وَلَقَدْ أَرْسَلْنَا نُوحًا	إِلَىٰ قَوْمِهِ
about that which they used to	fabricate	and indeed We sent Noah	to his people
فَلَبِثَ	فِيهِمْ	أَلْفَ	سَنَةٍ إِلَّا خَمْسِينَ عَامًا
and he stayed	among them	a thousand	years save fifty years
فَأَخَذَهُمُ	الطُّوفَانُ	وَهُمْ	ظَالِمُونَ ﴿١٨﴾ فَأَنْجَيْنَاهُ
and overtook them	the Deluge	while they	(are) wrongdoers then We saved him
وَأَصْحَابَ	السَّفِينَةِ	وَجَعَلْنَاهَا	ءَايَةً لِّلْعَالَمِينَ ﴿١٩﴾
and (the) people	(of) the ship	and We made it	a sign for the worlds
وَإِبْرَاهِيمَ	إِذْ قَالَ	لِقَوْمِهِ	اعْبُدُوا اللَّهَ
and (remember) Abraham	when he said	to his people	worship Allah
وَاتَّقَوْهُ	ذَلِكَ	خَيْرٌ	لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٠﴾
and fear Him	that	(is) better	for you if you did know

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

17. "You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek your provision from Allāh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. 18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger (ﷺ) is only to convey (the Message) plainly." 19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.

إِنَّمَا تَعْبُدُونَ		مِنْ دُونِ اللَّهِ		أَوْثَانًا		وَتَخْلُقُونَ إِفْكًا	
only you worship		besides Allah		idols		and you invent falsehood	
إِنَّ الَّذِينَ تَعْبُدُونَ		مِنْ دُونِ اللَّهِ		لَا يَمْلِكُونَ		لَكُمْ رِزْقًا	
verily those whom you worship		besides Allah		(do) not possess		for you any provision	
فَابْتَغُوا		عِنْدَ اللَّهِ		الرِّزْقَ		وَاعْبُدُوهُ	
so seek		from Allah		provision		and worship Him	
إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾		وَإِنْ تَكْذِبُوا		فَقَدْ كَذَّبَ أُمَمٌ			
to Him you will be brought back		and if you deny		then truly have denied nations			
مِّن قَبْلِكُمْ وَمَا		عَلَى الرَّسُولِ		إِلَّا الْبَلَاغُ		الْمُبِينُ ﴿١٨﴾	
and not before you		(is) on the Messenger		but to convey (the Message)		plain	
أَوَلَمْ يَرَوْا		كَيْفَ		يُبْدِئُ اللَّهُ الْخَلْقَ		ثُمَّ يُعِيدُهُ ﴿١٩﴾	
[and] (do) they not see?		how		Allah originates the creation		then He repeats it	
إِنَّ ذَلِكَ		عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾					
verily that		(is) easy for Allah					

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

20. Say: "Travel in the land and see how (Allāh) originated the creation, and then Allāh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allāh is Able to do all things." 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned. 22. And you cannot escape in the earth or in the heaven (from Allāh). And besides Allāh you have neither any *Walī* (Protector or Guardian) nor any Helper.

قُلْ	سِيرُوا فِي الْأَرْضِ	فَانظُرُوا	كَيْفَ	بَدَأَ الْخَلْقَ
say	travel in the land	and see	how	He originated the creation
ثُمَّ اللَّهُ يُنشِئُ	النَّشْأَةَ	الْآخِرَةَ	إِنَّ اللَّهَ	عَلَىٰ كُلِّ شَيْءٍ
then Allah will bring forth	the creation	the last	verily Allah	over every thing
قَدِيرٌ ﴿٢٠﴾	يُعَذِّبُ	مَن يَشَاءُ	وَيَرْحَمُ	مَن يَشَاءُ ﴿٢١﴾
(is) Omnipotent	He punishes	whom He wills	and shows mercy	(to) whom He wills
وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾	وَمَا	أَنْتُمْ	بِمُعْجِزِينَ	فِي الْأَرْضِ وَلَا
and to Him you will be returned	and not	you	(can) escape	in the earth nor
فِي السَّمَاءِ	وَمَا	لَكُمْ مِّن دُونِ اللَّهِ	مِن وَلِيٍّ	وَلَا نَصِيرٍ ﴿٢٢﴾
in the heaven	and (there is) not	besides Allah	any Protector	nor (any) Helper

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ ۖ أُولَٰئِكَ يُسَوُّوْنَ مِنْ رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ ۖ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ

أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ ۚ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾

23. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will have a painful torment. 24. So nothing was the answer of [Ibrāhīm's (Abraham's)] people except that they said: "Kill him or burn him." Then Allāh saved him from the fire. Verily, in this are indeed signs for a people who believe. 25. And [Ibrāhīm (Abraham)] said: "You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helpers."

وَالَّذِينَ كَفَرُوا		بِآيَاتِ اللَّهِ		وَلِقَائِهِ	
and those who disbelieve		in (the) Signs (of) Allah		and (the) Meeting (with) Him	
أُولَئِكَ يَيْسُورًا	مِنْ رَحْمَتِي	وَأُولَئِكَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
those have despaired	of My Mercy	and those	for them	(will be) a torment	painful
فَمَا كَانَ	جَوَابَ	قَوْمِهِ	إِلَّا	أَنْ قَالُوا	أَقْتُلُوهُ
so nothing was	(the) answer	(of) his people	except	that they said	kill him
أَوْ حَرِّقُوهُ	فَأَنْجَاهُ اللَّهُ	مِنَ النَّارِ	إِنَّ	فِي ذَلِكَ	لَآيَاتٍ
or burn him	then Allah saved him	from the fire	verily	in this	(are) indeed signs
لِقَوْمٍ يُؤْمِنُونَ	وَقَالَ	إِنَّمَا اتَّخَذْتُمْ		مِنْ دُونِ اللَّهِ	
for a people who believe	and he said	only you have taken (for worship)		instead of Allah	
أَوْثَنًا	مَوَدَّةَ	بَيْنَكُمْ	فِي الْحَيَاةِ	الدُّنْيَا	ثُمَّ يَوْمَ
idols	(the) love	between you	(is) in the life	(of) the world	then (on the) Day
الْقِيَمَةِ	يَكْفُرُ بَعْضُكُمْ		بِبَعْضٍ	وَيَلْعَنُ بَعْضُكُمْ	
(of) Resurrection	shall disown some of you		others	and curse some of you	
بَعْضًا	وَمَاؤُنْكُمْ	النَّارُ	وَمَا	لَكُمْ	مِنْ نَصِيرِينَ
others	and your abode	(will be) the Fire	and not	you (shall) have	any helpers

فَأَمَّنَ لَهُ، لَوْ طُوقَ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ

فِي الْآخِرَةِ لِمَنِ الصَّالِحِينَ ﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقَاطِعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَأَنْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٩﴾

26. So, Lūt (Lot) believed in him [Ibrāhīm's (Abraham's) Message of Islāmic Monotheism]. He [Ibrāhīm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." 27. And We bestowed on him [Ibrāhīm (Abraham)], Ishāq (Isaac) and Ya'qūb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurāt (Torah) (to Mūsā – Moses), the Injil (Gospel) (to 'Īsā – Jesus), and the Qur'ān (to Muhammad ﷺ)], all from the offspring of Ibrāhīm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. 28. And (remember) Lūt (Lot), when he said to his people: "You commit *Al-Fāhishah* (sodomy – the worst sin) which none has preceded you in (committing) it in the '*Ālamīn* (mankind and jinn)." 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful."

فَأَمَّنَ	لَهُ.	لُوطٌ	وَقَالَ	إِنِّي	مُهَاجِرٌ
so believed	in him	Lot	and (Abraham) said	verily I	(shall) emigrate
إِلَىٰ رَبِّي	إِنَّهُ.	هُوَ	الْعَزِيزُ	الْحَكِيمُ	
for (the sake of) my Lord	verily He	[He]	(is) the All-Mighty	the All-Wise	
وَوَهَبْنَا	لَهُ.	إِسْحَاقَ	وَيَعْقُوبَ	وَجَعَلْنَا	فِي ذُرِّيَّتِهِ
and We bestowed	on him	Isaac	and Jacob	and We ordained	in his offspring
النُّبُوَّةَ	وَالْكِتَابَ	وَأَتَيْنَاهُ	أَجْرَهُ.	فِي الدُّنْيَا	
Prophethood	and the Book	and We granted him	his reward	in the world	
وَإِنَّهُ.	فِي الْآخِرَةِ	لِمَنِ الصَّالِحِينَ	وَلُوطًا		
and verily he	in the Hereafter	(is) indeed among the righteous	and (remember) Lot		

إِذْ قَالَ	لِقَوْمِهِ	إِنَّكُمْ	لَتَأْتُونَ	الْفَحِشَةَ	مَا سَبَقَكُمْ
when he said	to his people	verily you	commit	the indecency	has not preceded you
بِهَا	مِنْ أَحَدٍ	مِنَ الْعَالَمِينَ	أَيُّكُمْ	لَتَأْتُونَ	
with it	anyone	of the worlds	verily (do) you?	commit (sodomy)	
الرِّجَالِ	وَتَقْطَعُونَ	السَّبِيلَ	وَتَأْتُونَ	فِي نَادِيكُمْ	الْمُنْكَرِ
(with) men	and you rob (cut) the road	and practise	and	in your meetings	evil deeds
فَمَا كَانَتْ	جَوَابَ	قَوْمِهِ	إِلَّا	أَنْ قَالُوا	
but was not	(the) answer	(of) his people	except	that they said	
أَتَيْنَا	يُعَذَابِ اللَّهِ	إِنْ كُنْتَ	مِنَ الصَّادِقِينَ		
bring upon us	(the) torment (of) Allah	if you are	of the truthful		

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ
بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾
قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَافَ
بِهِمْ ذُرْعًا قَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُوكَ وَأَهْلَكَ إِلَّا أُمَّرَأَتَكَ كَانَتْ مِنَ
الْغَابِرِينَ ﴿٣٣﴾

30. He said: "My Lord! Give me victory over the people who are *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters). 31. And when Our messengers came to Ibrāhīm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lūt (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been *Zālimūn* [wrongdoers, polytheists disobedient to Allāh, and who denied their Messenger Lūt (Lot)]." 32. Ibrāhīm (Abraham) said: "But there is Lūt (Lot) in it." They said: "We know better who is there. We will verily save him [Lūt (Lot)] and his family – except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)." 33. And when Our messengers came to Lūt (Lot), he

was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, – except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

قَالَ رَبِّ	أَنْصُرْنِي	عَلَى الْقَوْمِ	الْمُفْسِدِينَ ﴿٣٦﴾	وَلَمَّا
he said my Lord	help me	against the people	who (are) corrupt	and when
جَاءَتْ رُسُلُنَا	إِبْرَاهِيمَ	بِالْبُشْرَى	قَالُوا	إِنَّا
Our messengers came	(to) Abraham	with the glad tidings	they said	verily we
مُهْلِكُوا	أَهْلَ	هَذِهِ	الْقَرْيَةِ	إِنَّ أَهْلَهَا
(are) going to destroy	(the) people	(of) this	town	truly its people
كَانُوا ظَالِمِينَ ﴿٣٧﴾	قَالَ	إِنِّ	فِيهَا لُوطًا	قَالُوا نَحْنُ
have been wrongdoers	he (Abraham) said	verily	in it (is) Lot	they said we
أَعْلَمُ	بِمَنْ	فِيهَا	لَنُنَجِّيَنَّهُ	وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ
who know better	(is) therein	we will verily save him	and his family	except his wife
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٨﴾	وَلَمَّا	أَنْ جَاءَتْ رُسُلُنَا		
she will be of those who remain behind	and when	[that] Our messengers came		
لُوطًا	سِئَاءَ بِهِمْ	وَصَاقَ بِهِمْ ذُرْعًا	وَقَالُوا	
(to) Lot	he was grieved because of them	and he felt straitened of them	and they said	
لَا تَخَفْ	وَلَا تَحْزَنْ	إِنَّا	مُنْجُونَكَ	وَأَهْلَكَ
(do) not fear	and (do) not grieve	truly we	(shall) save you	and your family
إِلَّا أَمْرَأَتَكَ		كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٩﴾		
except your wife		she will be of those who remain behind		

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٤١﴾
وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٤٢﴾ وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا
فَقَالَ يَوْمَ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٤٣﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٢٧﴾ وَعَادًا
وَتَمُودًا وَقَدْ بَيَّنَّا لَكُم مِّن مَّسْكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٢٨﴾

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allāh's Command)." 35. And indeed We have left thereof an evident *Ayāh* (a lesson and a warning and a sign—the place where the Dead Sea is now in Palestine) for a folk who understand. 36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allāh (Alone) and hope for (the reward of good deeds by worshipping Allāh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidūn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). 37. And they denied him (Shu'aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings. 38. And 'Ād and Thamūd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitān* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

إِنَّا	مُنْزِلُونَ	عَلَىٰ أَهْلِ	هَذِهِ	الْقَرْيَةِ	رِجْزًا
verily we	(are about to) bring down	on (the) people	(of) this	town	a torment
مِّنَ السَّمَاءِ	بِمَا كَانُوا	يَفْسُقُونَ ﴿٢٨﴾	وَلَقَدْ تَرَكْنَا		
from they sky	(because) of what they have been	rebellious	and indeed We have left		
مِنْهَا	آيَةً	بَيِّنَةً	لِّقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾	وَالِىٰ مَدْيَنَ	
thereof	a sign	evident	for a people who understand	and to Midian	
أَخَاهُمْ	شُعَيْبًا	فَقَالَ	يَقَوْمِ اعْبُدُوا اللَّهَ	وَارْجُوا الْيَوْمَ	
their brother	Shu'aib	and he said	O my people worship Allah	and hope for the Day	
الْآخِرَ	وَلَا تَعْتَوُوا	فِي الْأَرْضِ	مُفْسِدِينَ ﴿٢٦﴾	فَكَذَّبُوهُ	
the last	and (do) not commit mischief	in the land	being corrupt	and they denied him	
فَأَخَذَتْهُمُ	الرَّجْفَةُ	فَأَصْبَحُوا	فِي دَارِهِمْ	جِثْمِينَ ﴿٢٧﴾	
so seized them	the earthquake	and they became	in their dwellings	prostrate (dead)	

وَعَادًا	وَتَمُودًا	وَقَدْ تَبَيَّنَ	لَكُمْ	مِّن مَّسْكِنِهِمْ
and Ad	and Thamud	and indeed has become clear	to you	from their dwellings
وَزَيَّنَ	لَهُمْ	الشَّيْطَانُ	أَعْمَلَهُمْ	فَصَدَّهُمْ
and made fair-seeming	to them	Satan	their deeds	and turned them away
عَنِ السَّبِيلِ		وَكَانُوا مُسْتَبْصِرِينَ		
from the (Right) Path		and they were intelligent		

وَقَرُونَ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

39. And (We destroyed also) Qārūn (Korah), Fir'aun (Pharaoh), and Hāmān. And indeed Mūsā (Moses) came to them with clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment). 40. So, We punished each (of them) for his sins, of them were some on whom We sent *Hāsib* (a violent wind with shower of stones) [as on the people of Lūt (Lot)], and of them were some who were overtaken by *As-Saiḥah* [torment – awful cry, (as Thamūd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qārūn (Korah)], and of them were some whom We drowned [as the people of Nūh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allāh Who wronged them, but they wronged themselves.

وَقَرُونَ	وَفِرْعَوْنَ	وَهَمَانَ	وَلَقَدْ جَاءَهُمْ	مُوسَىٰ
and Korah	and Pharaoh	and Haman	and indeed came to them	Moses
بِالْبَيِّنَاتِ	فَاسْتَكْبَرُوا	فِي الْأَرْضِ	وَمَا كَانُوا سَابِقِينَ	﴿٣٩﴾
with clear evidences	but they were arrogant	in the land	and they were not (to) outstrip (Us)	
فَكُلًّا	أَخَذْنَا بِذُنُوبِهِ	فَمِنْهُمْ	مَّنْ أَرْسَلْنَا	
so each (of them)	We seized for his sin	then of them	(were some) whom We sent	

عَلَيْهِ	حَاصِبًا	وَمِنْهُمْ	مَنْ
on them	a violent wind with shower of stones	and of them	(were some) whom
أَخَذَتْهُ	الصَّيْحَةُ	وَمِنْهُمْ	مَنْ خَسَفْنَا
overtook [him]	an awful cry	and of them	(were some) whom We caused to swallow
بِهِ الْأَرْضُ	وَمِنْهُمْ	مَنْ أَغْرَقْنَا	وَمَا كَانَ اللَّهُ
[him] the earth	and of them	(were some) whom We drowned	and (it) was not Allah
لِيُظْلِمَهُمْ	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ	
to wrong them	[and] but they were	doing wrong themselves	

مَثَلُ الَّذِينَ أَخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا
وَإِنْ أَوْهَنَ الْبُيُوتِ لَبِثُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ اللَّهَ يَعْلَمُ
مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ الْأَمْثَلُ
نَضَرُبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾

41. The likeness of those who take (false deities as) *Auliya'* (protectors, helpers) other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house – if they but knew. 42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. 43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His Signs).

مَثَلُ	الَّذِينَ أَخَذُوا	مِنْ دُونِ اللَّهِ	أَوْلِيَاءَ	كَمَثَلِ
(the) likeness	(of) those who take	other than Allah	(as) protectors (helpers)	(is the) likeness
الْعَنْكَبُوتِ	أَتَّخَذَتْ بَيْتًا	وَإِنْ أَوْهَنَ	الْبُيُوتِ	
(of) the spider	who takes (builds) a house	but verily (the) frailest (weakest)	(of) houses	
لَبِثُ	الْعَنْكَبُوتِ	لَوْ كَانُوا يَعْلَمُونَ	﴿٤١﴾	إِنَّ اللَّهَ يَعْلَمُ
(is) surely (the) house	(of) the spider	if they	know	verily Allah knows
مَا يَدْعُونَ	مِنْ دُونِهِ	مِنْ شَيْءٍ	وَهُوَ	الْعَزِيزُ
what they invoke	instead of Him	things	and He	(is) the All-Mighty

لِلنَّاسِ	نَضْرِبُهَا	الْأَمْثَلُ	وَتِلْكَ	الْحَكِيمُ ﴿٤٣﴾
for mankind	We put them forward	similitudes	and these	the All-Wise
إِلَّا الْعَالِمُونَ ﴿٤٤﴾		وَمَا يَعْقِلُهَا		
except those who have knowledge		and will not understand them		

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ أَتْلُ مَا
 أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
 وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

44. (Allāh says to His Prophet Muhammad ﷺ): "Allāh (Alone) created the heavens and the earth with truth (and none shared with Him in their creation)." Verily therein is surely a sign for those who believe. 45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur'ān), and perform As-Salāt (the prayers). Verily, As-Salāt (the prayer) prevents from Al-Fahshā (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allāh (in front of the angels) is greater indeed [than your remembering (praising) of Allāh in prayers]. And Allāh knows what you do.

لَآيَةً	إِنَّ فِي ذَلِكَ	بِالْحَقِّ	وَالْأَرْضَ	خَلَقَ اللَّهُ السَّمَوَاتِ
(is) surely a sign	in that	verily	and the earth	Allah created the heavens
مِنَ الْكِتَابِ	أُوحِيَ إِلَيْكَ	أَتْلُ مَا	لِّلْمُؤْمِنِينَ ﴿٤٤﴾	
of the Book	has been revealed to you	recite what	for those who believe	
وَالْمُنْكَرِ	عَنِ الْفَحْشَاءِ	إِنَّ الصَّلَاةَ تَنْهَى	وَأَقِمِ الصَّلَاةَ	
and evil deed	from great sins	verily the prayer prevents	and perform the prayer	
مَا تَصْنَعُونَ ﴿٤٥﴾	وَاللَّهُ يَعْلَمُ	أَكْبَرُ	وَلَذِكْرُ اللَّهِ	
what you do	and Allah knows	(is) greater	and verily (the) remembrance (of) Allah	