

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُ إِلَّا لَوْطٌ مِّنْ قَرِيْتُكُمْ إِنَّهُمْ أَنَّاسٌ
يَنْظَهُرُونَ ٦١ فَأَبْجَحَتْهُ وَأَهْلَهُ إِلَّا امْرَأَتُهُ قَدْرَنَهَا مِنَ الْغَيْرِينَ ٦٢ وَأَمْطَرْنَا
عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ٦٣ قُلِ الْحَمْدُ لِلَّهِ وَسَلَّمَ عَلَى عِبَادِهِ الَّذِينَ أُصْطَفَيْ
هُنَّ اللَّهُ خَيْرُ أَمَّا يُشْرِكُونَ ٦٤ أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِّنَ السَّمَاءِ
مَاءً فَأَنْبَتَنَا بِهِ حَدَّا يَقِنَّ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْتِو أَشْجَرَهَا أَيْلَهُ مَعَ
اللَّهِ بِلَهُمْ قَوْمٌ يَعْدِلُونَ ٦٥

56. There was no other answer given by his people except that they said: "Drive out the family of Lüt (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 كَانَ جَوَابَ	قَوْمِهِ	إِلَّا	أَنْ قَالُوا	أَخْرِجُوا	إِلَّا	أَلَّا
(the) family	drive out	that they said	except	(of) his people	so (there) was not (the) answer	
فَأَنْجَيْتَنَا	أُنَاسٌ يَنْظَهُونَ	إِنَّهُمْ	مِنْ قَرِيَّتِكُمْ	لُوطٌ		
so We saved him	(are) people (who) keep clean	verily they	from your city	(of) Lot		
مِنَ الْفَلَّاحِ	قَدْرَتْهَا	إِلَّا امْرَأَتُهُ	وَأَهْلَهُ			
(to be) of those who remained behind	We destined her	except his wife	and his family			
فَسَاءَ مَطْرُ	مَطْرًا	عَلَيْهِمْ	وَأَمْطَرْنَا			
so evil was (the) rain	a rain (of stones)	on them	and We rained (down)			

عَلَى عِبَادِهِ	وَسَلَمٌ	قُلِ الْحَمْدُ لِلَّهِ	الْمُنذَرُونَ
on His slaves	and peace (be)	say all praise (be) to Allah	(of) those who were warned
أَمَّا يُشْرِكُونَ		إِنَّ اللَّهَ خَيْرٌ	الَّذِينَ أُصْطَدَفَتْ
or what they ascribe as partners (to Him)		(is) Allah better?	whom He has chosen
لَكُمْ	وَأَنْزَلَ	وَالْأَرْضَ	الْسَّمَوَاتِ
for you	and sends down	and the earth	(is He) Who created?
ذَاتَ	حَدَائِقَ	بِهِ	مَاءً
(full) of	gardens	with it	فَانْتَنَا
لَكُمْ		مَا كَانَ	مِنْ السَّمَاءِ
أَنْ تُنْبِتُوا شَجَرَهَا		فَأَنْتَنَا	مِنْ خَلْقِ
that you cause to grow their trees	for you	(it) is not	بَهْجَةٍ
لَهُمْ		مَعَ اللَّهِ	
قَوْمٌ يَعْدِلُونَ		أَعْلَمُ	
(are) a people who ascribe equals	nay they	with Allah	بَهْجَةٍ
			أَعْلَمُ

أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَرًا وَجَعَلَ هَارِوْسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٦١ أَمْنَ يُحِبُّ الْمُضْطَرَ إِذَا دَعَاهُ وَيَكْسِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَهُ مَعَ اللَّهِ قَلِيلًا مَا نَذَكَرُونَ ٦٢ أَمْنَ يَهْدِي كُمْ فِي ظُلْمَتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الْرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلَهُ مَعَ اللَّهِ 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)!

وَجَعَلَ خَلَلَهَا	قَرَارًا	أَلْأَرْضَ	أَمَّنْ جَعَلَ
and has placed (in) its midst	(as) a fixed abode	the earth	(is He) Who has made?
بَيْنَ	وَجَعَلَ	رَوْسَى	هَا
between	and has made	firm mountains	for it and has placed
لَا يَعْلَمُونَ	بَلْ أَكْثَرُهُمْ	مَعَ اللَّهِ	أَنْهَرَا
know not	nay most of them	with Allah	a barrier the two seas
وَيَكْشِفُ الْشَّوْءَ	دَعَاهُ	إِذَا	أَمَّنْ يُحِبُّ
and removes the evil	he calls Him	when	(to) the distressed one (is He) Who responds?
قَلِيلًا	مَعَ اللَّهِ	أَءِلَهُ	وَيَجْعَلُكُمْ
little	with Allah	(is there) any god?	(of) the earth inheritors and makes you
الْبَرُّ	فِي ظُلْمَتِ	يَهْدِي كُمْ	مَا نَذَكَرُونَ
(of) the land	in (the) darkness	guides you	(is) that you remember
بَيْنَ يَدَيِ رَحْمَتِهِ	بُشْرًا	يُرِسِّلُ الرِّيحَ	وَالْبَحْرِ
His Mercy	before	(as) heralds of glad tidings	sends the winds and Who and the sea
عَمَّا يُشْرِكُونَ	تَعَالَى اللَّهُ	مَعَ اللَّهِ	أَءِلَهُ
above (all) that they associate as partners	Exalted is Allah	with Allah	(is there) any god?

أَمَّنْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدهُ، وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَءِلَهُ مَعَ اللَّهِ قُلْ هَاتُوا
بِرْهَنَنَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ٦١ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ
وَمَا يَشْعُرُونَ أَيَّانَ يَبْعَثُونَ ٦٢ بَلْ أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ
مِنْهَا أَعْمُونَ ٦٣ وَقَالَ الَّذِينَ كَفَرُوا أَءِذَا كُنَّا تَرْبَأْ وَأَبَأْنَا أَيْنَا الْمُخْرَجُونَ

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 يُعِيدُهُ	الْخَلْقَ	أَمَّنْ يَبْدُؤُ
provides you	and Who	then shall repeat it	creation	(is He) Who originates?
قُلْ	مَعَ اللَّهِ	أَإِنَّهُ	وَالْأَرْضَ	مِنَ السَّمَاءِ
say	with Allah	(is there) any god?	and the earth	from the heaven
مَنْ	لَا يَعْلَمُ	قُلْ	إِنْ كُنْتُمْ صَادِقِينَ	هَكَاتُوا بِرْهَنَنَّكُمْ
[who]	none knows	say	if you are truthful	bring forth your proof
وَمَا يَشْعُرُونَ	إِلَّا اللَّهُ	الْغَيْبَ	وَالْأَرْضَ	فِي السَّمَوَاتِ
nor (can) they perceive	except Allah	the Unseen	and the earth	in the heavens
فِي الْآخِرَةِ	بِلْ أَدَرَكَ عِلْمُهُمْ			أَيَّانَ يَبْعَثُونَ
of the Hereafter	nay is accomplished their knowledge			when they shall be resurrected
وَقَالَ	عَمَّونَ	مِنْهَا	بَلْ هُمْ	فِي شَكٍ
and say	(are) blind	about it	nay they	بَلْ هُمْ
أَيْنَا	وَإِبَابُونَا	كُنَّا تُرَبَا	مِنْهَا	أَيْذَا
(shall) we really?	and our fathers	we have become dust		أَلَّذِينَ كَفَرُوا
لَمْ يُخْرِجُونَ				
[surely] be brought forth				

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَإِبَابُونَا مِنْ قَبْلِ إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ [٢٧] قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عِقْبَةُ الْمُجْرِمِينَ [٢٨] وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ [٢٩] وَيَقُولُونَ مَقْنَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ [٣٠] قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ [٣١] وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكُنَّ أَكْثَرُهُمْ لَا يَشْكُرُونَ [٣٢]

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."

إِنْ هَذَا	مِنْ قَبْلٍ	وَإِبَّاؤُنَا	نَحْنُ	لَقَدْ وُعْدَنَا هَذَا
this (is) nothing	before	and our forefathers	we	indeed we were promised this
فَانْظُرُوا كَيْفَ	سِيرُوا فِي الْأَرْضِ	قُلْ	أُلَّا وَلِيَنَ	إِلَّا أَسْتَطِيُّ
and see how	travel in the land	say	(of) ancients	but tales
فِي صَيْقِ	عَلَيْهِمْ	وَلَا تَحْزَنْ	أَمْجَرِمِينَ	كَانَ عَقِيَّةً
in distress	nor be	over them	and grieve not	(of) the criminals has been (the) end
الْوَعْدُ	هَذَا	مَتَّ	وَيَقُولُونَ	مِمَّا يَمْكُرُونَ
promise (will be fulfilled)	this	when	and they say	(because) of what they plot
بَعْضٌ	رَدِفْ لَكُمْ	أَنْ يَكُونَ	عَسَى	إِنْ كُنْتُمْ صَادِقِينَ
some	close behind [to] you	that may be	perhaps	if you are truthful
عَلَى النَّاسِ	فَضْلٌ	لَذُو	وَإِنَّ رَبَّكَ	الَّذِي تَسْعَلُونَ
for mankind	(of) grace	(is) full	and verily your Lord	(of) that which you hasten on
		لَا يَشْكُرُونَ	وَلَكِنَّ أَكْثَرَهُمْ	
		(do) not give thanks	[and] but most of them	

وَإِنَّ رَبَّكَ لِيَعْلَمُ مَا تَكُونُ صُدُورُهُمْ وَمَا يُعْلِنُونَ وَمَا مِنْ غَيْبَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرُ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ وَإِنَّهُ لَهُدَى وَرَحْمَةٌ لِلْمُوْمِنِينَ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

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 يُعْلَمُونَ	تَكُونُ صُدُورُهُمْ	مَا	لِيَعْلَمُ	وَلَانَّ رَبَّكَ
and what they reveal	their breasts conceal	what	surely knows	and verily your Lord
فِي كِتَابٍ	إِلَّا	وَالْأَرْضُ	فِي السَّمَاءِ	مِنْ غَيْبَةٍ
(is) in a Book	but	and the earth	in the heaven	any hidden (thing)
أَكْثَرَ	إِسْرَائِيلَ	يَقْصُّ عَلَى بَنِي	الْقُرْآنَ	إِنَّ هَذَا مُبِينٌ
most	(of) Israel	narrates to (the) Children	Quran	verily this Clear
هُدَى	وَإِنَّهُ	فِيهِ يَخْتَلِفُونَ	هُمْ	الَّذِي
(is) [surely] a guidance	and verily it	differ in it	they	(of) that which
يَقْضِي بَيْنَهُمْ	إِنَّ رَبَّكَ	لِلْمُؤْمِنِينَ	وَرَحْمَةً	
will decide between them	verily your Lord	for the believers		and a mercy
فَتَوَكَّلْ	الْعَلِيمُ	وَهُوَ الْعَزِيزُ	بِحِكْمَةٍ	
so put your trust	the All-Knowing	and He (is) the All-Mighty		by His Judgement
الْمُبِينُ	عَلَى الْحَقِّ	إِنَّا	عَلَى اللَّهِ	
manifest	(are) on the truth	surely you	in Allah	

إِنَّكَ لَا تُسْمِعُ الْمُوْقَنَ وَلَا تُسْمِعُ الْأَصْمَ الْمُدَعَّأَ إِذَا وَلَوْا مُدَبِّرِينَ وَمَا أَنْتَ بِهِنْدِي الْعُمَى عَنْ ضَلَالِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِثَائِتَنَا فَهُمْ مُسْلِمُونَ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجَنَاهُمْ دَآبَةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِثَائِتَنَا لَا يُوْقِنُونَ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوَجَأَمِنَ يُكَذِّبُ بِثَائِتَنَا فَهُمْ يُوْزَعُونَ

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),

الدُّعَاءُ	وَلَا تُسْمِعُ الْمُمْكِنَ	لَا تُسْمِعُ الْمُمْكِنَ	إِنَّكَ
the call	nor (can) you make the deaf to hear	(can) not make the dead to hear	verily you
from their error	the blind	lead	nor (can) you they flee turning their backs when
and they	in Our Signs	except (those) who believe	you (can) not make to hear
We shall bring out for them	against them	the Word is fulfilled	and when (are) Muslims
in Our Signs were	that the mankind	(which) will speak to them	from the earth a beast
from every	and (remember the) Day (when)	We shall gather	not believing with certainty
and they shall be driven	Our Signs	of (those) who denied	a troop nation

حَتَّىٰ إِذَا جَاءُ وَقَالَ أَكَذَّبْتُمْ بِيَقِنَتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ ﴿٤٦﴾ وَوَقَعَ الْقَوْلُ
عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْظِقُونَ ﴿٤٧﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا الَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ

مُبَصِّرًا إِنَّكَ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ يُنَفَّخُ فِي الْأَصْوَرِ فَفَرَّغَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْهُ دَخْرِينَ ﴿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.

بِعَيْتِي	أَكَذَّبْتُمْ	قَالَ	حَتَّىٰ إِذَا جَاءُو
My Signs (proofs)	(did) you deny?	He will say	till when they come
أَمَاذَا كُنْتُمْ or what you used to?	عِلْمًا	بِهَا	وَلَمْ تُحْكِمُوا
بِمَا ظَلَمُوا	عَلَيْهِمْ	وَوَقَعَ الْقَوْلُ	تَعْمَلُونَ ﴿٨٦﴾
because they have done wrong	against them	and the Word will be fulfilled	do
أُلَيْلَ	أَنَا جَعَلْنَا	أَلَمْ يَرَوْا	لَا يَنْطَقُونَ ﴿٨٧﴾
the night	that We have made	(did) they not see?	فَهُمْ
لَآيَاتٍ	فِي ذَلِكَ	وَالنَّهَارَ	لِيَسْكُنُوا
(are) indeed signs	verily	مُبَصِّرًا	فِي
		sight-giving	وَالنَّهَارَ
		and the day	فِيهِ
		therein	وَالنَّهَارَ
		that they may rest	لِيَسْكُنُوا
		وَيَوْمَ يُنَفَّخُ	لِقَوْمٍ يُؤْمِنُونَ ﴿٨٧﴾
and (remember the) Day (on which) will be blown	for a people who believe		
وَمَنْ	فِي السَّمَاوَاتِ	مَنْ	فَفَرَّغَ
and (all) who	in the heavens	(all) who	فِي الْأَصْوَرِ
		and will be terrified	[in] the Trumpet

دَخِرِينَ	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 تَحْسِبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ
بِمَا تَفْعَلُونَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِنْ فَرَّعٍ يَوْمَيْدٍ أَمْنُونَ وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَكَبَتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزِوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

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?”

وَهِيَ تَمُرُّ	جَامِدَةً	تَحْسِبُهَا	وَتَرَى الْجِبَالَ
but they shall pass away	solid	you think them	and you will see the mountains
كُلَّ	الَّذِي أَنْقَنَ	صُنْعَ اللَّهِ	مَرَّ
every	Who perfected	(the) Work (of) Allah	(of) the clouds
مَنْ جَاءَ	بِمَا تَفْعَلُونَ	إِنَّهُ خَيْرٌ	شَيْءٍ
whoever comes	with what you do	verily He (is) Well-Acquainted	thing
مِنْ فَرَّعَ	وَهُمْ	مِنْهَا	بِالْحَسَنَةِ
from (the) terror	and they	than it	(will be) better
			فَلَهُ:
بِالسَّيِّئَةِ	وَمَنْ جَاءَ		
with an evil (deed)	and whoever comes (does)	(will be) safe	(on) that Day
هَلْ تُجْزِوْنَ	فِي النَّارِ	فَكَبَتْ وُجُوهُهُمْ	
(are) you being recompensed?	in the Fire	they will be cast down (on) their faces	

عَمَلُونَ	إِلَّا مَا كُنْتَ مَعْ
do	except what you used to

إِنَّمَا أَمْرَتُ أَنْ أَعْبُدَ رَبَّكَ هَذِهِ الْبَلْدَةُ الَّذِي حَرَمَهَا وَلَهُ كُلُّ شَيْءٍ وَأَمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ١١ وَأَنْ أَتَلُوَ الْقُرْآنَ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنْذِرِينَ ١٢ وَقُلِ الْحَمْدُ لِلَّهِ سَيِّرِي كُمْ أَيْتَهُ فَنَعِرْ فُونْهَا وَمَا رَبِّكَ يَغْفِلْ

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."

الَّذِي	الْبَلْدَةُ	هَذِهِ	أَنْ أَعْبُدَ رَبَّكَ	إِنَّمَا أُمِرْتُ
Who	city	(of) this	to worship (the) Lord	I have been commanded only
وَأُمِرْتُ	شَيْءٌ	كُلُّ	وَلَهُ	حَرَمَهَا
and I have been commanded	thing	every	and to Him (belongs)	has sanctified it
فَمَنْ أَهْتَدَى	وَأَنْ أَتْلُوا الْقُرْءَانَ	مِنَ الْمُسْلِمِينَ	أَنَّ كُونَ	
so whosoever receives guidance	and to recite the Quran	of the Muslims	to be	
وَمَنْ ضَلَّ	لِنَفْسِهِ		فَإِنَّمَا يَهْتَدِي	
and whosoever goes astray	for (the good of) his ownself	then only he receives (it)		
الْحَمْدُ لِلَّهِ	وَقُلْ	مِنَ الْمُنذِرِينَ	إِنَّمَا أَنَا	فَقُلْ
all praise (be) to Allah	and say	of the warners	only I am	then say (to him)
وَمَا رَبِّكَ	فَتَعْرِفُوهُنَّا		إِيَّاهُ	سَيِّرْكُمْ
and your Lord (is) not	and you shall recognise them		His Signs	He will show you

عَمَّا تَعْمَلُونَ	يُغْفِلُ
of what you do	unaware

سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسْمَةٌ تِلَّكَ إِنِّي أَنْذِهُكُمْ أَكْتَبْتُ الْكِتَبِ الْمُبِينَ نَذَّلْنَا عَلَيْكُمْ مِّنْ نَّبِيٍّ مُّوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ إِنَّ فِرْعَوْنَ عَلَىٰ الْأَرْضِ وَجَعَلَ أَهْلَهَا شَيْعَانَ ضَعِيفُ طَائِفَةٌ مِّنْهُمْ يُذَيْحُ أَبْنَاءَهُمْ وَيَسْتَحِي نِسَاءُهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ وَنَرِيدُ أَنْ نَّهَنَّ عَلَىٰ الَّذِينَ أَسْتُضْعِفُوْا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمْ أُولَٰئِنَّ

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,

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
نَذَّلْنَا عَلَيْكُمْ	أَكْتَبْتُ	إِنِّي أَنْذِهُكُمْ
We recite to you	(of) the Book	these
manifest		Ta-Sin-Mim

لِقَوْمٍ يُؤْمِنُونَ	بِالْحَقِّ	وَفِرْعَوْنَ	مُوسَىٰ	مِنْ نَّبِيٍّ
for a people who believe	in truth	and Pharaoh	(of) Moses	of (the) news
شِيَعًا	وَجَعَلَ أَهْلَهَا	فِي الْأَرْضِ	إِنَّ فِرْعَوْنَ عَلَىٰ	
(into) sects	and made its people	in the land	verily Pharaoh exalted himself	
وَيَسْتَحْيِي نِسَاءَهُمْ	يُذَبِّحُ أَبْنَاءَهُمْ	مِنْهُمْ	يَسْتَضْعِفُ طَائِفَةً	
and letting live their females	killing their sons	among them	weakening a group	
أَنْ نَمَّنَ	وَنَرِيدُ	مِنَ الْمُفْسِدِينَ	إِنَّهُ كَانَ	
to do a favour	and We wished	of those who transgress	verily he was	
أَئِمَّةً	وَنَجْعَلَهُمْ	فِي الْأَرْضِ	عَلَى الَّذِينَ أَسْتَضْعَفُوْا	
rulers	and to make them	in the land	to those who were weak	
الْوَرَثَيْنَ	وَنَجْعَلَهُمْ			
the inheritors	and to make them			

وَنُمْكِنُ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَنْ وَجُنُودُهُمْ مَا كَانُوا يَحْذَرُونَ
 وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنَّ أَرْضَعِيهِ فَإِذَا حَفِتَ عَلَيْهِ فَأَلْقِيهِ فِي الْمَوْمِ وَلَا تَخَافِ
 وَلَا تَحْزِنْ إِنَّ رَادُوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ فَالنَّقْطَهُ عَالٌ فِرْعَوْنَ
 لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَنْ وَجُنُودُهُمَا كَانُوا أَخْطَطُعِينَ

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.

وَهَامَنْ	وَنَرِي فِرْعَوْنَ	فِي الْأَرْضِ	لَهُمْ	وَنُمْكِنَ
and Haman	and We let see Pharaoh	in the land	[for] them	and to establish

وَأَوْحَيْنَا	يَحْذِرُونَ ١	مَا كَانُوا	مِنْهُمْ	وَجَنُودُهُمَا
and We inspired	fearing	that which they were	from them	and their hosts
فَأَلْقَيْهِ	عَلَيْهِ	فَإِذَا خَفْتِ	أَنَّ أَرْضِيَهُ	إِلَى أُمِّهِ
then cast him	for him	but when you fear	to suckle him	(of) Moses [to] (the) mother
إِلَيْكُمْ	رَأَدُوهُ	إِنَّا	وَلَا تَحْزِنْ	فِي الْيَمِّ
to you	(shall) bring him back	verily We	and grieve not	and fear not
أَلْ	فَالْنَّقْطَةُ	مِنْ الْمُرْسَلِينَ ٧	وَجَاعِلُوهُ	فِرْعَوْنَ
(the) household	then picked him up	of the Messengers	and (shall) make him	
وَحْزَنْتَا	عَدُوا	لَهُمْ	لِيَكُونْ	فِرْعَوْنَ
and a grief	an enemy	for them	so that he might become	(of) Pharaoh
كَانُوا خَاطِئِينَ ٨	وَجَنُودُهُمَا	وَهَمَنَ	إِنَّ فِرْعَوْنَ	
were sinners	and their hosts	and Haman	verily Pharaoh	

وَقَالَتِ أُمَّرَاتُ فِرْعَوْنَ قَرَّتْ عَيْنِ لِي وَلَكَ لَا نَقْتُلُهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَخَذَهُ. وَلَدَّا
وَهُمْ لَا يَشْعُرُونَ ٩ وَأَصْبَحَ فَوَادِيْ مُوسَى فَرِيقًا إِنْ كَادَتْ لَنْبَدِيْ بِهِ لَوْلَا
أَنْ رَبَطْنَا عَلَى قَلْبِهَا التَّكُونُ مِنَ الْمُؤْمِنِينَ ١٠ وَقَالَتِ لِأَخْتِهِ قُصَيْهُ فَبَصَرَتْ
بِهِ عَنْ جَنْبِ وَهُمْ لَا يَشْعُرُونَ ١١ وَحَرَّمَنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلِ فَقَالَتْ هَلْ أَدْلُكُمْ
عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَصِحُونَ 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?"

وَلَكَ	لِي	عَيْنٍ	قُرْتُ	فِرْعَوْنُ	وَقَالَتْ أُمَّرَأٌ
and for you	for me	(of the) eye	a comfort	(of) Pharaoh	and said (the) wife
وَلَدًا	أُو نَتَّخِذَهُ	أَن يَنْفَعَنَا	عَسَى	لَا تَقْتُلُوهُ	
(as) a son	or we may adopt him	[that] he may benefit us	perhaps	kill him not	
مُوسَىٰ	أُمٌّ	وَأَصْبَحَ فُؤَادُ	لَا يَشْعُرُونَ	وَهُمْ	
(of) Moses	(of the) mother	and became (the) heart	perceive not	and they	
أَن رَّبَطْنَا	لَوْلَآ	لَبِدِي	إِن كَادَتْ	فَرِغًا	
[that] We strengthened	had not	him	to disclose	verily she was very near	empty
وَقَالَتْ لِأُخْتِهِ	مِن الْمُؤْمِنِينَ	لِتَكُونَ	عَلَى قَلْبِهَا		
to his sister	and she said	(one) of the believers	so that she might be	[over] her heart	
لَا يَشْعُرُونَ	وَهُمْ	عَنْ جُنُبٍ	فَبَصَرَتْ	قُصْبِيَّهُ	
perceive not	while they	from a far place	him	so she watched	follow him
فَقَالَتْ	مِنْ قَبْلِ	الْمَرَاضِعَ	عَلَيْهِ	وَحَرَّمَنَا	
then she said	before	suckling mothers	for him	and We had forbidden	
لَكُمْ	يَكْفُونَهُ	بَيْتٍ	عَلَى أَهْلِ	هَلْ أَدْلُكُ	
for you	who will rear him	(of) a household	to (the) people	(shall) I direct you?	
١٢					
نَصِحُونَ					
(will) look after in a good manner					
		لَهُ	وَهُمْ		
		to him	and they		

فَرَدَدَنَهُ إِلَى أُمِّهِ كَيْ نَقْرَعِينَهُ كَاوَلَأَتَّهَرَنَ وَلَتَعْلَمَ أَكَ وَعَدَ اللَّهُ حَقٌّ وَلَكِنَّ
 أَكْثَرُهُمْ لَا يَعْلَمُونَ ١٣ وَلَمَّا بَلَغَ أَسْدَهُ وَأَسْتَوَى إِلَيْهِ حُكْمًا وَعَلَمًا وَكَذَلِكَ
 بَخْرِي الْمُحْسِنِينَ ١٤ وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفَلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ
 يَقْتَلَانِ هَذَا مِنْ شَيْعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغْنَهُمُ الَّذِي مِنْ شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ

فَوَكَرْهٌ، مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَنِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

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."

وَلَا تَحْزَنْ	كَيْ نَقْرَ عَيْنَهَا	إِلَى أُمِّهِ	فَرَدَدْنَاهُ
and grieve not	that her eye might be comforted	to his mother	so We restored him
وَلَكِنَّ أَكْثَرَهُمْ	حَقٌّ	أَنْ وَعَدَ اللَّهُ	وَلَتَعْلَمَ
[and] but most of them	(is) true	that (the) Promise (of) Allah	and that she might know
وَأَسْتَوْى	أَشَدَّهُ	وَلَمَّا بَلَغَ	لَا يَعْلَمُونَ
and became perfect (in manhood)	his full strength	and when he attained	know not
نَجَرِي الْمُحْسِنِينَ	وَكَذَلِكَ	وَعِلْمًا	عَائِدَتْهُ
We reward the good doers	and thus	and knowledge	wisdom
فُوجِدَ	مِنْ أَهْلَهَا	غَفْلَةٌ	وَدَخَلَ الْمَدِينَةَ
and he found	of its people	(of) unawareness	at a time
مِنْ عَدُوِّهِ	وَهَذَا	مِنْ شَيْعَتِهِ	فِيهَا
(was) of his foes	and that	(was) of his party	this two men fighting
عَلَى الَّذِي	مِنْ شَيْعَتِهِ	الَّذِي	فَاسْتَغْشَهُ
against the one who	(was) of his party	the man who	and asked him for help
قَالَ هَذَا	عَلَيْهِ	فَقَضَى	فَوَكَرْهٌ
he said this	him	and killed	Moses
		so struck him with his fist	(was) of his foes

مُبَيِّنٌ	مُضِلٌّ	عَدُوٌّ	إِنَّهُ	الشَّيْطَنُ	مِنْ عَمَلِ
plain	misleading	(is) an enemy	verily he	(of) Satan	(is) of (the) doing

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ١٦ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ١٧ فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَرْقَبُ فَإِذَا الَّذِي أَسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبَيِّنٌ ١٨ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَى أَتَرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ 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."

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

بِالَّذِي	أَنْ يَبْطِشَ	أَنْ أَرَادَ	فَلَمَّا	مُبِينٌ ٢٨	لَغَوِيٌّ
the one who	to seize	[that] he decided	then when	plain	(are) surely a misleader
أَتَرِيدُ	قَالَ يَمُوسَى		لَهُمَا	رَدُوْ	هُوَ
(do) you want?	he (the man) said	O Moses	to both of them	(was) an enemy	[he]
أَنْ تَكُونَ جَبَارًا	إِلَّا	إِنْ تُرِيدُ	يَا لِلْأَمْسِنْ	كَمَا قَنَّلَتْ نَفْسًا	أَنْ تَقْتَلَنِي
to become a tyrant	but	you want nothing	yesterday	as you killed a man	to kill me
مِنَ الْمُصْلِحِينَ	أَنْ تَكُونَ		وَمَا تُرِيدُ		فِي الْأَرْضِ
of those who do right	to be		and you want not		in the land

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَمُوسَى إِنَّكَ الْمَلَأُ يَأْتِمِرُونَ بِكَ لِيَقْتُلُوكَ فَأَخْرَجَ إِنِّي لَكَ مِنَ النَّاصِحِينَ فَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّنِيَّنِي مِنَ الْقَوْمِ الظَّالِمِينَ وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدِينَةٍ قَالَ عَسَى رَبِّتَ أَنْ يَهْدِيَنِي سَوَاءَ السَّكِيلِ وَلَمَّا وَرَدَمَاءَ مَدِينَةَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ أُمَّرَاتٍ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَيْرٌ

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	يَسْعَى	قَالَ يَمُوسَى
and (there) came a man	from (the) farthest end	(of) the city	running	he said O Moses
إِنِّي	فَأَخْرَجَ	لِيَقْتُلُوكَ		
truly I am	so escape	to kill you	are taking counsel together about you	verily the chiefs

خَافَ	مِنْهَا	فَرَجَ	مِنَ النَّصِحِينَ	لَكَ
(being) afraid	from there	so he escaped	(one) of the good advisers	to you
الظَّالِمِينَ	مِنَ الْقَوْمِ	نَجِنِي	قَالَ رَبٌ	يَرْقَبُ
wrongdoers	from the people	save me	he said my Lord	looking about
عَسَى رَبِّتْ	قَالَ	مَدْيَنَ	تِلْقَاءَ	وَلَمَّا تَوَجَّهَ
(it) may be my Lord	he said	(the city of) Midian	towards	and when he turned his face
مَاءَ	وَلَمَّا وَرَدَ	السَّكِيلِ	سَوَاءَ	أَنْ يَهْدِيَنِي
(at the) water	and when he arrived	Path	(to the) Right	that guides me
مِنْ النَّاسِ يَسْقُونَ	أُمَّةٌ	وَجَدَ عَلَيْهِ	مَدْيَنَ	
of men watering (their flocks)	a group	he found there [on it]	(of) Midian	
قَالَ	أُمَّرَاتِينِ تَذُودَانِ	مِنْ دُونِهِمْ	وَوْجَدَ	
he said	two women who were keeping back (their flocks)	besides them	and he found	
لَا نَسْقِي	قَالَتَا	خَطَبُكُمَا	مَا	
we can not water (our flocks)	they said	(is the) matter with both of you		what
كَبِيرٌ	شَيْخٌ	وَأَبُونَا	حَتَّى يُصْدِرَ الرِّعَاءُ	
very	(is) an old man	and our father	until the shepherds take back	(their flocks)

فَسَقَى لَهُمَا مَمْ تَوَلَّ إِلَى الظَّلَلِ فَقَالَ رَبٌ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ فَجَاءَهُهُمَا مَتَمَشِّي عَلَى أَسْتِحْيَاءٍ قَالَتِ ابْنَتِ ابْنِي يَدْعُوكَ لِيَجْرِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخْفَ نَجُوتَ مِنَ الْقَوْمِ الظَّالِمِينَ قَالَتِ ابْنَتِ ابْنِي يَأْتِيَتِ اسْتَعْجِرَهُ لِيَتَ خَيْرٌ مِنْ اسْتَعْجَرَتِ الْقَوْمِ الْأَمِينِ قَالَ إِنِّي أُرِيدُ أَنْ أَكِحَكَ إِحْدَى أَبْنَتِي هَذَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَّ فَإِنْ أَتَمَّتَ عَشْرَ فِيمِنْ عِنْدِكَ وَمَا أَرِيدُ أَنْ أَشْقَ عَلَيْكَ سَتَجْدُفَ إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

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."

إِلَى الظَّلَلِ	ثُمَّ تَوَلَّ	لَهُمَا	فَسَقَى
to shade	then he turned back	for them	so he watered (their flocks)
مِنْ خَيْرٍ فَقِيرٍ	إِلَى	لِمَا أَنْزَلَتْ	فَقَالَ رَبِّ
(in) need of good	on me	of whatever you bestowed	إِنِّي لِمَنْ يَأْتِي بِنَصْرٍ
تَمْشِي عَلَى أَسْتِحْيَاءٍ		إِحْدَى هُمَّا	فَجَاءَهُ
walking with shyness		one of the two women	then (there) came to him
مَا أَجْرٌ	لِي جَرِيَّكَ	يَدْعُوكَ	قَالَ إِنَّمَا أَبِي
(of) that reward	that he may reward you	calls you	she said verily my father
الْقَصَصَ عَلَيْهِ وَقَصَّ	جَاءَ فَلَمَّا	سَقَيَتْ لَنَا	
the story to him and narrated	he came to him so when	you watered for us	
قَالَتْ إِحْدَى هُمَّا أَظَلَّمِينَ	مِنْ الْقَوْمِ	نَجَوْتَ	قَالَ لَا تَخَفْ
said one of them wrongdoers	from the people	you have escaped	fear not he said
الْقَوِيُّ	مَنْ أَسْتَجَرَتْ	إِنَّ خَيْرَ أَسْتَجَرْهُ	يَأْبَأْتَ
(is) the strong	(of) whom you can hire	verily (the) best	hire him O my father
أَبْنَتِي	إِحْدَى أَنْ أُنِكِحَكَ	إِنِّي أُرِيدُ	قَالَ الْأَمِينُ
(of) daughters of mine one to wed to you	verily I want	he said	the trustworthy
حَجَجْ	ثَمَنِي	أَنْ تَأْجُرَنِي	عَلَى هَذَيْنِ
years (for) eight	that you serve me	on (the condition)	these two

وَمَا أَرِيدُ	فَمِنْ عِنْدِكَ	فَإِنْ أَتَمْمَتَ عَشْرًا
and I want not	then (it will be) from you	but if you complete ten (years)
فِي الْصَّالِحِينَ	إِنْ شَاءَ اللَّهُ سَتَجِدُ فِتْ	عَلَيْكَ أَنْ أَشَقَّ
of the righteous	if Allah wills you will find me	for you to make it difficult

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيْمًا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدُونَتْ عَلَى وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ إِنَّسٌ مِنْ جَانِبِ الْطُّورِ نَارًا قَالَ لِأَهْلِهِ أَمْكُثُوا إِنِّي أَنْتَمُ نَارًا عَلَى إِنِّي أَتَكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنْ أَنَارَ لِعَلَّكُمْ تَصْطَلُونَ فَلَمَّا أَتَنَهَا نُودِيَ مِنْ شَطِيِّ الْوَادِ الْأَيْمَنِ فِي الْبَقْعَةِ الْمُبَرَّكَةِ مِنْ الشَّجَرَةِ أَنْ يَمْوِسَيَ إِنْفَتْ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

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)!"

الْأَجَلَيْنِ	أَيْمًا	وَبَيْنَكَ	بَيْنِي	ذَلِكَ	قَالَ
(of) the two terms	whichever	and between you	(is) between me	that	he said
عَلَى مَا نَقُولُ وَكِيلٌ	وَاللَّهُ	عَلَى	فَلَا عُدُونَتْ	قَضَيْتُ	
(is) a Surety over what we say	and Allah	(will be) to me	then no injustice		I fulfil
بِأَهْلِهِ	وَسَارَ	الْأَجَلَ	قَضَى مُوسَى	فَلَمَّا	
with his family	and was travelling	the term	Moses fulfilled		then when
أَمْكُثُوا	قَالَ لِأَهْلِهِ	نَارًا	الْطُّورِ	إِنَّسٌ مِنْ جَانِبِ	
wait	he said to his family	a fire	(of) the Tur (Mount)	he saw in (the)	direction

بَخْرٌ	مِنْهَا	عَاتِكُمْ	لَعَلَّ	نَارًا	إِنِّي عَانَسْتُ
some information	from there	may bring to you	perhaps	a fire	verily I have seen
فَلَمَّا	لَعَلَّكُمْ تَصْطَلُونَ	مِنَ النَّارِ	أَوْ جَذْوَةٍ		
so when	so that you may warm yourselves	of the fire	or a burning brand		
فِي الْبَقْعَةِ	الْأَيْمَنِ	الْوَادِ	مِنْ شَطِّيِّ	نُودِي	أَتَهَا
in the place	right	(of) the valley	from (the) side	he was called	he reached it
أَنَا اللَّهُ	إِنْتَ	يَمُوسَى	أَنْ	مِنَ الشَّجَرَةِ	الْمُبَرَّكَةِ
I am Allah	verily [I]	O Moses	(saying) that	from the tree	blessed
رَبُّ الْعَالَمِينَ					
(the) Lord (of) the worlds					

وَأَنَّ الَّقِ عَصَاكَ فَلَمَّا رَأَاهَا جَانٌ وَلَيْ مُدِيرًا وَلَمْ يُعِقِّبْ يَمُوسَى أَقِيلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِ ۝ أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بِيَضَاءَ مِنْ عَيْرِ سُوءٍ وَأَضْمُمْ إِلَيَّكَ جَنَاحَكَ مِنْ الْرَّهَبِ فَذَنَاءَ بُرْهَنَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَائِيَهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونَ ۝

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.

جَانٌ	كَانَهَا	تَهْرَبُ	رَأَاهَا	فَلَمَّا	وَأَنَّ الَّقِ عَصَاكَ
(were) a snake	as if it	moving	he saw it	but when	and [that] throw your stick

وَلَا تَخَفْ	يَمْوَسَى أَقْبَلَ	وَلَمْ يُعَقِّبْ	وَلَى مُدِيرًا
and fear not	O Moses draw near	and looked not back	he turned (in) flight
تَخْرُجٌ بِيَضَاءَ	فِي جَيْلِكَ	أَسْلَكَ يَدَكَ	إِنَّكَ مِنَ الْأَمِينِ
it will come forth white	in your bosom	put your hand	(are) of the secure
فَذَنِيَكَ	جَنَاحَكَ	إِلَيْكَ	وَأَضْمَمْ
so these	from fear	your hand	hurt
فَذَنِيَكَ	مِنَ الرَّهَبِ	إِلَيْكَ	مِنْ غَيْرِ سُوءٍ
verily they are	and his chiefs	to Pharaoh	without
كَانُوا إِنَّهُمْ	وَمَلَائِيَهُ	مِنْ رَبِّكَ	بُرْهَنَانِ
	إِلَى فَرَعَوْنَ	فِي رَبِّكَ	(are) two evidences
فَسِقِينَ	فَقَالَ رَبِّ	فَقَالَ رَبِّ	قَوْمًا
نَفْسًا مِنْهُمْ	إِنِّي قَاتَلْتُ	فَأَخَافُ	
a man of them	verily I have killed	he said my Lord	(who are) rebellious a people
	أَنْ يَقْتُلُونَ		
	فَأَخَافُ		
	that they will kill me	and I fear	

وَأَخِي هَرُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلَهُ مَعِي رِدَاءً يَصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونَ ٢٣ قَالَ سَنَشِدُ عَضْدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِإِيمَانِنَا أَنْتُمَا وَمَنْ أَتَبَعَكُمَا الْغَالِبُونَ ٢٤ فَلَمَّا جَاءَهُمْ مُوسَى بِإِيمَانِنَا بَيْنَتِ ٢٥ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرٌ وَمَا سِمْعَنَا بِهِذَا فِي أَبَانَا الْأَوَّلِينَ

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."

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

قَالَ	أَنْ يُكَذِّبُونَ	إِنِّي أَخَافُ	يُصَدِّقُنِي	رِدْءًا	مَعِيَ
He (Allah) said	that they will deny me	verily I fear	to confirm me	(as) a helper	with me
لَكُمَا	وَنَجَعَلُ	بِأَخِيكَ	سَنَشَدُ عَصْدَكَ		
[for] you both	and give (make)	through your brother	We will strengthen	your arm	
أَنْتُمَا	بِعَايَتِنَا	إِلَيْكُمَا	فَلَا يَصِلُونَ	سُلْطَنَنَا	
you two	with Our Signs	to you (both)	so they shall not reach	an authority	
مُوسَى	جَاءَهُمْ	فَلَمَّا	الْغَلِيلُونَ	أَتَبَعَكُمَا	وَمِنْ
Moses	came to them	then when	(will be) the victors	follow you	and (those) who
مُفْتَرٍ	إِلَّا سِحْرٌ	قَالُوا مَا هَذَا	بَيْدَنَتِ	بِعَايَتِنَا	
invented	but a magic	they said this (is) nothing	Clear	with Our Signs	
الْأَوَّلِينَ	فِي أَبَائِنَا	بِهَذَا		وَمَا سَمِعْنَا	
the ancients	among our fathers	of this		and we heard not	

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ٣٦ وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَائِكَةُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقَدْلِي يَهْمَدْنُ عَلَى الْطَّينِ فَاجْعَلْ لِي صَرْحًا لَعْكِي أَطْلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظْنُهُ مِنَ الْكَذِيلِينَ ٣٧ وَأَسْتَكْبَرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنَّوْا أَنَّهُمْ إِلَيْنَا لَا يُرْجِعُونَ ٣٨

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	يَمَنْ جَاءَ	بِالْهُدَىٰ	مِنْ عِنْدِهِ
and Moses said	my Lord	knows best	who came	with guidance	from Him
وَمَنْ تَكُونُ	لَهُ	عَقِبَةٌ	الْمَدَارُ	إِنَّهُ	إِنَّهُ
and whose will be	[for him]	(the happy) end	(in) the Hereafter	verily	
لَا يُفْلِحُ الظَّالِمُونَ	﴿٣٧﴾	وَقَالَ فِرْعَوْنُ	يَأَيُّهَا الْمَلَائِكَةُ	مَا عَلِمْتُ	I know not
the wrongdoers will not be successful	the wrongdoers	and Pharaoh said	chiefs	0	chiefs
لَكُمْ	غَيْرِي	مِنْ إِلَهٍ	لِي	فَأَوْقَدْ	عَلَى الْطِينِ
(that) you have	any god	other than me	so kindle	for me	on clay
فَاجْعَلْ	صَرْحًا	لَعْلَىٰ أَطْلَعْ	لِي	إِلَيْهِ	مُوسَىٰ
and set up	a lofty tower	so that I may look	so that	at (the) God	(of) Moses
وَإِنِّي	لَا ظَنَّهُ	مِنْ الْكَذَّابِينَ	إِنَّهُ	وَاسْتَكَبَرَ هُوَ	and were arrogant he
and verily I	think that he	(is one) of the liars	of	إِلَهٍ	and
وَجَنُودُهُ	فِي الْأَرْضِ	لَعْلَىٰ أَطْلَعْ	فِي الْأَرْضِ	وَظَنَّوْا	أَنَّهُمْ
and his hosts (soldiers)	in the land	so that I may look	without	they thought	that they
إِلَيْنَا	لَا يُرْجِعُونَ	﴿٣٩﴾	would not return		

فَأَخْذَنَاهُ وَجَنُودَهُ فَنَبَذَنَاهُمْ فِي الْيَمِّ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤١﴾ وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّكَارِ وَيَوْمَ الْقِيَمَةِ لَا يُنْصَرُونَ ﴿٤٢﴾ وَأَتَبْعَنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَكُهُ وَيَوْمَ الْقِيَمَةِ هُمْ مِنْ الْمَقْبُوْحِينَ ﴿٤٣﴾ وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكَنَا الْقُرُونَ الْأُولَى بِصَاحِبِيْنَ لِلنَّاسِ وَهُدَى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٤﴾ وَمَا كُنْتَ بِمَجَانِبِ الْفَرِيْضِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّهِدِينَ ﴿٤٥﴾

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-Maqbūhūn* (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.

فَانظُرْ كَيْفَ	فِي الْيَمِّ	فَبَذَّهُمْ	وَجُنُودُهُ	فَأَخْذَنَهُ
so see how	into the sea	and We threw them	and his hosts (soldiers)	so We seized him
أَئِمَّةٌ	وَجَعَلْنَاهُمْ	الظَّالِمِينَ	كَانَ عَذَقَةً	كَانَ عَذَقَةً
leaders	and We have made them	(of) the wrongdoers	was (the) end	
لَا يُنْصَرُونَ	الْقِيَمَةُ	وَيَوْمٌ	يَدْعُونَ إِلَى النَّارِ	
they will not be helped	(of) Resurrection	and (on the) Day	inviting to the Fire	
وَيَوْمٌ	لَعْنَةٌ	الْدُّنْيَا	فِي هَذِهِ	وَأَتَبْعَثُهُمْ
and (on the) Day	a curse	world	in this	and We made to follow them
وَلَقَدْ أَنْهَنَا مُوسَى	مِنْ الْمَقْبُوحِينَ	هُمْ	الْقِيَمَةُ	
and indeed We gave Moses	(will be) among the despised	they	(of) Resurrection	
الْأَوَّلُ	أَهْلَكْنَا الْقَرُونَ	مِنْ بَعْدِ مَا	الْكِتَابُ	
former	We had destroyed the generations	after	the Scripture	
لَعْلَهُمْ يَذَكَّرُونَ	وَرَحْمَةٌ	وَهُدًى	لِلنَّاسِ	بَصَارَتْ
that they might remember	and a mercy	and a guidance	for mankind	(as) an enlightenment
إِلَى مُوسَى	إِذْ قَضَيْنَا	الْعَرْقِيَّ	بِجَانِبِ	وَمَا كُنْتَ
to Moses	when We decreed	western	on (the) side	and you were not
مِنَ الشَّهِيدِينَ			وَمَا كُنْتَ	الْأَمْرُ
among the witnesses (those present)			and you were not	the commandment

وَلَكِنَّا أَنْشَانَا قُرُونًا فَنَطَأْوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدِينَةِ تَنْلُوْا عَلَيْهِمْ إِيَّتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنْتَ بِجَانِبِ الْطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمُتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ إِيَّاكَ 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'ān) and would have been among the believers."

العُمُر	عَلَيْهِمْ	فَنَطَأْوَلَ	قُرُونًا	وَلَكِنَّا أَنْشَانَا
the ages	over them	and prolonged	generations	[and] but We created
تَنْلُوْا عَلَيْهِمْ	مَدِينَةِ	فِي أَهْلِ	وَمَا كُنْتَ ثَاوِيًّا	إِيَّتِنَا
reciting to them	(of) Midian	in (the) people	and you were not a dweller	
بِجَانِبِ	وَمَا كُنْتَ	مُرْسِلِينَ ﴿٤٥﴾	وَلَكِنَّا كُنَّا	أَيَّتِنَا
at (the) side	and you were not	the Senders	[and] but We were	Our Verses
مِنْ رَبِّكَ	وَلَكِنْ رَحْمَةً	إِذْ نَادَيْنَا	الْطُّورِ	
from your Lord	[and] but (as) a mercy	when We called	(of) the Tur (Mount)	
مِنْ قَبْلِكَ	مِنْ نَذِيرٍ	مَا أَتَتْهُمْ	لِتُنذِرَ قَوْمًا	
before you	any warner	had not come to them	that you give warning to	a people

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

فَلَمَّا جَاءَهُمْ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِقَ مِثْلَ مَا أُوتِقَ مُوسَىٰ أَوْلَمْ يَكُفَّرُوا
بِمَا أُوتِقَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كُفَّارٍ ٤٨ قُلْ فَاتُوا
بِيَكْتَبِ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَى مِنْهُمَا أَتَيْتُهُ إِنْ كُنْتُمْ صَادِقِينَ ٤٩ فَإِنْ لَمْ
يَسْتَجِبُو لَكُمْ فَأَعْلَمُ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هُوَنَهُ بِغَيْرِ هُدَى
مِنْ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

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).

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

بِمَا	أَوْلَمْ يَكْفِرُوا	أُوْقِ مُوسَى	مَا	مِثْلَ
in what	[and] (did) they not disbelieve?	was given to Moses	(of) what	(the) like
	سِحْرَانِ تَظَاهَرَا	قَالُوا	مِنْ قَبْلِ	أُوْقِ مُوسَى
two (kinds of) magic helping each other	they said	before	was given to Moses	
بِكِتَبٍ	فَأَتَوْا	قُلْ	كَفِرُونَ	إِنَّا
a Book	then bring	say	(are) disbelievers	وَقَالُوا
أَتَتَّبِعُهُ	مِنْهُمَا	أَهَدَى	هُوَ	مِنْ عِنْدِ اللَّهِ
(that) I may follow it	than these two	(is) a better guide	which	from Allah
فَاعْلَمْ	لَكَ	لَمْ يَسْتَحِبُوا	فَإِنْ	إِنْ كُنْتَ صَادِقَنَّ
then know	[to] you	they answer not	but if	if you are truthful
مِمَّنْ	أَضَلُّ	وَمَنْ	أَنَّمَا يَتَّبِعُونَ	أَهْوَاءَهُمْ
than (one) who	(is) more astray	and who	(that) they only follow	their own lusts
لَا يَهْدِي	إِنْ اللَّهُ	مِنْ اللَّهِ	بِغَيْرِ	أَتَّبِعْ هَوَاهُ
guides not	verily Allah	from Allah	guidance	without follows his own lust
	الظَّالِمِينَ	الْقَوْمَ		
	wrongdoers	the people		

وَلَقَدْ وَصَلَنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَذَكَّرُونَ ۞ الَّذِينَ أَتَيْنَاهُمُ الْكِتَبَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ۞ وَإِذَا يُنَلَّ عَلَيْهِمْ قَالُوا إِنَّا أَمَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ۞ أُولَئِكَ يُؤْتَنَ أَجْرَهُمْ مَرَرَّتِينِ بِمَا صَبَرُوا وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۞

51. And indeed now We have conveyed the Word (this Qur'ān 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'ān). 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.

لَعَلَّهُمْ يَنْذَكِرُونَ	الْقَوْلُ	لَهُمْ	وَلَقَدْ وَصَّلَنَا
(in order) that they may remember	the Word	to them	and indeed We have conveyed
بِهِ يُؤْمِنُونَ	هُمْ	مِنْ قَبْلِهِ	إِنَّا نَعْلَمُهُمْ
believe in it	they	before it	the Scripture
الْحَقُّ	إِنَّهُ	إِمَانًا بِهِ	قَالُوا
(is) the truth	verily it	we believe in it	they say
أُولَئِكَ يُؤْتَوْنَ	مُسْلِمِينَ	مِنْ قَبْلِهِ	إِنَّا كُنَّا
these will be given	Muslims	before it	indeed we have been
بِالْحَسَنَةِ السَّيِّئَةَ	وَيَدْرَءُونَ	بِمَا صَبَرُوا	مَرَّتَنِ
evil	with good	and they repel	because they are patient
يُنْفِقُونَ	رَزْقَهُمْ	وَمَمَّا	
they spend	We have provided them	and of what	

وَإِذَا سَمِعُوا الْلَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا نَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا يَنْغِي
الْجَاهِلِينَ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهَتَّدِينَ وَقَالُوا إِنَّنَا نَتَّبِعُ الْهُدَى مَعَكُمْ تُنَخَّطَفُ مِنْ أَرْضِنَا أَوْ لَمْ نَمْكِنْ لَهُمْ
حَرَمَاءَ أَمْنَا يُجْهِي إِلَيْهِ ثَمَرَتُ كُلُّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلِنَا كَثُرَهُمْ لَا يَعْلَمُونَ

55. And when they hear *Al-Laghw* (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.

أَعْمَلْنَا	لَنَا	وَقَالُوا	أَعْرَضُوا عَنْهُ	الْلَّغْوُ	وَإِذَا سَمِعُوا
our deeds	to us	and say	they withdraw from it	(evil) vain talk	and when they hear
إِنَّكَ	لَا بَنْتَغِي الْجَاهِلِينَ	عَلَيْكُمْ	سَلَامٌ	أَعْمَلْكُمْ	وَلَكُمْ
verily you	we seek not the ignorant	(be) to you	peace	your deeds	and to you
أَعْلَمُ	وَهُوَ	مَنْ يَشَاءُ	وَلَكِنَّ اللَّهَ يَهْدِي	مَنْ أَحَبَّ	لَا تَهْدِي
(is) knowing best	and He	whom He wills	[and] but Allah guides	whom you like	guide not
مَعَكَ	إِنْ نَتَّبِعَ الْهُدَى	وَقَالُوا	بِالْمُهَتَّدِينَ		
with you	if we follow the guidance	and they say	of those who are guided		
لَهُمْ	أَوْلَمْ نُمَكِّنْ			نُسْخَطُ مِنْ أَرْضِنَا	
for them	[and] (have) We not established?			we would be snatched away from our land	
شَيْءٌ	كُلُّ	ثَمَرَتْ	يُبَحِّى إِلَيْهِ	عَامِنَا	حَرَمًا
kinds [thing]	(of) all	fruits	to which are brought	secure	a sanctuary
لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ	مِنْ لَدُنَّا		رِزْقًا	
know not	[and] but most of them	from Ourselves		a provision	

وَكُمْ أَهْلَكْنَا مِنْ قَرِيْكَةِ بَطِرَتِ مَعِيشَتَهَا فَتَلَكَ مَسِكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قِيلَّا وَكُنَّا نَحْنُ الْوَرَثِينَ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقَرَى حَتَّى يَبْعَثَ فِي أُمَّهَا رَسُولًا يَنْذُلُو عَلَيْهِمْ أَيَّتَنَا وَمَا كُنَّا مُهْلِكِي الْقَرَى إِلَّا وَأَهْلُهَا ظَلِيمُونَ

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).

بَطِرَتِ مَعِيشَتَهَا	مِنْ قَرِيْكَةِ	وَكُمْ أَهْلَكْنَا
which exulted for its means of livelihood	from a town	and how many We have destroyed

إِلَّا قَلِيلًا	مِنْ بَعْدِهِمْ	لَمْ تُشْكُنْ	مَسَكِنَهُمْ	فَثِلَكَ
except a little	after them	have not been inhabited	(are) their dwellings	and those
مُهْلِكٌ	وَمَا كَانَ رَبُّكَ	الْوَرِثَيْنَ	وَكُنَّا نَحْنُ	
(the) One to destroy	and your Lord was not	the inheritor	and (verily) We have been	
رَسُولًا	فِي أُمِّهَا	حَتَّىٰ يَبْعَثَ	الْقُرَىٰ	
a Messenger	to their mother (town)	until He sends	the towns	
الْقُرَىٰ	مُهْلِكٍ	وَمَا كُنَّا	ءَيْتَنَا	يَنْلُوْا عَلَيْهِمْ
the towns	(the) One to destroy	and We were not	Our Verses	reciting to them
٣٤				
ظَلَّمُوْنَ	وَأَهْلُهَا	إِلَّا		
(are) wrongdoers	[and] their people	unless		

وَمَا أُوْتِيْتُمْ مِنْ شَيْءٍ فَمَتَّعُوا بِالْحَيَاةِ الدُّنْيَا وَرِزْقَنَاهُمْ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُوْنَ
 ٤٧ أَفَمَنْ وَعَدْنَاهُ وَعَدَ أَحَسَنَاهُ فَهُوَ لَقِيْهِ كَمَنْ مَتَّعْنَاهُ مَتَّعُ الْحَيَاةُ الدُّنْيَا شَيْءٌ هُوَ يَوْمُ الْقِيْمَةِ
 مِنَ الْمُحْضَرِيْنَ

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)?

الْحَيَاةُ	فَمَتَّعْ	مِنْ شَيْءٍ	وَمَا أُوْتِيْتُمْ	
(of) the life	(is) an enjoyment	from things	and whatever you have been given	
خَيْرٌ	عِنْدَ اللَّهِ	وَمَا	وَرِزْقَنَاهُمْ	الْدُّنْيَا
(is) better	(is) with Allah	and that which	and its adornment	(of) the world
وَعَدْنَاهُ	أَفَمَنْ	٤٧ أَفَلَا تَعْقِلُوْنَ	وَأَبْقَىٰ	
We have promised [him]	then (is he) whom?	(have) you then no sense?	and more lasting	

كَمْ	لِقَيْهِ	فَهُوَ	حَسَنًا	وَعْدًا
like (him) whom	(will) meet it (true)	and he	excellent	a promise
ثُمَّ هُوَ	الْدُّنْيَا	الْحَيَاةُ	مَتَّعَ	مَنْعَنَهُ
then he	(of) the world	(of) the life	(the) luxuries	We have made to enjoy
مِنَ الْمُحْضَرِينَ		الْقِيَمَةُ		يَوْمَ
(will be) among those who are brought up		(of) Resurrection		(on the) Day

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ٦٢ قَالَ الَّذِينَ حَقَّ عَلَيْهِمْ الْقَوْلُ
رَبَّنَا هَتَّوْلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا أَغْوَيْنَا إِلَيْكَ مَا كَانُوا إِلَيْنَا يَعْبُدُونَ ٦٣
وَقِيلَ أَدْعُوا شُرَكَاءَ كُلِّهِمْ فَلَمْ يَسْتَحِبُوا لَهُمْ وَرَأُوا الْعَذَابَ لَوْا نَهْمُ كَانُوا يَهْتَدُونَ ٦٤

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!

شُرَكَاءِي	أَيْنَ	فَيَقُولُ	يَنَادِيهِمْ	وَيَوْمَ
(are) My partners	where	and say	He will call them	and (remember the) Day
حَقَّ عَلَيْهِمْ	قَالَ الَّذِينَ	تَزْعُمُونَ	الَّذِينَ كُنْتُمْ	
about whom has come true	will say those	assert	whom you used to	
أَغْوَيْنَاهُمْ	الَّذِينَ أَغْوَيْنَا	هَتَّوْلَاءِ	رَبَّنَا	الْقَوْلُ
We led them astray	(are) those whom We led astray	these	our Lord	the Word
تَبَرَّأَنَا إِلَيْكَ		كَمَا غَوَيْنَا		
we declare our innocence (from them) before You		as we were astray (ourselves)		

أَدْعُوكُمْ شُرَكَاءَكُمْ	وَقِيلَ	إِيَّاَنَا يَعْبُدُونَ	مَا كَانُوا
call upon your partners	and it will be said	worshipped us	they were not
لَهُمْ	فَلَمْ يَسْتَجِبُوْا	فَدَعَوْهُمْ	
to them	but they will not answer	and they will call upon them	
يَهْدُونَ	أَنَّهُمْ كَانُوا	أَنْ	وَرَأُوا الْعَذَابَ
guided	[that] they had been	if	and they will see the torment

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجْبَتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيتُ عَلَيْهِمُ الْأَبْيَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ فَأَمَّا مَنْ تَابَ وَأَمْنَ وَعَمِلَ صَالِحًا فَعَسَى أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيرَةُ سُبْحَنَ اللَّهِ وَتَعَالَى عَمَّا يُشَرِّكُونَ ﴿٦٨﴾

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).

فَيَقُولُ مَاذَا	يُنَادِيهِمْ	وَيَوْمَ
and He says what	He will call them	and (remember the) Day (when)
عَلَيْهِمْ	فَعَمِيتُ	أَجْبَتُمُ الْمُرْسَلِينَ
to them	then will be obscured	did you answer the Messengers
لَا يَتَسَاءَلُونَ	فَهُمْ	يَوْمَئِذٍ
will not be able to ask one another	and they	(on) that Day
فَعَسَى	وَعَمِلَ صَالِحًا	الْأَبْيَاءُ
then perhaps	and did righteous (deeds)	Fَأَمَّا مَنْ تَابَ
	and believed	بَلْ كَمَا مَنْ تَابَ
		وَمَنْ أَنْجَلَ
		وَمَنْ أَنْجَلَ

وَرَبُّكَ يَخْلُقُ	مِنَ الْمُفْلِحِينَ	أَنْ يَكُونَ
and your Lord creates	among those who are successful	[that] he will be
الْخِيرَةُ	هُمْ	مَا يَشَاءُ
the choice	[for them]	whatsoever He wills
عَمَّا يُشَرِّكُونَ	وَتَعْكِلُ	سُبْحَانَ اللَّهِ
above (all) that they associate (as partners with Him)	and exalted is He	Glorified is Allah

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ٧١ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ٧٢ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ أَلَيْلَ سَرَمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيَكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ٧٣ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ النَّهَارَ سَرَمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيَكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبَصِّرُونَ ٧٤

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

إِلَى يَوْمٍ	سَرَمَدًا	الْيَلَ	عَلَيْكُمْ	إِنْ جَعَلَ اللَّهُ	أَرَأَيْتُمْ
till (the) Day	continuous	the night	for you	if Allah made	(do) you see?
بِضَيَّاءٍ	يَأْتِيَكُمْ	غَيْرُ اللَّهِ	إِلَهٌ	مَنْ	الْقِيمَةُ
light	could bring you	besides Allah	god	which	(of) Resurrection
أَنَّ الَّهَ	عَلَيْكُمْ	إِنْ جَعَلَ اللَّهُ	أَرَأَيْتُمْ	قُلْ	أَفَلَا تَسْمَعُونَ
the day	for you	if Allah made	(do) you see?	say	(will) you not then hear?
غَيْرُ اللَّهِ	إِلَهٌ	مَنْ	الْقِيمَةُ	إِلَى يَوْمٍ	سَرَمَدًا
besides Allah	god	which	(of) Resurrection	till (the) Day	continuous
أَفَلَا تَبْصِرُونَ	فِيهِ	تَسْكُنُونَ	لِلَّيْلِ	يَأْتِيَكُمْ	
(will) you not then see?	wherein	you will rest	night	could bring you	

وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ الْيَلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ٧٣ وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِي الَّذِينَ كُنْتُمْ تَزْعُمُونَ ٧٤ وَنَرَعَنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بِرَهْنَنَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ٧٥

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.

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

فَيَقُولُ	يَنْادِيهِمْ	وَيَوْمٌ	وَلَعَلَّكُمْ تَشَكُّرُونَ
and say	He will call them	and (remember the) Day (when)	and that you may be grateful
وَنَزَّعْنَا	تَزْعُمُونَ	الَّذِيْنَ كُنْتُمْ	أَيْنَ شُرَكَاءِيْ
and We shall take out	assert	whom you used to	(are) My partners where
فَعَلِمُوا	هَاوْا بِرْهَنَنِكُمْ	فَقُلْنَا	مِنْ كُلِّ أُمَّةٍ شَهِيدًا
then they shall know	bring your proof	and We shall say	a witness nation from every
يَفْتَرُونَ	مَا كَانُوا	وَضَلَّ	أَنَّ الْحَقَّ لِلَّهِ
invent	what they used to	from them	and will disappear (is) with Allah that the truth

إِنَّ قَرْوَنَ كَانَ مِنْ قَوْمٍ مُوسَى فَبَغَى عَلَيْهِمْ وَإِنِّيْنَهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَئِنْتُوْا بِالْعُصْبَةِ أُولَئِي الْقُوَّةِ إِذَا قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ وَأَبْتَغَ فِيمَا أَتَنَاكَ اللَّهُ الْدَّارُ الْآخِرَةُ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

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)."

فَبَغَى	مُوسَى	مِنْ قَوْمٍ	إِنَّ قَرْوَنَ كَانَ
but he behaved arrogantly	(of) Moses	of (the) people	verily Korah was
إِنَّ مَفَاتِحَهُ	مَا	مِنَ الْكُنُوزِ	وَإِنِّيْنَهُ
indeed (the) keys of it	which	of the treasures	towards them

إِذْ قَالَ	الْقُوَّةُ	أُولَئِ	بِالْعُصْبَةِ	لَشَنَوْا
when said	strength	possessors of	to a body of men	would have been a burden
لَا يُحِبُّ الْفَرِحِينَ ٧٦	إِنَّ اللَّهَ	لَا تَفْرَحْ	قَوْمُهُ:	لَهُ
likes not the exultant	verily Allah	(do) not be glad (exult)	his people	to him
الْآخِرَةُ	الْدَّارُ	إَاتَّكَ اللَّهُ	فِيمَا	وَابْتَغِ
the last	the home	Allah has bestowed on you	with that which	but seek
كَمَا أَحَسَنَ اللَّهُ	وَاحْسِنْ	مِنْ الدُّنْيَا	وَلَا تَنْسِ	نَصِيبَكَ
as Allah has been good	and do good	of this world	and forget not	your portion
لَا يُحِبُّ الْمُفْسِدِينَ ٧٧	إِنَّ اللَّهَ	فِي الْأَرْضِ	وَلَا تَبْغِ	إِلَيْكَ
likes not mischief-makers	verily Allah	in the land	and seek not	mischief to you

قَالَ إِنَّمَا أُوتِيَتِهِ عَلَى عِلْمٍ عِنْدِي أَوْلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقَرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جُمِعًا وَلَا يُسْتَأْلَ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ٧٨ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا يَائِيَتْ لَنَا مِثْلًا مَا أُوتِيَ قَرُونُ

إِنَّهُ لَذُو حَظٍ عَظِيمٍ ٧٩

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."

أَوْلَمْ يَعْلَمْ	عِنْدِي	عَلَى عِلْمٍ	إِنَّمَا أُوتِيَتِهِ	قَالَ
[and] (did) he not know?	with me	on knowledge	only I have been given it	he said
أَشَدُّ	مَنْ هُوَ	مِنْ الْقَرُونِ	مِنْ قَبْلِهِ	قَدْ أَهْلَكَ
(were) stronger	[he]	who	of the generations	indeed has destroyed

وَلَا يُسْأَلُ	جَمِيعًا	وَأَكْثَرُ	قُوَّةً	مِنْهُ
but will not be questioned	(in) collecting (money)	and greater	(in) strength	than him
فَالَّذِينَ قَالُوا	فِي زِينَتِهِ عَلَى قَوْمِهِ	فَخَرَجَ	عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ	وَلَا يُرِيدُونَ
said those who in his pomp	to his people	so he went forth	the criminals	of their sins
مِثْلَ	لَنَا	يَنْتَهِ	الْدُّنْيَا	الْحَيَاةَ
(the) like	we had	ah would that	(of) the world	were desirous (of) the life
عَظِيمٌ	حَظٌ	لَذُو	إِنَّهُ قَرُونٌ	مَا أُوقِتَ
great	(of) fortune	(is the) owner	verily he	Korah (of) what has been given

وَقَالَ الَّذِينَ أُتُوا الْعِلْمَ وَيَلَّكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ أَمَنَ وَعَمِلَ صَلِحًا وَلَا يُلْقَنُهَا إِلَّا الصَّابِرُونَ ﴿٨١﴾ فَخَسَفَنَا بِهِ وَيَدَارِهُ الْأَرْضُ فَمَا كَانَ لَهُ مِنْ فِتْنَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنَتَصِّرِينَ

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.

ثَوَابُ اللَّهِ	وَيَلَّكُمْ	أُتُوا الْعِلْمَ	وَقَالَ الَّذِينَ
(the) reward (of) Allah	woe to you	were given the knowledge	and said those who
وَلَا يُلْقَنُهَا	وَعَمِلَ صَلِحًا	لِمَنْ أَمَنَ	خَيْرٌ
and none shall attain it	and do righteous (deeds)	for (those) who believe	(is) better
وَيَدَارِهُ	فَخَسَفَنَا	إِلَّا الصَّابِرُونَ	وَلَا يُرِيدُونَ
and his dwelling place (home)	him	so We caused to swallow	except those who are patient
يَنْصُرُونَهُ	مِنْ فِتْنَةٍ	فَمَا كَانَ	الْأَرْضُ
to help him	any group (party)	for him	then (there) was not
مِنَ الْمُنَتَصِّرِينَ			the earth
of those who could save themselves		وَمَا كَانَ	مِنْ دُونِ اللَّهِ
			against Allah

وَأَصْبَحَ الَّذِينَ تَمَنُوا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنَّ مَنْ أَنَّ اللَّهُ عَلَيْنَا الْخَسَفَ بِنَا وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٣﴾ تِلْكَ الْدَّارُ الْآخِرَةُ بَنَجَعَلُهُمَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعِقَبَةُ لِلْمُنْتَقِيِنَ ﴿٨٤﴾

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).

يَقُولُونَ	بِالْأَمْسِ	تَمَنُوا مَكَانَهُ	وَأَصْبَحَ الَّذِينَ
to say	the day before	had desired his position	and began those who
لِمَنْ يَشَاءُ		يَبْسُطُ الرِّزْقَ	وَيَكَانُ اللَّهُ
to whomsoever He pleases		extends (enlarges) the provision	know you not that Allah
اللَّهُ عَلَيْنَا	أَنَّ مَنَّ	لَوْلَا	مِنْ عِبَادِهِ
Allah to us	that was Gracious	had (it) not been	and restricts (it) of His slaves
وَيَكَانَهُ	بِنَا		لَخَسَفَ
know you not that	us		لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٣﴾
الْآخِرَةُ	الْدَّارُ	تِلْكَ	
(of) the Hereafter	the home	that	the disbelievers will not be successful
وَلَا فَسَادًا	فِي الْأَرْضِ	لَا يُرِيدُونَ عُلُوًّا	لِلَّذِينَ بَنَجَعَلُهُمَا
nor mischief	in the land	(do) not want pride	to those who We shall assign it
	لِلْمُنْتَقِيِنَ ﴿٨٤﴾		وَالْعِقَبَةُ
			(is) for the pious and the (good) end

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

مَا كَانُوا يَعْمَلُونَ ﴿٤٦﴾ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْءَانَ لِرَادِكَ إِلَى مَعَادٍ قُلْ رَبِّي أَعْلَمْ
مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾ وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ
إِلَّا رَحْمَةً مِّنْ رَبِّكَ فَلَاتَكُونْ ظَاهِرًا لِلْكُفَّارِ ﴿٤٨﴾

84. Whosoever brings good (Islamic 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'an (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'an) 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	إِلَّا مَا كَانُوا	عَمِلُوا السَّيِّئَاتِ		
do	except what they used to	do the evil (deeds)		
لَرَادُكَ	الْقُرْءَانَ	عَلَيْكَ	إِنَّ الَّذِي فَرَضَ	
(will) surely bring you	the Quran	on you	verily He Who has enjoined (given)	
مَنْ جَاءَ	أَعْلَمُ	قُلْ رَبِّي	إِلَى مَعَادٍ	
(of him) who comes	(is) Most Knowing	say my Lord	to the place of return	
وَمَا كُنْتَ	فِي ضَلَالٍ مُّبِينٍ	هُوَ	وَمَنْ	بِالْهُدَىٰ
and you were not	manifest	(is) in an error	[he]	and (of him) who with the guidance
إِلَّا رَحْمَةً	إِلَيْكَ الْكِتَابُ	أَنْ يُلْقَى	تَرْجُوا	
but (as) a mercy	the Book	to you	that would be sent down	expecting (hoping)

لِلْكَافِرِينَ	فَلَا تَكُونَنَّ طَهِيرًا	مِنْ رَبِّكَ
of the disbelievers	so be not a supporter	from your Lord

وَلَا يَصُدُّنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتَ إِلَيْكَ وَأَدْعُ إِلَى رَبِّكَ وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ أَيَّ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهَاءَ أَخْرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهُهُ
لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ أَيَّ

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.

بَعْدَ	عَنْ آيَاتِ اللَّهِ			وَلَا يَصُدُّنَّكَ
after	from (the) Verses (of) Allah			and let them not turn you away
وَلَا تَكُونَنَّ	إِلَى رَبِّكَ	وَأَدْعُ	إِلَيْكَ	إِذْ أَنْزَلْتَ
and be not	to your Lord	and invite	to you	[when] they have been sent down
لَا إِلَهَ	إِلَهًا أَخْرَ	إِلَهًا	وَلَا تَدْعُ مَعَ اللَّهِ	مِنَ الْمُشْرِكِينَ
(there is) no god	(any) other	a god	and invoke not with Allah	of the polytheists
لَهُ	إِلَّا وَجْهُهُ	هَالِكٌ	كُلُّ شَيْءٍ	إِلَّا هُوَ
to Him (belongs)	except His Face	will perish	thing	every
وَإِلَيْهِ تُرْجَعُونَ			الْحُكْمُ	
and to Him you (all) shall be returned			the Decision	

سُورَةُ الْعَنْكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا إِنَّا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ أَلَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الَّذِينَ لَمْ يَعْمَلُوا نَسْيَنَاتٍ أَنْ يَسْقِيُونَا سَاءَ مَا يَحْكُمُونَ ۝ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

Sūrah Al-'Ankabūt (The Spider) 29

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. Do people think that they will be left alone because they say: "We believe," and will not be tested. 3. And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test). 4. Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge! 5. Whoever hopes for the Meeting with Allāh, then Allāh's Term is surely coming, and He is the All-Hearer, the All-Knower.

الْرَّحِيمُ		الْرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَمَنَّا	أَنْ يَقُولُوا	أَنْ يُتَرَكُوا	أَحَسِبَ النَّاسُ	اللَّهُ ۝	
we believe	to say	that they will be left	(do) the people think?	Alif-Lam-Mim	
مِنْ قَبْلِهِمْ		وَلَقَدْ فَتَنَّا الَّذِينَ	لَا يُفْتَنُونَ ۝	وَهُمْ	
(were) before them		and indeed We tested those who	will not be tested		and they
الَّذِينَ صَدَقُوا			فَلَيَعْلَمَنَّ اللَّهُ		
those who are telling the truth			and Allah will certainly make (it) known		

أَمْ حَسِبَ الَّذِينَ	وَلَيَعْلَمَنَّ الْكَذَّابِينَ		
or (do) think those who?	and will certainly make (it) known those who are liars		
مَا يَحْكُمُونَ	سَاءَ	أَنْ يَسْقِيُونَا	يَعْمَلُونَ السَّيِّئَاتِ
that which they judge	evil is	that they can outstrip Us	do evil deeds
فَإِنَّ أَجَلَ اللَّهِ	يَرْجُوا لِقَاءَ اللَّهِ		
then surely (the) Term (of) Allah	hopes (for the) Meeting (with) Allah		
الْعَلِيمُ	الْسَّمِيعُ	وَهُوَ	لَاتِ
the All-Knower	(is) the All-Hearer	and He	(is) surely coming

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ١ وَالَّذِينَ إِذَا آمَنُوا وَعَمِلُوا أَصْحَابِتْ لِنَكَفِرُنَّ عَنْهُمْ سَيِّعَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ٢ وَوَصَّيْنَا إِلَيْنَاهُ بِوَالدِّيَهِ حُسْنًا وَإِنْ جَاهَهَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطْعِهُمَا إِلَيَّ مَرْجِعُكُمْ فَإِنَّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ٣ وَالَّذِينَ إِذَا آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنَدْخُلَنَّهُمْ فِي الصَّالِحِينَ ٤

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).

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

وَالَّذِينَ ءَامَنُوا	عَنِ الْعَالَمِينَ ٢٧	لَغَىٰ
and those who believed	of the worlds (all mankind and jinns)	(is) surely Free from need
سَيِّئَاتِهِمْ	لَنُكَفِّرَنَّ عَنْهُمْ	وَعَمِلُوا الصَّالِحَاتِ
their evil deeds	surely We shall expiate from them	and did righteous deeds
الَّذِي كَانُوا	أَحَسَنَ	وَلَنَجِزِّنَهُمْ
(of) that which they used to	(the) best	and We shall surely reward them
حُسْنَا	وَوَصَّيْنَا إِلَيْهِمْ ٢٨	يَعْمَلُونَ
to be good	to his parents	and We have enjoined on man
لَيْسَ لَكَ	مَا	وَإِنْ جَاهَكُمْ
you have not	what	with Me
مَرْجِعُكُمْ	إِلَيَّ	فَلَا تُطِعُهُمَا
(is) your return	unto Me	عِلْمٌ بِهِ
وَالَّذِينَ ءَامَنُوا	تَعْمَلُونَ ٢٩	فَإِنِّي أَنْعَمْتُكُمْ
and (for) those who believe	do	of what you used to
فِي الصَّالِحِينَ ٣٠	لَنُدْخِلَنَّهُمْ	وَعَمِلُوا الصَّالِحَاتِ
among the righteous	surely We shall make them enter	and do righteous deeds

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي الْأَنْفُسِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ
وَلَئِنْ جَاءَ نَصْرٌ مِّنْ رَّبِّكَ لِيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَئِسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ
الْعَالَمِينَ ٣١ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ٣٢ وَقَالَ الَّذِينَ
كَفَرُوا لِلَّهِ يَعْلَمُ مَنْ ءَامَنَ وَمَنْ ءَمْتَنَّا وَلَنَحِمِلْ خَطَبَتِكُمْ وَمَا هُمْ بِحَمِلِنَّ مِنْ
خَطَبَتِكُمْ مِّنْ شَيْءٍ إِنَّهُمْ لَكَذِبُونَ ٣٣

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.

فَإِذَا أَوْذِيَ	عَمِّنْ كَا بِاللَّهِ	مَنْ يَقُولُ	وَمِنَ النَّاسِ
and when they are made to suffer	we believe in Allah	(are those) who say	and of mankind
كَعْذَابَ اللَّهِ	النَّاسِ	جَعَلَ فِتْنَةً	فِي اللَّهِ
as (the) punishment (of) Allah	(of) mankind	they consider (the) trial	concerning (of) Allah
مَعَكُمْ	إِنَّا كُنَّا	لِيَقُولُنَّ	مِنْ رَبِّكَ
with you	verily we were	they will say	from your Lord
الْعَالَمِينَ ١١	فِي صُدُورِ	بِمَا	يَعْلَمُ
(of) the worlds	(is) in (the) breasts	of what	Most Knowing
وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ١٢	الَّذِينَ عَامَنُوا	الَّذِينَ كَفَرُوا	وَلَيَعْلَمَنَّ اللَّهُ
and verily He knows the hypocrites	those who believe	those who disbelieve	and verily Allah knows
أَتَبِعُوا سَيِّلَنَا	لِلَّذِينَ عَامَنُوا	الَّذِينَ كَفَرُوا	وَقَالَ
follow our way	to those who believe	those who disbelieve	and said
مِنْ خَطَايَاهُمْ	بِحَمِيلِنَّ	وَمَا هُمْ	وَلَنَحْمِلْ خَطَايَاكُمْ
of their sins	bearing	and they (are) not	and we will verily bear your sins
لَكَذِبُونَ ١٣	إِنَّهُمْ	مِنْ شَيْءٍ	
(are) indeed liars	surely they	anything	

وَلَيَحْمِلُّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ ١٤ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَمَّا ثَفِيَهُمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخْذَهُمُ الْطَوْفَانُ وَهُمْ ظَالِمُونَ ١٥ فَأَبْجَحْنَهُ وَأَصْحَبَ السَّفِينَةَ وَجَعَلْنَهَا آءَيَةً لِلْعَالَمِينَ ١٦ وَإِنَّهُمْ إِذَا قَالَ لِقَوْمِهِ أَعْبُدُوا اللَّهَ وَأَنَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِن

كُنْتُمْ تَعْلَمُونَ

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.

أَثْقَالَهُمْ	مَعَ	وَأَثْقَالًا	وَلَيَحْمِلُنَّ أَثْقَالَهُمْ
their own loads	with	and (other) loads	and verily they shall bear their own loads
الْقِيمَةُ	يَوْمٌ		وَلَيُسْأَلُنَّ
(of) Resurrection	(on the) Day		and verily they shall be questioned
إِلَى قَوْمِهِ	وَلَقَدْ أَرْسَلْنَا نُوحًا	يَفْرُونَ	عَمَّا كَانُوا
to his people	and indeed We sent Noah	fabricate	about that which they used to
عَامًا	إِلَّا خَمْسِينَ	سَنَةٌ	فِيهِمْ
years	save fifty	years	a thousand
فَأَنْجَيْنَاهُ	ظَلَمُونَ	وَهُمْ	أَطْوَافُكُ
then We saved him	(are) wrongdoers	while they	فَأَخْذَهُمْ
لِلْعَلَمِينَ	إِعْلَمَةٌ	وَجَعَلْنَاهَا	وَأَصْحَابَ
for the worlds	a sign	and We made it	السَّفِينَةِ
أَعْبُدُوا اللَّهَ	لِقَوْمِهِ	إِذْ قَالَ	وَإِبْرَاهِيمَ
worship Allah	to his people	when he said	and (remember) Abraham
كُنْتُمْ تَعْلَمُونَ	إِنْ كُنْتُمْ	لَكُمْ	ذَلِكُمْ
know	if you did	for you	وَأَتَقُوْهُ
		(is) better	that
			and fear Him

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَنَا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أَمْمًا مِنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمَيْتُ أَوْلَمْ يَرَوْا كَيْفَ يُبَدِّي اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

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.

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

قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ إِنَّ اللَّهَ يُنْشِئُ النَّشَاءَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢١ يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ٢٢ وَمَا أَنْتُ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَااءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٌ ٢٣

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 *Wali* (Protector or Guardian) nor any Helper.

بَدَأَ الْخَلْقَ		كَيْفَ	فَانْظُرُوا	سِيرُوا فِي الْأَرْضِ	قُلْ
He originated the creation		how	and see	travel in the land	say
عَلَى كُلِّ	شَيْءٍ	إِنَّ اللَّهَ	الْآخِرَةَ	النَّشَاءَ	ثُمَّ إِنَّ اللَّهَ يُنْشِئُ
thing	over every	verily Allah	the last	the creation	then Allah will bring forth
مَنْ يَشَاءُ		وَيَرْحَمُ	مَنْ يَشَاءُ	يُعَذِّبُ	قَدِيرٌ
(to) whom He wills	and shows mercy		whom He wills	He punishes	(is) Omnipotent
فِي الْأَرْضِ	بِمُعْجِزِينَ				وَإِلَيْهِ تُقْلَبُونَ
nor	in the earth	(can) escape	you	and not	and to Him you will be returned
وَلَا					
وَلَا نَصِيرٌ					
لَكُمْ	مِنْ دُونِ اللَّهِ	مِنْ وَلِيٍّ	وَلَا	وَمَا	فِي السَّمَااءِ
nor (any) Helper	any Protector	besides Allah	for you	and (there is) not	in the heaven

وَالَّذِينَ كَفَرُوا بِعِيَادَتِ اللَّهِ وَلِقَاءِهِ أُولَئِكَ يَسِّرُوا مِنْ رَحْمَتِ اللَّهِ وَأُولَئِكَ هُمْ عَذَابُ الْأَلِيمِ ٢٣ فَمَا كَانَ جَوَابُ قَوْمِهِ إِلَّا أَنْ قَاتَلُوهُ أَوْ حَرَقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ٢٤ وَقَالَ إِنَّمَا أَتَخَذُمُ مِنْ دُونِ اللَّهِ أَوْثَنَامَوَدَةَ بَيْنَكُمْ فِي الْحَيَاةِ الْآتِيَةِ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بَعْضًا وَيَلْعَبُ بَعْضُكُمْ بَعْضًا وَمَا وَلَكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَاصِيرٍ 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."

وَلِقَاءٍ		بِعَيْدَتِ اللَّهِ		وَالَّذِينَ كَفَرُوا	
and (the) Meeting (with) Him		in (the) Signs (of) Allah		and those who disbelieve	
﴿أَلَّيْمُ	عَذَابٌ	لَهُمْ	وَأُولَئِكَ	مِنْ رَحْمَتِي	أُولَئِكَ يَسْوَى
painful	(will be) a torment	for them	and those	of My Mercy	those have despaired
أَقْتُلُوهُ	أَنْ قَالُوا	إِلَّا	قَوْمٌ	جَوَابٌ	فَمَا كَانَ
kill him	that they said	except	(of) his people	(the) answer	so nothing was
لَآيَتِ	فِي ذَلِكَ	إِنَّ	مِنْ النَّارِ	فَأَنْجَنَهُ اللَّهُ	أَوْ حَرَقَهُ
(are) indeed signs	in this	verily	from the fire	then Allah saved him	or burn him
مِنْ دُونِ اللَّهِ	إِنَّمَا أَتَخْدِنُ		وَقَالَ	لِقَوْمٍ يَوْمَئِنُونَ	
instead of Allah	only you have taken (for worship)		and he said	for a people who believe	
ثُمَّ يَوْمَ	الْدُّنْيَا	فِي الْحَيَاةِ	بَيْنَكُمْ	مَوَدَّةً	أَوْثَانًا
then (on the) Day	(of) the world	(is) in the life	between you	(the) love	idols
وَيَلْعَنُ بَعْضَكُمْ	بَعْضٍ	يَكْفُرُ بَعْضُكُمْ		الْقِيَمَةُ	
and curse some of you	others	shall disown some of you		(of) Resurrection	
مِنْ نَّصَرِينَ	لَكُمْ	وَمَا	النَّارُ	وَمَأْوَىكُمْ	بَعْضًا
any helpers	you (shall) have	and not	(will be) the Fire	and your abode	others

فَعَامَنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٩﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذِرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَإِتَّيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ

فِي الْآخِرَةِ لِمَنْ أَصْلَحَيْنَا وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَحْشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنْ الْعَالَمِينَ أَيْتَكُمْ لَتَأْتُكُمُ الْرِّجَالُ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرُ فَمَا كَانَ جَوَابُ قَوْمِهِ إِلَّا أَنْ قَالُوا أَئْتَنَا عَذَابَ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

26. So, Lüt (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 'Isā – 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) Lüt (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."

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

مَا سَبَقَكُمْ	لَتَأْتُونَ الْفَحْشَةَ	إِنَّكُمْ	لِقَوْمِهِ	إِذْ قَالَ
has not preceded you	commit the indecency	verily you	to his people	when he said
لَتَأْتُونَ	إِنَّكُمْ	مِنْ الْعَالَمِينَ	مِنْ أَحَدٍ	بِهَا
commit (sodomy)	verily (do) you?	of the worlds	anyone	with it
الْمُنْكَرُ	فِي نَادِيْكُمْ	وَتَأْتُونَ	وَتَقْطَعُونَ السَّبِيلَ	الرِّجَالُ
evil deeds	in your meetings	and practise	and you rob (cut) the road	(with) men
أَنْ قَالُوا	إِلَّا	قَوْمِهِ	جَوَابٌ	فَمَا كَانَ
that they said	except	(of) his people	(the) answer	but was not
مِنَ الصَّدِيقِينَ	إِنْ كُنْتَ	يَعْذَابُ اللَّهُ		أَتَيْنَا
of the truthful	if you are	(the) torment (of) Allah		bring upon us

قَالَ رَبِّ أُنْصُرِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ٣٠ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مَهْلِكُوْا أَهْلِ هَذِهِ الْقَرِيَّةِ إِنَّا هَلَّهَا كَانُوا ظَالِمِينَ ٣١ قَالَ إِنَّكُمْ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنْ تَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتُهُ كَانَتْ مِنَ الْغَافِرِينَ ٣٢ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سَوَّءَ بِهِمْ وَضَاقَ بِهِمْ ذِرَّا وَقَالُوا لَا تَخْفَ وَلَا تَحْرِنْ إِنَّا مُنْجُولُكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَافِرِينَ 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 [Lüt (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 Lüt (Lot)]." 32. Ibrāhīm (Abraham) said: "But there is Lüt (Lot) in it." They said: "We know better who is there. We will verily save him [Lüt (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 Lüt (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).

وَلَمَّا	الْمُفْسِدِينَ	عَلَى الْقَوْمِ	أَنْصَرَ فِي	قَالَ رَبِّ
and when	who (are) corrupt	against the people	help me	he said my Lord
إِنَّا	قَالُوا	بِالْبُشْرَىٰ	إِبْرَاهِيمَ	جَاءَتْ رُسُلُنَا
verily we	they said	with the glad tidings	(to) Abraham	Our messengers came
إِنَّ أَهْلَهَا	الْقَرِيَّةَ	هَذِهِ	أَهْلٌ	مُهْلِكُوْا
truly its people	town	(of) this	(the) people	(are) going to destroy
فَإِنَّا	لُوطًا	فِيهَا	قَالَ	كَانُوا ظَالِمِينَ
they said we	(is) Lot	in it	verily he (Abraham) said	have been wrongdoers
إِلَّا اُمَّرَاتُهُ	وَأَهْلَهُ	لَنُنْجِيَنَّهُ	فِيهَا	يَمْنَ
except his wife	and his family	we will verily save him	(is) therein	أَعْلَمُ
أَنْ جَاءَتْ رُسُلُنَا	وَلَمَّا	كَانَتْ مِنَ الْغَيْرِينَ		
[that] Our messengers came	and when	she will be of those who remain behind		
وَقَالُوا	وَضَاقَ بِهِمْ ذِرْعًا	سُوتَةُ بِرْبُمْ	لُوطًا	
and they said	and he felt straitened of them	he was grieved because of them	(to) Lot	
وَأَهْلَكَ	مُنْجُوكَ	إِنَّا	وَلَا تَحْزُنْ	لَا تَخَفْ
and your family	(shall) save you	truly we	and (do) not grieve	(do) not fear
كَانَتْ مِنَ الْغَيْرِينَ		إِلَّا اُمَّرَاتُكَ		
		she will be of those who remain behind	except your wife	

إِنَّا مُنْزَلُونَ عَلَىٰ أَهْلِهِنَّدِهِ الْقَرِيَّةِ رِجْرَامِنَّ الْسَّمَاءِ بِمَا كَانُوا يَفْسُدُونَ
 وَلَقَدْ رَكَنَّا مِنْهَا إِيَّاهُ بَنِكَةَ لِقَوْمٍ يَعْقِلُونَ
 فَقَالَ يَنْقَوْمٍ أَعْبُدُوا اللَّهَ وَأَرْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثُوا فِي الْأَرْضِ مُفْسِدِينَ

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الْرَّحْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينِ^{٣٧} وَعَادَا
وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَكِنِهِمْ وَزَيَّتْ لَهُمُ الشَّيْطَانُ
أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ^{٣٨}

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	مُنْزَلُونَ	عَلَىٰ أَهْلٍ	هَذِهِ	الْقَرْيَةُ رِجْزًا
verily we	(are about to) bring down	on (the) people	(of) this	a torment town
مِنْ السَّمَاءِ	بِمَا كَانُوا	يَفْسُدُونَ	وَلَقَدْ تَرَكَنَا	وَلَقَدْ تَرَكَنَا
from they sky	(because) of what they have been	rebellious	We have left	and indeed
مِنْهَا	إِيَّاهُ	بَيْنَكُمْ	لِقَوْمٍ يَعْقِلُونَ	وَإِلَىٰ مَدْيَنَ
thereof	a sign	evident	for a people who understand	and to Midian
أَخَاهُمْ	شَعِيبًا	فَقَالَ	يَقُومُ أَعْبُدُوا اللَّهَ	وَأَرْجُوا الْيَوْمَ
their brother	Shu'aib	and he said	worship Allah	and hope for the Day
الْآخِرَ	وَلَا تَعْثُوا	فِي الْأَرْضِ	فِي الْأَرْضِ مُفْسِدِينَ	فَكَذَّبُوهُ
the last	the last	and (do) not commit mischief	being corrupt	and they denied him
فَأَخَذَهُمْ	الْرَّحْفَةُ	فَأَصْبَحُوا	فِي دَارِهِمْ جَنِينِ	فَكَذَّبُوهُ
so seized them	the earthquake	and they became	in their dwellings	prostrate (dead)

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

وَقَرُونَ وَفِرْعَوْنَ وَهَمَّانَ وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكَبَّ بَرُوافِي
الْأَرْضِ وَمَا كَانُوا سَيِّقِينَ فَكُلَّا أَخْذَنَا يَدْنِيهِ فِيمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا
وَمِنْهُمْ مَنْ أَخْذَنَهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسْفَنَا بِهِ الْأَرْضُ وَمِنْهُمْ مَنْ أَغْرَقَنَا
وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

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-Saihah [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.

مُوسَى	وَلَقَدْ جَاءَهُمْ	وَهَمَّانٌ	وَفِرْعَوْنٌ	وَقَرُونٌ
Moses	and indeed came to them	and Haman	and Pharaoh	and Korah
وَمَا كَانُوا سَيِّقِينَ	فِي الْأَرْضِ	فَاسْتَكَبَّ بَرُوافِي	بِالْبَيِّنَاتِ	
and they were not (to) outstrip (Us)	in the land	but they were arrogant	with clear evidences	
مَنْ أَرْسَلْنَا	فِيمِنْهُمْ	أَخْذَنَا يَدْنِيهِ		فَكُلَّا
(were some) whom We sent	then of them	We seized for his sin		so each (of them)

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

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أُولَئِكَاءِ كَمَثَلُ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا
وَإِنَّ أَوْهَنَ الْبَيْوَتِ لَيْسَ الْعَنْكَبُوتُ لَوْكَانُوا يَعْلَمُونَ ٤١ إِنَّ اللَّهَ يَعْلَمُ
مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ أَعَزِيزُ الْحَكِيمُ ٤٢ وَتِلْكَ الْأَمْثَلُ
نَضْرُبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ٤٣

41. The likeness of those who take (false deities as) *Auliyā'* (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).

كَمَثَلُ	أُولَئِكَاءِ	مِنْ دُونِ اللَّهِ	الَّذِينَ اتَّخَذُوا	مَثَلُ
(is the) likeness	(as) protectors (helpers)	other than Allah	(of) those who take	(the) likeness
الْبَيْوَتِ	وَإِنَّ أَوْهَنَ	اتَّخَذَتْ بَيْتًا	الْعَنْكَبُوتِ	
(of) houses	but verily (the) frailest (weakest)	who takes (builds) a house		(of) the spider
إِنَّ اللَّهَ يَعْلَمُ	لَوْكَانُوا يَعْلَمُونَ	(of) the spider	لَيْسَ	
verily Allah knows	know	if they		(is) surely (the) house
الْعَزِيزُ	وَهُوَ	مِنْ شَيْءٍ	مِنْ دُونِهِ	مَا يَدْعُونَ
(is) the All-Mighty	and He	things	instead of Him	what they invoke

لِلنَّاسِ	نَصَرْبِهَا	الْأَمْثَلُ	وَتِلْكَ	الْحَكِيمُ
for mankind	We put them forward	similitudes	and these	the All-Wise
إِلَّا الْعَالَمُونَ			وَمَا يَعْقِلُهَا	
except those who have knowledge			and will not understand them	

خَلَقَ اللَّهُ الْسَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ أَقْلَلَ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَبِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ 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.

لَآيَةٌ	فِي ذَلِكَ	إِنَّ	بِالْحَقِّ	وَالْأَرْضَ	خَلَقَ اللَّهُ الْسَّمَاوَاتِ
(is) surely a sign	in that	verily	with truth	and the earth	Allah created the heavens
مِنَ الْكِتَبِ	أُوحِيَ إِلَيْكَ			أَقْلَلَ مَا	لِلْمُؤْمِنِينَ
of the Book	has been revealed to you			recite what	for those who believe
وَالْمُنْكَرِ	عَنِ الْفَحْشَاءِ	إِنَّ الصَّلَاةَ تَنْهَىٰ	إِنَّ الصَّلَاةَ تَنْهَىٰ	وَأَقِمِ الصَّلَاةَ	
and evil deed	from great sins	verily the prayer prevents	and perform the prayer		
مَا تَصْنَعُونَ	وَاللَّهُ يَعْلَمُ	أَكْبَرُ		وَلَذِكْرُ اللَّهِ	
what you do	and Allah Knows	(is) greater	and verily (the) remembrance (of) Allah		