

قَالَ الْمَلَأُ الَّذِينَ أَسْتَكَبُرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَسْعِيبُ وَالَّذِينَ أَمَنُوا مَعَكَ مِنْ قَرِيبَتَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوْ لَوْ كُنَّا كَرِهِينَ ﴿٣١﴾ قَدْ أَفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عَدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسَعَ رَبِّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلَنَا رَبِّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمَنَا بِالْحَقِّ وَأَنَّ

خَيْرُ الْفَتَحِينَ

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?" 89. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgement."

مِنْ قَوْمِهِ	الَّذِينَ أَسْتَكَبُرُوا	قَالَ الْمَلَأُ
of his people	(of) those who puffed up with pride	said the chiefs
مَعَكَ	وَالَّذِينَ أَمَنُوا	لَنُخْرِجَنَّكَ
with you	and those who have believed	We shall certainly banish you
قَالَ أَوْلَوْ	فِي مِلَّتِنَا	أَوْ لَتَعُودُنَّ
he said even though	to our religion	مِنْ قَرِيبَتَا
إِنْ عَدْنَا	عَلَى اللَّهِ كَذِبًا	قَدْ أَفْتَرَيْنَا
if we returned	a lie against Allah	كُنَّا كَرِهِينَ
وَمَا يَكُونُ لَنَا	وَرَبِّنَا	أَذْ أَفْتَحْ
for us	وَرَبِّنَا	إِذْ بَعْدَ
and it is not	وَرَبِّنَا	فِي مِلَّتِكُمْ
from it	وَرَبِّنَا	أَنْ نَعُودَ
Allah has rescued us	وَرَبِّنَا	فِيهَا
when	وَرَبِّنَا	إِلَّا
after	وَرَبِّنَا	أَنْ نَعُودَ
to your religion (faith)	وَرَبِّنَا	فِيهَا
every	وَسَعَ رَبِّنَا	فِيهَا
our Lord comprehends	وَسَعَ رَبِّنَا	فِيهَا
our Lord	وَسَعَ رَبِّنَا	فِيهَا
Allah	وَسَعَ رَبِّنَا	فِيهَا
that will	وَسَعَ رَبِّنَا	فِيهَا
except	وَسَعَ رَبِّنَا	فِيهَا
to it	وَسَعَ رَبِّنَا	فِيهَا
that we return	وَسَعَ رَبِّنَا	فِيهَا
judge between us	أَفْتَحْ بَيْنَنَا	شَيْءٌ
our Lord	رَبِّنَا	عِلْمًا
in Allah we put our trust	عَلَى اللَّهِ تَوَكَّلَنَا	شَيْءٌ
(in His) knowledge	عِلْمًا	thing
thing	شَيْءٌ	

وَبَيْنَ	قَوْمَنَا	بِالْحَقِّ	وَأَنْتَ	خَيْرٌ	الْفَتَيْحَيْنَ
and between	our people	in truth	and You	(are the) Best	(of) the judges

وَقَالَ الْمَلَائِكَةُ أَلَّا يَرَوُا مِنْ قَوْمِهِ لَيْنَ أَتَبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَسِرُونَ ٩٠ فَأَخْذَهُمُ الْرَّجْفَةُ فَأَصْبَحُوْا فِي دَارِهِمْ جَثَمِينَ ٩١ أَلَّا يَرَوُا شُعَيْبًا كَأَنَّ لَمْ يَغْنُوْا فِيهَا أَلَّا يَرَوُا كَذَبُوا شُعَيْبًا كَانُوا هُمُ الْخَسِيرِينَ ٩٢ فَنَوَّلَ عَنْهُمْ وَقَالَ يَقُولُ لَقَدْ أَبَلَغْنَكُمْ رِسَالَتِي رَبِّي وَنَصَّحْتُ لَكُمْ فَكَيْفَ إِذَا سَمِعُوا عَلَى قَوْمٍ كَفِيرِينَ ٩٣

90. The chiefs of those who disbelieved among his people said (to their people): ``If you follow Shu'aib, be sure then you will be the losers!'' 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers. 93. Then he (Shu'aib) turned from them and said: ``O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction).''

لَيْنَ أَتَبَعْتُمْ شُعَيْبًا	مِنْ قَوْمِهِ	الَّذِينَ كَفَرُوا	وَقَالَ الْمَلَائِكَةُ
if you followed Shuaib	among his people	(of) those who disbelieved	and said the chiefs
الْرَّجْفَةُ	فَأَخْذَهُمُ	لَخَسِرُونَ	إِذَا إِنَّكُمْ
the earthquake	then took them	(will be) certainly the losers	then indeed you
كَذَبُوا شُعَيْبًا	الَّذِينَ جَثَمِينَ	فِي دَارِهِمْ	فَأَصْبَحُوْا
denied Shuaib	those who prostrate	in their homes	and they became
كَانُوا شُعَيْبًا	الَّذِينَ كَذَبُوا فِيهَا	لَمْ يَغْنُوا	كَانَ
they were Shuaib	those who denied	therein	as if they lived not
يَقُولُ	وَقَالَ عَنْهُمْ	فَنَوَّلَ	هُمُ الْخَسِيرِينَ
O my people	and said from them	so he turned	the losers [they]
وَنَصَّحْتُ	رَبِّي	رَسَالَتِ	لَقَدْ أَبَلَغْنَكُمْ
and gave good advice	(of) my Lord	(the) Messages	indeed I (have) conveyed to you

كُفَّارٍ	عَلَىٰ قَوْمٍ	فَكَيْفَ مَاسَىٰ	لَكُمْ
disbelievers	for a people	then how (can) I mourn	to you

وَمَا أَرْسَلْنَا فِي قَرِيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخْذَنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَسْرَعُونَ ٩٤ ثُمَّ بَدَلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ أَبَاءَنَا الْضَّرَاءُ وَالسَّرَّاءُ فَأَخْذَنَاهُمْ بَغْنَةً وَهُمْ لَا يَشْعُرُونَ ٩٥ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ إِمْنَوْا وَاتَّقُوا لَفَتَحَنَا عَلَيْهِمْ بَرَكَتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنْ كَذَّبُوا فَأَخْذَنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ٩٦

94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humble themselves (and repent to Allāh). 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: ``Our fathers were touched with evil (loss of health and calamities) and with good (prosperity).'' So, We seized them all of a sudden while they were unaware. 96. And if the people of the towns had believed and had the *Taqwā* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So, We took them (with punishment) for what they used to earn (polytheism and crimes).

بِالْبَأْسَاءِ	إِلَّا أَخْذَنَا أَهْلَهَا	مِنْ نَّبِيٍّ	فِي قَرِيَةٍ	وَمَا أَرْسَلْنَا
with adversity	but We took up its people	any Prophet	to a town	and We sent not
السَّيِّئَةُ	مَكَانٌ	ثُمَّ بَدَلْنَا	لَعَلَّهُمْ يَسْرَعُونَ	وَالضَّرَاءُ
(of) the evil	(in the) place	then We changed	so that they may grow humble	and calamity
الضَّرَاءُ	قَدْ مَسَّ أَبَاءَنَا	وَقَالُوا	حَتَّىٰ عَفَوْا	الْحَسَنَةُ
calamity	verily had touched our forefathers	and said	until they threw	the good
لَا يَشْعُرُونَ	وَهُمْ	بَغْنَةٌ	فَأَخْذَنَاهُمْ	وَالسَّرَّاءُ
(did) not perceive (it)	while they	suddenly	so We seized them	and affluence
وَاتَّقُوا	إِمْنَوْا	الْقُرَىٰ	أَنَّ أَهْلَ	وَلَوْ
and feared (Allah)	had believed	(of) the towns	[that] (the) people	and if

وَالْأَرْضِ	مِنَ السَّمَاءِ	بَرَكَتٍ	عَلَيْهِمْ	لَفَّتَحْنَا
and the earth	from the heaven	blessings	to them	certainly We would have opened
يَكْسِبُونَ	بِمَا كَانُوا	فَأَخْذَنَاهُمْ		وَلَنَكِنْ كَذَّبُوا
earn	for what they used to	so We seized them		[and] but they denied

أَفَمِنْ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيهِمْ بَأْسُنَا بَيْتًا وَهُمْ نَائِمُونَ ١٧ أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيهِمْ بَأْسُنَا ضُحَىٰ وَهُمْ يَلْعَبُونَ ١٨ أَفَمِنْ أَنْوَامَ كَرَّ اللَّهِ فَلَا يَأْمُنُ مَكَرَّ اللَّهِ إِلَّا الْقَوْمُ الْخَسِرُونَ ١٩ أَوْ لَمْ يَهِدِ لِلَّذِينَ يَرْثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَنَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ٢٠

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allāh? None feels secure from the Plan of Allāh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

أَنْ يَأْتِيهِمْ	الْقُرَىٰ	أَهْلٌ	أَفَمِنْ
that comes to them	(of) the towns	(the) people	(did) then feel secure?
أَوْ أَمِنَ	نَائِمُونَ	وَهُمْ	بَيْتًا
or (did) feel secure?	(are) asleep	while they	(by) night
ضُحَىٰ	بَأْسُنَا	أَنْ يَأْتِيهِمْ	الْقُرَىٰ
(by) daylight	Our punishment	that comes to them	(of) the towns
أَفَمِنْ أَنْوَامَ كَرَّ اللَّهِ		وَهُمْ يَلْعَبُونَ	
(did) they then feel secure (against the) Plan (of) Allah?		and they are playing	
الْخَسِرُونَ	إِلَّا الْقَوْمُ	فَلَا يَأْمُنُ مَكَرَّ اللَّهِ	
(who are) the losers	except the people	but (do) not feel secure (from the) Plan (of) Allah	

أَنْ	أَهْلَهَا	يَرِثُونَ الْأَرْضَ	مِنْ بَعْدِ	لِلَّذِينَ	أَوْلَمْ يَهْدِ
that	its people	after	inherit	the land	to those who
up their hearts	and We seal	for their sins	We had punished them		and (did) it not indicate?

لَا يَسْمَعُونَ	فَهُمْ
hear not	so (that) they

١٠١ تِلْكَ الْقُرَىٰ نَقْصٌ عَلَيْكَ مِنْ أَنْبَابِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا
لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلٍ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ
وَمَا وَجَدْنَا لِأَكَّثِرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكَّثِرَهُمْ لَفَسِيقِينَ
مِنْ بَعْدِهِمْ مُوسَىٰ يَعَايِنُنَا إِلَىٰ فِرْعَوْنَ وَمَلَائِيْهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ
عَدِيقَةُ الْمُفْسِدِينَ

Part - 9

101. Those were the towns whose story We relate to you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allāh does seal up the hearts of the disbelievers (from every kind of religious guidance). 102. And most of them We found not true to their covenant, but most of them We found indeed *Fāsiqūn* (rebellious, disobedient to Allāh). 103. Then after them We sent Mūsā (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So, see how was the end of the *Mufsidūn* (mischief-makers, corrupters).

وَلَقَدْ جَاءَتْهُمْ	مِنْ أَنْبَابِهَا	نَقْصٌ عَلَيْكَ	الْقُرَىٰ	تِلْكَ
and verily came to them	of their stories	We relate to you	towns	those
لِيُؤْمِنُوا	فَمَا كَانُوا	بِالْبَيِّنَاتِ	رُسُلُهُمْ	
to believe	but they were not	with clear proofs		their Messengers
يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ	كَذَلِكَ	مِنْ قَبْلٍ	بِمَا كَذَّبُوا	
Allah seals up (the) hearts	thus	before	in what they had denied	

مِنْ عَهْدٍ	لِأَكْثَرِهِمْ	وَمَا وَجَدْنَا	الْكَفَّارِينَ
any covenant	in most of them	and We (did) not find	(of) the disbelievers
مُوسَى مِنْ بَعْدِهِمْ	شَمْ بَعْثَنَا	لَفَسِيقِينَ	وَإِنْ وَجَدْنَا أَكْثَرَهُمْ
Moses after them	then We sent	indeed transgressors	but We found most of them
بِهَا	فَظَلَمُوا	وَمَلِإَيْهُ	إِلَى فِرْعَوْنَ
with them	but they dealt unjustly	and his chiefs	بِعَيْنَنَا with Our Signs
الْمُفْسِدِينَ	عِنْقَبَةُ	كَيْفَ كَانَ	فَانْظُرْ
(of) the mischief-makers	(the) end	how was	so observe

وَقَالَ مُوسَى يَنْفِرَعُونُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ١٤٣ حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ
عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ حَتَّىْكُمْ بَيْنَهُ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ١٤٤
قَالَ إِنْ كُنْتَ حَتَّىْبِيَةً فَأَتِ بِهَا إِنْ كُنْتَ مِنَ الْصَّادِقِينَ ١٤٥ فَأَلْقَى عَصَاهُ فَإِذَا
هِيَ شَعْبَانٌ مُبِينٌ ١٤٦

104. And Mūsā (Moses) said: ``O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists). 105. ``Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me.'' 106. [Fir'aun (Pharaoh)] said: ``If you have come with a sign, show it forth, if you are one of those who tell the truth.'' 107. Then [Mūsā (Moses)] threw his stick and behold! it was a serpent, manifest!

مِنْ رَبِّ الْعَالَمِينَ	رَسُولٌ	إِنِّي	يَنْفِرَعُونُ	وَقَالَ مُوسَى
from (the) Lord (of) the worlds	a Messenger	verily I (am)	O Pharaoh	and Moses said
إِلَّا الْحَقُّ	عَلَى اللَّهِ	لَا أَقُولَ	أَنَّ	حَقِيقٌ عَلَيَّ
but the truth	about Allah	I (do) not say	that	(it is) incumbent upon (me)
فَأَرْسِلْ مَعِيَ	مِنْ رَبِّكُمْ	بَيْنَهُ	قَدْ حَتَّىْكُمْ	
so send with me	from your Lord	with a clear proof	verily I have come to you	
بِيَاتِيَةً	حَتَّىْ	إِنْ كُنْتَ	قَالَ	بَنِي إِسْرَائِيلَ
with a sign	come	if you have	he said	(the) Children

فَإِذَا	فَالْقَى عَصَاهُ	مِنَ الْصَّدِيقِينَ	إِنْ كُنْتَ	بِهَا	فَاتِ
then behold	then he threw his staff	of the truthful	if you are	it	then bring
	مُّبِينٌ	شَعَبَانُ	هِيَ		
	manifest	(was) a serpent	it		

وَنَزَعَ يَدَهُ، فَإِذَا هِيَ بِضَاءٌ لِلنَّاظِرِينَ ١٠٦ قَالَ الْمَلَأُ مِنْ قَوْمٍ فِرْعَوْنَ إِنَّ هَذَا سَاحِرٌ عَلِيِّمٌ ١٠٧ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ١٠٨ قَالُوا أَرْجِهُ وَأَخْاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَسَرِينَ ١٠٩ يَا تُوكَ بِكُلِّ سَاحِرٍ عَلِيِّمٍ ١١٠ وَجَاءَ السَّاحِرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَلِيلِينَ ١١١

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir'aun (Pharaoh) said: ``This is indeed a well-versed sorcerer; 110. ``He wants to get you out of your land, so what do you advise?'' 111. They said: ``Put him and his brother off (for a time), and send callers to the cities to collect - 112. ``That they bring to you all well-versed sorcerers.'' 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: ``Indeed there will be a (good) reward for us if we are the victors.''

لِلنَّاظِرِينَ	بِضَاءٌ	هِيَ	فَإِذَا	وَنَزَعَ يَدَهُ
for the beholders	(was) white (luminous)	it	and behold	and he drew out his hand
سَاحِرٌ	إِنَّ هَذَا	فِرْعَوْنَ	مِنْ قَوْمٍ	قَالَ الْمَلَأُ
(is) [indeed] a sorcerer	indeed this	(of) Pharaoh	of (the) people	said the chiefs
مِنْ أَرْضِكُمْ	أَنْ يُخْرِجَكُمْ	يُرِيدُ	عَلِيِّمٌ	
from your land	that he drives you out	he wants		well-versed
وَأَخَاهُ	أَرْجِهُ	قَالُوا	فَمَاذَا تَأْمُرُونَ	
and his brother	keep him in suspense	they said	so what (do) you recommend	
سَاحِرٌ	بِكُلِّ	يَا تُوكَ	حَسَرِينَ	وَأَرْسِلْ
sorcerer	[with] every	they bring you	heralds	to the cities

لَنَا	إِنَّ	قَالُوا	فِرْعَوْنَ	وَجَاءَ السَّحَرَةُ	عَلَيْمٌ
for us	indeed	they said	(to) Pharaoh	and the sorcerers came	knowing
الْفَلَيْلِينَ	نَحْنُ	إِنْ كُنَّا		لَأَجْرًا	
the winners	[we]	if we are	[indeed] (would be)	a reward	

قَالَ نَعَمْ وَإِنَّكُمْ لِمِنَ الْمُقْرَبِينَ ١١٥ قَالُوا يَمُوسَى إِنَّمَا أَنْ تُلْقِي وَإِنَّمَا أَنْ تَكُونَ نَحْنُ الْمُلْقِيْنَ ١١٦ قَالَ أَلْقُوا فَلَمَّا أَلْقُوا سَحَرُوا أَعْيُّنَ النَّاسِ وَأَسْتَرْهُبُوهُمْ وَجَاءَهُ وَسِحْرٌ عَظِيمٌ ١١٧ وَأَوْحَيْنَا إِلَيْهِ مُوسَى أَنَّ أَلْقِ عَصَاكُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ١١٨ فَوْقَ الْحُقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ

114. He said: ``Yes, and moreover you will (in that case) be of the nearest (to me).'' 115. They said: ``O Mūsā (Moses)! Either you throw (first), or shall we have the (first) throw?'' 116. He [Mūsā (Moses)] said: ``Throw you (first).'' So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mūsā (Moses) (saying): ``Throw your stick,''' and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

قَالُوا يَمُوسَى	لِمِنَ الْمُقْرَبِينَ	وَإِنَّكُمْ	قَالَ نَعَمْ
they said O Moses	surely (will be) of the nearest (to me)	and indeed you	he said yes
قَالَ	أَنْ تَكُونَ	إِنَّمَا	إِنَّمَا
he said	the throwers	[we]	[that] you throw (first)
النَّاسِ	سَحَرُوا أَعْيُّنَ	فَلَمَّا أَلْقُوا	أَلْقُوا
(of) the people	they enchanted (the) eyes	so when they threw	you throw
وَأَوْحَيْنَا	عَظِيمٌ	وَجَاءَهُ	وَأَسْتَرْهُبُوهُمْ
and We inspired	great	with a magic	and came up and overawed them
مَا يَأْفِكُونَ	هِيَ تَلْقَفُ	فَإِذَا	إِلَيْهِ مُوسَى
what they had made	it swallowed	and behold	that throw your staff to Moses

يَعْمَلُونَ	مَا كَانُواْ	وَبَطَلَ	فَوَقَعَ الْحَقُّ
do	what they used to	and proved vain	thus the truth was established

فَغُلِبُواْ هُنَالِكَ وَأَنْقَلَبُواْ صَغِيرِينَ ١١٩ وَالْقَى السَّحْرَةُ سَجِدِينَ ١٢٠ قَالُواْ إِنَّا مَنَّا بِرَبِّ
الْعَالَمِينَ ١٢١ رَبِّ مُوسَى وَهَرُونَ ١٢٢ قَالَ فِرْعَوْنَ إِنَّمَا تَعْمَلُونَ بِهِ قَبْلَ أَنْ يَأْذِنَ لَكُمْ إِنَّ
هَذَا لَمَكْرٌ مَكْرُتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ١٢٣ لَا قُطْعَنَّ
أَيْدِيْكُمْ وَأَرْجُلُكُمْ مِنْ خَلْفٍ شَمَّ لَا صَبَّيْتُكُمْ أَجْمَعِينَ ١٢٤

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: ``We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists). 122. ``The Lord of Mūsā (Moses) and Hārūn (Aaron).'' 123. Fir'aun (Pharaoh) said: ``You have believed in him [Mūsā (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. 124. ``Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.''

وَالْقَى السَّحْرَةُ	وَأَنْقَلَبُواْ صَغِيرِينَ	فَغُلِبُواْ هُنَالِكَ
and the sorcerers fell down	and returned disgraced	so they were defeated there
رَبِّ مُوسَى	إِنَّا مَنَّا بِرَبِّ الْعَالَمِينَ	قَالُواْ
(the) Lord (of) Moses	we believed in (the) Lord (of) the worlds	they said
لَكُمْ	قَبْلَ أَنْ يَأْذِنَ	وَهَرُونَ
[to] you	before that I give permission	prostrate
لِتُخْرِجُوا	مَكْرٌ	إِنَّ هَذَا
that you drive out	in the city	certainly this
لَا قُطْعَنَّ	لَمَكْرٌ	أَيْدِيْكُمْ
I would surely cut off	which you have plotted	أَرْجُلُكُمْ
	(is) surely a plot	أَهْلَهَا
	فَسَوْفَ تَعْلَمُونَ	مِنْهَا
	but soon you shall know	from it
أَجْمَعِينَ	لَا صَبَّيْتُكُمْ	وَأَرْجُلُكُمْ
all	then I will surely crucify you	from opposite sides
		and your feet

قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٣﴾ وَمَا نَنِقْمُ مِنَّا إِلَّا أَنْ أَمَّا بِعَيْنَتِ رَبِّنَا لَمَّا جَاءَنَا
رَبِّنَا أَفْرَغَ عَلَيْنَا صَبَرًا وَتَوْفَنَا مُسْلِمِينَ ﴿١٤﴾ وَقَالَ الْمَلَائِمُنْ قَوْمٌ فَرَعَوْنَ أَتَذَرْ مُوسَى وَقَوْمُهُ
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذْرُكُ وَهَتَّاكَ قَالَ سَنْقِلْ أَبْنَاءَهُمْ وَنَسْتَحِي نِسَاءَهُمْ وَإِنَّا
فَوْقَهُمْ قَاهِرُونَ ﴿١٥﴾

125. They said: ``Verily, we are returning to our Lord. 126. ``And you take vengeance on us only because we believed in the *Ayāt* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims.'' 127. The chiefs of Fir'aun's (Pharaoh) people said: ``Will you leave Mūsā (Moses) and his people to spread mischief in the land, and to abandon you and your gods?'' He said: ``We will kill their sons, and let live their women, and we have indeed irresistible power over them.''

وَمَا نِقْمُ	مُنْقَلِبُونَ	إِلَى رَبِّنَا	إِنَّا	قَالُوا
and you (do) not take vengeance	(will be) returning	to our Lord	indeed we	they said
جَاءَنَا	لَمَّا	رَبِّنَا	أَنْ أَمَّا	إِلَّا مِنَّا
they came to us	when	(of) our Lord	in (the) Signs	that we believed
مُسْلِمِينَ	وَتَوْفَنَا	صَبَرًا	أَفْرَغَ عَلَيْنَا	رَبَّنَا
(as) Muslims	and cause us to die	patience	pour out on us	our Lord
أَتَذَرْ مُوسَى	فَرَعَوْنَ	مِنْ قَوْمٍ	وَقَالَ الْمَلَائِمُنْ	
(will) you leave Moses?	(of) Pharaoh	of (the) people	and said the chiefs	
وَهَتَّاكَ	وَيَذْرُكُ	فِي الْأَرْضِ	لِيُفْسِدُوا	وَقَوْمُهُ.
and your gods	and they forsake you	in the land	to spread mischief	and his people
وَإِنَّا	وَنَسْتَحِي	نِسَاءَهُمْ	سَنْقِلْ أَبْنَاءَهُمْ	قَالَ
and certainly we	and we will let live their women		we will kill their sons	he said
قَاهِرُونَ		فَوْقَهُمْ		
(are) dominant powers		over them		

قَالَ مُوسَىٰ لِقَوْمِهِ أَسْتَعِينُو بِاللَّهِ وَأَصْبِرُو أَإِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعِقَبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أُوذِينَا مِنْ قَبْلٍ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جَهَنَّمَ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهَلِّكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرْ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخْذَنَا إِلَّا فِرْعَوْنَ بِالسِّينَ وَنَقْصٍ مِنَ الْثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

128. Mūsā (Moses) said to his people: ``Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqūn* (the pious).'' 129. They said: ``We (Children of Israel) had suffered troubles before you came to us, and since you have come to us.'' He said: ``It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?'' 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

إِنَّ الْأَرْضَ	وَأَصْبِرُو أَ	أَسْتَعِينُو بِاللَّهِ	لِقَوْمِهِ	قَالَ مُوسَىٰ
indeed the earth	and be patient	seek help from Allah	to his people	Moses said
مِنْ عِبَادِهِ	مَنْ يَشَاءُ	يُورِثُهَا	لِلَّهِ	
of His slaves	(to) whom He wills	He gives it as a heritage	(belongs) to Allah	
أَنْ تَأْتِيَنَا	أُوذِينَا مِنْ قَبْلٍ	قَالُوا	لِلْمُتَّقِينَ ﴿١٢٨﴾	وَالْعِقَبَةُ
[that] you came to us	we suffered hurt before	they said	(is) for the pious	and (the) end
عَسَىٰ رَبُّكُمْ	قَالَ	جَهَنَّمَ		وَمِنْ بَعْدِ مَا
(it) may be your Lord	he said	you came to us		and after
فَيَنْظُرْ	فِي الْأَرْضِ	وَيَسْتَخْلِفَكُمْ	أَنْ يُهَلِّكَ عَدُوَّكُمْ	
so (that) He may see	in the land	and make you successors	that He will destroy your enemy	
فِرْعَوْنَ	إِلَّا	وَلَقَدْ أَخْذَنَا	كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾	
(of) Pharaoh	(the) people	and verily We afflicted	how you act	
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾		وَنَقْصٍ	بِالسِّينَ	
so that they may receive admonition	of fruits	and shortness	with years (of drought)	

فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبُّهُمْ سَيِّئَةٌ يَطْهِرُوا بِمُوسَىٰ وَمَنْ مَعَهُ أَلَا إِنَّمَا طَهِيرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْنِنَا بِهِ مِنْ إِنَّمَا يَتَسَرَّعُ بِهَا فَمَا نَحْنُ لَكُمْ مُّؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الظُّوفَانَ وَالْجُرَادَ وَالْقُمَلَ وَالضَّفَادِعَ وَاللَّدَّمَ إِيَّاَنِي مُفَصَّلَاتٍ فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

131. But whenever good came to them, they said: ``Ours is this.'' And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh but most of them know not. 132. They said [to Mūsā (Moses)]: ``Whatever Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you.'' 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimūn* (criminals, polytheists and sinners).

Part - 9

وَإِنْ تُصِبُّهُمْ	هَذِهِ	قَالُوا لَنَا	الْحَسَنَةُ	جَاءَتْهُمْ	فَإِذَا
and if afflicted them	this (is)	they said for us	the good	came to them	but when
أَلَا	مَعَهُ	وَمَنْ	يَطْهِرُوا بِمُوسَىٰ	سَيِّئَةٌ	
behold	with him	and those	they ascribed evil omens to Moses	evil	
لَا يَعْلَمُونَ ﴿١٣١﴾	وَلَكِنَّ أَكْثَرَهُمْ	عِنْدَ اللَّهِ	إِنَّمَا طَهِيرُهُمْ		
know not	[and] but most of them	(are) with Allah	only their evil omens		
بِهَا	لِتَسْرِحَنَا	مِنْ إِنَّمَا	وَقَالُوا مَهْمَا		
with it	to enchant us	of a sign	therewith	and they said whatever	
الظُّوفَانَ	عَلَيْهِمْ	فَأَرْسَلْنَا	بِمُؤْمِنِينَ ﴿١٣٢﴾	لَكَ	فَمَا نَحْنُ
the flood	on them	so We sent	believers	(shall be) in you	then not we
مُفَصَّلَاتٍ	إِيَّاَنِي	وَاللَّدَّمَ	وَالضَّفَادِعَ	وَالْقُمَلَ	وَالْجُرَادَ
manifest	(as) signs	and the blood	and the frogs	and the lice	and the locusts
مُجْرِمِينَ ﴿١٣٣﴾		وَكَانُوا قَوْمًا	فَأَسْتَكْبَرُوا		
	criminals	and they were a people	but they showed arrogance		

وَلَمَّا وَقَعَ عَلَيْهِمُ الْرِّجْزُ قَالُوا يَمْوَسَى أَدْعُ لَنَا رَبَّكَ بِمَا عَهْدَ عِنْدَكَ لَيْنَ كَشَفْتَ عَنَّا الْرِّجْزَ لَنُؤْمِنَ لَكَ وَلَنُرِسِّلَنَ مَعَكَ بَنِي إِسْرَائِيلَ فَلَمَّا كَشَفْنَا عَنْهُمُ الْرِّجْزَ إِلَى أَجَلِهِمْ بَلَغُوهُ إِذَا هُمْ يَنْكُثُونَ فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ يَأْتُهُمْ كَذَبُوا بِعَيْنِنَا وَكَانُوا عَنْهَا غَافِلِينَ

134. And when the punishment fell on them, they said: "O Mūsā (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

أَدْعُ لَنَا	قَالُوا يَمْوَسَى	الْرِّجْزُ	عَلَيْهِمُ	وَلَمَّا وَقَعَ
invoke for us	they said O Moses	the penalty	on them	and when fell
عَنَّا	لَيْنَ كَشَفْتَ	عِنْدَكَ	بِمَا عَهْدَ	رَبَّكَ
from us	if you removed	to you	(because) of what He promised	your Lord
وَلَنُرِسِّلَنَ مَعَكَ	لَنُؤْمِنَ لَكَ	الْرِّجْزُ		
and surely we shall send with you	we shall certainly believe in you			the penalty
الْرِّجْزُ	عَنْهُمْ	فَلَمَّا كَشَفْنَا	إِسْرَائِيلَ	بَنِي
the penalty	from them	but when We removed	(of) Israel	(the) Children
هُمْ يَنْكُثُونَ	إِذَا	بَلَغُوهُ	هُمْ	إِلَى أَجَلِ
they broke the promise	then	had to reach it	they	to a (fixed) term
فِي الْيَمِّ	فَأَغْرَقْنَاهُمْ	مِنْهُمْ	فَانْتَقَمْنَا	
in the sea	and We drowned them	from them	so We took retribution	
غَافِلِينَ	عَنْهَا	وَكَانُوا	يَأْتِيَنَا	يَأْتُهُمْ كَذَبُوا
heedless	of them	and they were	Our Signs	because they belied

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ، وَمَا كَانُوا يَعْرِشُونَ ١٣٧ وَجَزَوْنَا بَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامِ لَهُمْ قَالُوا يَمْوَسِي أَجْعَلْنَا إِلَيْهَا كَمَا هُمْ إِلَيْهُمْ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: ``O Mūsā (Moses)! Make for us an *ilāh* (a god) as they have *ālihah* (gods).'' He said: ``Verily, you are a people who know not (the Majesty and Greatness of Allāh and what is obligatory upon you, i.e. to worship none but Allāh Alone, the One and the Only God of all that exists).''

مَشْرِقٌ	الَّذِينَ كَانُوا يُسْتَضْعَفُونَ		وَأَوْرَثْنَا الْقَوْمَ	
(the) eastern (parts)	considered weak	who were	and We let inherit the people	
وَتَمَّتْ	فِيهَا	الَّتِي بَرَكْنَا	وَمَغْرِبَهَا	الْأَرْضِ
and were fulfilled	wherein	which We sent our blessings	and its western (parts)	(of) the land
إِسْرَائِيلَ	عَلَى بَنِي	الْحُسْنَى	رَبِّكَ	كَلِمَتُ
(of) Israel	to (the) Children	the fair	(of) your Lord	(the) Word
يَصْنَعُ فِرْعَوْنُ	مَا كَانَ	وَدَمَرْنَا	بِمَا صَبَرُوا	
manufacture Pharaoh	what used to	and We destroyed	(because) of what they endured	
بَنِي	وَجَزَوْنَا	يَعْرِشُونَ	وَمَا كَانُوا	وَقَوْمُهُ.
(the) Children	and We led across	erect	and what they used to	and his people
يَعْكُفُونَ عَلَى أَصْنَامِ	عَلَى قَوْمٍ	فَأَتَوْا	الْبَحْرَ	إِسْرَائِيلَ
devoted to idols	upon a people	then they came	the sea	(of) Israel

إِلَهَهُمْ	لَهُمْ	كَمَا	إِلَهًا	أَجْعَلْ لَنَا	قَالُوا يَهُ مُوسَى	لَهُمْ
gods	they have	as	a god	make for us	they said O Moses	they had
قَوْمٌ تَجْهَلُونَ					قَالَ إِنَّكُمْ	
(are) a people (who) know nothing					he said verily you	

إِنَّ هَؤُلَاءِ مُتَّبِرُ مَا هُمْ فِيهِ وَنَطَلُ مَا كَانُوا يَعْمَلُونَ 139 قَالَ أَغَيْرَ اللَّهِ أَبْغِيَكُمْ إِلَهًا وَهُوَ فَضَلَّكُمْ عَلَى الْعَالَمِينَ 140 وَإِذْ أَنْجَيْتَكُمْ مِنْ إِلَ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتَلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ 141

139. [Mūsā (Moses) added:] ``Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain.'' 140. He said: ``Shall I seek for you an *ilāh* (a god) other than Allāh, while He has given you superiority over the *'Ālamīn* (mankind and jinn of your time).'' 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

فِيهِ	هُمْ	مَا	مُتَّبِرٌ	إِنَّ هَؤُلَاءِ
(are) in it	they	(for) that which	(are) to be destroyed	certainly these (people)
أَغَيْرَ اللَّهِ	قَالَ	يَعْمَلُونَ	مَا كَانُوا	وَنَطَلُ
(should) other than Allah?	he said	doing	what they are	and (is in) vain
عَلَى الْعَالَمِينَ	فَضَلَّكُمْ	وَهُوَ	إِلَهًا	أَبْغِيَكُمْ
above the worlds	has exalted you	while He	a god	I seek for you
فِرْعَوْنَ	مِنْ إِلَ	أَنْجَيْتَكُمْ	وَإِذْ	
(of) Pharaoh	from (the) people	We saved you	and (remember) when	
يُقْتَلُونَ أَبْنَاءَكُمْ	الْعَذَابِ	سُوءَ	يَسُومُونَكُمْ	
killing your sons	torment	(with the) worst	who afflicted you	

وَسَتَحِيُونَ	نِسَاءَ كُمْ	وَفِي ذَلِكُمْ	بَلَاءٌ	مِنْ رَبِّكُمْ	عَظِيمٌ
and letting your women live	your women	and in that	(was) a trial	from your Lord	great

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيَلَةً وَأَتَمَّنَهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيَلَةً وَقَالَ مُوسَى لِأَخِيهِ هَرُونَ أَخْلُفُنِي فِي قَوْمِي وَأَصْلِحُ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ١٤٣ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَمَهُ رَبُّهُ، قَالَ رَبِّي أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنْ أَسْتَقَرَ مَكَانَهُ، فَسَوْفَ تَرَنِي فَلَمَّا تَحَلَّ رَبُّهُ، لِلْجَبَلِ جَعَلَهُ دَكَّا وَخَرَّ مُوسَى صَعِيقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تَبَّعْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

142. And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): ``Replace me among my people, act in the right way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the *Mufsidūn* (mischief-makers).'' 143. And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: ``O my Lord! Show me (Yourself), that I may look upon You.'' Allāh said: ``You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.'' So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā (Moses) fell down unconscious. Then when he recovered his senses he said: ``Glorified are You, I turn to You in repentance and I am the first of the believers.''

وَأَتَمَّنَهَا	لَيَلَةٌ	ثَلَاثِينَ	وَوَعَدْنَا مُوسَى
and We completed them	nights	thirty	and We appointed (for) Moses
أَرْبَعِينَ لَيَلَةً	رَبِّهِ	مِيقَاتُ	فَتَمَّ
nights (of) forty	(of) his Lord	(the) set term	then was completed
وَأَصْلِحْ	فِي قَوْمِي	أَخْلُفُنِي	بِعَشْرٍ
and do right	in my people	take my place	with ten (more)
لِأَخِيهِ	هَرُونَ	وَقَالَ مُوسَى	
to his brother	Aaron	and Moses said	

جَاءَ مُوسَى	وَلَمَّا	الْمُفْسِدِينَ	سَكِيلَ	وَلَا تَتَّبِعْ
Moses came	and when	(of) the mischief-makers	(the) way	and follow not
أَرِنِي	قَالَ رَبِّ	رَبُّهُ	وَكَلَمَهُ	لَمِيقَتِنَا
show me (Yourself)	he said O my Lord	his Lord	and spoke to him	at Our appointment
وَلَكِنْ أَنْظُرْ	لَنْ تَرَنِي	قَالَ	أَنْظُرْ إِلَيْكَ	
[and] but look	you will never (be able to) see Me	He said	(that) I may look upon You	
فَسَوْفَ تَرَنِي	فَإِنْ أَسْتَقِرَ مَكَانَهُ		إِلَى الْجَبَلِ	
then you might see me	[then] if it remained firm (in) its place		at the mountain	
دَكَّ	جَعَلَهُ	لِلْجَبَلِ	تَخَلَّ رَبُّهُ	فَلَمَّا
(as) dust	He made it	to the mountain	his Lord revealed (His) Glory	and when
قَالَ سُبْحَنَكَ	فَلَمَّا أَفَاقَ		صَعِقَ	وَحْرَ مُوسَى
he said Glory be to You	and when he recovered	unconscious	and fell down	Moses
الْمُؤْمِنِينَ	أَوَّلُ	وَأَنَا	بَتُّ إِلَيْكَ	
(of) the believers	(the) first	and I am	I return to You	in repentance

قَالَ يَنْمُوسَى إِنِّي أَصْطَفَيْتَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلْمِي فَخُذْ مَا أَتَيْتُكَ وَكُنْ مِنَ الْشَّاكِرِينَ وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَقْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأَمْرُ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُورِيكُمْ دَارَ الْفَسِيقِينَ

144. (Allāh) said: ``O Mūsā (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful.'' 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): ``Hold to these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fāsiqūn (the rebellious, disobedient to Allāh).''

بِرِسَالَتِي	عَلَى النَّاسِ	أَصْطَفَيْتَكَ	إِنِّي	قَالَ يَنْمُوسَى
by My Messages	above (all) people	have chosen you	indeed I	He said O Moses

وَكَانَ	فَخُذْ	مَا	أَتَيْتُكَ	وَكُنْ	مِنْ	الشَّاكِرِينَ
of the grateful	and be	I have given you	so hold what	and by	My speaking (to you)	
admonition	thing	from every	in the Tablets	for him	and	We ordained
وَأَمْرُ قَوْمَكَ	بِقُوَّةٍ	فَخُذْهَا	شَيْءٍ	مِنْ كُلِّ	شَيْءٍ	مَوْعِظَةً
and enjoin your people	with firmness	so hold these	thing	لِكُلِّ	وَتَفْصِيلًا	
الْفَسِيقِينَ	دَارَ	سَأُوْرِكُ	يَا خُذْهَا بِأَحْسَنَهَا			
(of) the transgressors	(the) home	I shall show you	to take (the) best of it			

سَاصِرِفُ عَنْ إِيمَانِ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ
إِعْيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَيِّلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَيِّلًا وَإِنْ يَرَوْا
سَيِّلَ الْغَيْرِ يَتَّخِذُوهُ سَيِّلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِعَيْنِيهِنَّا وَكَانُوا عَنْهَا غَافِلِينَ
وَالَّذِينَ كَذَّبُوا بِعَيْنِيهِنَّا وَلِقَاءُ الْآخِرَةِ حِطْتَ أَعْمَلُهُمْ هَلْ يُجْزَوْنَ إِلَّا
كَمَا كَانُوا يَعْمَلُونَ

146. I shall turn away from My *Ayāt* (Verses of the Qur'ān) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them. **147.** Those who deny Our *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

بِغَيْرِ	فِي الْأَرْضِ	الَّذِينَ يَتَكَبَّرُونَ	عَنْ أَيَّتِيَ	سَأَصْرِفُ
without	in the earth	those who behave arrogantly	from My Signs	I shall turn away
بِهَا	لَا يُؤْمِنُوا	أَيَّةٌ	كُلَّ	وَإِنْ يَرَوْا
in them	they believe not	sign	every	and if they see (any) right

سِيِّلًا	لَا يَتَّخِذُونَهُ	الرُّشْدُ	وَإِنْ يَرَوْا سِيِّلًا
(as their) way	they will not take it	(of) righteousness	and if they see (the) way
ذَلِكَ	سِيِّلًا	يَتَّخِذُونَهُ	وَإِنْ يَرَوْا سِيِّلًا
that	(as their) way	they will take it	but if they see (the) way
غَفِيلِينَ	عَنْهَا	وَكَانُوا	بِأَنَّهُمْ كَذَّبُوا
heedless	from them	and they were	(is) because they rejected
حِيطُتْ	الْآخِرَةُ	وَلِقَاءُ	وَالَّذِينَ كَذَّبُوا
became vain	(in) the Hereafter	and (the) Meeting	Our Signs and those who rejected
يَعْمَلُونَ	إِلَامَا كَانُوا	هَلْ يُجْزَوْنَ	أَعْمَلُوهُمْ
do	except (for) what they used to	(will) they be rewarded?	their deeds

وَأَنْتَخَذَ قَوْمٌ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلَّيْهِمْ عِجْلًا جَسَدًا لَهُ خُوارٌ لَمْ يَرَوْهُ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سِيِّلًا أَنْتَخَذُونَهُ وَكَانُوا ظَالِمِينَ ﴿١٤٩﴾ وَلَمَّا سُقِطَ فِتْ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلَّلُوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَسِيرِينَ

Part - 9

148. And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zālimūn* (wrongdoers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: ``If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.''

مِنْ حُلَّيْهِمْ	مِنْ بَعْدِهِ	مُوسَىٰ	وَأَنْتَخَذَ قَوْمً
out of their ornaments	after him	(of) Moses	and took (the) people
أَنَّهُ	أَلَمْ يَرَوْا	خُوارٌ	جَسَدًا
that it	(did) they not see?	a (lowing) sound	a calf

أَخْذُوهُ	سَيِّلًا	وَلَا يَهِدِهِمْ	لَا يُكَلِّمُهُمْ
they took it (for worship)	(to the) way	neither it can guide them	can not speak to them
وَرَأَوْا	سُقْطَةٍ فِي أَيْدِيهِمْ	وَلَمَّا	وَكَانُوا ظَلَمِينَ
and saw (realized)	they felt regretted	and when	and they were the wrongdoers
لَمْ يَرَحْمَنَا	لَئِنْ	قَالُوا	قَدْ ضَلَّوْا
(did) not have mercy on us	if	they said	indeed had gone astray
لَنَكُونَنَّ مِنَ الظَّالِمِينَ		لَنَا	أَنَّهُمْ
we shall certainly be among the losers		[for] us	that they
وَيَغْفِرْ		رَبُّنَا	رَبُّنَا
and forgive		and forgive	our Lord
الْقَوْمُ الظَّالِمِينَ			

وَلَمَّا رَجَعَ مُوسَىٰ إِلَى قَوْمِهِ، غَضِبَنَ أَسْفًا قَالَ يُلَسِّمَا خَلْفَتُهُ فِي مِنْ بَعْدِي أَعَجِلْتُمْ
أَمْرَ رَبِّكُمْ وَالْقَوْمَ الظَّالِمَةَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَحْرُهُ إِلَيْهِ قَالَ أَبْنَ أَمَّ إِنَّ الْقَوْمَ
أَسْتَضْعِفُونِي وَكَادُوا يَقْتُلُونِي فَلَا تُشْمِتْ بِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ

الْقَوْمُ الظَّالِمِينَ

150. And when Mūsā (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hārūn (Aaron)] said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zālimūn (wrongdoers)."

قَالَ	أَسْفًا	غَضِبَنَ	إِلَى قَوْمِهِ	مُوسَىٰ	وَلَمَّا رَجَعَ
he said	(and) grieved	angry	to his people	Moses	and when returned
أَعَجِلْتُمْ	مِنْ بَعْدِي	خَلْفَتُهُ	يُلَسِّمَا		
(did) you hasten?	after me	you have done (in) my place	an evil thing is that		
بِرَأْسِ	وَأَخَذَ	وَالْقَوْمَ الظَّالِمَةَ	رَبِّكُمْ	أَمْرَ	
by head	and seized	and he threw down the Tablets	(of) your Lord	(the) decree	

أَمْ	أَبْنَ	قَالَ	إِلَيْهِ	يَجْرِي	أَخِيهِ
(of) my mother	O son	he said	to himself	dragging him	his brother
فَلَا تُشْمِتْ	يَقْتُلُونَنِي	وَكَادُوا	أَسْتَضْعَفُونِي	إِنَّ الْقَوْمَ	
so let not gloat	to kill me	and were about	judged me weak	indeed the people	
الظَّالِمِينَ	الْقَوْمُ	مَعَ	وَلَا جَعْلَنِي	الْأَعْدَاءَ	بِ
(who are) wrongdoers	the people	with	and place me not	the enemies	over me

فَالَّرَبِّ أَغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ١٥١
 إِنَّ الَّذِينَ أَنْجَذُوا الْعِجْلَ سَيِّنَاهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا
 وَكَذَلِكَ بَخْرِي الْمُفَتَّرِينَ ١٥٢ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا
 وَأَمْنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ١٥٣

151. Mūsā (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

فِي رَحْمَتِكَ	وَأَدْخِلْنَا	وَلِأَخِي	لِي	رَبِّ أَغْفِرْ	قَالَ
into Your Mercy	and admit us	and my brother	me	O my Lord forgive	he said
إِنَّ الَّذِينَ أَنْجَذُوا	الرَّاحِمِينَ <small>١٥١</small>			أَرْحَمُ	وَأَنْتَ
indeed those who took	(of) the merciful			(are the) Most Merciful	for You
وَذِلَّةٌ	مِّنْ رَّبِّهِمْ	غَضَبٌ	سَيِّنَاهُمْ	الْعِجْلَ	
and humiliation	from their Lord	wrath	will overtake them	the calf (for worship)	
الْمُفَتَّرِينَ <small>١٥٢</small>	وَكَذَلِكَ بَخْرِي			الْدُّنْيَا	فِي الْحَيَاةِ
those who fabricate lies	and thus do We recompense			(of) the world	in the life

وَأَمْنَوْا	مِنْ بَعْدِهَا	ثُمَّ تَابُوا	عَمِلُوا أَسْيَاطٍ	وَالَّذِينَ
and believed	after that	then repented	did evil (deeds)	but those who
رَحِيمٌ	لَغَفُورٌ	مِنْ بَعْدِهَا	إِنَّ رَبَّكَ	
Most Merciful	(is) indeed All-Forgiving	after that	verily your Lord	

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلَوَاحَ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةً لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ١٥١ وَأَخْنَارَ مُوسَى قَوْمَهُ، سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخْذَهُمُ الْرَّجْفَةَ قَالَ رَبِّ لَوْشِيتَ أَهْلَكْنَاهُمْ مِنْ قَبْلٍ وَإِنَّى أَتَهْلِكُنَا بِمَا فَعَلَ الْسَّفَهَاءُ إِنَّ هِيَ إِلَّا فِتْنَنَكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِنَا فَاغْفِرْنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الْغَفِيرِينَ ١٥٢

154. And when the anger of Mūsā (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: ``O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Wālī* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

أَخَذَ الْأَلَوَاحَ	الْغَضَبُ	عَنْ مُوسَى	وَلَمَّا سَكَتَ
he took up the Tablets	the anger	from Moses	and when calmed down
لِرَبِّهِمْ	هُمْ	لِلَّذِينَ	وَفِي نُسُخَتِهَا
[to] their Lord	[they]	for those who	and mercy
لِمِيقَاتِنَا	سَبْعِينَ رَجُلًا	قَوْمَهُ	وَأَخْنَارَ مُوسَى
for Our appointment	men	seventy	and Moses chose
لَوْشِيتَ	قَالَ رَبِّ	الْرَّجْفَةُ	أَخَذَهُمْ
had You willed	he said O my Lord	a violent earthquake	seized them
			فَلَمَّا

بِمَا	أَتَهْلِكُنَا	وَإِيَّى	مِنْ قَبْلُ	أَهْلَكْتُهُمْ
for what	would You destroy us?	and me	before	You would have destroyed them
مَنْ تَشَاءُ	تُضْلِلُهَا	إِلَّا فِتْنَتَكَ	إِنْ هِيَ	فَعَلَ الْسُّفَهَاءُ
whom You will	You mislead with it	but Your trial	it (is) not	among us the fools did
لَنَا	فَاغْفِرْ	وَلِيَّنَا	أَنَّ	وَتَهْدِي
us	so forgive	(are) our Guardian	You	whom You will and You guide
الْغَفِيرِينَ		خَيْرٌ	وَأَنْتَ	وَأَرْحَمْنَا
(of) those who forgive		(are the) Best	and You	and have mercy on us

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ قَالَ عَذَابٍ أُصِيبُ بِهِ مَنْ أَشَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الْزَكَوَةَ وَالَّذِينَ هُمْ بِإِيمَانِنَا يُؤْمِنُونَ

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqūn* (the pious), and give *Zakāt* (obligatory charity); and those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs and revelations, etc.);

وَفِي الْآخِرَةِ	حَسَنَةً	الْدُّنْيَا	فِي هَذِهِ	لَنَا	وَأَكْتُبْ
and in the Hereafter	good	world	in this	for us	and ordain
بِهِ	أُصِيبُ	قَالَ عَذَابٍ	إِلَيْكَ	إِنَّا هُدُّنَا	
therewith	I afflict	He said (as to) My punishment	to You	indeed we have turned	
فَسَأَكْتُبُهَا	شَيْءٍ	كُلَّ	وَرَحْمَتِي وَسِعَتْ	مَنْ أَشَاءَ	
so I shall ordain that	thing	every	and My Mercy encompasses	whom I will	
بِإِيمَانِنَا يُؤْمِنُونَ	هُمْ	وَالَّذِينَ	الْزَكَوَةَ	لِلَّذِينَ يَتَّقُونَ	
believe in Our Signs	[they]	and those who	and pay Zakat	for those who do right	

الَّذِينَ يَتَّقُونَ الْرَسُولُ الَّذِي يَحْذُونَهُ، مَكْثُوبًا عِنْدَهُمْ فِي

الْتَّوْرَةَ وَالْإِنجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الْطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَ وَيَضْعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَلَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ إِمَّا مُنْكَرُوا بِهِ وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أَوْلَئِكَ هُمُ الْمُفْلِحُونَ

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurat (Torah) (Deut, xviii 15) and the Injil (Gospel) (John, xiv 16) with them, – he commands them for *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful *At-Tayyibat* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khaba'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allāh's Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be the successful.

الَّذِي	الْأُمَّمُ	النَّبِيُّ	الرَّسُولُ	الَّذِينَ يَتَّبِعُونَ
whom	the Ummi (unlettered)	the Prophet	the Messenger	those who follow
وَالْإِنْجِيلِ	فِي الْتَّوْرَةِ	عِنْهُمْ	مَكْتُوبًا	يَحْدُوْنَهُ
and the Gospel	in the Torah	with them	written	they find [him]
وَيُحِلُّ	عَنِ الْمُنْكَرِ	وَيَنْهَاهُمْ	بِالْمَعْرُوفِ	يَأْمُرُهُمْ
and he makes lawful	from the evil	and forbids them	to good	he commands them
وَيَضْعُ	الْخَبِيثَ	عَلَيْهِمُ	وَيُحِرِّمُ	لَهُمُ الْطَّيِّبَاتِ
and he removes	the impure things	on them	and prohibits	the pure things to them
عَلَيْهِمُ	الَّتِي كَانَتْ	وَالْأَغْلَلَ	إِصْرَهُمْ	عَنْهُمْ
upon them	which were	and the fetters	their burdens	from them
وَاتَّبَعُوا النُّورَ	وَنَصَرُوهُ	وَعَزَّزُوهُ	بِهِ	فَالَّذِينَ إِمَّا مُنْكَرُوا
and followed the light	and helped him	and supported him	in him	so those who believed

أَلْمُفْلِحُونَ	هُمْ	أُولَئِكَ	أَنْزَلَ مَعَهُ	أَلَّذِي
(are) the successful	[they]	those	has been sent down with him	which

قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا أَلَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَعَامِنُوا بِاللَّهِ وَرَسُولِهِ الَّذِي أَلَّا مِنْهُ أَلَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ مُوسَى أَمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

158. Say (O Muhammad ﷺ): ``O mankind! Verily, I am sent to you all as the Messenger of Allāh – to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allāh and His Words [(this Qur’ān), the Taurat (Torah) and the Injīl (Gospel) and also Allāh’s Word: ``Be!'' – and he was, i.e. 'Isā (Jesus) son of Maryam (Mary), ﷺ], and follow him so that you may be guided. '' 159. And of the people of Mūsā (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

إِلَيْكُمْ جَمِيعًا	رَسُولُ اللَّهِ	إِنِّي	يَأَيُّهَا النَّاسُ	قُلْ
all	to you	(the) Messenger (of) Allah	verily I am	mankind
وَالْأَرْضِ	السَّمَاوَاتِ	مُلْكُ	لَهُ	أَلَّذِي
and the earth	(of) the heavens	(the) dominion	to Whom (belongs)	Who
بِاللَّهِ	فَعَامِنُوا	وَيُمِيتُ	يُحْيِي	لَا إِلَهَ
in Allah	so believe	and causes death	He gives life	but He (there is) no god
أَلَّذِي يُؤْمِنُ بِاللَّهِ	الْأَمْمَى	النَّبِيِّ	وَرَسُولِهِ	
who believes in Allah	the Ummi (unlettered)	the Prophet	and His Messenger	
وَمِنْ قَوْمٍ	لَعَلَّكُمْ تَهْتَدُونَ	وَاتَّبِعُوهُ	وَكَلِمَتِهِ	
and from (the) people	so that you may find guidance	and follow him	and His Words	

يَعْدِلُونَ	وَبِهِ	يَهُدُونَ بِالْحَقِّ	أُمَّةٌ	مُوسَىٰ
establish justice	and with it	who guide with truth	(there is) a party	(of) Moses

وَقَطَعْنَاهُمْ أَثْنَتَ عَشَرَةَ أَسْبَاطًا أُمَّمًا وَأَوْحَيْنَا إِلَيْ مُوسَىٰ إِذَا أَسْتَسْقَنَهُ قَوْمُهُ أَنِّ أَضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ أَثْنَتَ عَشَرَةَ عَيْنَانِ قَدْ عَلِمَ كُلُّ أَنَّاسٍ مَشْرِبَهُمْ وَظَلَّلَنَا عَلَيْهِمُ الْفَمَمْ وَأَنْزَلَنَا عَلَيْهِمُ الْمَنَّ وَالسَّلَوَى كُلُّوْ مِنْ طَبَبَتِ مَا رَزَقْنَاهُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā (Moses) when his people asked him for water (saying): ``Strike the stone with your stick'', and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them Al-Manna and the quail (saying): ``Eat of the good things with which We have provided you.'' They harmed Us not but they used to harm themselves.

وَأَوْحَيْنَا	أُمَّمًا	أَسْبَاطًا	أَثْنَتَ عَشَرَةَ	وَقَطَعْنَاهُمْ
and We inspired	(as) communities	tribes	(into) twelve	and We divided them
the stone	with your staff	that strike	his people	asked him for water
people (group)	certainly knew each	springs	twelve	out of it
and We sent down	(of) clouds	on them	and We provided shades	their drinking place
We have provided you	which	eat of (the) good things	and quails	manna
آنفسهم يظلمون		ولَكِنْ كَانُوا	ومَا ظلمونا	
(to) themselves doing wrong		[and] but they were	and they wrong Us not	

وَإِذْ قِيلَ لَهُمْ أَسْكُنُوا هَذِهِ الْقَرِيَّةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجْدًا تَغْفِرُ لَكُمْ خَطِيَّتِكُمْ سَزَيْدٌ الْمُحْسِنِينَ ٦٦١ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّكَمَاءِ بِمَا كَانُوا يَظْلِمُونَ

161. And (remember) when it was said to them: ``Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers.'' 162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

الْقَرِيَّةَ	أَسْكُنُوا هَذِهِ	لَهُمْ	وَإِذْ قِيلَ
town	dwell (in) this	to them	and (remember) when it was said
وَقُولُوا حِطَّةٌ	حَيْثُ شِئْتُمْ	مِنْهَا	وَكُلُوا
and say repentance	wherever you wish	therefrom	and eat
خَطِيَّتِكُمْ	تَغْفِرُ لَكُمْ	سُجْدًا	وَادْخُلُوا الْبَابَ
your sins	We shall forgive [for] you	in prostration	and enter the gate
ظَلَمُوا	فَبَدَّلَ الَّذِينَ	سَزَيْدٌ الْمُحْسِنِينَ	
did wrong	but changed those who	We shall increase (the reward of) the good-doers	
فَأَرْسَلْنَا	قِيلَ لَهُمْ	الَّذِي	مِنْهُمْ
so We sent	was said to them	(that) which	other than
يَظْلِمُونَ	بِمَا كَانُوا	غَيْرَ	word
do wrong	(because) of what they used to	from the heaven	amongst them
		رِجْزًا مِنَ السَّكَمَاءِ	عَلَيْهِمْ
		a scourge	upon them

وَسَأَلْهُمْ عَنِ الْقَرِيَّةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْتِوْنَ

لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعْظِيْنَ قَوْمًا أَلَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَنْتَهُونَ ﴿١٦﴾

163. And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allāh's Command (disobey Allāh). 164. And when a community among them said: ``Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?'' (The preachers) said: ``In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh.''

البَحْرِ	حَاضِرَةٌ	الَّتِي كَانَتْ	عَنِ الْقَرِيَّةِ	وَسَلَّهُمْ
(by) the sea	situated	which was	about the town	and ask them
تَأْتِيْهُمْ	إِذْ	فِي الْسَّبْتِ		إِذْ يَعْدُونَ
came to them	when	in (the matter of) the Sabbath (Saturday)		when they transgressed
وَيَوْمَ	شَرَعًا	سَبَّتِهِمْ	يَوْمَ	جِئْتَاهُمْ
and (on the) day	visibly	(of) their Sabbath	(on the) day	their fish
نَبْلُوْهُمْ	كَذَلِكَ	لَا تَأْتِيْهُمْ		لَا يَسْتَوْنَ
We did test them	thus	(did) not come to them	they (did) not have Sabbath	
قَالَتْ أُمَّةٌ	وَإِذْ	يَفْسُقُونَ	بِمَا كَانُوا	
said a group	and (remember) when	disobey	(because) of what they used to	
اللَّهُ مُهْلِكُهُمْ		لِمَ تَعْظِيْنَ قَوْمًا		مِنْهُمْ
Allah (is about) to destroy them		why (do) you admonish a people		of them
قَالُوا مَعْذِرَةً	شَدِيدًا	عَذَابًا	أَوْ مُعَذِّبُهُمْ	
they said to offer an excuse	severe	(with) a punishment	or punish them	
وَلَعَلَّهُمْ يَنْتَهُونَ				
and that they may refrain from disobedience				
إِلَى رَبِّكُمْ				
to your Lord				

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخْذَنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَيْسِمِ بِمَا كَانُوا يَفْسُدُونَ ١٦٥ فَلَمَّا عَتَوْا عَنْ مَا نَهَوْا عَنْهُ قُلْنَا لَهُمْ كُنُوا قِرَدَةً خَسِئِينَ ١٦٦ وَإِذْ تَأذَّنَ رَبُّكَ لِيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَمَةِ مَنْ يَسُومُهُمْ سُوءُ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allāh's Command (disobey Allāh). 166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allāh's forgiveness).

أَنْجَيْنَا	بِهِ	مَا ذُكِّرُوا	فَلَمَّا نَسُوا
We delivered	with [it]	what they had been reminded	so when they forgot
الَّذِينَ ظَلَمُوا	وَأَخْذَنَا	عَنِ السُّوءِ	الَّذِينَ يَنْهَوْنَ
those who did wrong	but We afflicted	from evil	those who forbade
يَفْسُدُونَ ١٦٥	بِمَا كَانُوا	بَيْسِمِ	بِعَذَابٍ
transgress	(because) of what they used to	severe	with a torment
قُلْنَا لَهُمْ	نَهَوْا عَنْهُ	عَنْ مَا	فَلَمَّا عَتَوْا
We said to them	they were forbidden from [it] [from]	what	so when they persistently did
تَأذَّنَ رَبُّكَ	وَإِذْ	خَسِئِينَ ١٦٦	كُنُوا قِرَدَةً
your Lord declared	and (remember) when	despised	be you monkeys
مَنْ	إِلَى يَوْمِ	لِيَبْعَثَنَّ عَلَيْهِمْ	
(those) who	(of) Resurrection	till (the) Day	(that) He will certainly send upon them
لَسَرِيعٍ	إِنَّ رَبَّكَ	الْعَذَابُ	سُوءٌ
(is) verily Swift	indeed your Lord	torment	(with) a grievous
			would afflict them

رَحِيمٌ	لَغَفُورٌ	وَإِنَّهُ	الْعِقَابُ
Most Merciful	(is) indeed All-Forgiving	and certainly He	(in) Persecution

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّا مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ
بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لِعَلَّهُمْ يَرْجِعُونَ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرَثُوا الْكِتَابَ
يَأْخُذُونَ عَرَضًا هَذَا الْأَدَنِي وَيَقُولُونَ سَيُغْفِرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُونَهُ أَلَّا يُؤْخَذُ
عَلَيْهِمْ مِيقَاتُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ وَدَرَسُوا مَا فِيهِ وَالدَّارُ الْآخِرَةُ
خَيْرٌ لِلَّذِينَ يَتَّقَوْنَ أَفَلَا يَعْقِلُونَ

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh's obedience). 169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "Everything will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqūn* (the pious). Do you not then understand?

مِنْهُمْ	أُمَّا	فِي الْأَرْضِ	وَقَطَعْنَاهُمْ
among them	(as separate) communities	in the land	and We dispersed them
وَبَلَوْنَاهُمْ	ذَلِكَ	دُونَ	وَمِنْهُمْ
and We tested them	that	(are) other than	and among them
فَخَلَفَ	لِعَلَّهُمْ يَرْجِعُونَ	وَالسَّيِّئَاتِ	بِالْحَسَنَاتِ
then succeeded	so that they may turn (to Us)	and evil (calamities)	with good (blessings)
هَذَا	يَأْخُذُونَ عَرَضًا	وَرَثُوا الْكِتَابَ	مِنْ بَعْدِهِمْ خَلْفٌ
(of) this	they grasp (the) goods	who inherited the Book	(evil) successors after them

عَرَضٌ	وَإِنْ يَأْتِهِمْ	سَيُغْفَرُ لَنَا	وَيَقُولُونَ	الْأَدَمَى
(offer of) good	and if comes to them	we shall be forgiven	and they say	low life
مِيثَقٌ	عَلَيْهِمْ	أَلَمْ يُؤْخَذْ	يَأْخُذُوهُ	مِثْلُهُ
(the) covenant	from them	was not taken?	they would seize it	of the like
إِلَّا الْحَقُّ	عَلَى اللَّهِ	لَا يَقُولُوا	أَنْ	الْكِتَابُ
but the truth	about Allah	they will not say	that	(of) the Book
الْآخِرَةُ	وَالدَّارُ	فِيهِ	وَدَرَسُوا مَا	
(of) the Hereafter	and the abode	(is) in it	and they have studied what	
أَفَلَا تَعْقِلُونَ		لِلَّذِينَ يَتَّقُونَ	خَيْرٌ	
(do) you not then understand?		for those who fear (Allah)	(is) better	

وَالَّذِينَ يُمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَأَنْصِبِعُ أَجْرَ الْمُصْلِحِينَ وَإِذْ
 نَنْقَنَا الْجَبَلَ فَوَقَهُمْ كَانَهُ، ظَلَّةٌ وَظَنُوا أَنَّهُ، وَاقِعٌ بِهِمْ خُذُوا مَا أَتَيْنَكُمْ بِقُوَّةٍ وَأَذْكُرُوا
 مَا فِيهِ لَعَلَّكُمْ تَنَقُّونَ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّهُمْ وَأَشَهَّهُمْ
 عَلَى أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُوا بَلَى شَهَدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا
 عَنْ هَذَا غَافِلِينَ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّهُمْ وَأَشَهَّهُمْ

Part - 9

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salāt (the prayers), certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): ``Hold firmly to what We have given you [i.e. the Taurāt (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him.'' 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): ``Am I not your Lord?'' They said: ``Yes! We testify,'' lest you should say on the Day of Resurrection: ``Verily, we have been unaware of this.''

إِنَّا	وَأَقَامُوا الصَّلَاةَ	يُمْسِكُونَ بِالْكِتَابِ	وَالَّذِينَ
indeed We	and established the prayer	hold fast to the Book	and those who
وَإِذْ نَثَقَنَا	الْمُصْلِحِينَ	لَا نُضِيعُ أَجْرَ	
and (remember) when We raised	(of) the righteous	shall not waste (the) reward	
أَنَّهُ	وَظَنَّوْا	ظُلْلَةٌ	فَوْقَهُمْ
that it	and they thought	(was) a canopy	أَجْبَلَ
بِقُوَّةٍ	إِاتَّيْنَاهُمْ	خُذُوا مَا	وَاقِعٌ
with strength (firmly)	We have given you	hold what	عَلَيْهِمْ
وَإِذْ	لَعَلَّكُمْ تَشْتَقَوْنَ	فِيهِ	وَآذْكُرُوا مَا
and (remember) when	so that you may refrain from evil	(is) in it	and remember what
ذُرِّيَّتُهُمْ	مِنْ ظُهُورِهِمْ	إِادَمَ	أَخْذَ رَبِّكَ
their descendants	from their loins	(of) Adam	مِنْ بَنِي
شَهَدَنَا	قَالُوا بَلَى	إِلَيْكُمْ	وَأَشَدَّهُمْ
we testify	they said yes	أَسْتَ	عَلَى أَنفُسِهِمْ
غَفِيلِينَ	عَنْ هَذَا	إِنَّا كُنَّا	وَأَشَدَّهُمْ
unaware	of this	إِنَّا كُنَّا	الْقِيَمَةَ
			أَنْ تَقُولُوا يَوْمَ
			لَتَقُولُوا يَوْمَ

أَوْ تَقُولُوا إِنَّا أَشْرَكَ إِبْرَاهِيمَ مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ فَهُمْ كُنَّا بِمَا فَعَلَ الْمُبْطِلُونَ وَكَذَلِكَ نُفَصِّلُ آلَائِنَتِ وَلَعَلَّهُمْ يَرَجِعُونَ وَأَتَلُّ عَلَيْهِمْ نَبَأَ الَّذِي أَتَيْنَاهُ إِيَّنَا فَأَنْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْفَاوِرِ

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bātil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?" 174. Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth). 175. And recite (O Muhammad ﷺ) to them

the story of him to whom We gave Our *Ayāt* (proofs, evidences, lessons, signs, etc.), but he threw them away; so *Shaitān* (Satan) followed him up, and he became of those who went astray.

وَكُنَّا	مِنْ قَبْلِ	إِنَّمَا أَشْرَكَ أَبَآءَ أُوْنَا	أَوْ نَقُولُوا
and we were	before (us)	only our forefathers associated (with Allah)	or you should say
عَافَلَ الْمُبْطَلُونَ	أَفْتَرَكُنَا	مِنْ بَعْدِهِمْ	ذُرِّيَّةً
for what the unrighteous did	so would You destroy us?	after them	(their) offspring
عَلَيْهِمْ	وَأَتَلُ	وَلَعَلَّهُمْ يَرْجِعُونَ	وَكَذَلِكَ
to them	and recite	and that they may return	do We explain (Our) Verses
مِنْهَا	فَأَسْلَخَ	إِنَّا أَيَّنَا	الَّذِي
from them	but he turned away	Our Signs	إِنَّا أَتَيْنَاهُ
مِنَ الْغََاوِينَ	فَكَانَ	وَإِنَّمَا	بَأَنَّا
of those who went astray	and he became	الشَّيْطَانُ	الَّذِي
		فَاتَّبَعَهُ	فَاتَّبَعَهُ

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَرَكِنَاهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَّهُ فَمَثَلُ الْكَلْبِ إِن تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ تَرْكِنْهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِإِيمَانِنَا فَأَقْصَصُ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَّبُوا بِإِيمَانِنَا وَأَنفَسَهُمْ كَانُوا يَظْلِمُونَ مَنْ يَهْدِي اللَّهُ فَهُوَ الْمُهَتَّدِي وَمَنْ يُضْلِلُ فَأُولَئِكَ هُمُ الْخَسِرُونَ

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our *Ayāt* (proofs, verses, evidences, and signs, etc.), and used to wrong their own selves. 178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, – then those! they are the losers.

بِهَا	لِرَفِعَتْهُ			وَلَوْ شِئْنَا
with these (signs)	We would surely have exalted him			and if We willed
فَمِثْلُهُ	وَاتَّبَعَ هَوَانَهُ	إِلَى الْأَرْضِ	وَلَنِكَنَّهُ أَخْلَدَ	
so his parable	and followed his vain desires	to the earth	[and] but he clung (inclined)	
عَلَيْهِ يَلْهَثُ	إِنْ تَحْمِلُ	الْكَلْبُ	كَمَثَلُ	
[on] him he lolls his tongue out	if you attack	(of) a dog	(is) like (the) parable	
الْقَوْمُ	مَثَلُ	ذَلِكَ	يَلْهَثُ	أَوْ تَرْكَهُ
(of) the people	(is the) parable	that	he lolls his tongue out	or (if) you leave him
لَعَلَّهُمْ يَتَفَكَّرُونَ	فَأَقْصُصُ الْقَصَصَ	إِيَّا يَنْتَنَا	الَّذِينَ كَذَبُوا	
that they may reflect	so narrate (these) stories (to them)	Our Signs	who rejected	
إِيَّا يَنْتَنَا	الَّذِينَ كَذَبُوا	الْقَوْمُ	سَاءَ مَثَلًا	
Our Signs	who rejected	(of) the people	evil is (the) example	
فَهُوَ	مَنْ يَهْدِي اللَّهَ	يَظْلِمُونَ	وَأَنفُسُهُمْ كَانُوا	
then he	whom Allah guides	do wrong	and (to) themselves they used to	
الْخَسِرُونَ	هُمْ	فَأُولَئِكَ	وَمَنْ يُضْلِلُ	الْمُهَدَّدُ
(are) the losers	[they]	then those	and whom He lets go astray	(is) the guided one

وَلَقَدْ ذَرَانَا لِجَهَنَّمَ كَثِيرًا مِنْ الْجِنِّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبَصِّرُونَ بِهَا وَلَهُمْ أَذْنُونَ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ وَلَلَّهِ أَكْلَمُ الْأَسْمَاءِ الْمُحْسَنَ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. 180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and

leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَالْإِنْسَنَ	مِنْ الْجِنِّ	كَثِيرًا	لِجَهَنَّمَ	وَلَقَدْ ذَرَأْنَا
and mankind	of the jinn	many	for Hell	and certainly We have created
أَعْيُنٌ	وَهُمْ	بِهَا	لَا يَفْقَهُونَ	قُلُوبٌ
eyes	and they have	with them	they understand not	hearts
أُولَئِكَ	بِهَا	لَا يَسْمَعُونَ	وَهُمْ	لَا يُبَصِّرُونَ
they	with them	they hear not	ears	and they have
الْغَفِيلُونَ	هُمْ	أُولَئِكَ	أَضَلٌّ	بِلْ هُمْ
(are) the heedless ones	[they]	those	(are) more astray	nay they
وَذُرُوا الَّذِينَ	بِهَا	فَادْعُوهُ	الْحُسْنَى	وَلِلَّهِ الْأَسْمَاءُ
and leave those who	by them	so invoke Him	Excellent	and for Allah (are) the Names
يَعْمَلُونَ	مَا كَانُوا	سَيْجِرُونَ	فِي أَسْمَائِهِ	يُلْحِدُونَ
do	(for) what they used to	they will be requited	[in] His Names	distort

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ وَالَّذِينَ كَذَبُوا بِعَيْنِنَا
 سَنَسْتَدِرُ جُهَّمَ مِنْ حَيْثُ لَا يَعْلَمُونَ وَأَمْلَى لَهُمْ إِنَّ كَيْدِي مَتِينٌ أَوْلَمْ
 يَنْفَكِرُوا مَا يَصَاحِبُهُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ أَوْلَمْ يَنْظُرُوا فِي مَلَكُوتِ
 السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنَّ عَسَى أَنْ يَكُونَ قَدْ أَقْرَبَ أَجْلَهُمْ
فِيَّ حَدِيثٍ بَعْدِهِ يُؤْمِنُونَ 180

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plot is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad ﷺ). He is but a plain warner. 185. Do they not look in the dominion of the heavens and the earth and all things

that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

يَهْدُونَ بِالْحَقِّ	أُمَّةٌ	وَمِنْ خَلْقَنَا
who guide with the truth	(is) a party	and of (those) whom We have created
بِأَيْمَنِنَا	وَالَّذِينَ كَذَّبُوا	وَبِهِ يَعْدِلُونَ
Our Signs	and those who have rejected	and with it they do justice
وَأَمْلَى	لَا يَعْلَمُونَ	سَنَسْتَدِرُ جُهُمْ
though I will respite	they know not	from where We shall gradually take them (to ruin)
مَا	أُولَمْ يَنْفَكِرُوا	مَتِينٌ إِنَّ كَيْدِي لَهُمْ
(there is) not	[and] (did) they not reflect?	(is) strong certainly My Plan [to] them
مُبِينٌ	إِلَّا نَذِيرٌ	مِنْ حِنْنَةٍ بِصَاحِبِهِمْ
plain	but a warner	he (is) not any madness in their companion
وَالْأَرْضِ	السَّمَوَاتِ	فِي مَلْكُوتِ أُولَئِنَّ يَنْظُرُوا
and the earth	(of) the heavens	in (the) dominion [and] (did) they not look?
أَنْ يَكُونَ	وَأَنْ عَسَى	مِنْ شَيْءٍ وَمَا خَلَقَ اللَّهُ
that has	and that it may be	of (every) thing and what Allah has created
بَعْدِهِ يَوْمَنُونَ	حَدِيثٌ	فَإِنَّمَا يَأْتِي أَجَلُهُمْ قَدْ أَقْرَبَ أَجَلُهُمْ
after this they will believe	message	then in what verily drawn near their term (of life)

مَنْ يُضْلِلِ اللَّهُ فَكَلَّا هَادِي لَهُ وَيَذْرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَنَهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّهَا لَوْقَهَا إِلَّا هُوَ ثَقَلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِي كُمْ إِلَّا بَعْثَةٌ يَسْأَلُونَكَ كَانَكَ حَفِيْظٌ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions. 187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge

thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."

وَيَذْرُهُمْ	لَهُ	فَكَذَّ هَادِي	مَنْ يُضْلِلُ اللَّهُ
and He leaves them	for him	then (there is) no guide	whom Allah lets go astray
أَيَّانَ	عَنِ السَّاعَةِ	يَسْأَلُونَكَ	فِي طُغْيَانِهِمْ يَعْمَهُونَ
when (is)	about the Hour	they ask you	wander blindly in their transgression
لَا يَجْلِلُهَا	رَبِّي	عِنْدَ	قُلْ إِنَّمَا عِلْمُهَا مُرْسَنَهَا
none can manifest [it]	my Lord	(is) with	say only its knowledge its appointed time
وَالْأَرْضُ	ثَقْلَتْ فِي السَّمَوَاتِ	إِلَهُ	لَوْقَهَا
and the earth	it (will) weigh heavy in the heavens	but He	its time
حَفِيْ	يَسْأَلُونَكَ	إِلَّا بَغْثَةً	لَا تَأْتِي كُمْ
(were) very knowledgeable	كَانَكَ	بَغْثَةً	إِلَهُ
لَا يَعْلَمُونَ	أَنَّاسٍ	وَلَكِنَّ أَكْثَرَ	لَا تَأْتِي كُمْ
know not	(of) the people	عِنْدَ اللَّهِ	عَنْهَا
	[and] but most	(is) with Allah	قُلْ إِنَّمَا عِلْمُهَا
			عَنْهَا

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ
 لَا سَتَكَثِرُ مِنَ الْخَيْرِ وَمَا مَسَنَى السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ
 هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَدَهُ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا
 تَغَشَّهَا حَمَلَتْ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لِئَنْ أَتَيْنَا
 صَلِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

188. Say (O Muhammad ﷺ): "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe." 189. It is He Who has created you from a single person (Adam),

and (then) He has created from him his wife [Hawwā' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by Ibn Kathīr in his *Tafsīr*) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allāh, their Lord (saying): "If You give us a *Sālih* (good in every aspect) child, we shall indeed be among the grateful."

إِلَّا مَا شَاءَ اللَّهُ	وَلَا ضَرًّا	نَفْعًا	لِنَفْسِي	لَا أَمْلِكُ	قُلْ
except that Allah wished	nor any harm	any good	for myself	I possess not	say
لَا سَتَكْثُرُ	أَعْلَمُ الْغَيْبَ	وَلَوْكُنْتُ			
I should surely have abundance	knowledge (of) the Unseen	and if I had			
إِلَّا نَذِيرٌ	إِنْ أَنَا	السُّوءُ	وَمَا مَسَّنِي	مِنَ الْخَيْرِ	
but a warner	I am not	the evil	and touched me not	of (all sorts of) good	
خَلَقَكُمْ	الَّذِي	هُوَ	لِقَوْمٍ يُؤْمِنُونَ	وَبَشِّيرٌ	
has created you	Who	(it is) He	for believing people	and a herald of glad-tidings	
لِيَسْكُنْ	زَوْجَهَا	مِنْهَا	وَجَعَلَ	وَاحِدَةٌ	مِنْ نَفْسٍ
that he finds comfort	its mate	out of it	and He made	single	from a person
حَمَلَتْ حَمْلًا	تَغْشَيْهَا			فَلَمَّا	إِلَيْهَا
she bore a burden	he covered her (he had sexual contact with her)			فَلَمَّا	in her
دَعَوَا اللَّهَ	فَلَمَّا أَثْقَلَتْ	بِهِ	فَمَرَّتْ		خَفِيفًا
they both invoked Allah	but when she grew heavy	with it	and moved about		light
لَنْكُونَنَّ مِنَ الشَّاكِرِينَ	صَنِلْحًا		لِمَنْ أَتَيْتَنَا	رَبَّهُمَا	
we shall indeed be among the grateful	a righteous (child)	(that) if You gave us			their Lord

فَلَمَّا أَتَتْهُمَا صَنِلْحًا جَعَلَاهُ شُرَكَاءَ فِيمَا أَتَتْهُمَا فَتَعَذَّلَ اللَّهُ عَمَّا يُشَرِّكُونَ
 أَيُّشَرِّكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ
 وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفَسُهُمْ
 يَنْصُرُونَ
 وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدْعُوكُمْ هُمْ

أَمْ أَنْتُمْ صَمِّيْتُونَ ١٩٣

190. But when He gave them (the polytheist and his wife) a *Sālih* (good in every aspect) child, they ascribed partners to Him (Allāh) in that which He has given to them. High is Allāh, Exalted above all that they ascribe as partners to Him.

191. Do they attribute as partners to Allāh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

فِيمَا	شَرْكَاءَ	جَعَلَ لَهُ	صَلِحًا	إِنَّهُمَا	فَلَمَّا	
in that which	partners	they attributed to Him	a righteous (child)	He gave them	but when	
عَمَّا يُشْرِكُونَ <small>١٩١</small>			فَعَنَّا إِلَّا اللَّهُ		إِنَّهُمَا	
above (all) that	they associate (with Him)		but Exalted is Allah	He had given to them		
شَيْئًا	مَا لَا يَخْلُقُ			أَيْشِرِكُونَ		
anything	(those) who can not create		(do) they associate (as partners with Allah)?			
نَصْرًا	هُمْ	وَلَا يَسْتَطِعُونَ		وَهُمْ يَخْلُقُونَ <small>١٩٢</small>		
any help	[to] them	and they can not give		but they are created		
لَا يَتَّسِعُوكُمْ	إِلَى الْهُدَىٰ	وَإِن تَدْعُهُمْ	وَلَا أَنفُسُهُمْ يَنْصُرُونَ <small>١٩٣</small>			
they follow you not	to the guidance	and if you call them	nor they can help themselves			
صَمِّيْتُونَ <small>١٩٣</small>	أَمْ أَنْتُمْ	أَدْعُوكُمْ	عَلَيْكُمْ	سَوَاءٌ		
(keep) silent	or you	(whether) you call them?	for you	(it is the) same		

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا مَثَلَّكُمْ فَادْعُوهُمْ فَلَيَسْتَجِبُوا لَكُمْ
 إِنْ كُنْتُمْ صَادِقِينَ ١٩٤ أَلَّهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ
 أَعْيُنٌ يُبَصِّرُونَ بِهَا أَمْ لَهُمْ أَذَانٌ يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونَ فَلَا
 تُنْظَرُونَ ١٩٥ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّ الصَّالِحِينَ

194. Verily, those whom you call upon besides Allāh are slaves like you. So call upon them and let them answer you if you are truthful. 195. Have they feet

wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad ﷺ): ``Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite! [196](#). ``Verily, my *Wali* (Protector, Supporter, and Helper) is Allāh Who has revealed the Book (the Qur'ān), and He protects (supports and helps) the righteous.

فَادْعُوهُمْ	أَمْثَالُكُمْ	عِبَادُ	مِنْ دُونِ اللَّهِ	إِنَّ الَّذِينَ تَدْعُونَ
so invoke them	like you	(are) slaves	besides Allah	indeed those whom you invoke
يَمْشُونَ	أَرْجُلُ	اللَّهُمْ	إِنْ كُنْتُ صَدِيقَنَ	فَلَيَسْتَرْجِبُوا
they walk	feet	have they?	if you are truthful	[to] you and let them answer
أَعْيُنُ	لَهُمْ	أَمْ	بِهَا	أَمْ
eyes	have they	or	therewith	they hold
أَيْدِ	يَبْطِشُونَ	لَهُمْ	أَمْ	بِهَا
say	therewith	they hear	ears	have they
فُلِ	بِهَا	يَسْمَعُونَ	لَهُمْ	أَمْ
and you give me no respite	they see	يَأْذَانُ	بِهَا	يَصْرُونَ
فَلَا تُنْظِرُونَ	كَيْدُونَ	أَدْعُوا شُرَكَاءَكُمْ		
then plot against me	invoke your partners (of Allah)			
يَتُولَى الصَّالِحِينَ	وَهُوَ	الَّذِي نَزَّلَ الْكِتَابَ	إِنَّ وَلِيَ اللَّهِ	
protects the righteous	and He	revealed the Book	Who	indeed my Protector (is) Allah

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِعُونَ نَصَارَكُمْ وَلَا أَنْفُسُهُمْ يَصْرُونَ [197](#)
 وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُونَ وَتَرَهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبَصِّرُونَ [198](#)
 خُذِ الْعَفْوَ وَأْمُرْ بِالْمَعْرِفَةِ وَأَعْرِضْ عَنِ الْجِنَاحِ لِمَنْ يَنْزَغَنَكَ مِنَ الشَّيْطَانِ
 نَرْجُ فَاسْتَعِدْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ [199](#)

[197](#). ``And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves.'' [198](#). And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. [199](#). Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). [200](#). And if an evil whisper comes to you from *Shaitān* (Satan), then seek refuge

with Allāh. Verily, He is All-Hearer, All-Knower.

لَا يَسْتَطِعُونَ نَصْرَكُمْ	مِنْ دُونِهِ	وَالَّذِينَ تَدْعُونَ
they are not able to help you	other than Him	and those whom you invoke
لَا يَسْمَعُوا	إِلَى الْهُدَىٰ	وَإِنْ تَدْعُوهُمْ
they hear not to the guidance	and if you call them	وَلَا أَنفُسُهُمْ يَنْصُرُونَ
خُذُ الْعَفْوَ	لَا يَبْصِرُونَ	وَتَرَهُمْ
hold forgiveness	see not	يَنظُرُونَ إِلَيْكَ وَهُمْ
وَإِمَامًا يَزَغُّنُكَ	عَنِ الْجَنِحِيلِينَ	وَأَعْرِضْ
and if incites you	from the ignorant	بِالْعُرْفِ
إِنَّهُ	بِاللَّهِ	وَأَمْرُ
indeed He	with Allah	فَاسْتَعِدْ
		نَزْغٌ
		مِنَ الشَّيْطَنِ
	عَلَيْهِ	
	All-Knowing	سَمِيعٌ
		(is) All-Hearing

إِنَّ الَّذِينَ أَتَقَوْا إِذَا مَسَّهُمْ طَيْفٌ مِّنَ الشَّيْطَنِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ
وَإِخْوَانُهُمْ يَمْدُونُهُمْ فِي الْغَيِّ ثُمَّ لَا يُفَصِّرُونَ وَإِذَا لَمْ تَأْتِهِمْ بِشَيْءٍ قَالُوا لَوْلَا
أَجْبَيْتَهَا قُلْ إِنَّمَا أَتَبْعِي مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَاءٌ مِّنْ رَبِّكُمْ وَهُدَى
وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ

201. Verily, those who are *Al-Muttaqūn* (the pious), when an evil thought comes to them from *Shaitān* (Satan), they remember (Allāh), and (indeed) they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: ``Why have you not brought it?'' Say: ``I but follow what is revealed to me from my Lord. This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.''

مِنَ الشَّيْطَنِ	طَيْفٌ	مَسَّهُمْ	إِذَا	إِنَّ الَّذِينَ أَتَقَوْا
from Satan	an evil thought	touches them	when	indeed those who feared (Allah)

وَإِخْوَانَهُمْ	مُبَصِّرُونَ	هُمْ	فَإِذَا	تَذَكَّرُوا
and their brothers	see (aright)	they	and behold	they remember
وَإِذَا	لَا يَقْصِرُونَ	ثُمَّ	فِي الْغَيْرِ	يُمْدِدُونَهُمْ
and when	they relax (cease) not	then	in error	they plunge them deeper
لَوْلَا أَجْتَبَيْتَهَا	قَالُوا	بِشَأْيَةٍ	لَمْ تَأْتِهِمْ	
why have you not chosen it	they say	a miracle	you bring them not	
بَصَائِرُ	هَذَا	مِنْ رَبِّي	إِلَيْ	مَا يُوحَى
insight	this (is)	from my Lord	to me	what is revealed
لِقَوْمٍ يُؤْمِنُونَ	وَرَحْمَةٌ	وَهُدًى	إِنَّمَا أَتَيْتُكُمْ	قُلْ
for a people who believe	and mercy	and guidance	only I follow	say

وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرَحَّمُونَ ﴿٢٤﴾ وَإِذْ كُرِّرَ رَبِّكُرْ
فِي نَفْسِكَ تَضَرُّعًا وَخِفَةً وَدُونَ الْجَهَرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ
مِنَ الْغَفِيلِينَ ﴿٢٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ، وَيُسَيِّحُونَهُ،
وَلَهُ، يَسْجُدُونَ ﴿٢٦﴾

204. So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy [i.e. during the compulsory congregational prayers when the *Imām* (of a mosque) is leading the prayer (except *Sūrah Al-Fātihah*), and also when he is delivering the Friday-prayer *Khutbah*]. 205. And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

وَأَنْصِتُوا	لَهُ	فَاسْتَمِعُوا	الْقُرْءَانُ	وَإِذَا قُرِئَ
and keep silent	to it	then listen	the Quran	and when is recited
تَضَرُّعًا	فِي نَفْسِكَ	وَإِذْ كُرِّرَ رَبِّكَ	لَعَلَّكُمْ تُرَحَّمُونَ	
humbly	in your heart	and remember your Lord	so that you may receive mercy	

بِالْغُدُوِّ	مِنَ الْقَوْلِ	الْجَهْرِ	وَدُونَ	وَخِيفَةً
in the mornings	of the words	loudness	and without	and (with) fear
إِنَّ الَّذِينَ	مِنَ الْغَافِلِينَ	وَلَا تَكُنْ	وَالْأَصَالِ	
indeed those who	of the unheedful	and be not	and (in) the evenings	
عَنْ عِبَادَتِهِ	لَا يَسْتَكْبِرُونَ	رَبِّكُمْ	عِنْدَ	
from His worship	(do) not turn away in pride	your Lord	(are) with	
وَلَهُ يَسْجُدُونَ		وَيُسَبِّحُونَهُ		
and they prostrate before Him		and they glorify Him		

سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكُمْ عَنِ الْأَنْفَالِ قُلْ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ
وَأَطِبِّعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُّؤْمِنِينَ ۝ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِّرَ اللَّهُ
وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيتُ عَلَيْهِمْ إِيمَانُهُ زَادُهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ۝
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

Sūrah Al-Anfāl (The Spoils of War) 8

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

1. They ask you (O Muhammad ﷺ) about the spoils of war. Say: ``The spoils are for Allāh and the Messenger (ﷺ).'' So fear Allāh and adjust all matters of difference among you, and obey Allāh and His Messenger (Muhammad ﷺ), if you are believers.
2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ān) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
3. Who perform As-Salāt (the prayers) and spend out of that We have provided for them.

الْرَّحِيمُ	الْرَّحِيمُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
قُلْ أَلَاَنَفَالُ لِلَّهِ say the spoils of war (are) for Allah	عَنْ أَلَاَنَفَالِ about the spoils of war	يَسْأَلُونَكَ they ask you
وَأَطِيعُوا اللَّهَ and obey Allah	وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ and set right (things) among you	فَاتَّقُوا اللَّهَ so fear Allah
أَلَّذِينَ (are) those who	إِنَّمَا الْمُؤْمِنُونَ only the believers	وَالرَّسُولِ and the Messenger
عَلَيْهِمْ His Verses	وَإِذَا تُرْتَبَتْ and when is recited	وَحِلَّتْ قُلُوبُهُمْ quake their hearts
إِيمَانَهُ to them	وَإِذَا تُرْتَبَتْ and when is recited	إِذَا ذُكِرَ اللَّهُ when Allah is mentioned
أَلَّذِينَ who	وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ and they put their trust in their Lord	إِيمَانًا (in) Faith
يُنْفَقُونَ they spend	رَزْقَهُمْ We have provided them	زَادَهُمْ they increase them
وَمِمَّا and out of what	وَمِمَّا and out of what	يُقِيمُونَ الصَّلَاةَ establish the prayer

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًا لَّهُمْ دَرَجَتْ عِنْدَ رَبِّهِمْ وَمَغْفِرَةً وَرِزْقٌ كَرِيمٌ
كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُونَ
يُجَدِّلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيْنَ كَانَمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ
يَعْدُكُمُ اللَّهُ إِحْدَى الْطَّاغِيَّاتِ أَنَّهَا لَكُمْ وَتَوَدُونَ أَنَّ عَيْرَ ذَاتِ الْشَّوْكَةِ
تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَقَّ الْحَقَّ بِكَلِمَتِهِ وَيَقْطَعَ دَابِرَ الْكَفِرِينَ

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). 5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). 7. And (remember) when Allah

promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

عِنْدَ	دَرَجَتُ	هُمْ	حَقًا	الْمُؤْمِنُونَ	هُمْ	أُولَئِكَ
with	(high) ranks	they have	(in) truth	the believers	they (who are)	those (are)
كَمَا أَخْرَجَكَ	كَرِيمٌ	وَرِزْقٌ	وَمَغْفِرَةٌ	رَبِّهِمْ		
as brought you out	generous	and sustenance	and forgiveness	their Lord		
مِنَ الْمُؤْمِنِينَ	وَإِنَّ فَرِيقًا	بِالْحَقِّ	مِنْ أَيْتِكَ	رَبُّكَ		
among the believers	and verily a party	with the truth	from your home	your Lord		
بَيْنَ	فِي الْحَقِّ	يُجَدِّلُونَكَ	لَكَرِهِمُونَ			
it became manifest	after	about the truth	they dispute with you	certainly disliked (it)		
وَإِذْ	وَهُمْ يَنْظُرُونَ	إِلَى الْمَوْتِ	كَانَمَا يُسَاقُونَ			
and when	while they were looking (at it)	to the death	as if they were driven			
لَكُمْ	أَنَّهَا	الْطَّالِفَتَيْنِ	إِحْدَى	يَعْدُكُمْ اللَّهُ		
for you	that it (shall be)	(of) the two groups	one	Allah promised you		
وَمِيرِيْدَ اللَّهُ	تَكُونُ لَكُمْ	ذَاتِ الشَّوَّكَةِ	غَيْرَ	وَتَوَدُّونَكَ		
but Allah willed	should be for you	having arms	(one) without	that and you wished		
الْكَفَرِينَ	وَيَقْطَعَ دَابِرًا	بِكَلْمَتِهِ	أَنْ يُحِقَّ الْحَقَّ			
(of) the disbelievers	and cut off (the) roots	by His Words	that He justifies the truth			

لِيُحِقَّ الْحَقَّ وَبُطِّلَ الْبَنِطَلَ وَلَوْ كَرِهَ الْمُجْرُمُونَ ۝ إِذْ تَسْتَغْيِثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمْدُّكُمْ بِالْفِ مِنَ الْمَلَئِكَةِ مُرْدِفِينَ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشَرَى وَلَتَطَمِّنَ بِهِ قُلُوبَكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hate

it. 9. (Remember) when you sought help of your Lord and He answered you (saying): ``I will help you with a thousand of the angels each behind the other (following one another) in succession.'' 10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is All-Mighty, All-Wise.

وَبُطَّلَ الْبَطَّلَ		لِيُحَقَّ الْحَقُّ		
and proves false the falsehood		that He proves true the truth		
تَسْتَغْيِشُونَ رَبَّكُمْ	إِذْ	وَلَوْ كَرِهَ الْمُجْرِمُونَ		
you were seeking help (of) your Lord	when	even though the evildoers dislike (it)		
بِأَلْفٍ	مُمْدَّكُمْ	أَنِّي	لَكُمْ	فَاسْتَجَابَ
with a thousand	shall help you	indeed I	[to] you	and He answered
إِلَّا بُشْرَى	وَمَا جَعَلَهُ اللَّهُ	مُرْدِفِينَ	مِنَ الْمَلَائِكَةِ	
but (as) glad tidings	and Allah (did) not do this	one after another		of the angels
إِلَّا	وَمَا النَّصْرُ	قُلُوبُكُمْ	بِهِ	وَلِتَطْمَئِنَّ
but	and (there is) no victory	your hearts	therewith	and that be set at rest
حَكِيمٌ	عَزِيزٌ	إِنَّ اللَّهَ	مِنْ عِنْدِ اللَّهِ	
All-Wise	(is) All-Mighty	indeed Allah	from (the) presence (of) Allah	

إِذْ يُغَشِّكُمُ النَّعَاسَ أَمْنَةً مِنْهُ وَيَنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ
وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَنِ وَلِرَبِطَ عَلَى قُلُوبِكُمْ وَيُثْبِتَ بِهِ الْأَقْدَامَ¹¹
إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبِعُوا الَّذِينَ أَمْنَوْا سَأْلُقِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانِ¹²

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby. 12. (Remember) when your Lord revealed to the angels, ``Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts

of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

مِنْهُ	أَمْنَةً	الْغَنَّاسَ	يُغَشِّيْكُمْ	إِذْ
from Him	(as) a security	(with) a drowsiness	He covered you	(remember) when
لِيُطَهِّرَكُمْ	مَاءً	مِنَ السَّمَاءِ	عَلَيْكُمْ	وَيَنْزِلُ
that He may cleanse you	water (rain)	from the sky	on you	and He sent down
وَلِيُرِبِطَ	الشَّيْطَنِ	رَجْزٌ	عَنْكُمْ	وَيَذْهَبَ
and to strengthen	(of) Satan	(the) pollution (dirt)	from you	and take away
إِذْ	الْأَقْدَامَ	بِهِ	وَيُثْتَ	عَلَى قُلُوبِكُمْ
(remember) when	(your) feet	thereby	and make firm	[on] your hearts
فَثِتَّوْا	مَعَكُمْ	أَنِّي	إِلَى الْمَلَائِكَةِ	يُوحِي رَبُّكَ
so keep firm	with you	verily I am	to the angels	your Lord inspired
الرُّعْبُ	الَّذِينَ كَفَرُوا	فِي قُلُوبِ	سَأَلْقِي	الَّذِينَ أَمْنَوْا
the terror	(of) those who disbelieved	in (the) hearts	I shall cast	those who have believed
بَنَانٍ	كُلَّ	مِنْهُمْ	وَاضْرِبُوا	فَاضْرِبُوا
fingertips	(over) all	from them	and smite	(their) necks
			الْأَعْنَاقِ	فَوْقَ
				فَوْقَ
				فَوْقَ

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ، وَمَنْ يُشَاقِقُ اللَّهَ وَرَسُولَهُ، فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ذَلِكُمْ فَذُوْقُوهُ وَأَنَّ لِلْكُفَّارِ عَذَابَ النَّارِ يَتَأْيَهَا الَّذِينَ
أَمْنَوْا إِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُولُوهُمُ الْأَدْبَارَ وَمَنْ يُوَلِّهِمْ يُوَسِّدِ
دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقَنَالِ أَوْ مُتَحَرِّزًا إِلَى فِتَّةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنْ اللَّهِ
وَمَا وَنَهُ جَهَنَّمْ وَبِسْكَ الْمَصِيرُ

13. This is because they defied and disobeyed Allāh and His Messenger (ﷺ). And whoever defies and disobeys Allāh and His Messenger (ﷺ), then verily, Allāh is Severe in punishment. 14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. 15. O you who believe! When you

meet those who disbelieve, in a battlefield, never turn your backs to them. 16. And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his own), – he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!

وَمَنْ يُشَاقِقُ اللَّهَ	وَرَسُولَهُ	يَا أَنَّهُمْ شَاقُوا اللَّهَ	ذَلِكَ
and whoever defies Allah	and His Messenger	(is) because they defied Allah	this
ذَلِكُمْ	الْعِقَابُ	شَدِيدٌ	فَإِنَّ اللَّهَ
that (is the torment)	(in) punishment	(is) Severe	وَرَسُولَهُ
يَا إِيَّاهَا	النَّارُ	عَذَابٌ	فَذُوقُوهُ
O (you)	(of) the Fire	(is the) torment	وَأَنَّ لِلْكَفَرِينَ
ذَرْحَفَا	الَّذِينَ كَفَرُوا	إِذَا لَقِيْتُمُ	الَّذِينَ أَمْنَوْا
(in) a battlefield	those who disbelieve	when you meet	who believe
يَوْمَئِذٍ	يُوَلِّهُمْ	وَمَنْ	فَلَا تُولُّهُمْ
(on) that day	turns to them	and whoever	أَلَّا يَوْمَ يَرُونَ
إِلَى فِتْنَةٍ	أَوْ مُتَحَرِّزًا	لِقَنَالٍ	دُبُرَهُ
to a troop	or to retreat	of war	إِلَّا مُتَحَرِّفًا
جَهَنَّمُ	وَمَأْوَاهُ	مِنَ اللَّهِ	فَقَدْ بَاءَ
(is) Hell	and his abode	of Allah	يُغَضِّبُ
وَبِسْكَنْ الْمُصِيرُ			
and worst indeed is that destination			

فَلَمْ تَقْتُلُوهُمْ وَلَنِكَ اللَّهُ قَنَّاهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَنِكَ اللَّهُ رَمَيَ
وَلِيُبْلِي الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ذَلِكُمْ وَأَنَّ
الَّهُ مُوْهُنْ كَيْدُ الْكَفَرِينَ إِن تَسْتَقْنِحُو فَقَدْ جَاءَكُمُ الْفَتْحُ وَإِن تَنْهَوْا
فَهُوَ خَيْرٌ لَكُمْ وَإِن تَعُودُوا نَعْدُ وَلَنْ تُغْنِيَ عَنْكُمْ فِتْنَكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ
الَّهُ مَعَ الْمُؤْمِنِينَ

17. You killed them not, but Allāh killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-Hearer, All-Knower. 18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers. 19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.

إِذْ رَمَيْتَ	وَمَا رَمَيْتَ	وَلَنْكَ أَللَّهُ قَنَاهُمْ	فَلَمَّا تَقْتُلُوهُمْ
when you threw	and you (did) not throw	[and] but Allah killed them	so you killed them not
بِلَاءَ	مِنْهُ	وَلِيُبْلِي الْمُؤْمِنِينَ	وَلَنْكَ أَللَّهُ رَمَيْ
(by) a trial	from Him	and that He may test the believers	[and] but Allah threw
ذَلِكُمْ	عَلَيْهِ	سَمِيعٌ	إِنَّ اللَّهَ حَسَنًا
this (is the case)	All-Knowing	(is) All-Hearing	certainly Allah fair
الْكَفَرِينَ	كَيْدُ	وَأَنَّ اللَّهَ مُهِنْ	
(of) the disbelievers	(the) evil designs	and certainly Allah makes feeble	
الْفَتْحُ	فَقَدْ جَاءَكُمْ	إِنْ تَسْتَقْبِلُهُوا	
the judgement	then certainly has come to you	if you have sought a judgement	
وَإِنْ تَعُودُوا	لَكُمْ	فَهُوَ	وَإِنْ تَنْهَوْا
and if you will return	for you	(is) better	then that
شَيْئًا	فِعْتَكُمْ	وَلَنْ تُغْنِ	نَعْدُ
anything	your forces	[to] you	and shall never avail
أَلْمُؤْمِنِينَ	مَعَ	وَأَنَّ اللَّهَ	We shall return (too)
the believers	(is) with	and verily Allah	though it be numerous

يَأَيُّهَا الَّذِينَ إِيمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلُّوْا عَنْهُ وَإِنْتُمْ تَسْمَعُونَ
 وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ^{١١} إِنَّ شَرَّ الدُّوَابِ عِنْدَ
 اللَّهِ الْأَصْمُ الْبَكْمُ الَّذِينَ لَا يَعْقِلُونَ^{١٢} وَلَوْ عِلِمَ اللَّهُ فِيهِمْ خَيْرًا لَا سَمْعُهُمْ وَلَوْ

أَسْمَعُهُمْ لَتَوَلُّوْا وَهُمْ مُعْرِضُونَ

20. O you who believe! Obey Allāh and His Messenger (ﷺ), and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing. 21. And be not like those who say: "We have heard," but they hear not. 22. Verily, the worst of (moving) living creatures with Allāh are the deaf and the dumb, who understand not (i.e. the disbelievers). 23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

وَلَا تَوَلُّوْا	أَطِيعُوا اللَّهَ وَرَسُولَهُ،	الَّذِينَ ءَامَنُوا	يَتَأَمَّهُ
and turn not away	obey Allah and His Messenger	who have believed	O (you)
كَالَّذِينَ قَالُوا	وَلَا تَكُونُوا	وَأَنْتُمْ تَسْمَعُونَ	عَنْهُ
like those who said	and be not	while you hear (his command)	from him
الْدَّوَابُ	إِنَّ شَرَّ	لَا يَسْمَعُونَ	سَمِعْنَا
(of) living creatures	verily (the) worst	hear not	but they
الَّذِينَ لَا يَعْقِلُونَ	الْبُكْمُ	الْصُّمُّ	عِنْدَ اللَّهِ
who (do) not use (their) reason	the dumb	(are) the deaf	with Allah
لَأَسْمَعُهُمْ	خَيْرًا	فِيهِمْ	وَلَوْ عَلِمَ اللَّهُ
He would certainly have made them listen	any good	in them	and had Allah known
لَتَوَلُّوْا	وَلَوْ أَسْمَعُهُمْ		
surely they would have turned away	and (even) if He had made them listen		
	مُعْرِضُونَ	وَهُمْ	
	(were) the averse	while they	

يَتَأَمَّهُ الَّذِينَ ءَامَنُوا أَسْتَحِبُّوْا لِلَّهِ وَلِرَسُولِ إِذَا دَعَاكُمْ لِمَا يُحِبِّي كُمْ وَأَعْلَمُوا
أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءَ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ وَاتَّقُوا فَتْنَةَ
لَا تُصِيبَنَ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

24. O you who believe! Answer Allāh (by obeying Him) and (His) Messenger

when he (ﷺ) calls you to that which will give you life, and know that Allāh prevents a person (to decide anything) between him and his heart. And verily, to Him you shall (all) be gathered. 25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allāh is Severe in punishment.

إِذَا	وَلِلرَّسُولِ	أَسْتَجِيبُوا لَهُ	الَّذِينَ إِمَّا مَنُوا	يَأْتِيهَا
when	and to the Messenger	respond to Allah	who have believed	to (you)
بَيْنَ	أَنَّ اللَّهَ يَأْتِيُكُمْ	وَاعْلَمُوا	لِمَا يُحِبُّكُمْ	دَعَاكُمْ
between	that Allah comes in	and know	gives you life	to that which he calls you
وَاتَّقُوا فِتْنَةً	إِلَيْهِ تُحْشَرُونَ	وَأَنْهُ	وَقَلْبِهِ	الْمَرْءُ
and fear mischief (trial)	to Him you shall be gathered	and that	and his heart	a man
وَاعْلَمُوا	خَاصَّةً	مِنْكُمْ	الَّذِينَ ظَلَمُوا	لَا تُصِيبَنَّ
and know	particularly	of you	those who wronged	which afflicts not
	الْعِقَابُ	شَدِيدٌ	أَنَّ اللَّهَ	
	(in) punishment	(is) Severe	that Allah	

وَذَكِّرُوهُمْ إِذَا أَنْتُمْ قَلِيلٌ مُّسْتَضْعِفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَنْخَطِفُوكُمُ الْأَنْاسُ فَأَوْنَكُمْ وَيَدْكُمْ بِنَصْرِهِ وَرَزْقُكُمْ مِّنَ الظَّبَابِ لَعَلَّكُمْ تَشَكُّرُونَ يَأْتِيهَا الَّذِينَ إِمَّا مَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْهُ أَجْرٌ عَظِيمٌ

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. 27. O you who believe! Betray not Allāh and His Messenger (ﷺ), nor betray knowingly your *Amānāt* (the things entrusted to you, and all the duties which Allāh has ordained for you). 28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.

فِي الْأَرْضِ	مُسْتَضْعِفُونَ	فَلِيلٌ	أَنْتُمْ	وَآذْكُرُوا إِذْ
in the land	reckoned weak	(were) few	you	and remember when
فَأَوْدُوكُمْ	النَّاسُ	أَنْ يَخْطُفَكُمْ	تَخَافُونَ	
so He provided you with refuge	the people	that might do away with you	you were afraid	
مِنَ الْطَّيِّبَاتِ	وَرَزَقَكُمْ	بِنَصْرِهِ	وَأَيَّدَكُمْ	
with good things	and provided you	with His Help	and strengthened you	
لَا تَخُونُوا اللَّهَ	الَّذِينَ آمَنُوا	يَا إِيَّاهَا	لَعَلَّكُمْ تَشْكُرُونَ	
betray not Allah	who have believed	O (you)	so that you may give thanks	
وَاعْلَمُوا	وَأَنْتُمْ تَعْلَمُونَ	وَتَخُونُوا أَمْنَاتِكُمْ	وَالرَّسُولَ	
and know	while you know	nor betray your trusts	and the Messenger	
عِنْهُ	وَأَنَّ اللَّهَ	فِتْنَةٌ	وَأَوْلَادُكُمْ	أَنَّمَا أَمْوَالُكُمْ
with Him	and that Allah	(are) a trial	and your children	that your possessions
		عَظِيمٌ	أَجْرٌ	
	great	(is) a reward		

يَا إِيَّاهَا الَّذِينَ آمَنُوا إِن تَشْقُوا اللَّهَ يَجْعَلُ لَكُمْ فُرْقَانًا وَيُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرُ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ٢٩ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكَرِينَ ٣٠

29. O you who believe! If you obey and fear Allāh, He will grant you *Furqān* [(a criterion to judge between right and wrong), or (*Makhraj*, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allāh is the Owner of the Great Bounty. 30. And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was planning; and Allah is the Best of those who plan.

فُرْقَانًا	يَجْعَلُ لَكُمْ	إِن تَشْقُوا اللَّهَ	الَّذِينَ آمَنُوا	يَا إِيَّاهَا
a criterion	He will grant you	if you fear Allah	who have believed	O (you)

وَاللَّهُ	لَكُمْ	وَيَغْفِرُ	سَيِّئَاتُكُمْ	عَنْكُمْ	وَيَكْفِرُ
and Allah	you	and forgive	your sins	for you	and will expiate
وَإِذْ	الْعَظِيمٌ	الْفَضْلٌ	ذُو		
and (remember) when	Great	(of) the Bounty	(is the) Owner (Lord)		
أُوْيَقْتُلُوكَ	لِيُشْتُوْكَ	الَّذِينَ كَفَرُوا	يَمْكُرُ بِكَ		
or they kill you	that they imprison you	those who have disbelieved	plotted against you		
وَيَمْكُرُ اللَّهُ	وَيَمْكُرُونَ	أُوْيُخْرُجُوكَ			
and Allah was planning (as well)	and they were plotting	or drive you away			
الْمَكِّرِينَ	خَيْرٌ	وَاللَّهُ			
(of) the planners	(is the) Best	and Allah			

وَإِذَا نَتَلَ عَلَيْهِمْ إِيمَانَنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسْطِيْرُ الْأَوَّلِينَ ٣١ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ أَثْنِنَا بِعَذَابٍ أَلِيمٍ ٣٢ وَمَا كَانَ اللَّهُ لِيَعْدِ بَهُمْ وَأَنَّ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ٣٣

Part - 9

31. And when Our Verses (of the Qur'ān) are recited to them, they say: ``We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients.'' 32. And (remember) when they said: ``O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.'' 33. And Allāh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness.

قَدْ سَمِعْنَا	قَالُوا	إِيمَانَنَا	عَلَيْهِمْ	وَإِذَا نَتَلَ
indeed we have heard	they say	Our Verses	to them	and when are recited
إِلَّا أَسْطِيْرُ	هَذَا إِنْ	مِثْلَ	لَقُلْنَا	لَوْ نَشَاءُ
but (the) tales	this (is) not	(of) this	(the) like	surely we can say

إِنْ كَانَ هَذَا	اللَّهُمَّ	وَإِذْ قَالُوا	أَلَا وَالَّذِينَ
if this is	O Allah	and (remember) when they said	(of) the ancient people
عَلَيْنَا	فَامْطِرْ	مِنْ عِنْدِكَ	الْحَقُّ
upon us	then rain down	from You	(indeed) the truth
أَلَيْمٌ	بِعَذَابٍ	أَوْ أَتَيْنَا	حِجَارَةً
painful	a torment	or bring (on) us	from the sky
فِيهِمْ	وَأَنْتَ	لِيُعَذِّبْهُمْ	وَمَا كَانَ اللَّهُ
(are) among them	while you	that He punishes them	and it is not (for) Allah
وَهُمْ يَسْتَغْفِرُونَ		وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ	
while they seek forgiveness		and Allah is not (He Who) will punish them	

وَمَا لَهُمْ أَلَا يَعْذِبْهُمْ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاءُهُ إِلَّا الْمُنَقْوَنَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءَ وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

34. And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Harām, and they are not its guardians? None can be its guardians except Al-Muttaqūn (the pious), but most of them know not. 35. Their Salāt (prayer) at the House (of Allah, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

وَهُمْ	اللَّهُمَّ أَلَا يَعْذِبْهُمْ اللَّهُ	لَهُمْ	وَمَا
while they	that Allah should not punish them	(is) with them	but what
أَوْلِيَاءُهُ	وَمَا كَانُوا	عَنِ الْمَسْجِدِ الْحَرَامِ	يَصُدُّونَ
its guardians	and they are not	from Mosque	hinder (people)
لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ	إِلَّا الْمُنَقْوَنَ	إِنْ أَوْلِيَاءُهُ
know not	[and] but most of them	except the pious	none (can be) its guardians

وَتَصْدِيَّةٌ	إِلَامُكَاءَ	أَبْيَتْ	عِنْدَ	وَمَا كَانَ صَلَاتُهُمْ
and handclapping	except whistling	the House	at	and their prayer was not
تَكْفُرُونَ	بِمَا كُنْتُمْ			فَذُوقُوا الْعَذَابَ
disbelieve	for what you used to			so taste the punishment

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيِّنُفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسَرَةٌ ثُمَّ يُغَلَّبُونَ وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ ٣٦ لِيَمِيزَ اللَّهُ الْخَيْثَ مِنَ الْطَّيْبِ وَيَجْعَلَ الْخَيْثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ ٣٧

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell. 37. In order that Allāh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

لِيَصُدُّوا	يُنْفِقُونَ أَمْوَالَهُمْ	إِنَّ الَّذِينَ كَفَرُوا
that they hinder (people)	they spend their wealth	indeed those who have disbelieved
عَلَيْهِمْ	ثُمَّ تَكُونُ	فَسَيِّنُفِقُونَهَا
for them	then it will become	so they will keep spending it
إِلَى جَهَنَّمَ	ثُمَّ يُغَلَّبُونَ	عَنْ سَبِيلِ اللَّهِ
to Hell	and those who have disbelieved	an anguish
مِنَ الْطَّيْبِ	لِيَمِيزَ اللَّهُ الْخَيْثَ	يُحْشَرُونَ
from the good	(in order) that Allah may distinguish the wicked	they shall be gathered
جَمِيعًا	فَيَرْكُمُهُ	وَيَجْعَلَ الْخَيْثَ
all	and will pile them	on another
		one
		and will put the wicked

الْخَسِرُونَ	هُمْ	أُولَئِكَ	فِي جَهَنَّمَ	فَيَجْعَلُهُ
(who are) the losers	they	those (are)	into Hell	and will cast them

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ
مَضَتْ سُنَّتُ الْأَوَّلِينَ وَقَاتَلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونُ
الَّذِينَ كُلُّهُمْ لِلَّهِ فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ وَإِنْ
تَوَلُّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَانِكُمْ نِعْمَ الْمَوْلَى وَنَعْمَ النَّصِيرُ

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). 39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allāh), and the religion (worship) will all be for Allāh Alone (in the whole of the world). But if they cease (worshipping others besides Allāh), then certainly, Allāh is All-Seer of what they do. 40. And if they turn away, then know that Allāh is your *Maulā* (Patron, Lord, Protector and Supporter) – (what) an Excellent *Maulā*, and (what) an Excellent Helper!

يُغْفَرَ لَهُمْ	إِنْ يَنْتَهُوا	لِلَّذِينَ كَفَرُوا	قُلْ
will be forgiven for them	if they desist	to those who have disbelieved	say
سُنَّتْ	فَقَدْ مَضَتْ	وَإِنْ يَعُودُوا	مَّا قَدْ سَلَفَ
(the) examples	then surely has preceded	but if they revert	[verily] what is past
فِتْنَةٌ	لَا تَكُونَ	وَقَاتَلُوهُمْ	الْأَوَّلِينَ
mischief	(there) is no	حَتَّى	(of) the ancients
فَإِنَّ اللَّهَ	فَإِنْ أَنْتَهُوا	كُلُّهُمْ لِلَّهِ	وَيَكُونُ الَّذِينَ
then certainly Allah	but if they cease	for Allah	and the religion (Islam) becomes
فَاعْلَمُوا	وَإِنْ تَوَلُّوا	بَصِيرٌ	بِمَا يَعْمَلُونَ
then know	and if they turn away	(is) All-Seeing of what they do	
وَنَعْمَ النَّصِيرُ	نِعْمَ الْمَوْلَى	مَوْلَانِكُمْ	أَنَّ اللَّهَ
and an Excellent Helper	an Excellent Protector	(is) your Protector	that Allah