

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾ قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاحِشِينَ ﴿٨٩﴾

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."

قَالَ الْمَلَأُ		الَّذِينَ اسْتَكْبَرُوا		مِنْ قَوْمِهِ	
said the chiefs		(of) those who puffed up with pride		of his people	
لَنُخْرِجَنَّكَ		يَشْعِيبُ		وَالَّذِينَ ءَامَنُوا	
We shall certainly banish you		O Shuaib		and those who have believed	
مِنْ قَرْيَتِنَا		أَوْ لَتَعُودُنَّ		قَالَ أَوَلَوْ	
from our town		or you shall return		he said even though	
كُنَّا كَارِهِينَ ﴿٨٨﴾		قَدْ افْتَرَيْنَا		عَلَى اللَّهِ كَذِبًا	
we are (who) hate (that)		verily we would be fabricating		a lie against Allah	
فِي مِلَّتِكُمْ		بَعْدَ إِذْ		نَجَّيْنَا اللَّهُ	
to your religion (faith)		when		Allah has rescued us	
أَنْ نَعُودَ		فِيهَا إِلَّا		وَسِعَ رَبُّنَا	
that we return		except to it		our Lord comprehends	
شَيْءٍ		عِلْمًا		رَبَّنَا	
thing		(in His) knowledge		our Lord	
أَفْتَحْ بَيْنَنَا		عَلَى اللَّهِ تَوَكَّلْنَا		رَبَّنَا	
judge between us		in Allah we put our trust		our Lord	

وَبَيْنَ	قَوْمَنَا	بِالْحَقِّ	وَأَنْتَ	خَيْرُ	الْفَٰئِزِينَ ﴿٨٩﴾
and between	our people	in truth	and You	(are the) Best	(of) the judges

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ ﴿٩١﴾ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا لَمْ يَخْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَنَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿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)."

وَقَالَ الْمَلَأُ	الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ	لَئِنْ أَتَبَعْتُمْ شُعَيْبًا
and said the chiefs	(of) those who disbelieved	among his people	if you followed Shuaib
إِنَّا	إِذَا	لَخَسِرُونَ ﴿٩٠﴾	فَأَخَذَتْهُمْ
indeed you	then	(will be) certainly the losers	then took them
فَأَصْبَحُوا	فِي دَارِهِمْ	جَثِيمِينَ ﴿٩١﴾	الَّذِينَ كَذَّبُوا شُعَيْبًا
and they became	in their homes	prostrate	those who denied Shuaib
كَانَ	لَمْ يَخْنَوْا	فِيهَا	الَّذِينَ كَذَّبُوا
(were) as if	they lived not	therein	those who denied
هُمْ	الْخَاسِرِينَ ﴿٩٢﴾	فَنَوَلَّى	عَنْهُمْ
[they]	the losers	so he turned	from them
لَقَدْ أَبْلَغْتُكُمْ	رِسَالَتِ رَبِّي	وَنَصَحْتُ	وَقَالَ
indeed I (have) conveyed to you	(the) Messages	(of) my Lord	and said
وَنَصَحْتُ	رَبِّي	وَقَالَ	يَقَوْمِ
and gave good advice	(of) my Lord	and said	O my people

لَكُمْ ^{وسط}	فَكَيْفَ ءَاسَى	عَلَى قَوْمٍ	كَفِيرِينَ ﴿٩٣﴾
to you	then how (can) I mourn	for a people	disbelievers

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَاسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم 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).

وَمَا أَرْسَلْنَا	فِي قَرْيَةٍ	مِّن نَّبِيٍّ	إِلَّا أَخَذْنَا أَهْلَهَا	بِالْبَاسَاءِ
and We sent not	to a town	any Prophet	but We took up its people	with adversity
وَالضَّرَّاءِ	لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾	ثُمَّ بَدَّلْنَا	مَكَانَ	السَّيِّئَةِ
and calamity	so that they may grow humble	then We changed	(in the) place	(of) the evil
الْحَسَنَةَ	حَتَّى عَفَوْا	وَقَالُوا	قَدْ مَسَّ ءَابَاءَنَا	الضَّرَّاءِ
the good	until they throve	and said	verily had touched our forefathers	calamity
وَالسَّرَّاءِ	فَأَخَذْنَاهُمْ	بَغْنَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿٩٥﴾
and affluence	so We seized them	suddenly	while they	(did) not perceive (it)
وَلَوْ	أَنَّ أَهْلَ	الْقُرَى	ءَامَنُوا	وَاتَّقَوْا
and if	[that] (the) people	(of) the towns	had believed	and feared (Allah)

وَالْأَرْضِ	مِنَ السَّمَاءِ	بَرَكَاتٍ	عَلَيْهِمْ	لَفَنَحْنَا
and the earth	from the heaven	blessings	to them	certainly We would have opened
يَكْسِبُونَ ﴿١٦﴾	بِمَا كَانُوا	فَأَخَذْنَاهُمْ	وَلَكِنْ كَذَبُوا	
earn	for what they used to	so We seized them	[and] but they denied	

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَّتًا وَهُمْ نَائِمُونَ ﴿١٧﴾ أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿١٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ 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?

أَفَأَمِنَ	أَهْلُ	الْقُرَىٰ	أَنْ يَأْتِيَهُمْ	
(did) then feel secure?	(the) people	(of) the towns	that comes to them	
بَأْسُنَا	بَيَّتًا	وَهُمْ	نَائِمُونَ ﴿١٧﴾	أَوْ أَمِنَ
Our punishment	(by) night	while they	(are) asleep	or (did) feel secure?
أَهْلُ	الْقُرَىٰ	أَنْ يَأْتِيَهُمْ	بَأْسُنَا	ضُحًى
(the) people	(of) the towns	that comes to them	Our punishment	(by) daylight
وَهُمْ يَلْعَبُونَ ﴿١٨﴾	أَفَأَمِنُوا مَكْرَ اللَّهِ			
and they are playing	(did) they then feel secure (against the) Plan (of) Allah?			
فَلَا يَأْمَنُ مَكْرَ اللَّهِ	إِلَّا الْقَوْمُ	الْخَاسِرُونَ ﴿١٩﴾		
but (do) not feel secure (from the) Plan (of) Allah	except the people	(who are) the losers		

أَوَلَمْ يَهْدِ	لِلَّذِينَ	يَرِثُونَ الْأَرْضَ	مِنْ بَعْدِ	أَهْلِهَا	أَنْ
and (did) it not indicate?	to those who	inherit the land	after	its people	that
لَوْ نَشَاءُ	أَصَبْنَاهُمْ	بِذُنُوبِهِمْ	وَنَطْبَعُ	عَلَى قُلُوبِهِمْ	
if We willed	We had punished them	for their sins	and We seal	up their hearts	
		فَهُمْ	لَا يَسْمَعُونَ		
		so (that) they	hear not		

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

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).

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

أَلْكَافِرِينَ ﴿١٠١﴾	وَمَا وَجَدْنَا	لَا أَكْثَرَهُمْ	مِنْ عَهْدٍ
(of) the disbelievers	and We (did) not find	in most of them	any covenant
وَإِنْ وَجَدْنَا أَكْثَرَهُمْ	لَفَسِيقِينَ ﴿١٠٢﴾	ثُمَّ بَعَثْنَا	مِنْ بَعْدِهِمْ مُوسَى
but We found most of them	indeed transgressors	then We sent	Moses
بِآيَاتِنَا	إِلَىٰ فِرْعَوْنَ	وَمَلَائِهِ	فَظَلَمُوا
with Our Signs	to Pharaoh	and his chiefs	but they dealt unjustly
فَأَنْظُرْ	كَيْفَ كَانَتْ	عَاقِبَةُ	الْمُفْسِدِينَ ﴿١٠٣﴾
so observe	how was	(the) end	(of) the mischief-makers

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

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!

وَقَالَ مُوسَىٰ	يَفِرْعَوْنُ	إِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾
and Moses said	O Pharaoh	verily I (am)	a Messenger	from (the) Lord (of) the worlds
حَقِيقٌ عَلَىٰ	أَن	لَّا أَقُولَ	عَلَى اللَّهِ	إِلَّا الْحَقَّ
(it is) incumbent upon (me)	that	I (do) not say	about Allah	but the truth
قَدْ جِئْتُكُمْ	بِبَيِّنَةٍ	مِّن رَّبِّكُمْ	فَأَرْسِلْ مَعِيَ	
verily I have come to you	with a clear proof	from your Lord	so send with me	
بَنِي	إِسْرَءِيلَ ﴿١٠٥﴾	قَالَ	إِنْ كُنْتَ	جِئْتَ
(the) Children	(of) Israel	he said	if you have	come
				بِآيَةٍ
				with a sign

فَإِذَا	فَأَلْقَى عَصَاهُ	مِنَ الصَّادِقِينَ ﴿١٠٨﴾	إِنْ كُنْتَ	بِهَا	فَأْتِ
then behold	then he threw his staff	of the truthful	if you are	it	then bring
	مُبِينٌ ﴿١٠٧﴾	تُعْبَانُ	هِيَ		
	manifest	(was) a serpent	it		

وَنَزَعَ يَدَهُ، فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحِرُ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَأْتُوكَ بِكُلِّ سَحِرٍ عَلِيمٍ ﴿١١٢﴾ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

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."

وَنَزَعَ يَدَهُ،	فَإِذَا	هِيَ	بَيْضَاءُ	لِلنَّاظِرِينَ ﴿١٠٨﴾
and he drew out his hand	and behold	it	(was) white (luminous)	for the beholders
قَالَ الْمَلَأُ	مِنْ قَوْمِ	فِرْعَوْنَ	إِنَّ هَذَا	لَسَحِرٌ
said the chiefs	of (the) people	(of) Pharaoh	indeed this	(is) [indeed] a sorcerer
عَلِيمٌ ﴿١٠٩﴾	يُرِيدُ	أَنْ يُخْرِجَكُمْ	مِنْ أَرْضِكُمْ	
well-versed	he wants	that he drives you out	from your land	
فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾	قَالُوا	أَرْجِهْ	وَأَخَاهُ	
so what (do) you recommend	they said	keep him in suspense	and his brother	
وَأَرْسِلْ	فِي الْمَدَائِنِ	حَاشِرِينَ ﴿١١١﴾	يَأْتُوكَ	بِكُلِّ سَحِرٍ
and send	to the cities	heralds	they bring you	[with] every sorcerer

عَلِيمٌ ﴿١١٢﴾	وَجَاءَ السَّحَرَةُ	فِرْعَوْنَ	قَالُوا	إِنَّ	لَنَا
knowing	and the sorcerers came	(to) Pharaoh	they said	indeed	for us
لَأَجْرًا					
﴿١١٣﴾ نَحْنُ الْغَالِبِينَ					
[indeed] (would be) a reward					
if we are					
[we]					
the winners					

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْرَهُبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

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.

قَالَ نَعَمْ	وَإِنَّكُمْ	لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾	قَالُوا يَمُوسَى
he said yes	and indeed you	surely (will be) of the nearest (to me)	they said O Moses
إِمَّا	أَنْ تُلْقَى	وَإِمَّا	أَنْ نَكُونَ
either	[that] you throw (first)	or	[that] we will be
أَلْقُوا	فَلَمَّا أَلْقَوْا	سَحَرُوا أَعْيُنَ	النَّاسِ
you throw	so when they threw	they enchanted (the) eyes	(of) the people
وَأَسْرَهُبُوهُمْ	وَجَاءُوا	بِسِحْرِ عَظِيمٍ ﴿١١٦﴾	وَأَوْحَيْنَا
and overawed them	and came up	with a magic	great and We inspired
إِلَى مُوسَى	أَنْ أَلْقِ عَصَاكَ	فَإِذَا	هِيَ تَلْقَفُ
to Moses	that throw your staff	and behold	it swallowed
مَا يَأْفِكُونَ ﴿١١٧﴾			
what they had made			

يَعْمَلُونَ ﴿١١٨﴾	مَا كَانُوا	وَبَطَلَ	فَوَقَعَ الْحَقُّ
do	what they used to	and proved vain	thus the truth was established

فَعْلَبُوا هُنَالِكَ وَانْقَلَبُوا صَٰغِرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ ثُمَّ لَأُسَبِّحَنَّكُمْ 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."

فَعْلَبُوا هُنَالِكَ	وَانْقَلَبُوا صَٰغِرِينَ ﴿١١٩﴾	وَأَلْقَى السَّحَرَةُ
so they were defeated there	and returned disgraced	and the sorcerers fell down
سَٰجِدِينَ ﴿١٢٠﴾	قَالُوا	رَبِّ مُوسَى
prostrate	they said	(the) Lord (of) Moses
وَهَارُونَ ﴿١٢٢﴾	قَالَ فِرْعَوْنُ	ءَامَنْتُمْ بِهِ
and Aaron	Pharaoh said	you believed in him
إِنَّ هَٰذَا	لَمَكْرٌ	مَّكَرْتُمُوهُ
certainly this	(is) surely a plot	which you have plotted
مِنْهَا	أَهْلَهَا	فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾
from it	its people	but soon you shall know
وَأَرْجُلَكُمْ	مِنْ خَلْفٍ	ثُمَّ لَأُسَبِّحَنَّكُمْ
and your feet	from opposite sides	then I will surely crucify you
		أَجْمَعِينَ ﴿١٢٤﴾
		all

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا نُنْقِمُ مِنَّا إِلَّا أَنْتَ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ قَالَ سَنُقْبِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

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."

قَالُوا	إِنَّا	إِلَىٰ رَبِّنَا	مُنْقَلِبُونَ ﴿١٢٥﴾	وَمَا نُنْقِمُ
they said	indeed we	to our Lord	(will be) returning	and you (do) not take vengeance
مِنَّا	إِلَّا	أَنْتَ ءَامَنَّا	بِآيَاتِ رَبِّنَا	لَمَّا جَاءَتْنَا
on us	but	that we believed	in (the) Signs	when they came to us
رَبَّنَا	أَفْرِغْ عَلَيْنَا	صَبْرًا	وَتَوَفَّنَا	مُسْلِمِينَ ﴿١٢٦﴾
our Lord	pour out on us	patience	and cause us to die	(as) Muslims
وَقَالَ الْمَلَأُ	مِن قَوْمِ	فِرْعَوْنَ	أَتَذَرُ مُوسَىٰ	
and said the chiefs	of (the) people	(of) Pharaoh	(will) you leave Moses?	
وَقَوْمَهُ	لِيُفْسِدُوا	فِي الْأَرْضِ	وَيَذَرَكَ	وَعَالِهَتَكَ
and his people	to spread mischief	in the land	and they forsake you	and your gods
قَالَ	سَنُقْبِلُ أَبْنَاءَهُمْ	وَنَسْتَحْيِي نِسَاءَهُمْ	وَإِنَّا	
he said	we will kill their sons	and we will let live their women	and certainly we	
فَوْقَهُمْ	قَاهِرُونَ ﴿١٢٧﴾			
over them	(are) dominant powers			

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أَوْذَيْنَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ﴿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).

قَالَ مُوسَى	لِقَوْمِهِ	اسْتَعِينُوا بِاللَّهِ	وَأَصْبِرُوا	إِنَّ الْأَرْضَ
Moses said	to his people	seek help from Allāh	and be patient	indeed the earth
لِلَّهِ	يُورِثُهَا	مَنْ يَشَاءُ	مِنْ عِبَادِهِ	
(belongs) to Allāh	He gives it as a heritage	(to) whom He wills	of His slaves	
وَالْعَاقِبَةُ	لِلْمُتَّقِينَ ﴿١٢٨﴾	قَالُوا	أَوْذَيْنَا مِنْ قَبْلُ	أَنْ تَأْتِيَنَا
and (the) end	(is) for the pious	they said	we suffered hurt before	[that] you came to us
وَمِنْ بَعْدِ مَا	جِئْتَنَا	قَالَ	عَسَى رَبُّكُمْ	
and after	you came to us	he said	(it) may be your Lord	
أَنْ يُهْلِكَ عَدُوَّكُمْ	وَيَسْتَخْلِفَكُمْ	فِي الْأَرْضِ	فَيَنْظُرَ	
that He will destroy your enemy	and make you successors	in the land	so (that) He may see	
كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾	وَلَقَدْ أَخَذْنَا	آلَ	فِرْعَوْنَ	
how you act	and verily We afflicted	(the) people	(of) Pharaoh	
بِالسِّنِينَ	وَنَقْصٍ	مِنَ الثَّمَرَاتِ	لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾	
with years (of drought)	and shortness	of fruits	so that they may receive admonition	

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ ۚ أَلَا إِنَّمَا طَّيَّرْتَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۚ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿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).

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

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمُوسَى اادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾ فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَاتِنَا كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

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.

وَلَمَّا وَقَعَ	عَلَيْهِمُ	الرِّجْزُ	قَالُوا يَمُوسَى	ادْعُ لَنَا
and when fell	on them	the penalty	they said O Moses	invoke for us
رَبِّكَ	بِمَا عَهِدَ	عِنْدَكَ	لَئِنْ كَشَفْتَ	عَنَّا
your Lord	(because) of what He promised	to you	if you removed	from us
الرِّجْزَ	لَنُؤْمِنَنَّ لَكَ	وَلَنُرْسِلَنَّ مَعَكَ		
the penalty	we shall certainly believe in you	and surely we shall send with you		
بَنِي	إِسْرَءِيلَ ﴿١٣٤﴾	فَلَمَّا كَشَفْنَا	عَنْهُمْ	الرِّجْزَ
(the) Children	(of) Israel	but when We removed	from them	the penalty
إِلَى أَجَلٍ	هُمْ	بَلَغُوهُ	إِذَا	هُمْ يَنْكُثُونَ ﴿١٣٥﴾
to a (fixed) term	they	had to reach it	then	they broke the promise
فَأَنْتَقَمْنَا	مِنْهُمْ	فَأَغْرَقْنَاهُمْ	فِي الْيَمِّ	
so We took retribution	from them	and We drowned them	in the sea	
بِآيَاتِنَا كَذَّبُوا	وَكَانُوا	عَنْهَا	غَافِلِينَ ﴿١٣٦﴾	
because they belied	Our Signs	and they were	of them	heedless

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ، وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾ وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

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)."

وَأَوْرَثْنَا الْقَوْمَ	الَّذِينَ كَانُوا يُسْتَضْعَفُونَ	مَشْرِقَ		
and We let inherit the people	who were	considered weak	(the) eastern (parts)	
وَمَغْرِبَهَا	الَّتِي بَارَكْنَا	فِيهَا	وَتَمَّتْ	الْأَرْضِ
and its western (parts)	which We sent our blessings	wherein	and were fulfilled	(of) the land
كَلِمَتُ	رَبِّكَ	الْحُسْنَىٰ	عَلَىٰ بَنِي	إِسْرَءِيلَ
(the) Word	(of) your Lord	the fair	to (the) Children	(of) Israel
بِمَا صَبَرُوا	وَدَمَرْنَا	مَا كَانُوا	يَصْنَعُونَ فِرْعَوْنَ	
(because) of what they endured	and We destroyed	what used to	manufacture Pharaoh	
وَقَوْمَهُ،	وَمَا كَانُوا	يَعْرِشُونَ ﴿١٣٧﴾	وَجَوَزْنَا	بِبَنِي
and his people	and what they used to	erect	and We led across	(the) Children
إِسْرَءِيلَ	فَأَتَوْا	عَلَىٰ قَوْمٍ	يَعْكُفُونَ عَلَىٰ أَصْنَامٍ	
(of) Israel	then they came	upon a people	devoted to idols	

لَهُمْ	فَالُوايْمُوسَى	أَجْعَلْ لَنَا	إِلَهًا	كَمَا	لَهُمْ	ءَالِهَةٌ
they had	they said O Moses	make for us	a god	as	they have	gods
قَالَ إِنَّكُمْ			قَوْمٌ يَجْهَلُونَ			
he said verily you			(are) a people (who) know nothing			

إِنَّ هَؤُلَاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ لَكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

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.

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

وَيَسْتَحْيُونَ نِسَاءَكُمْ	وَفِي ذَٰلِكُمْ	بَلَاءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ
and letting your women live	and in that	(was) a trial	from your Lord	great

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ، قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرِنِي وَلَكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرِنِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ بُتْ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

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* (mischiefs-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."

وَوَاعَدْنَا مُوسَى	ثَلَاثِينَ	لَيْلَةً	وَأَتَمَمْنَاهَا		
and We appointed (for) Moses	thirty	nights	and We completed them		
بِعَشْرِ	فَتَمَّ	مِيقَاتُ	رَبِّهِ	أَرْبَعِينَ	لَيْلَةً
with ten (more)	then was completed	(the) set term	(of) his Lord	(of) forty	nights
وَقَالَ مُوسَى	لِأَخِيهِ	هَارُونَ	أَخْلَفْنِي	فِي قَوْمِي	وَأَصْلِحْ
and Moses said	to his brother	Aaron	take my place	in my people	and do right

وَلَا تَتَّبِعْ	سَكِيلَ	الْمُفْسِدِينَ ﴿١٤٣﴾	وَلَمَّا	جَاءَ مُوسَى
and follow not	(the) way	(of) the mischief-makers	and when	Moses came
لَمِيقَاتِنَا	وَكَلَّمَهُ،	رَبُّهُ،	قَالَ رَبِّ	أَرِنِي
at Our appointment	and spoke to him	his Lord	he said O my Lord	show me (Yourself)
أَنْظُرْ إِلَيْكَ	قَالَ	لَنْ تَرِنِي	وَلَكِنْ أَنْظُرْ	
(that) I may look upon You	He said	you will never (be able to) see Me	[and] but look	
إِلَى الْجَبَلِ	فَإِنْ أَسْتَقَرَّ مَكَانُهُ،	فَسَوْفَ تَرِنِي		
at the mountain	[then] if it remained firm (in) its place	then you might see me		
فَلَمَّا	تَجَلَّى رَبُّهُ،	لِلْجَبَلِ	جَعَلَهُ،	دَكًّا
and when	his Lord revealed (His) Glory	to the mountain	He made it	(as) dust
وَحَرَّ مُوسَى	صَعِقًا	فَلَمَّا أَفَاقَ	قَالَ سُبْحَانَكَ	
and fell down Moses	unconscious	and when he recovered	he said Glory be to You	
تَبْتُ إِلَيْكَ	وَأَنَا	أَوَّلُ	الْمُؤْمِنِينَ ﴿١٤٤﴾	
I return to You in repentance	and I am	(the) first	(of) the believers	

قَالَ يَمُوسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ مَّوعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

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)."

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

وَبِكَلِمَةٍ	فَخُذْ مَا	ءَاتَيْتُكَ	وَكُنْ	مِّنَ الشَّاكِرِينَ ﴿١٤٦﴾
and by My speaking (to you)	so hold what	I have given you	and be	of the grateful
وَكَتَبْنَا	لَهُ	فِي الْأَلْوَاكِ	مِنْ كُلِّ	شَيْءٍ مَّوْعِظَةً
and We ordained	for him	in the Tablets	from every	admonition thing
وَتَفْصِيلًا	لِّكُلِّ	شَيْءٍ	فَخُذْهَا	بِقُوَّةٍ
and explanation	for every	thing	so hold these	with firmness
يَأْخُذُوا بِأَحْسَنِهَا	سَأُورِيكُمْ	دَارَ	الْفَاسِقِينَ ﴿١٤٧﴾	
to take (the) best of it	I shall show you	(the) home	(of) the transgressors	

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُحْزَنُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

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?

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

وَأِنْ يَرَوْا سَبِيلَ	الرُّشْدِ	لَا يَتَّخِذُوهُ	سَبِيلًا
and if they see (the) way	(of) righteousness	they will not take it	(as their) way
وَأِنْ يَرَوْا سَبِيلَ	الْغَيِّ	يَتَّخِذُوهُ	سَبِيلًا
but if they see (the) way	(of) error	they will take it	(as their) way
بِأَنَّهُمْ كَذَّبُوا	بِآيَاتِنَا	وَكَانُوا	عَنْهَا
(is) because they rejected	Our Signs	and they were	from them
وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا	وَلِقَاءَ	الْآخِرَةِ
and those who rejected	Our Signs	and (the) Meeting	(in) the Hereafter
أَعْمَلُهُمْ	هَلْ يُجْزَوْنَ	إِلَّا مَا كَانُوا	يَعْمَلُونَ
their deeds	(will) they be rewarded?	except (for) what they used to	do

وَأَتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجَلًا جَسَدًا لَهُ خَوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

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."

وَأَتَّخَذَ قَوْمُ	مُوسَىٰ	مِنْ بَعْدِهِ	مِنْ حُلِيِّهِمْ
and took (the) people	(of) Moses	after him	out of their ornaments
عِجَلًا	لَهُ	خَوَارٌ	أَلَمْ يَرَوْا
a calf	which had	a (lowing) sound	(did) they not see?
جَسَدًا			أَنَّهُ
(the) body			that it

لَا يُكَلِّمُهُمْ	وَلَا يَهْدِيهِمْ	سَبِيلًا	أَتَّخَذُوهُ
can not speak to them	neither it can guide them	(to the) way	they took it (for worship)
وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾	وَمَّا	سُقِطَ فِي أَيْدِيهِمْ	وَرَأَوْا
and they were the wrongdoers	and when	they felt regretted	and saw (realized)
أَنَّهُمْ	قَدْ ضَلُّوا	قَالُوا	لَمَّا يَرْحَمْنَا
that they	indeed had gone astray	they said	(did) not have mercy on us
رَبَّنَا	وَيَغْفِرْ	لَنَا	لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾
our Lord	and forgive	[for] us	we shall certainly be among the losers

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلَنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

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)."

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

أَخِيهِ	يَجْرَهُ	إِلَيْهِ	قَالَ	ابْن	أُم
his brother	dragging him	to himself	he said	O son	(of) my mother
إِنَّ الْقَوْمَ	أَسْتَزَعِفُونِي	وَكَادُوا	يَقْتُلُونَنِي	فَلَا تَشْمِتْ	
indeed the people	judged me weak	and were about	to kill me	so let not gloat	
يَا	الْأَعْدَاءَ	وَلَا تَجْعَلَنِي	مَعَ	الْقَوْمِ	الظَّالِمِينَ
over me	the enemies	and place me not	with	the people	(who are) wrongdoers

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾
 إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا
 وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا
 وَءَامَنُوا إِنَّ رَبَّكَ مِن 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.

قَالَ	رَبِّ اغْفِرْ	لِي	وَلِإِخِي	وَأَدْخِلْنَا	فِي رَحْمَتِكَ
he said	O my Lord forgive	me	and my brother	and admit us	into Your Mercy
وَأَنْتَ	أَرْحَمُ	الرَّاحِمِينَ	إِنَّ الَّذِينَ اتَّخَذُوا		
for You	(are the) Most Merciful	(of) the merciful	indeed those who took		
الْعِجْلَ	سَيَنَالُهُمْ	غَضَبٌ	مِّن رَّبِّهِمْ	وَذِلَّةٌ	
the calf (for worship)	will overtake them	wrath	from their Lord	and humiliation	
فِي الْحَيَاةِ	الدُّنْيَا	وَكَذَلِكَ نَجْزِي	الْمُفْتَرِينَ		
in the life	(of) the world	and thus do We recompense	those who fabricate lies		

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

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ ۖ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَتِهْلِكُنَا بِمَا فَعَلَ الْسُفَهَاءُ ۖ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

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 *Walī* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

وَلَمَّا سَكَتَ	عَنْ مُوسَى	الْغَضَبُ	أَخَذَ الْأَلْوَابَ	
and when calmed down	from Moses	the anger	he took up the Tablets	
وَفِي نُسْخَتِهَا	هُدًى	وَرَحْمَةٌ	لِلَّذِينَ	هُمْ
and in their inscription	(was) guidance	and mercy	for those who	[they]
يَرْهَبُونَ ﴿١٥٤﴾	وَأَخَارَ مُوسَى	قَوْمَهُ	سَبْعِينَ رَجُلًا	لِمِيقَاتِنَا
fear	and Moses chose	(of) his people	men	seventy
فَلَمَّا	أَخَذَتْهُمُ	الرَّجْفَةُ	قَالَ رَبِّ	لَوْ شِئْتَ
and when	seized them	a violent earthquake	he said O my Lord	had You willed

أَهْلَكَهُمْ	مِّن قَبْلُ وَإِنِّي	أَتِهْلِكُنَا	بِمَا
You would have destroyed them	before and me	would You destroy us?	for what
فَعَلَ السَّفَهَاءُ	مِنَّا	إِن هِيَ	إِلَّا فِتْنَتُكَ
the fools did	among us	it (is) not	but Your trial
تُضِلُّ بِهَا	مَنْ تَشَاءُ	وَلِيُنَّا	فَاعْفِرْ
You mislead with it	whom You will	(are) our Guardian	so forgive
وَتَهْدِي	مَنْ تَشَاءُ	أَنْتَ	لَنَا
and You guide	whom You will	You	us
وَارْحَمْنَا	وَأَنْتَ	خَيْرُ	الْغَافِرِينَ
and have mercy on us	and You	(are the) Best	(of) those who forgive

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

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.);

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

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي

التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

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 Taurāt (Torah) (Deut, xviii 15) and the Injil (Gospel) (John, xiv 16) with them, – he commands them for *Al-Ma'rūf* (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-Tayyibāt* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabā'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.

الَّذِينَ يَتَّبِعُونَ	الرَّسُولَ	النَّبِيَّ	الْأُمِّيَّ	الَّذِي
those who follow	the Messenger	the Prophet	the Ummi (unlettered)	whom
يَجِدُونَهُ	مَكْتُوبًا	عِنْدَهُمْ	فِي التَّوْرَةِ	وَالْإِنْجِيلِ
they find [him]	written	with them	in the Torah	and the Gospel
يَأْمُرُهُمْ	بِالْمَعْرُوفِ	وَيَنْهَاهُمْ	عَنِ الْمُنْكَرِ	وَيُحِلُّ
he commands them	to good	and forbids them	from the evil	and he makes lawful
لَهُمُ	الطَّيِّبَاتِ	وَيُحَرِّمُ	الْخَبَائِثَ	وَيَضَعُ
to them	the pure things	and prohibits	the impure things	and he removes
عَنْهُمْ	إِصْرَهُمْ	وَالْأَغْلَالَ	الَّتِي كَانَتْ	عَلَيْهِمْ
from them	their burdens	and the fetters	which were	upon them
فَالَّذِينَ ءَامَنُوا	بِهِ	وَعَزَّرُوهُ	وَنَصَرُوهُ	وَاتَّبَعُوا النُّورَ
so those who believed	in him	and supported him	and helped him	and followed the light

الَّذِي	أُنْزِلَ مَعَهُ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ
which	has been sent down with him	those	[they]	(are) the successful

قُلْ يَتَايَهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِنْ قَوْمِ
مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

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 Injil (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).

قُلْ	يَتَايَهَا	النَّاسُ	إِنِّي	رَسُولُ اللَّهِ	إِلَيْكُمْ	جَمِيعًا
say	O	mankind	verily I am	(the) Messenger (of) Allah	to you	all
الَّذِي	لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ		
Who	to Whom (belongs)	(the) dominion	(of) the heavens	and the earth		
لَا إِلَهَ	إِلَّا هُوَ	يُحْيِي	وَيُمِيتُ	فَآمِنُوا	بِاللَّهِ	
(there is) no god	but He	He gives life	and causes death	so believe	in Allah	
وَرَسُولِهِ	النَّبِيِّ	الْأُمِّيِّ	الَّذِي يُؤْمِنُ	بِاللَّهِ		
and His Messenger	the Prophet	the Ummi (unlettered)	who believes in Allah			
وَكَلِمَاتِهِ	وَاتَّبِعُوهُ	لَعَلَّكُمْ تَهْتَدُونَ	وَمِنْ قَوْمِ			
and His Words	and follow him	so that you may find guidance	and from (the) people			

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

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.

وَإِذْ قِيلَ	لَهُمْ	اسْكُنُوا هَذِهِ	الْقَرْيَةَ
and (remember) when it was said	to them	dwelt (in) this	town
وَكُلُوا	مِنْهَا	حَيْثُ شِئْتُمْ	وَقُولُوا حِطَّةٌ
and eat	therefrom	wherever you wish	and say repentance
وَادْخُلُوا الْبَابَ	سُجَّدًا	نَغْفِرْ لَكُمْ	خَطِيئَتَكُمْ
and enter the gate	in prostration	We shall forgive [for] you	your sins
سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾	فَبَدَّلَ الَّذِينَ	ظَلَمُوا	
We shall increase (the reward of) the good-doers	but changed those who	did wrong	
مِنْهُمْ	قَوْلًا	غَيْرَ	الَّذِي
amongst them	word	other than	(that) which
عَلَيْهِمْ	رِجْزًا مِنْ السَّمَاءِ	بِمَا كَانُوا	يَظْلِمُونَ ﴿١٦٢﴾
upon them	a scourge from the heaven	(because) of what they used to	do wrong

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ

لَا تَأْتِيهِمْ كَذَلِكَ نَبَلُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْقُوتُونَ ﴿١٦٤﴾

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."

وَسَأَلَهُمْ	عَنِ الْقَرْيَةِ	الَّتِي كَانَتْ	حَاضِرَةً	الْبَحْرِ
and ask them	about the town	which was	situated	(by) the sea
إِذْ يَعْذُوبُكَ	فِي السَّبْتِ			إِذْ
when they transgressed	in (the matter of) the Sabbath (Saturday)			when
حِثَانَهُمْ	يَوْمَ	سَبْتِهِمْ	شُرْعًا	وَيَوْمَ
their fish	(on the) day	(of) their Sabbath	visibly	and (on the) day
لَا يَسْبُتُونَ	لَا تَأْتِيهِمْ		كَذَلِكَ	نَبَلُوهُمْ
they (did) not have Sabbath	(did) not come to them		thus	We did test them
بِمَا كَانُوا	يَفْسُقُونَ ﴿١٦٣﴾	وَإِذْ	قَالَتْ أُمَّةٌ	
(because) of what they used to	disobey	and (remember) when	said a group	
مِّنْهُمْ	لِمَ تَعِظُونَ قَوْمًا		اللَّهُ مُهْلِكُهُمْ	
of them	why (do) you admonish a people		Allah (is about) to destroy them	
أَوْ مُعَذِّبُهُمْ	عَذَابًا	شَدِيدًا	قَالُوا مَعذِرَةٌ	
or punish them	(with) a punishment	severe	they said to offer an excuse	
وَلَعَلَّهُمْ يَنْقُوتُونَ ﴿١٦٤﴾				إِلَىٰ رَبِّكُمْ
and that they may refrain from disobedience				to your Lord

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿١٦٦﴾ وَإِذْ تَأَذَّتْ رَبُّكَ لِبَعْثِنَ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَمَةِ مَنْ يَسُومُهُمْ سُوءَ
الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

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).

فَلَمَّا نَسُوا	بِهِ	مَا ذُكِّرُوا	أَنجَيْنَا
so when they forgot	with [it]	what they had been reminded	We delivered
الَّذِينَ يَنْهَوْنَ	عَنِ السُّوءِ	وَأَخَذْنَا	الَّذِينَ ظَلَمُوا
those who forbade	from evil	but We afflicted	those who did wrong
بِعَذَابٍ	بَئِيسٍ	بِمَا كَانُوا	يَفْسُقُونَ ﴿١٦٥﴾
with a torment	severe	(because) of what they used to	transgress
فَلَمَّا عَتَوْا	عَنْ مَا	نُهُوا عَنْهُ	قُلْنَا لَهُمْ
so when they persistently did	[from] what	they were forbidden from [it]	We said to them
كُونُوا قِرَدَةً	خَاسِيَةً ﴿١٦٦﴾	وَإِذْ	تَأَذَّتْ رَبُّكَ
be you monkeys	despised	and (remember) when	your Lord declared
لِبَعْثِنَ عَلَيْهِمْ	إِلَى يَوْمِ	الْقِيَمَةِ	مَنْ
(that) He will certainly send upon them	till (the) Day	(of) Resurrection	(those) who
يَسُومُهُمْ	سُوءَ	الْعَذَابِ	إِنَّ رَبَّكَ
would afflict them	(with) a grievous	torment	indeed your Lord
	لَسَرِيعُ		(is) verily Swift

رَحِيمٌ ﴿١٦٧﴾	لَغَفُورٌ	وَإِنَّهُ	الْعِقَابِ
Most Merciful	(is) indeed All-Forgiving	and certainly He	(in) Persecution

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ الْأَصْلِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَىٰ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

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?

مِّنْهُمْ	أُمَمًا	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	لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾	وَالسَّيِّئَاتِ	بِالْحَسَنَاتِ
then succeeded	so that they may turn (to Us)	and evil (calamities)	with good (blessings)
هَذَا	يَأْخُذُونَ عَرَضَ	وَرِثُوا الْكِتَابَ	خَلْفٌ
(of) this	they grasp (the) goods	who inherited the Book	(evil) successors
			after them

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

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ وَإِذْ نُنَقِّنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

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."

وَالَّذِينَ	يُمْسِكُونَ بِالْكِتَابِ	وَأَقَامُوا الصَّلَاةَ	إِنَّا
and those who	hold fast to the Book	and established the prayer	indeed We
لَا تُضِيعُ أَجْرَ	الْمُصْلِحِينَ ﴿١٧٠﴾	وَإِذْ نُنَقِّنَا	
shall not waste (the) reward	(of) the righteous	and (remember) when We raised	
الْجَبَلِ	فَوْقَهُمْ	كَأَنَّهُ	ظِلَّةٌ
the mountain	over them	as if it	(was) a canopy
وَأَقَعُ	بِهِمْ	خُذُوا مَا	ءَاتَيْنَاكُمْ
(was) going to fall	on them	hold what	We have given you
وَأَذْكُرُوا مَا	فِيهِ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾	وَإِذْ
and remember what	(is) in it	so that you may refrain from evil	and (remember) when
أَخَذَ رَبُّكَ	مِنْ بَنِي	عَادَمَ	مِنْ ظُهُورِهِمْ
your Lord took	of (the) Children	(of) Adam	from their loins
وَأَشْهَدَهُمْ	عَلَى أَنْفُسِهِمْ	أَلَسْتُ	بِرَبِّكُمْ
and made them testify	to themselves	am I not?	your Lord
أَنْ تَقُولُوا يَوْمَ	الْقِيَمَةِ	إِنَّا كُنَّا	عَنْ هَذَا
lest you say (on the) Day	(of) Resurrection	verily we were	of this
			unaware

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَنُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٢﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٣﴾ وَأَتْلَوْا عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٤﴾

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.

أَوْ قُولُوا	إِنَّمَا أَشْرَكَ آبَاؤُنَا	مِنْ قَبْلُ وَكُنَّا	
or you should say	only our forefathers associated (with Allah)	before (us)	and we were
ذُرِّيَّةَ	مِنْ بَعْدِهِمْ	أَفَنُهَلِكُنَا	بِمَا فَعَلَ الْمُبِطُونَ ﴿١٧٣﴾
(their) offspring	after them	so would You destroy us?	for what the unrighteous did
وَكَذَلِكَ	نُفَصِّلُ الْآيَاتِ	وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾	وَاتْلُ عَلَيْهِمْ
and thus	do We explain (Our) Verses	and that they may return	and recite to them
نَبَأَ	الَّذِي	ءَاتَيْنَاهُ	ءَايَاتِنَا
(the) story	(of) whom	We gave [him]	Our Signs
فَاتَّبَعَهُ	الشَّيْطَانُ	فَكَانَ	مِنَ الْغَاوِينَ ﴿١٧٥﴾
so followed him	Satan	and he became	of those who went astray

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

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.

وَلَوْ شِئْنَا	لَرَفَعْنَاهُ	بِهَا
and if We willed	We would surely have exalted him	with these (signs)
وَلَكِنَّهُ أَخْلَدَ	إِلَى الْأَرْضِ	وَاتَّبَعَ هَوَاهُ
[and] but he clung (inclined)	to the earth	so his parable and followed his vain desires
كَمَثَلِ	الْكَلْبِ	إِنْ تَحَمَلَ
(is) like (the) parable	(of) a dog	if you attack
أَوْ تَرُكُهُ	يَلْهَثُ	ذَلِكَ
or (if) you leave him	he lolls his tongue out	that
الَّذِينَ كَذَّبُوا	فَأَقْصَصَ الْقَصَصَ	لَعَلَّهُمْ يَتَفَكَّرُونَ
who rejected	so narrate (these) stories (to them)	that they may reflect
سَاءَ مَثَلًا	الْقَوْمِ	الَّذِينَ كَذَّبُوا
evil is (the) example	(of) the people	who rejected
وَأَنْفُسُهُمْ كَانُوا	يَظْلِمُونَ	مَنْ يَهْدِ اللَّهُ
and (to) themselves they used to	do wrong	whom Allah guides
الْمُهْتَدَى	وَمَنْ يُضِلِلْ	فَأُولَٰئِكَ هُمُ
(is) the guided one	and whom He lets go astray	[they] then those
		الْخَاسِرُونَ
		(are) the losers

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

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.

وَلَقَدْ ذَرَأْنَا	لِجَهَنَّمَ	كَثِيرًا	مِّنَ الْجِنَّ	وَالْإِنسِ
and certainly We have created	for Hell	many	of the jinn	and mankind
لَهُمْ قُلُوبٌ	لَّا يَفْقَهُونَ	بِهَا	وَلَهُمْ	أَعْيُنٌ
they have	they understand not	with them	and they have	eyes
لَّا يَبْصُرُونَ	بِهَا	وَلَهُمْ	ءَاذَانٌ	لَّا يَسْمَعُونَ
they see not	with them	and they have	ears	they hear not
كَأَلَا نَعْمٍ	بَلْ لَهُمْ	أَضَلُّ	أُولَٰئِكَ	هُمْ
(are) like cattle	nay they	(are) more astray	those	[they]
وَلِلَّهِ الْأَسْمَاءُ	الْحُسْنَى	فَادْعُوهُ	بِهَا	وَذَرُوا الَّذِينَ
and for Allah (are) the Names	Excellent	so invoke Him	by them	and leave those who
يُلْحِدُونَ	فِي أَسْمَائِهِ	سَيَجْزُونَ	مَا كَانُوا	يَعْمَلُونَ
distort	[in] His Names	they will be requited	(for) what they used to	do

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
 سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾ أُولَٰئِكَ
 يَنْفَكِرُوا مَا بِصَاحِبِهِمْ مِنْ جَنَّةٍ إِنَّهُ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أُولَٰئِكَ يَنْظُرُوا فِي مَلَكُوتِ
 السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ
 فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

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?

وَمِمَّنْ خَلَقْنَا	أُمَّةٌ	يَهْدُونَ بِالْحَقِّ
and of (those) whom We have created	(is) a party	who guide with the truth
وَبِهِ يَعْدِلُونَ	وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا
and with it they do justice	and those who have rejected	Our Signs
سَنَسْتَدْرِجُهُمْ	مِّنْ حَيْثُ	لَا يَعْلَمُونَ
We shall gradually take them (to ruin)	from where	they know not
لَهُمْ	إِن كَيْدِي	مَتِينٌ
[to] them	certainly My Plan	(is) strong
بِصَاحِبِهِمْ	مِّنْ جَنَّةٍ	إِنَّ هُوَ
in their companion	any madness	he (is) not
أَوَلَمْ يَنْظُرُوا	فِي مَلَكُوتِ	السَّمَوَاتِ
[and] (did) they not look?	in (the) dominion	(of) the heavens
وَمَا خَلَقَ اللَّهُ	مِنْ شَيْءٍ	وَأَنْ عَسَى
and what Allah has created	of (every) thing	and that it may be
قَدْ أَقْرَبَ أَجَلُهُمْ	فَبِأَيِّ	حَدِيثٍ
verily drawn near their term (of life)	then in what	message
		بَعْدَهُ يُؤْمِنُونَ
		after this they will believe

مَنْ يُضِلِلِ اللَّهُ فَمَا هَادِيَ لَهُ، وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ
 أَيَّانَ مُرْسِنَهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْعِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ
 لَا تَأْتِيكُمُ إِلَّا بَغْثَةٌ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ
 النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

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."

مَنْ يُضِلِّ اللَّهُ	فَلَا هَادِيَ	لَهُ	وَيَذَرُهُمْ
whom Allah lets go astray	then (there is) no guide	for him	and He leaves them
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٧﴾	يَسْأَلُونَكَ	عَنِ السَّاعَةِ	أَيَّانَ
wander blindly in their transgression	they ask you	about the Hour	when (is)
مُرْسَلَهَا	عِنْدَ رَبِّي	لَا يَجْلِيهَا	قُلْ إِنَّمَا عِلْمُهَا
its appointed time	(is) with my Lord	none can manifest [it]	say only its knowledge
لَوْ قَنَآ	ثَقُلَتْ فِي السَّمَوَاتِ	وَالْأَرْضِ	إِلَّا هُوَ
its time	it (will) weigh heavy in the heavens	and the earth	but He
لَا تَأْتِيكُمْ	يَسْأَلُونَكَ	كَأَنكَ	حَفِيٌّ
it shall not come to you	they ask you	as if you	(were) very knowledgeable
عَنْهَا	عِنْدَ اللَّهِ	وَلَكِنَّ أَكْثَرَ	النَّاسِ لَا يَعْلَمُونَ ﴿١٨٨﴾
about it	(is) with Allah	[and] but most (of) the people	know not

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

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."

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

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾
 أَیْشِرْکُونَ مَا لَا یَخْلُقُ شَیْئًا وَهُمْ یُخْلِقُونَ ﴿١٩١﴾ وَلَا یَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ
 یَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا یَتَّبِعُوكُمْ سَوَاءٌ عَلَیْكُمْ أَدْعَوْتُمُوهُمْ

أَمْ أَنْتُمْ صَامِتُونَ ﴿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.

فَلَمَّا	ءَاتَاهُمَا	صَالِحًا	جَعَلَا لَهُ	شُرَكَاءَ	فِيمَا
but when	He gave them	a righteous (child)	they attributed to Him	partners	in that which
ءَاتَاهُمَا	فَتَعَالَى اللَّهُ	عَمَّا يُشْرِكُونَ ﴿١٩١﴾	أَيُّشْرِكُونَ	مَا لَا يَخْلُقُ	شَيْئًا
He had given to them	but Exalted is Allah	above (all) that they associate (with Him)	(do) they associate (as partners with Allah)?	(those) who can not create	anything
وَهُمْ يُخْلُقُونَ ﴿١٩١﴾	وَلَا يَسْتَطِيعُونَ	هُمْ	نَصْرًا	وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾	وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾
but they are created	and they can not give	[to] them	any help	nor they can help themselves	and if you call them
وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾	وَلَا يَسْتَطِيعُونَ	وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾	وَلَا يَسْتَطِيعُونَ	وَلَا يَسْتَطِيعُونَ	وَلَا يَسْتَطِيعُونَ
nor they can help themselves	and if you call them	to the guidance	they follow you not	they follow you not	they follow you not
سَوَاءٌ	عَلَيْكُمْ	أَدْعَوْهُمْ	أَمْ أَنْتُمْ	صَامِتُونَ ﴿١٩٣﴾	صَامِتُونَ ﴿١٩٣﴾
(it is the) same	for you	(whether) you call them?	or you	(keep) silent	(keep) silent

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ
 أَعْيُنٌ يَبْصُرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا
 تُنْظَرُونَ ﴿١٩٥﴾ إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

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 *Walī* (Protector, Supporter, and Helper) is Allāh Who has revealed the Book (the Qur'ān), and He protects (supports and helps) the righteous.

إِنَّ الَّذِينَ تَدْعُونَ		مِنْ دُونِ اللَّهِ		عِبَادُ		أَمْثَالُكُمْ		فَادْعُوهُمْ	
indeed those whom you invoke		besides Allah		(are) slaves		like you		so invoke them	
فَلَيْسَتْ جِبُورًا		لَكُمْ		إِنْ كُنْتُمْ صَادِقِينَ		أَلَهُمْ		أَرْجُلٌ يَمْشُونَ	
and let them answer		[to] you		if you are truthful		have they?		feet	
يَمْشُونَ		يَبْطِشُونَ		أَيْدٍ		أَمْ		أَعْيُنٌ	
they hold		hands		have they		or		eyes	
يَبْطِشُونَ		يَسْمَعُونَ		أَذَانٌ		أَمْ		قُلْ	
they hear		ears		have they		or		say	
يَبْصُرُونَ		أَدْعُوا شُرَكَاءَكُمْ		ثُمَّ كِيدُونَ		فَلَا تُنْظَرُونَ			
they see		invoke your partners (of Allah)		then plot against me		and you give me no respite			
يَبْصُرُونَ		إِنْ وَلِيَّيَ اللَّهُ		الَّذِي		نَزَلَ الْكِتَابَ		وَهُوَ	
indeed my Protector (is) Allah		Who		revealed the Book		and He		protects the righteous	

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾
وَأِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ
نَزْعٌ فَاستَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

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.

وَالَّذِينَ تَدْعُونَ	مِنْ دُونِهِ	لَا يَسْتَطِيعُونَ نَصْرَكُمْ
and those whom you invoke	other than Him	they are not able to help you
وَلَا أَنْفُسَهُمْ يَنْصُرُونَ	وَإِنْ تَدْعُوهُمْ	إِلَى الْهُدَى
nor they can help themselves	and if you call them	to the guidance
وَتَرَاهُمْ	يَنْظُرُونَ إِلَيْكَ	وَهُمْ لَا يَبْصُرُونَ
and you (will) see them	looking at you	but they see not
وَأْمُرْ	بِالْعُرْفِ	وَأَعْرِضْ
and command	the good	and turn away
مِنَ الشَّيْطَانِ	نَزْعٌ	فَاسْتَعِذْ
from Satan	an evil incitement	then seek refuge
	سَمِيعٌ	عَلِيمٌ
	(is) All-Hearing	All-Knowing

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٍ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾
وَأَخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا
أَجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

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."

إِنَّ الَّذِينَ اتَّقَوْا	إِذَا	مَسَّهُمْ	طَافٍ	مِّنَ الشَّيْطَانِ
indeed those who feared (Allah)	when	touches them	an evil thought	from Satan

تَذَكَّرُوا	فَإِذَا	هُمْ	مُبْصِرُونَ ﴿٢٠١﴾	وَإِخْوَانُهُمْ
they remember	and behold	they	see (aright)	and their brothers
يَمُدُّونَهُمْ	فِي الْغَيِّ	ثُمَّ	لَا يَقْصِرُونَ ﴿٢٠٢﴾	وَإِذَا
they plunge them deeper	in error	then	they relax (cease) not	and when
لَمْ تَأْتِهِمْ	بَيِّنَاتٍ	قَالُوا	لَوْلَا أُجْتَبِيَتْهَا	
you bring them not	a miracle	they say	why have you not chosen it	
قُلْ	إِنَّمَا أَتَّبِعُ	مَا يُوحَىٰ	إِلَىٰ	مِنْ رَبِّي ۚ هَذَا
say	only I follow	what is revealed	to me	from my Lord
	مِنْ رَبِّكُمْ	وَهْدًى	وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾
	from your Lord	and guidance	and mercy	for a people who believe

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ، يَسْجُدُونَ ﴿٢٠٦﴾

204. So, when the Qur'ān 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.

وَإِذَا قُرِئَ	الْقُرْآنُ	فَاسْتَمِعُوا لَهُ،	وَأَنْصِتُوا	
and when is recited	the Quran	then listen	to it	and keep silent
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾	وَأَذْكُرْ رَبَّكَ	فِي نَفْسِكَ	تَضَرُّعًا	
so that you may receive mercy	and remember your Lord	in your heart	humbly	

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

سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

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.

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).

أُولَئِكَ	هُمْ	الْمُؤْمِنُونَ	حَقًّا	لَهُمْ	دَرَجَاتٌ	عِنْدَ
those (are)	they (who are)	the believers	(in) truth	they have	(high) ranks	with
رَبِّهِمْ	وَمَغْفِرَةً	وَرِزْقًا	كَرِيمًا	كَمَا أَخْرَجَكَ		
their Lord	and forgiveness	and sustenance	generous	as brought you out		
رَبُّكَ	مِنْ بَيْتِكَ	بِالْحَقِّ	وَإِنْ فَرِيقًا	مِنَ الْمُؤْمِنِينَ		
your Lord	from your home	with the truth	and verily a party	among the believers		
لَكَرِهُونَ	يُجَادِلُونَكَ	فِي الْحَقِّ	بَعْدَمَا	بَيِّنَ		
certainly disliked (it)	they dispute with you	about the truth	after	it became manifest		
كَأَنَّمَا يُسَاقُونَ	إِلَى الْمَوْتِ	وَهُمْ يَنْظُرُونَ	وَإِذَا			
as if they were driven	to the death	while they were looking (at it)	and when			
يَعِدُّكُمْ اللَّهُ	إِحْدَى	الطَّائِفَيْنِ	أَنَّهَا	لَكُمْ		
Allah promised you	one	(of) the two groups	that it (shall be)	for you		
وَتَوَدُّونَ	أَنْ	غَيْرَ	ذَاتِ الشَّوْكَةِ	تَكُونُ لَكُمْ	وَيُرِيدُ اللَّهُ	
and you wished	that	(one) without	having arms	should be for you	but Allah willed	
أَنْ يُحَقِّقَ الْحَقَّ	بِكَلِمَتِهِ	وَيَقْطَعَ دَائِرَ	الْكَافِرِينَ			
that He justifies the truth	by His Words	and cut off (the) roots	(of) the disbelievers			

لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِآلِيفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

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.

وَيَبِّطِلُ الْبَاطِلَ		لِيُحَقِّقَ الْحَقَّ		
and proves false the falsehood		that He proves true the truth		
تَسْتَغِيثُونَ رَبَّكُمْ		إِذَا	وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾	
you were seeking help (of) your Lord		when	even though the evildoers dislike (it)	
بِأَلْفٍ	مُعِدِّكُمْ	أَنِّي	لَكُمْ	فَاسْتَجَابَ
with a thousand	shall help you	indeed I	[to] you	and He answered
إِلَّا بُشْرَىٰ		وَمَا جَعَلَهُ اللَّهُ		مُرْدِفِينَ ﴿٩﴾
but (as) glad tidings		and Allah (did) not do this		one after another
إِلَّا	وَمَا النَّصْرُ	قُلُوبُكُمْ	بِهِ	وَلِتَطْمَئِنَّ
but	and (there is) no victory	your hearts	therewith	and that be set at rest
حَكِيمٌ ﴿١٠﴾	عَزِيزٌ	إِنَّ اللَّهَ	مِنْ عِنْدِ اللَّهِ	
All-Wise	(is) All-Mighty	indeed Allah	from (the) presence (of) Allah	

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمُ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾
 إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلَتْنِي فِي قُلُوبِ
 الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

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.”

إِذَا	يُغَشِّيكُمْ	النُّعَاسَ	أَمْنَةً	مِّنْهُ
(remember) when	He covered you	(with) a drowsiness	(as) a security	from Him
وَيُنْزِلُ	عَلَيْكُمْ	مِّنَ السَّمَاءِ	مَاءً	لِّيُطَهِّرَكُم
and He sent down	on you	from the sky	water (rain)	that He may cleanse you
بِهِ	وَيَذْهَبَ	عَنْكُمْ	رَجَرٌ	الشَّيْطَانِ
thereby	and take away	from you	(the) pollution (dirt)	(of) Satan
وَلِيَرْبِطَ	إِذَا	أَلْقَدَامَ	وَيُثِّتَ	عَلَى قُلُوبِكُمْ
and to strengthen	(remember) when	(your) feet	and make firm	[on] your hearts
يُوحِي رَبُّكَ	إِلَى الْمَلَائِكَةِ	أَنِّي	مَعَكُمْ	فَثَبْتُوا
your Lord inspired	to the angels	verily I am	with you	so keep firm
الَّذِينَ آمَنُوا	سَأَلْتِي	فِي قُلُوبِ	الَّذِينَ كَفَرُوا	الرُّعْبَ
those who have believed	I shall cast	in (the) hearts	(of) those who disbelieved	the terror
فَأَضْرِبُوا	فَوْقَ	الْأَعْنَاقِ	وَأَضْرِبُوا	مِنْهُمْ
so strike	above	(their) necks	and smite	from them
بَنَانِ	كُلِّ	بَنَانِ	كُلِّ	بَنَانِ
fingertips	(over) all	fingertips	(over) all	fingertips

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ، وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ، فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يُولِهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقُنَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَكَءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَا وَهُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

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!

ذَٰلِكَ	بِأَنَّهُمْ شَاقُوا اللَّهَ	وَرَسُولَهُ	وَمَنْ يُشَاقِقِ اللَّهَ
this	(is) because they defied Allah	and His Messenger	and whoever defies Allah
وَرَسُولَهُ	فَإِنَّ اللَّهَ	شَدِيدُ	الْعِقَابِ ١٣
and His Messenger	then indeed Allah	(is) Severe	(in) punishment
ذَٰلِكُمْ	فَذُوقُوهُ	وَأَنْتَ	لِلْكَافِرِينَ
that (is the torment)	and surely	so taste it	for disbelievers
يَتَأَيَّهَا	الَّذِينَ آمَنُوا	إِذَا لَقِيتُمْ	الَّذِينَ كَفَرُوا
O (you)	who believe	when you meet	those who disbelieve
زَحَفًا	فَلَا تُؤَلُّوهُمْ	وَمَنْ	يُولِهِمْ
(in) a battlefield	then (do) not turn to them	and whoever	turns to them
يَوْمَئِذٍ	إِلَّا مَتَحَرِّفًا	لِقِنَالٍ	أَوْ مُتَحِيزًا
(on) that day	except (as) a strategy	of war	or to retreat
دُبْرَهُ	فَقَدْ بَاءَ	بِغَضَبٍ	مِّنَ اللَّهِ
his back	then he certainly incurred	wrath	of Allah
جَهَنَّمَ	وَمَا وَنَهُ	وَمَنْ	يُولِهِمْ
(is) Hell	and his abode	and whoever	turns to them
وَبِئْسَ الْمَصِيرُ ١٦			
and worst indeed is that destination			

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِئَلَّيْكَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ١٧ ذَٰلِكُمْ وَأَنْتَ اللَّهُ مُوْهِنٌ كَيْدَ الْكَافِرِينَ ١٨ إِنْ تَسْتَفْهِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ١٩

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.

فَلَمْ تَقْتُلُوهُمْ	وَلَكِنَّ اللَّهَ قَتَلَهُمْ	وَمَا رَمَيْتَ	إِذْ رَمَيْتَ
so you killed them not	[and] but Allah killed them	and you (did) not throw	when you threw
وَلَكِنَّ اللَّهَ رَمَىٰ	وَلِيُبْلِيَ الْمُؤْمِنِينَ	مِنْهُ	بَلَاءً
[and] but Allah threw	and that He may test the believers	from Him	(by) a trial
حَسَنًا	إِنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿٧﴾
fair	certainly Allah	(is) All-Hearing	All-Knowing
وَأَنَّ اللَّهَ مُوهِنٌ	كَيْدِ	الْكَافِرِينَ ﴿٨﴾	
and certainly Allah makes feeble	(the) evil designs	(of) the disbelievers	
إِنْ تَسْتَفْتِحُوا	فَقَدْ جَاءَكُمْ	الْفَتْحُ	
if you have sought a judgement	then certainly has come to you	the judgement	
وَإِنْ تَنْهَوْا	فَهُوَ	خَيْرٌ	لَكُمْ
and if you desist	then that	(is) better	for you
نَعُدُّ	وَلَنْ تُغْنِيَ	عَنْكُمْ	فِئَتُكُمْ
We shall return (too)	and shall never avail	[to] you	your forces
وَلَوْ كَثُرَتْ	وَأَنَّ اللَّهَ	مَعَ	الْمُؤْمِنِينَ ﴿٩﴾
though it be numerous	and verily Allah	(is) with	the believers

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿١٠﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿١١﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿١٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ

أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

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).

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	أَطِيعُوا اللَّهَ وَرَسُولَهُ	وَلَا تَوَلَّوْا
O (you)	who have believed	obey Allah and His Messenger	and turn not away
عَنْهُ	وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾	وَلَا تَكُونُوا	كَالَّذِينَ قَالُوا
from him	while you hear (his command)	and be not	like those who said
سَمِعْنَا	وَهُمْ	لَا يَسْمَعُونَ ﴿٢١﴾	إِنَّ شَرَّ
we have heard	but they	hear not	verily (the) worst
عِنْدَ اللَّهِ	الْصُّمُّ	الْبُكْمُ	الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾
with Allah	(are) the deaf	the dumb	who (do) not use (their) reason
وَلَوْ عَلِمَ اللَّهُ	فِيهِمْ	خَيْرًا	لَأَسْمَعَهُمْ
and had Allah known	in them	any good	He would certainly have made them listen
وَلَوْ أَسْمَعَهُمْ	لَتَوَلَّوْا		
and (even) if He had made them listen	surely they would have turned away		

وَهُمْ	مُعْرِضُونَ ﴿٢٣﴾
while they	(were) the averse

يَتَأَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

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.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	أَسْتَجِيبُوا لِلَّهِ	وَلِلرَّسُولِ	إِذَا
O (you)	who have believed	respond to Allah	and to the Messenger	when
دَعَاكُمْ	لِمَا	يُحْيِيكُمْ	وَأَعْلَمُوا	أَنَّ اللَّهَ يَحُولُ
he calls you	to that which	gives you life	and know	that Allah comes in
بَيْنَ	وَالْأَمْرِ	وَقَلْبِهِ	وَأَنَّهُ	إِلَيْهِ تُحْشَرُونَ
between	a man	and his heart	and that	to Him you shall be gathered
وَأَتَّقُوا فِتْنَةً	لَا تُصِيبَنَّ	الَّذِينَ ظَلَمُوا	مِنْكُمْ	خَاصَّةً
and fear mischief (trial)	which afflicts not	those who wronged	of you	particularly
وَأَعْلَمُوا	أَنَّ اللَّهَ	شَدِيدٌ	الْعِقَابِ	
and know	that Allah	(is) Severe	(in) punishment	

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَفَكُمْ النَّاسُ فَيَأْوِسَكُمْ وَيَأْتِيَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٦٧﴾ وَأَعْلَمُوا أَنَّ أَمْوَالَكُمْ وَأَوْلَادَكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٦٨﴾

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.

وَأَذْكُرُوا إِذْ	أَنْتُمْ	قَلِيلٌ	مُسْتَزْعِفُونَ	فِي الْأَرْضِ
and remember when	you	(were) few	reckoned weak	in the land
تَخَافُونَ	أَنْ يَخْطَفَكُمْ	النَّاسُ	فَعَاوَنَكُمْ	
you were afraid	that might do away with you	the people	so He provided you with refuge	
وَأَيَّدَكُمْ	بِنَصْرِهِ	وَرَزَقَكُمْ	مِّنَ الطَّيِّبَاتِ	
and strengthened you	with His Help	and provided you	with good things	
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٩﴾	يَا أَيُّهَا	الَّذِينَ آمَنُوا	لَا تَخُونُوا اللَّهَ	
so that you may give thanks	O (you)	who have believed	betray not Allah	
وَالرَّسُولَ	وَتَخُونُوا أَمْنَتَكُمْ	وَأَنْتُمْ تَعْلَمُونَ ﴿٧٠﴾	وَأَعْلَمُوا	
and the Messenger	nor betray your trusts	while you know	and know	
أَنْمَا أَمْوَالُكُمْ	وَأَوْلَادُكُمْ	فِتْنَةٌ	وَأَنَّ اللَّهَ	عِنْدَهُ
that your possessions	and your children	(are) a trial	and that Allah	with Him
	أَجْرٌ	عَظِيمٌ ﴿٧١﴾		
	(is) a reward	great		

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٧٠﴾

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 Allāh is the Best of those who plan.

يَا أَيُّهَا	الَّذِينَ آمَنُوا	إِنْ تَتَّقُوا اللَّهَ	يَجْعَلْ لَكُمْ	فُرْقَانًا
O (you)	who have believed	if you fear Allah	He will grant you	a criterion

وَيُكَفِّرُ	عَنْكُمْ	سَيِّئَاتِكُمْ	وَيَغْفِرُ	لَكُمْ	وَاللَّهُ
and will expiate	for you	your sins	and forgive	you	and Allah
ذُو	الْفَضْلِ	الْعَظِيمِ	وَإِذَا		
(is the) Owner (Lord)	(of) the Bounty	Great	and (remember) when		
يَمْكُرُ بِكَ	الَّذِينَ كَفَرُوا	لِيُثْبِتُوكَ	أَوْ يَقْتُلُوكَ		
plotted against you	those who have disbelieved	that they imprison you	or they kill you		
أَوْ يُخْرِجُوكَ	وَيَمْكُرُونَ	وَيَمْكُرُ اللَّهُ			
or drive you away	and they were plotting	and Allah was planning (as well)			
	وَاللَّهُ	خَيْرٌ	الْمَكْرِينَ		
	and Allah	(is the) Best	(of) the planners		

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا مِنْ عِنْدِكَ فَامْطُرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

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.

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

إِنْ كَانَتْ هَذَا	اللَّهُمَّ	وَإِذْ قَالُوا	الْأَوَّلِينَ ﴿٣١﴾
if this is	O Allah	and (remember) when they said	(of) the ancient people
عَلَيْنَا	فَأَمْطَرَ	مِنْ عِنْدِكَ	الْحَقَّ هُوَ
upon us	then rain down	from You	(indeed) the truth [it]
أَلِيمٍ ﴿٣٢﴾	بِعَذَابٍ	أَوْ أَتَيْنَا	حِجَارَةً مِّنَ السَّمَاءِ
painful	a torment	or bring (on) us	from the sky stones
فِيهِمْ	وَأَنْتَ	لِيُعَذِّبَهُم	وَمَا كَانَ اللَّهُ
(are) among them	while you	that He punishes them	and it is not (for) Allah
وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾		وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ	
while they seek forgiveness		and Allah is not (He Who) will punish them	

وَمَا لَهُمْ إِلَّا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائِهِ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

34. And why should not Allāh 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 Allāh, 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	أَلَا يُعَذِّبُهُمُ اللَّهُ	لَهُمْ	وَمَا
while they	that Allah should not punish them	(is) with them	but what
أَوْلِيَاءَهُ	وَمَا كَانُوا	الْحَرَامِ	يَصُدُّونَ
its guardians	and they are not	the Sacred	from Mosque hinder (people)
لَا يَعْلَمُونَ ﴿٣٤﴾	وَلَكِنَّ أَكْثَرَهُمْ	إِلَّا الْمُتَّقُونَ	إِنْ أَوْلِيَائِهِ
know not	[and] but most of them	except the pious	none (can be) its guardians

وَمَا كَانَ صَلَاتُهُمْ	عِنْدَ	الْبَيْتِ	إِلَّا مُكَّاءَ	وَتَصَدِيدَةً
and their prayer was not	at	the House	except whistling	and handclapping
فَذُوقُوا الْعَذَابَ	بِمَا كُنتُمْ	تَكْفُرُونَ		
so taste the punishment	for what you used to	disbelieve		

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ 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.

إِنَّ الَّذِينَ كَفَرُوا	يُنْفِقُونَ أَمْوَالَهُمْ	لِيَصُدُّوا		
indeed those who have disbelieved	they spend their wealth	that they hinder (people)		
عَنْ سَبِيلِ اللَّهِ	فَسَيُنْفِقُونَهَا	ثُمَّ تَكُونُ	عَلَيْهِمْ	
from (the) way (of) Allah	so they will keep spending it	then it will become	for them	
حَسْرَةً	ثُمَّ يُغْلَبُونَ	وَالَّذِينَ كَفَرُوا	إِلَىٰ جَهَنَّمَ	
an anguish	then they will be overcome	and those who have disbelieved	to Hell	
يُحْشَرُونَ	لِيَمِيزَ اللَّهُ الْخَبِيثَ	مِنَ الطَّيِّبِ		
they shall be gathered	(in order) that Allah may distinguish the wicked	from the good		
وَيَجْعَلَ الْخَبِيثَ	بَعْضُهُ	عَلَىٰ بَعْضٍ	فَيَرْكُمُهُ	جَمِيعًا
and will put the wicked	one	on another	and will pile them	all

فَيَجْعَلُهُ،	فِي جَهَنَّمَ	أُولَئِكَ	هُمْ	الْخَاسِرُونَ ﴿٣٧﴾
and will cast them	into Hell	those (are)	they	(who are) the losers

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ آتَهُمْ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مُوَلِّكُمْ نِعَمَ الْمُوَلَّى وَنِعَمَ النَّصِيرِ ﴿٤٠﴾

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!

قُلْ	لِلَّذِينَ كَفَرُوا	إِنْ يَنْتَهُوا	يُغْفَرْ لَهُمْ	
say	to those who have disbelieved	if they desist	will be forgiven for them	
مَا قَدْ سَلَفَ	وَإِنْ يَعُودُوا	فَقَدْ مَضَتْ	سُنَّتُ	
[verily] what is past	but if they revert	then surely has preceded	(the) examples	
الْأَوَّلِينَ ﴿٣٨﴾	وَقَاتِلُوهُمْ	حَتَّى	لَا تَكُونَ	فِتْنَةً
(of) the ancients	and fight them	until	(there) is no	mischief
وَيَكُونَ الدِّينُ	كُلُّهُ لِلَّهِ	فَإِنْ آتَهُمْ	فَإِنَّ اللَّهَ	
and the religion (Islam) becomes	all of it for Allah	but if they cease	then certainly Allah	
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾	وَإِنْ تَوَلَّوْا	فَاعْلَمُوا		
(is) All-Seeing of what they do	and if they turn away	then know		
أَنَّ اللَّهَ	مَوْلَاكُمْ	نِعَمَ الْمُوَلَّى	وَنِعَمَ النَّصِيرِ ﴿٤٠﴾	
that Allah	(is) your Protector	an Excellent Protector	and an Excellent Helper	