

# الأعراف AlAaraf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Alif, Lam, Meem, Saud.	1. Alif-Lam-Mim-Suad.	1. Alif, Lam, Mim, Suad.	1. Alif. Lam. Mim. Suad.	الْمص ﴿١﴾
2. [This is] a Book revealed to you, [O Muhammad] – so let there not be in your breast distress there from – that you may warn thereby and as a reminder to the believers.	2. This is a Book revealed to you. Let there be no impediment in your heart about it. That you may warn thereby and it may be a reminder to the believers.	2. A Book revealed unto you, So let your heart be oppressed no more by any difficulty on that account, that with it you might warn (the erring and teach) the believers.	2. A Scripture that is revealed unto you (Muhammad), so let there be no heaviness in your heart therefrom, that you may warn thereby, and (it is) a Reminder unto believers.	كُتِبَ أَنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِئُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾
3. Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.	3. [O men!] Follow what has been revealed to you from your Lord and follow no masters other than Him. Little are you admonished.	3. Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is you remember of admonition.	3. (Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do you recollect.	اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾
4. And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon.	4. How many a township We have destroyed! Our scourge fell upon them at night, or when they were taking midday rest.	4. How many towns have We destroyed? Our punishment took them on a sudden by night or while they slept for their afternoon rest.	4. How many a township have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them.	وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ ﴿٤﴾
5. And their declaration when Our punishment came to them was only that they said, "Indeed, we were wrongdoers!"	5. And when Our scourge fell upon them their only cry was: 'We are indeed transgressors.	5. When (thus) Our punishment took them, no cry did they utter but this: "Indeed we did wrong."	5. No plea had they, when Our terror came unto them, save that they said: Lo! We were wrong doers.	فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٥﴾
6. Then We will surely question those to whom [a message] was sent, and We will surely question the messengers.	6. So We shall call to account those to whom Messengers were sent, and We shall call to account the Messengers.	6. Then shall we question those to whom Our message was sent and those by whom We sent it.	6. Then verily We shall question those unto whom (Our message) hath been sent, and verily We shall question the messengers.	فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾

7. Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.

7. Then We shall narrate to them with knowledge the whole account. For surely, We were not away from them.

7. And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place).

7. Then verily We shall narrate unto them (the event) with knowledge, for We were not absent (when it came to pass).

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآبِينَ ﴿٧﴾

8. And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy – it is they who will be the successful.

8. The weighing on that Day will be the true weighing: those whose scales are heavy will prosper.

8. The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper.

8. The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

9. And those whose scales are light, they are the ones who will lose themselves for what injustice they were doing toward Our verses.

9. And those whose scales are light will be the losers, for they, are the ones who have been unjust to Our signs.

9. Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.

9. And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

10. And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.

10. We assuredly established you in the earth and arranged for your livelihood in it. Little do you give thanks.

10. It is We who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life. Small are the thanks that you give.

10. And We have given you (mankind) power in the earth, and appointed for you therein livelihoods. Little give you thanks.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

11. And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblis. He was not of those who prostrated.

11. We initiated your creation, then We gave you each a shape, and then We said to the angels: 'Prostrate before Adam. They all prostrated except Iblis: he was not one of those who fell prostrate.

11. It is We who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; He refused to be of those who bow down.

11. And We created you, then fashioned you, then told the angels: Fall you prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾

12. [Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay."

12. Allah said: 'What prevented you from prostrating, when I commanded you to do so?' He said: 'I am better than he. You created me from fire, and him You created from clay.'

12. (God) said: "What prevented you from bowing down when I commanded you?" He said: "I am better than he: You did create me from fire, and him from clay."

12. He said: What hindered you that you did not fall prostrate when I bade you? (Iblis) said: I am better than him. You created me of fire while him You did create of mud.

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾

13. [Allah] said, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased.

13. Allah said: 'Then get you down from here. It does not behoove you to be arrogant here. So be gone. You will be among the humiliated.'

13. (God) said: "Get you down from this: it is not for you to be arrogant here: get out, for you are of the meanest (of creatures)."

13. He said: Then go down hence! It is not for you to show pride here, so go forth! Lo! You are of those degraded.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصُّغَرِيِّنَ ﴿١٣﴾

14. [Satan] said, "Reprieve me until the Day they are

14. Satan replied: 'Give me respite till the Day they shall be

14. He said: "Give me respite till the day they are raised up."

14. He said: Reprieve me till the day when they are raised (from

قَالَ أَنْظِرْنِي إِلَى يَوْمِ

resurrected."

raised.'

the dead).

يُبْعَثُونَ ﴿١٤﴾

15. [Allah] said, "Indeed, you are of those reprieved."

15. Allah said: 'You are granted respite.'

15. (God) said: "Be you among those who have respite."

15. He said: Lo! You are of those reprieved.

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

16. [Satan] said, "Because You have put me in error, I will surely sit in wait for them on your straight path.

16. Satan said: Since You have led me astray, I shall surely sit in ambush for them on your straight path.

16. He said: "Because You have thrown me out of the way, lo! I will lie in wait for them on your straight way.

16. He said: Now, because You have sent me astray, verily I shall lurk in ambush for them on your right path.

قَالَ فِيمَا آغْوَيْتَنِي لَأَتَّعِدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

17. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

17. Then I will come upon them from the front and from the rear, and from their right and from their left. And You will not find most of them thankful.'

17. "Then will I assault them from before them and behind them, from their right and their left: Nor will You find, in most of them, gratitude (for your mercies)."

17. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and You will not find most of them beholden (unto You).

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

18. [Allah] said, "Get out of Paradise, reproached and expelled. Whoever follows you among them - I will surely fill Hell with you, all together."

18. Allah said: Go away from here - disgraced and expelled. I shall fill the Hell with all those that follow you.

18. (God) said: "Get out from this, disgraced and expelled. If any of them follow you, Hell will I fill with you all.

18. He said: Go forth from hence, degraded, banished. As for such of them as follow you, surely I will fill hell with all of you.

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمَلَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

19. And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."

19. O Adam! Live you and your spouse in the Garden and both of you eat from it wherever you will, but never approach the tree or you shall become wrongdoers.'

19. "O Adam! Dwell you and your wife in the Garden, and enjoy (its good things) as you wish: but approach not this tree, or you run into harm and transgression."

19. And (unto man): O Adam! Dwell you and your wife in the Garden and eat from whence you will, but come not nigh this tree lest you become wrong doers.

وَيَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

20. But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."

20. But Satan made an evil suggestion to both of them that he might reveal to them their shame that had remained hidden from them. He said: 'Your Lord has forbidden you to approach this tree only to prevent you from becoming angels or immortals.'

20. Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest you should become angels or such beings as live for ever."

20. Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest you should become angels or become of the immortals.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا هُنَّكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

21. And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisers."

21. And he swore to them both: 'Surely I am your sincere adviser.'

21. And he swore to them both, that he was their sincere adviser.

21. And he swore unto them (saying): Lo! I am a sincere adviser unto you.

وَقَسَمْتُ لَكُمْ أَنِّي لَكُمَا مِنَ النَّاصِحِينَ ﴿٢١﴾

22. So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

22. Thus Satan brought about their fall by deceit. And when they tasted of the tree, their shame became visible to them, and both began to cover themselves with leaves from the Garden. Then their Lord called out to them: Did I not forbid you from that tree, and did I not warn you that Satan 'is your declared enemy?'

22. So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"

22. Thus did he lead them on with guile. And when they tasted of the tree, their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you.

فَدَلَّهِمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ وَتَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَن تِلْكَ الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُّبِينٌ



23. They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

23. Both cried out: 'Our Lord! We have wronged ourselves. If You do not forgive us and do not have mercy on us, we shall surely be among the losers.'

23. They said: "Our Lord! We have wronged our own souls: If You forgive us not and bestow not upon us Your mercy, we shall certainly be lost."

23. They said: Our Lord! We have wronged ourselves. If You forgive us not and have not mercy on us, surely we are of the lost.

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَعْفُرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ



24. [Allah] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time."

24. Allah said: 'Go down; you are enemies one of the other. For you there is dwelling and provision on the earth for a while.'

24. (God) said: "Get you down. With enmity between yourselves. On earth will be your dwelling place and your means of livelihood, for a time."

24. He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ



25. He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

25. He continued: You shall live there, and there shall you die, and from it you shall be raised to life.'

25. He said: "Therein shall you live, and therein shall you die; but from it shall you be taken out (at last)."

25. He said: There shall you live and there shall you die, and thence shall you be brought forth.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ



26. O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of Allah that perhaps they will remember.

26. O Children of Adam! Indeed We have sent down to you a garment which covers your shame and provides protection and adornment. But the finest of all is the garment of piety. That is one of the signs of Allah so that they may take heed.

26. O you Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, that is the best. Such are among the signs of God, that they may receive admonition.

26. O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah that they may remember.

يَبْنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ



27. O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show

27. Children of Adam! Let not Satan deceive you in the manner he deceived your parents out of Paradise, pulling off from them their clothing to reveal to

27. O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to

27. O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of

يَبْنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ آبَاؤَكُمْ مِنَ الْجَنَّةِ يُنَزِّعُ عَنْهُمَا لِبَاسَهُمَا

them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

them their shame. He and his host surely see you from whence you do not see them. We have made satans the guardians of those who do not believe.

expose their shame: for he and his tribe watch you from a position where you cannot see them: We made the evil ones friends (only) to those without faith.

innocence) that he might manifest their shame to them. Lo! He sees you, he and his tribe, from whence you see him not. Lo! We have made the devils protecting friends for those who believe not.

لِيُرِيَهُمَا سَوْءَ قَوْمِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْهُمْ إِنَّا جَعَلْنَا الشَّيْطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

28. And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?"

28. And when such people commit an indecent act they say: 'We found our fathers doing that, and Allah has enjoined it on us. Say: 'Surely Allah never enjoins any indecency. Do you say things regarding Allah that you do not know?'

28. When they do aught that is shameful, they say: "We found our fathers doing so"; and "God commanded us thus": Say: "Nay, God never commands what is shameful: do you say of God what you know not?"

28. And when they do some lewdness they say: We found our fathers doing it and Allah has enjoined it on us. Say: Allah, verily, enjoins not lewdness. Tell you concerning Allah that which you know not.

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

29. Say, [O Muhammad], "My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place [or time] of prostration, and invoke Him, sincere to Him in religion." Just as He originated you, you will return [to life].

29. Say to them (O Muhammad.: 'My Lord enjoins justice; and that you set your faces aright at the time of every Prayer; and that you call upon Him, exclusively dedicating your faith to Him. You shall return to Him as you were created.'

29. Say: "My Lord hath commanded justice; and that you set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall you return."

29. Say: My Lord enjoins justice. And set your faces upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return you (unto Him).

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

30. A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided.

30. A party He has guided to the right way, and for another party straying is justly its due for they have taken satans, rather than Allah, as their guardians, even though they think that they are rightly guided.

30. Some He has guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to God, for their friends and protectors, and think that they receive guidance.

30. A party has He led aright, while error has just hold over (another) party, for lo! They choose the devils for protecting supporters instead of Allah and deem that they are rightly guided.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيْطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾

31. O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

31. Children of Adam! Take your adornment at every time of Prayer; and eat and drink without going to excesses. For, Allah does not like those who go to excess.

31. O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for God loves not the wasters.

31. O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loves not the prodigals.

يَبْنَیْ آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

32. Say, "Who has forbidden the adornment of Allah which He has produced for His

32. Say (O Muhammad): Who has forbidden the adornment which Allah has brought

32. Say: Who has forbidden the beautiful (gifts) of God, which He has produced for His

32. Say: Who has forbidden the adornment of Allah which He has brought forth for His

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ

servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.

forth for His creatures or the good things from among the means of sustenance?' Say: 'These are for the enjoyment of the believers in this world, and shall be exclusively theirs on the Day of Resurrection. Thus do We clearly expound Our revelations for those who have knowledge.

servants, and the things, clean and pure, (which He has provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.

bondmen and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge.

الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي  
الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ  
الْقِيَامَةِ كَذَلِكَ نَفْصِلُ الْآيَاتِ  
لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾

33. Say, "My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."

33. Tell them (O Muhammad.: 'My Lord has only forbidden indecent acts, whether overt or hidden; all manner of sin; wrongful transgression; and that you associate with Allah in His divinity that for which He has sent down no sanction; and that you ascribe to Allah things of which you have no sure knowledge.'

33. Say: the things that my Lord has indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to God, for which He has given no authority; and saying things about God of which you have no knowledge.

33. Say: My Lord forbids only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that you associate with Allah that for which no warrant has been revealed, and that you tell concerning Allah that which you know not.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ  
مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ  
وَالْبُغْيَ بِغَيْرِ الْحَقِّ وَأَنْ  
تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ  
سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا  
لَا تَعْلَمُونَ ﴿٣٣﴾

34. And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].

34. For every community there is an appointed term; and when its term arrives, they cannot tarry behind a moment, nor can they get ahead.

34. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).

34. And every nation has its term, and when its term comes, they cannot put it off an hour nor yet advance (it).

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ  
أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً  
وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

35. O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and reforms – there will be no fear concerning them, nor will they grieve.

35. Children of Adam! If Messengers come to you from amongst yourselves who rehearse to you My signs, then those who shun disobedience and mend their ways shall have nothing to fear, nor shall they grieve.

35. O you Children of Adam! Whenever there come to you apostles from amongst you, rehearsing My signs unto you, those who are righteous and mend (their lives), on them shall be no fear nor shall they grieve.

35. O Children of Adam! When messengers of your own come unto you who narrate unto you My revelations, then whosoever refrains from evil and amends, there shall no fear come upon them neither shall they grieve.

يَبْنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ  
مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي  
فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾

36. But the ones who deny Our verses and are arrogant toward them – those are the companions of the Fire; they will abide therein eternally.

36. And those who reject Our revelations as false and turn away from them in arrogance, they shall be the inmates of Hell; and there shall they abide.

36. But those who reject Our signs and treat them with arrogance, they are companions of the Fire, to dwell therein (forever).

36. But they who deny Our revelations and scorn them – each are rightful owners of the Fire; they will abide therein.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا  
وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ ﴿٣٦﴾

37. And who is more unjust than one who invents about Allah a lie or denies His verses? Those will attain their portion of the decree until when Our messengers come to them to take them in death, they will say, "Where are those you used to invoke besides Allah?" They will say, "They have departed from us," and will bear witness against themselves that they were disbelievers.

37. Who is more unjust than he who invents a falsehood, ascribing it to Allah, or who rejects His revelation as false? Their full portion of God's decree shall reach them, until Our deputed angels come to them to take charge of their souls, and say: 'Where are the deities now, those whom you invoked besides Allah?' They will say: They are all gone away from us. And they shall bear witness against themselves that they were unbelievers.

37. Who is more unjust than one who invents a lie against God or rejects His Signs? For such, their portion appointed must reach them from the Book (of decrees): until, when our messengers (of death) arrive and take their souls, they say: "Where are the things that you used to invoke besides God?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected God.

37. Who does greater wrong than he who invents a lie concerning Allah or denies Our tokens. (For such) their appointed portion of the Book (of destiny) reaches them till, when Our messengers come to gather them, they say: Where (now) is that to which you cried beside Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَيَّ  
اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ  
أُولَٰئِكَ يَتَّخِذُ الْكِتَابَ حَتَّىٰ إِذَا جَاءَهُمْ  
رُسُلُنَا يَتَوَفَّوهُمْ قَالُوا أَإِنَّا  
كُنْتُمْ تَدْعُونَنَا مِنْ دُونِ اللَّهِ  
قَالُوا صَلُّوا عَلَيْنَا وَشْهِدُوا عَلَيَّ  
أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ



38. [Allah] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them "Our Lord, these had misled us, so give them a double punishment of the Fire. He will say, "For each is double, but you do not know."

38. Allah will say: 'Enter among nations that have gone before you of jinn and men into the Fire.' As a nation enters, it will curse the one that went before it, and when all are gathered there, the last of them shall say of the first: 'Our Lord! These are the ones who led us astray. Let their torment be doubled in the Fire.' He will answer: 'Each will have a doubled torment; although you do not know.'

38. He will say: "Enter you in the company of the peoples who passed away before you - men and Jinn, into the Fire." Every time a new people enters, it curses its sister people (that went before), until they follow each other, all into the Fire. Will say the last about the first: "Our Lord! It is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all": but this you do not understand.

38. He said: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation enters, it curses its sister (nation) till, when they have all been made to follow one another thither, the last of them said unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He said: For each one there is double (torment), but you know not.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ  
مِن قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ  
فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ  
أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا  
جَمِيعًا قَالَتْ أُحْرِبُهُمْ  
لِأُولِهِمْ رَبَّنَا هَؤُلَاءِ  
أَضَلُّونَا فَآتِهِمْ عَذَابًا  
ضِعْفًا مِّنَ النَّارِ  
قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا  
تَعْلَمُونَ



39. And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn."

39. Then the preceding ones will say to the succeeding ones: 'You were in no way superior to us; taste, then, this torment for your deeds.'

39. Then the first will say to the last: "See then! No advantage have you over us; so taste you of the penalty for all that you did!"

39. And the first of them said unto the last of them: You were in no way better than us, so taste the doom for what you used to earn.

وَقَالَتْ أُولَاهُمْ لِأُحْرِبُهُمْ فَمَا  
كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ  
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ  
تَكْسِبُونَ



40. Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until

40. Surely the gates of Heaven shall not be opened for those who reject Our signs as false and turn away from them in arrogance; nor shall they enter Paradise

40. To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden,

40. Lo! They who deny Our revelations and scorn them, for them the gates of heaven will not be opened, nor will they enter the Garden until the camel goes

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ  
أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ

a camel enters into the eye of a needle. And thus do We recompense the criminals.

until a camel passes through the eye of a needle. Thus do We reward the guilty ones.

until the camel can pass through the eye of the needle: Such is Our reward for those in sin.

through the needle's eye. Thus do We requite the guilty.

الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ  
الْحَيَاطِ وَكَذَلِكَ نَجْزِي  
الْمُجْرِمِينَ ﴿٤١﴾

41. They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.

41. Hell shall be their bed, and also above them their covering. Thus do We reward the wrongdoers.

41. For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong.

41. Theirs will be a bed of hell, and over them coverings (of hell). Thus do We requite wrongdoers.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ  
فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي  
الظَّالِمِينَ ﴿٤١﴾

42. But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

42. And those who believe and do good - We do not impose upon any of them a burden beyond his capacity. They are the people of Paradise. And there they shall abide.

42. But those who believe and work righteousness, no burden do We place on any soul, but that which it can bear, they will be companions of the Garden, therein to dwell (forever).

42. But (as for) those who believe and do good works - We tax not any soul beyond its scope - Such are rightful owners of the Garden. They abide therein.

وَالَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا  
وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ  
هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

43. And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."

43. We shall strip away all rancor from their hearts, and rivers shall flow beneath them, and they shall say: 'All praise be to Allah Who has guided us on to this. Had it not been for Allah Who granted us guidance, we would not be on the right path. Surely the messengers of our Lord did indeed come down with truth.' Then a voice will cry out to them: 'This is the Paradise which you are made to inherit as a reward for your deeds.'

43. And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: "Praise be to God, who has guided us to this (felicity): never could we have found guidance, had it not been for the guidance of God: indeed it was the truth, that the apostles of our Lord brought unto us." And they shall hear the cry: "Behold! The garden before you! You have been made its inheritors, for your deeds."

43. And We remove whatever rancor may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who has guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the truth. And it is cried unto them: This is the Garden. You inherit it for what you used to do.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ  
غَلٍ نَّجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ  
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا  
لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ  
هُدَانَا اللَّهُ لَقَدْ جَاءتْ رُسُلُ  
رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكُمْ  
الْجَنَّةَ أَوْرِثْتُمُوهَا بِمَا كُنْتُمْ  
تَعْمَلُونَ ﴿٤٣﴾

44. And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among

44. And the people of Paradise shall cry to the people of Hell: 'Surely we have found our Lord's promise to us to be true. Have you also found true what your Lord has promised you?' 'Yes', they shall answer; and a herald shall cry out among them: 'Allah's curse be upon the wrong-

44. The companions of the Garden will call out to the companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The

44. And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the truth. Have you (too) found that which your Lord promised the truth? They say: Yea, verily. And a crier in between them cries: The curse of Allah is

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ  
النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا  
رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ  
رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ  
مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى

them, "The curse of Allah shall be upon the wrongdoers."

doers'.

curse of God is on the wrong doers.

on evil-doers.

الظَّالِمِينَ ﴿٤٤﴾

45. Who averted [people] from the way of Allah and sought to make it [seem] deviant while they were, about the Hereafter, disbelievers.

45. Upon those who hinder men from the path of Allah and seek to make it crooked; and disbelieve in the Hereafter.'

45. "Those who would hinder (men) from the path of God and would seek in it something crooked: they were those who denied the Hereafter."

45. Who debar (men) from the path of Allah and would have it crooked, and who are disbelievers in the Last Day.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفِرُونَ ﴿٤٥﴾

46. And between them will be a partition, and on [its] elevations are men who recognize all by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely.

46. And between the two there will be a barrier, and on the heights will be men who will recognize each person by his mark and will cry out to the people of Paradise: 'Peace be to you.' These will be the ones who had not yet joined them in Paradise, though they long to do so.

46. Between them shall be a veil, and on the heights will be men who would know everyone by his marks: they will call out to the companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof).

46. Between them is a veil. And on the heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

47. And when their eyes are turned toward the companions of the Fire, they say, "Our Lord, do not place us with the wrongdoing people."

47. And when the eyes of the people of the heights will be turned towards the people of Hell, they will say: 'Our Lord! Do not cast us among the wrongdoing people.'

47. When their eyes shall be turned towards the companions of the Fire, they will say: "Our Lord! Send us not to the company of the wrong doers."

47. And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrongdoing folk.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

48. And the companions of the elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering and [the fact] that you were arrogant."

48. And the people of the heights will cry out to the men whom they would recognize by their marks. Saying: 'Neither your numbers nor the riches of which you were proud availed you.

48. The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?"

48. And the dwellers on the heights call unto men whom they know by their marks, (saying): What did your multitude and that in which you took your pride avail you.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

49. [Allah will say], "Are these the ones whom you swore that Allah would never offer them mercy? Enter Paradise, [O People of the elevations]. No fear will there be concerning you, nor will you grieve."

49. Are these not the ones of whom you swore that Allah shall grant them nothing of His mercy?' To such it will be said: 'Enter Paradise. You have no cause to fear, nor shall you grieve.'

49. "Behold! Are these not the men whom you swore that God with His Mercy would never bless? Enter you the Garden: no fear shall be on you, nor shall you grieve."

49. Are these they of whom you swore that Allah would not show them mercy? (Unto them it has been said): Enter the Garden. No fear shall come upon you nor is it you who will grieve.

أَهْلَآءِ الَّذِينَ أَقْسَمْتُمْ لَا يَتْلَاهُمْ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٨﴾

50. And the companions of the Fire will call to the companions of Paradise, "Pour

50. And the people of the Fire will cry out to the people of Paradise: 'Pour out some water on us or

50. The companions of the Fire will call to the companions of the Garden: "Pour down to us water or

50. And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ

upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers."

throw at us something of what Allah has bestowed upon you.' They will reply: 'Allah has forbidden them to the deniers of the truth.

anything that God does provide for your sustenance." They will say: "Both these things has God forbidden to those who rejected Him."

some wherewith Allah has provided you. They say: Lo! Allah has forbidden both to disbelievers (in His guidance).

الْمَاءِ أَوْ مِمَّا رَزَقَكُمْ اللَّهُ قَالَوَا  
إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى  
الْكَافِرِينَ ﴿٥١﴾

51. Who took their religion as distraction and amusement and whom the worldly life deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.

51. Who have made their religion a sport and play. And whom the life of the world has beguiled. So on that day, We shall forget them in the manner they forget their meeting of this Day with Us and persist in denying Our revelations.

51. "Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.

51. Who took their religion for a sport and pastime, and whom the life of the world beguiled. So this day We have forgotten them even as they forgot the meeting of this their Day and as they used to deny Our tokens.

الَّذِينَ اتَّخَذُوا دِينَهُمْ هُجُوعًا وَلَعِبًا  
وَعَرَّضُوا الْحَيَاةَ الدُّنْيَا قَالِيَوْمَ  
نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ  
يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا  
يَجْحَدُونَ ﴿٥١﴾

52. And We had certainly brought them a Book which We detailed by knowledge - as guidance and mercy to a people who believe.

52. Surely We have brought them a Book, which We expounded with knowledge, a guidance and a mercy to those who believe.

52. For We had certainly sent unto them a Book, based on knowledge, which We explained in detail, a guide and a mercy to all who believe.

52. Verily We have brought them a Scripture which We expounded with knowledge, a guidance and a mercy for a people who believe.

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ  
عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ  
يُؤْمِنُونَ ﴿٥٢﴾

53. Do they await except its result? The Day its result comes, those who had ignored it before will say: "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than we used to do?" They will have lost themselves, and lost from them is what they used to invent.

53. Are they waiting for the fulfillment of its warning? On the Day that warning is fulfilled, those that have neglected it before will say: 'The Messengers of Our Lord did indeed bring forth the truth. Are there any intercessors who will now plead on our behalf? Or, can we be restored to life that we might perform differently from that which we did?' They surely ended in utter loss, and the lies they had fabricated failed them.

53. Do they just wait for the final fulfillment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The apostles of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? Then should we behave differently from our behavior in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch.

53. Await they aught save the fulfillment thereof? On the day when the fulfillment thereof comes, those who were before forgetful thereof will say: The messengers of our Lord did bring the truth! Have we any intercessors that they may intercede for us? Or can we be returned (to life on earth), that we may act otherwise than we used to act? They have lost their souls, and that which they devised has failed them.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ  
يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ  
مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا  
بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ  
فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ  
غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ  
خَسِرُوا أَنْفُسَهُمْ وَصَلَّ  
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

54. Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and

54. Surely your Lord is none other than Allah, who created the heavens and the earth in six days, and then ascended His Throne; Who causes the night to cover the day and then the day swiftly pursues the night. He created the sun and the moon

54. Your Guardian-Lord is God, who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draws the night as a veil over the day, each seeking the other in rapid succession. He created

54. Lo! Your Lord is Allah who created the heavens and the earth in six days, then mounted He the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ  
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ  
يُعْشِي الْيَلَّ النَّهَارَ يَطْلُبُهُ  
حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ

the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

and the stars making them all subservient to His command. Lo! His is the creation and His is the command. Blessed is Allah, the Lord of the universe.

the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern. Blessed be God, the Cherisher and Sustainer of the worlds.

command. His verily is all creation and commandment. Blessed be Allah, the Lord of the worlds.

وَالنُّجُومَ مَسْخَرَاتٍ بِأَمْرِهٖ ۗ  
لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ  
رَبُّ الْعَالَمِينَ ﴿٥٤﴾

55. Call upon your Lord in humility and privately; indeed, He does not like transgressors.

55. Call upon your Lord with humility and in secret. Surely He does not love transgressors.

55. Call on your Lord with humility and in private: for God loves not those who trespass beyond bounds.

55. (O mankind!) Call upon your Lord humbly and in secret. Lo! He loves not aggressors.

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً  
إِنَّهٗ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

56. And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.

56. And do not make mischief in the earth after it has been set in order, and call upon Him with fear and longing. Surely Allah's mercy is close to those who do good.

56. Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of God is (always) near to those who do good.

56. Work not confusion in the earth after the fair ordering (thereof). And call on Him in fear and hope. Lo! The mercy of Allah is nigh unto the good.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ  
إِصْلَاحِهَا وَادْعُوهُ خَوْفًا  
وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ  
مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

57. And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.

57. And it is He who sends forth winds as glad tidings in advance of His mercy, and when they have carried a heavy-laden cloud, We drive it to a dead land, then We send down rain from it and bring forth therewith fruits of every kind. In this manner do We raise the dead that you may take heed.

57. It is He who sends the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest there with: thus shall We raise up the dead: perchance you may remember.

57. And He it is who sends the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply you may remember.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا  
بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا  
أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِيَلْدِ  
مِمَّنَّ فَانزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا  
بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ  
نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

58. And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.

58. As for the good land, vegetation comes forth in abundance by the command of its Lord, whereas from the bad land, only poor vegetation comes forth. Thus do We expound Our signs in diverse ways for a people who are grateful.

58. From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the verses to those who are grateful.

58. As for the good land, its vegetation comes forth by permission of its Lord; while as for that which is bad, only the useless comes forth (from it). Thus do We recount the tokens for people who give thanks.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ  
بِإِذْنِ رَبِّهٖ وَالَّذِي خَبثَ لَا  
يَخْرُجُ إِلَّا نَكِدًا كَذَٰلِكَ  
نُصَرِّفُ الْآيَاتِ لِقَوْمٍ  
يَشْكُرُونَ ﴿٥٨﴾

59. We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I

59. Indeed We sent forth Noah to his people and he said: 'O my people! Serve Allah, you have no other god than Him. Indeed I fear for you

59. We sent Noah to his people. He said: "O my people! Worship God! You have no other god but Him. I fear for you the punishment of a

59. We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. You have no other God save Him. Lo! I fear for you the

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ  
فَقَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا  
لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ

fear for you the punishment of a tremendous day.

the chastisement of an awesome day.'

dreadful day!

retribution of an awful day.

عَلَيْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ



60. Said the eminent among his people, "Indeed, we see you in clear error."

60. The leading men of his people replied: 'We see that you are in palpable error.'

60. The leaders of his people said: "Ah! We see you evidently wandering (in mind)."

60. The chieftains of his people said: Lo! We see you surely in plain error.

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ



61. [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."

61. He said: 'O my people! There is no error in me, but I am a messenger from the Lord of the universe.

61. He said: "O my people! No wandering is there in my (mind): on the contrary, I am an apostle from the Lord and Cherisher of the worlds!

61. He said: O my people! There is no error in me, but I am a messenger from the Lord of the worlds.

قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ



62. I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know.

62. I convey to you the messages of my Lord, give you sincere advice, and I know from Allah that which you do not know.

62. "I but fulfill towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from God something that you know not.

62. I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which you know not.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ



63. Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear Allah so you might receive mercy."

63. Do you wonder that admonition should come to you from your Lord through a man from amongst yourselves that he may warn you that you may avoid evil and that mercy may be shown to you?"

63. "Do you wonder that there has come to you a message from your Lord, through a man of your own people, to warn you, so that you may fear God and haply receive His mercy?"

63. Marvel you that there should come unto you a reminder from your Lord by means of a man among you, that he may warn you, and that you may keep from evil, and that haply you may find mercy.

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ



64. But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our signs. Indeed, they were a blind people.

64. But they charged him with falsehood. Thereupon We delivered Noah and those who were with him in the Ark, and caused those who rejected Our signs as false to be drowned. Surely they were a blind folk.

64. But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!

64. But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! They were blind folk.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ



65. And to the Aaad [We sent] their brother Houd. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"

65. And to 'Aad We sent forth their brother Houd. He said: 'O my people! Serve Allah; you have no other god than Him. Will you, then, not avoid evil?'

65. To the 'Ad people, (We sent) Houd, one of their (own) brethren: He said: O my people! Worship God! You have no other god but Him will you not fear (God)?"

65. And unto (the tribe of) A'ad (We sent) their brother, Houd. He said: O my people! Serve Allah. You have no other god save Him. Will you not ward off evil.

وَالِي عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ



66. Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and

66. The unbelievers among the leading men of his people said: 'Indeed we see you in folly, and

66. The leaders of the unbelievers among his people said: "Ah! We see you are an imbecile!" and "We

66. The chieftains of his people, who were disbelieving, said: Lo! We surely see you in foolishness, and lo!

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ

indeed, we think you are of the liars."

consider you to be liars.'

think you are a liar!"

We deem you of the liars.

وَإِنَّا لَنَعْلَمَنَّ مِنَ الْكٰذِبِيْنَ

١١

67. [Houd] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds."

67. He said: 'O my people! There is no folly in me; rather I am a messenger from the Lord of the universe.

67. He said: "O my people! I am no imbecile, but (I am) an apostle from the Lord and Cherisher of the worlds!

67. He said: O my people! There is no foolishness in me, but I am a messenger from the Lord of the worlds.

قَالَ يَقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ  
وَلَكِنِّي رَسُوْلٌ مِّنْ رَّبِّ  
الْعٰلَمِيْنَ

١٧

68. I convey to you the messages of my Lord, and I am to you a trustworthy adviser.

68. I convey to you the messages of my Lord, and I give you sincere advice.

68. "I but fulfill towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.

68. I convey unto you the messages of my Lord and am for you a true adviser.

اُبَلِّغُكُمْ رِسٰلَتِ رَبِّيْ وَاَنَا لَكُمْ

نٰصِيْحٌ اٰمِيْنٌ

69. Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allah that you might succeed.

69. Do you wonder that an exhortation should come to you from your Lord through a man from amongst yourselves that he may warn you? And do call to mind when He made you successors after the people of Noah and amply increased you in stature. Remember then the wondrous bounties of Allah that you may prosper.'

69. "Do you wonder that there has come to you a message from your Lord through a man of your own people, to warn you? Call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits (you have received) from God: that so you may prosper."

69. Marvel you that there should come unto you a reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroys after Noah's folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply you may be successful.

اَوْعَجِبْتُمْ اَنْ جَاءَكُمْ ذِكْرٌ  
مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ  
لِيُنذِرَكُمْ وَاذْكُرُوْا اِذْ جَعَلَكُمْ  
خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ  
وَزَادَكُمْ فِى الْخَلْقِ بَصۜطَةً  
فَاذْكُرُوْا اِلٰهَ اللّٰهِ لَعَلَّكُمْ

تُفْلِحُوْنَ

70. They said, "Have you come to us that we should worship Allah alone and leave what our fathers have worshipped? Then bring us what you promise us, if you should be of the truthful."

70. They said: 'Have you come to us that we should worship none other than Allah and forsake all whom our forefathers were wont to worship? Then bring upon us the scourge with which you have threatened us if you are truthful?'

70. They said: "Come you to us, that we may worship God alone, and give up the cult of our fathers? Bring us what you threaten us with, if so be that you tell the truth!"

70. They said: Have you come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith you threaten us if you are of the truthful.

قَالُوْا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحَدَٔةً  
وَنَذَرَ مَا كٰنَ يَعْْبُدُ اٰبَاؤُنَا فَاْتِنَا

بِمَا تَعِدُنَا اِنْ كُنْتَ مِنَ

الصّٰدِقِيْنَ

71. [Houd] said, "Already have defilement and anger fallen upon you from your Lord. Do you dispute with me concerning [mere] names you have named them, you and your fathers, for which Allah has not sent down any authority?"

71. Houd warned them: 'Surely punishment and wrath from your Lord have befallen upon you. Do you dispute with me about mere names that you and your forefathers have concocted and for which Allah has sent down no sanction?

71. He said: "Punishment and wrath have already come upon you from your Lord: dispute you with me over names which you have devised, you and your fathers, without authority from God? Then wait: I am amongst you, also waiting."

71. He said: Terror and wrath from your Lord have already fallen on you. Would you wrangle with me over names which you have named, you and your fathers, for which no warrant from Allah has been revealed? Then await (the consequence), lo! I (also) am of those

قَالَ قَدْ وَقَعَ عَلَيَّ مِنْ رَّبِّكُمْ

رِجْسٌ وَّغَضَبٌ اُتِّجَارِلُوْنِيْ فِى

اَسْمَآءٍ سَمَّيْتُمُوْهَا اَنْتُمْ

وَاٰبَاؤُكُمْ مَا نَزَلَ اللّٰهُ بِهَا مِنْ

سُلْطٰنٍ فَاَنْتَظِرُوْا اِلَيَّ مَعَكُمْ

Then wait; indeed, I am with you among those who wait."

Wait, then, and I too am with you among those who wait.'

awaiting (it).

مِنَ الْمُتَنظِّرِينَ ﴿٧٦﴾

72. So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not [at all] believers.

72. Then We delivered Houd and his companions by Our mercy, and We utterly cut off the last remnant of those who called the lie to Our signs and would not believe.

72. We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.

72. And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers.

فَأَجْبَيْنُهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

73. And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allah [sent] to you as a sign. So leave her to eat within Allah's land and do not touch her with harm, lest there seize you a painful punishment.

73. And to Thamud We sent forth their brother. Salih. He said to them: 'O my people! Serve Allah, you have no other god than Him. Truly there has come to you a clear proof from your Lord. This she-camel from Allah is a divine portent for you. So leave her alone to pasture on Allah's earth, and touch her with no evil lest a painful chastisement should seize you.

73. To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! Worship God: you have no other god but Him. Now has come unto you a clear (sign) from your Lord! This she-camel of God is a sign unto you: So leave her to graze in God's earth, and let her come to no harm, or you shall be seized with a grievous punishment.

73. And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah. You have no other God save Him. A wonder from your Lord has come unto you. Lo! This is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you.

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ الْعِمْءِ ﴿٧٣﴾

74. And remember when He made you successors after the Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption."

74. And call to mind when He made you successors after 'Aad and gave you power in the earth so that you took for yourselves palaces in its plains and hewed out dwellings in the mountains. Remember, then, the wondrous bounties of Allah and do not go about creating mischief in the land.'

74. "And remember how He made you inheritors after the 'Aad people and gave you habitations in the land: you build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (you have received) from God, and refrain from evil and mischief on the earth."

74. And remember how He made you viceroys after A'ad and gave you station in the earth. You choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

75. Said the eminent ones who were arrogant among his people to those who were oppressed – to those who believed among them, "Do you [actually] know that Salih is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers."

75. The haughty elders of his people said to those believers who had been oppressed: 'Do you know that Salih is one sent forth with a message from his Lord?' They, replied: 'Surely we believe in the message with which he has been sent.'

75. The leaders of the arrogant party among his people said to those who were reckoned powerless those among them who believed: "know you indeed that Salih is an apostle from his Lord?" They said: "We do indeed believe in the revelation which has been sent through him."

75. The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know you that Salih is one sent from his Lord? They said: Lo! In that wherewith he has been sent we are believers.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ اسْتَضَعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

76. Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers."

76. The haughty ones remarked. 'Most certainly we disbelieve in that which you believe.'

76. The arrogant party said: "For our part, we reject what you believe in."

76. Those who were scornful said: Lo! In that which you believe we are disbelievers.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَفِرُونَ ﴿٧٦﴾

77. So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers."

77. Then they hamstrung the she-camel, disdainfully disobeyed the commandment of their Lord, and said: 'O Salih! Bring upon us the scourge with which you threatened us if you are truly a messenger [of Allah].

77. Then they hamstrung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! Bring about your threats, if you art an apostle (of God)!"

77. So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Salih! Bring upon us that you threaten if you are indeed of those sent (from Allah).

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ آتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

78. So the earthquake seized them, and they became within their home [corpses] fallen prone.

78. Thereupon a shocking catastrophe seized them, so that they lay prostrate in their dwellings.

78. So the earthquake took them unawares, and they lay prostrate in their homes in the morning.

78. So the earthquake seized them, and morning found them prostrate in their dwelling-place.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٧٨﴾

79. And he turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."

79. And Salih left them, saying: 'O my people! I conveyed to you the message of my Lord and gave you good advice; but you have no liking for your well-wishers.'

79. So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but you love not good counselors!"

79. And (Salih) turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but you love not good advisers.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾

80. And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?"

80. And Lot [as a messenger] said to his people: 'Do you practice an indecency of which no other people in the world were guilty of before you?

80. We also (sent) Lot: He said to his people: "Do you commit lewdness such as no people in creation (ever) committed before you?"

80. And Lot! (remember) when he said unto his folk: Will you commit abomination such as no creature ever did before you.

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

81. Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."

81. You approach men lustfully in place of women. You are a people who exceed all bounds.'

81. "For you practice your lusts on men in preference to women: you are indeed a people transgressing beyond bounds."

81. Lo! You come with lust unto men instead of women. Nay, but you are wanton folk.

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

82. But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."

82. Their only answer was: 'Banish them from your town. They are a people who pretend to be pure.'

82. And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"

82. And the answer of his people was only that they said (one to another): Turn them out of your township. They are folk, forsooth, who keep pure.

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾

83. So We saved him and his family, except for his wife; she was of those who stayed [with the evil doers].

83. Then We delivered Lot and his household save his wife who stayed behind.

83. But we saved him and his family, except his wife: she was of those who legged behind.

83. And We rescued him and his household, save his wife, who was of those who stayed behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾

84. And We rained upon them a rain [of stones]. Then see how was the end of the criminals.

84. And We let loose a shower [of stones] upon them. Observe then the end of the evil doers.

84. And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime.

84. And We rained a rain upon them. See now the nature of the consequence of evil doers.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ  
كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ



85. And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.

85. And to Midian We sent forth their brother Shu'ayb. He exhorted them: O my people! Serve Allah, you have no god but Him. Indeed a clear proof has come to you from your Lord. So give just weight and measure and diminish not to men their things and make no mischief on the earth after it has been set in good order. That is to your own good, if you truly believe.

85. To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! Worship God; You have no other god but Him. Now has come unto you a clear (sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if you have faith.

85. And unto Midian (We sent) their brother, Shu'eyb. He said: O my people! Serve Allah. You have no other God save Him. Lo! a clear proof has come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if you are believers.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ  
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ  
إِلَهِ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ  
رَبِّكُمْ فَأَوْفُوا الْكَيْلَ  
وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ  
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي  
الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ  
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ



86. And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how was the end of the corrupters.

86. And do not lie in ambush by every path [of life] seeking to overawe or to hinder from the path of Allah those who believe, nor seek to make the path crooked. Remember, how you were once few, and then He multiplied you, and keep in mind what was the end of mischief makers.

86. "And squat not on every road, breathing threats, hindering from the path of God those who believe in Him, and seeking in it something crooked; But remember how you were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief.

86. Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believes in Him, and to seek to make it crooked. And remember, when you were but few, how He did multiply you. And see the nature of the consequence for the corrupters.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ  
تُوعَدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ  
اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغَوْهَا عِوَجًا  
وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا  
فَكَثَّرَكُمُ ۗ وَانظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُفْسِدِينَ



87. And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges."

87. And if there are some among you who believe in the message that I bear while some do not believe, have patience till Allah shall judge between us. He is the best of those who judge.'

87. "And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until God does decide between us: for He is the best to decide.

87. And if there is a party of you which believes in that wherewith I have been sent, and there is a party which believes not, then have patience until Allah judge between us. He is the Best of all who deal in judgment.

وَإِنْ كَانَ طَآئِفَةٌ مِنْكُمْ آمَنُوا  
بِالَّذِى أُرْسِلَتْ بِهِ وَطَآئِفَةٌ  
لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى  
يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ  
الْحَاكِمِينَ



88. Said the eminent ones who were arrogant among his people, "We will surely evict you, O

88. The haughty elders of his people said: 'O Shu'ayb! We shall certainly banish you and your

88. The leaders, the arrogant party among his people, said: "O Shu'aib! We shall certainly drive

88. The chieftains of his people, who were scornful, said: Surely we will drive you out, O Shu'eyb, and those

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا  
مِنْ قَوْمِهِ لِنَخْرِجَنَّكَ يَشْعِيبُ

Shuayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?"

companions-in-faith from our town, or else you shall return to our faith.' Shu'ayb said: What! Even though we abhor [your faith]?

you out of our city - and those who believe with you; or else you shall have to return to our religion. "He said: "What! Even though we do detest (them)?

who believe with you, from our township, unless you return to our religion. He said: Even though we hate it.

وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا  
أَوْ لِنَعُودَنَّ فِي مِلَّتِنَا قَالَ أَوْلَوْا  
كُنَّا كَرِهِينَ <sup>٨٨</sup>

89. We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

89. If we return to your faith after Allah has delivered us from it we would be fabricating a lie against Allah. Nor can we return to it again unless it be by the will of Allah, our Lord. Our Lord has knowledge of all things, and in Allah we put our trust. Our Lord! Judge rightly between us and our people, for You are the best of those who judge.

89. "We should indeed invent a lie against God, if we returned to your ways after God has rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will of God, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the God is our trust. Our Lord! Decide between us and our people in truth, for You are the best to decide."

89. We should have invented a lie against Allah if we returned to your religion after Allah has rescued us from it. It is not for us to return to it unless Allah our Lord should (so) will. Our Lord comprehends all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for You are the best of those who make decision.

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ  
عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِدْجَانِنَا  
اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ  
نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا  
وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى  
اللَّهُ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا  
وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ  
الْفَاتِحِينَ <sup>٨٩</sup>

90. Said the eminent ones who disbelieved among his people, "If you should follow Shu'ayb, indeed, you would then be losers."

90. The elders of his people who disbelieved said: 'Should you follow Shu'ayb, you will be utter losers.

90. The leaders, the unbelievers among his people, said: "If ye follow Shu'aib, be sure then you are ruined!"

90. But the chieftains of his people, who were disbelieving, said: If you follow Shu'eyb, then truly you shall be the losers.

وَقَالَ الْمَلَأَ الَّذِينَ كَفَرُوا مِنْ  
قَوْمِهِ لَيْسَ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ  
إِذَا الْخُسْرُونَ <sup>٩٠</sup>

91. So the earthquake seized them, and they became within their home [corpses] fallen prone.

91. Thereupon a shocking catastrophe seized them, and they remained prostrate in their dwellings.

91. But the earthquake took them unawares, and they lay prostrate in their homes before the morning!

91. So the earthquake seized them and morning found them prostrate in their dwelling-place.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا  
فِي دَارِهِمْ جثامين <sup>٩١</sup>

92. Those who denied Shu'ayb - it was as though they had never resided there. Those who denied Shu'ayb - it was they who were the losers.

92. Those who had charged Shu'ayb with lying became as though they had never lived there; it is they who became utter losers.

92. The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib it was they who were ruined!

92. Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَمْ  
يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا  
شُعَيْبًا كَأَن لَّمْ يَكُونُوا  
الْخُسْرَى <sup>٩٢</sup>

93. And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

93. Shu'ayb then departed from his people, and said: O my people! Surely I conveyed to you the message of my Lord, and gave you sincere advice. How, then, can I mourn for a people who refuse to accept the truth?

93. So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"

93. So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth).

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ  
أَبْلَغْتُكُمْ بِرِسَالَتِي رَئِي  
وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَى  
عَلَى قَوْمٍ كَافِرِينَ <sup>٩٣</sup>

94. And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to Allah].

94. Never have We sent a Prophet to a place without trying its people with adversity and hardship that they may humble themselves.

94. Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.

94. And We sent no prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيِّ إِلَّا  
أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ  
وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّغُونَ

١٤

95. Then We exchanged in place of the bad [condition], good, until they increased [and prospered] and said, "Our fathers [also] were touched with hardship and ease." So We seized them suddenly while they did not perceive.

95. Then We changed adversity into ease until they throve and said: 'Our forefathers had also seen both adversity and prosperity.' So We suddenly seized them without their even perceiving it.

95. Then We changed their suffering into prosperity, until they grew and multiplied, and began to say: "Our fathers (too) were touched by suffering and affluence" Behold! We called them to account of a sudden, while they realized not (their peril).

95. Then changed We the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ  
الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ  
مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ  
فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا

يَشْعُرُونَ ١٥

96. And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."

96. Had the people of those towns believed and been God-fearing, We would certainly have opened up to them blessings from the heavens and the earth; but they denied [to their Prophets] and so We seized them for their deeds.

96. If the people of the towns had but believed and feared God, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds.

96. And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But they gave the lie, and so We seized them on account of what they used to earn.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا  
وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ  
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن  
كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا

يَكْسِبُونَ ١٦

97. Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep?

97. Do the people of those towns feel secure that Our punishment will not come to them at night while they are asleep?

97. Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?

97. Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep.

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن  
يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ  
نَائِمُونَ ١٧

98. Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?

98. Or, do the people of those towns feel secure that Our punishment will not come to them by daylight while they are at play?

98. Or else did they feel secure against its coming in broad daylight while they played about (care-free)?

98. Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play.

أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ  
بَأْسُنَا صَبْحًا وَهُمْ يَلْعَبُونَ ١٨

99. Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people.

99. Do they feel secure against the design of Allah. None can feel secure against the design of Allah except the utter losers.

99. Did they then feel secure against the plan of God? But no one can feel secure from the plan of God, except those (doomed) to ruin!

99. Are they then secure from Allah's scheme? None deems himself secure from Allah's scheme save folk that perish.

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ  
مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ١٩

١٩

100. Has it not become clear to those who inherited

100. Has it not, then, become plain to those who have inherited

100. To those who inherit the earth in succession to its

100. Is it not an indication to those who inherit the land

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ

the earth after its [previous] people that if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.

the earth in the wake of the former generations that, had We so willed, We could have afflicted them for their sins, and so, We seal their hearts so that they hear nothing.

(previous) possessors, is it not a guiding, (lesson) that, if We so willed, We could punish them (too) for their sins, and seal up their hearts so that they could not hear?

after its people (who thus reaped the consequence of evil-doing) that, if We will, We can smite them for their sins and seal upon their hearts so that they hear not.

الْأَرْضِ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ  
نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ  
وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا  
يَسْمَعُونَ ﴿١٠١﴾

101. Those cities – We relate to you, [O Muhammad], some of their news. And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before. Thus does Allah seal over the hearts of the disbelievers.

101. To those [earlier] communities - some of whose stories We relate to you, there had indeed come messengers with clear proofs, but they would not believe what they had once rejected as false. Thus it is that Allah seals the hearts of those who deny the truth.

101. Such were the towns whose story We (thus) relate unto you: There came indeed to them their apostles with clear (signs): But they would not believe what they had rejected before. Thus does God seal up the hearts of those who reject faith.

101. Such were the townships. We relate some tidings of them unto you (O. Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they did not believe because they had before denied. Thus does Allah seal upon the hearts of disbelievers.

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ  
أَنْبَاءِهَا وَلَقَدْ جَاءَهُمْ رُسُلُهُمْ  
بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا  
كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ  
اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

102. And We did not find for most of them any covenant; but indeed, We found most of them defiantly disobedient.

102. We did not find most of them true to their covenants; indeed We found most of them to be transgressors.

102. Most of them We found not men (true) to their covenant: but most of them We found rebellious and disobedient.

102. We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong doers.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ  
عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ  
لَفَاسِقِينَ ﴿١٠٢﴾

103. Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them. So see how was the end of the corrupters.

103. After those We sent forth Moses with Our signs to Pharaoh and his nobles, but they dealt with Our signs unjustly. Observe, then, what happened to the mischief-makers.

103. Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them: So see what was the end of those who made mischief.

103. Then, after them, We sent Moses with Our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى  
بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ  
فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ  
عَقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

104. And Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds.

104. And Moses said: 'O Pharaoh! I am a messenger from the Lord of the universe.

104. Moses said: "O Pharaoh! I am an apostle from the Lord of the worlds.

104. Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds.

وَ قَالَ مُوسَى يَفِرْعَوْنُ إِنِّي  
رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾

105. [Who is] obligated not to say about Allah except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel."

105. And it behooves me to say nothing about Allah except what is true. I have come to you with a clear sign of having been sent from your Lord. So let the Children of Israel go with me.'

105. One for whom it is right to say nothing but truth about God. Now have I come unto you (people), from your Lord, with a clear (sign): So let the Children of Israel depart along with me."

105. Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me.

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ  
إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ  
رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي  
إِسْرَائِيلَ ﴿١٠٥﴾

106. [Pharaoh] said, "If you have come with a sign, then bring it forth, if you

106. Pharaoh said: if you have brought a sign, then bring it forth if you are

106. (Pharaoh) said: "If indeed you have come with a sign, show it forth, if you

106. (Pharaoh) said: If you comes with a token, then produce it, if you are of those

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ  
بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

should be of the truthful."

truthful.'

tell the truth."

who speak the truth.

١٦

107. So Moses threw his staff, and suddenly it was a serpent, manifest.

107. Thereupon Moses threw his rod, and suddenly it was a veritable serpent.

107. Then (Moses) threw his rod, and behold! It was a serpent, plain (for all to see).

107. Then he flung down his staff and lo! It was a serpent manifest.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

١٧

108. And he drew out his hand; thereupon it was white [with radiance] for the observers.

108. Then he drew out his hand, and it appeared luminous to all beholders.

108. And he drew out his hand, and behold! It was white to all beholders.

108. And he drew forth his hand (from his bosom), and lo! It was white for the beholders.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

١٨

109. Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician.

109. The elders of Pharaoh's people said: Surely this man is a skillful magician.

109. Said the chiefs of the people of Pharaoh: "This is indeed a sorcerer well versed.

109. The chiefs of Pharaoh's people said: Lo! This is some knowing wizard.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحَرُ عَلِيمٌ

١٩

110. Who wants to expel you from your land [through magic], so what do you instruct?"

110. Who seeks to drive you out from your land. What would you have us do?"

110. "His plan is to get you out of your land: then what is it you counsel?"

110. Who would expel you from your land. Now what do you advise.

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ

٢٠

111. They said, "Postpone [the matter of] him and his brother and send among the cities gatherers.

111. Then they advised Pharaoh: 'Put off Moses and his brother for a while, and send forth heralds to your cities.

111. They said: "Keep him and his brother in suspense (for a while); and send to the cities men to collect-

111. They said (unto Pharaoh): Put him off (a while) - him and his brother - and send into the cities summoners.

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ

٢١

112. Who will bring you every learned magician."

112. To summon every skillful magician to your presence.'

112. And bring up to you all (our) sorcerers well-versed."

112. To bring each knowing wizard unto you.

يَأْتُوكَ بِكُلِّ سِحْرٍ عَلِيمٍ

٢٢

113. And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant."

113. And the magicians came to Pharaoh and said: 'Shall we have a reward if we win?'

113. So there came the sorcerers to Pharaoh: They said, "of course we shall have a (suitable) reward if we win!"

113. And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors.

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ

٢٣

114. He said, "Yes, and, [moreover], you will be among those made near [to me]."

114. Pharaoh replied: 'Certainly, and you shall be among those who are near to me.'

114. He said: "Yea, (and more), for you shall in that case be nearest (to my person)."

114. He answered: Yes, and surely you shall be of those brought near (to me).

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ

٢٤

115. They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]."

115. Then they said: 'O Moses, will you [first] throw your rod, or shall we throw?'

115. They said: "O Moses! Will you throw (first), or shall we have the (first) throw?"

115. They said: O Moses! Either throw (first) or let us be the first throwers.

قَالُوا يَمْوَسَىٰ إِنَّآ أَنْ تُلْقَىٰ وَإِنَّمَا أَنْ تَكُونَ نَحْنُ الْمُلْقِينَ

٢٥

116. He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.

116. Moses said: 'You throw.' So when they threw [their rods], they enchanted the eyes of the people, and struck them with awe, and produced a mighty sorcery.

116. Said Moses: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great (feat of) magic.

116. He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell.

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَهْبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ

٢٦

117. And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying.

117. Then We directed Moses: 'Now you throw your rod.' And lo! It swallowed up all their false devices.

117. We put it into Moses's mind by inspiration: "Throw (now) your rod": and behold! It swallows up straight away all the falsehoods which they fake!

117. And We inspired Moses (saying): Throw your staff! And lo! It swallowed up their lying show.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

118. So the truth was established, and abolished was what they were doing.

118. Thus was the truth established, and their doings proved in vain.

118. Thus truth was confirmed, and all that they did was made of no effect.

118. Thus was the truth vindicated and that which they were doing was made vain.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

119. And Pharaoh and his people were overcome right there and became debased.

119. Pharaoh and his men were defeated and put to shame.

119. So the (great ones) were vanquished there and then, and were made to look small.

119. Thus were they there defeated and brought low.

فَغَلَبُوا هُنَالِكَ وَانْقَلَبُوا صُغُرَيْنِ ﴿١١٩﴾

120. And the magicians fell down in prostration [to Allah].

120. And the magicians flung themselves prostrate.

120. But the sorcerers fell down prostrate in adoration.

120. And the wizards fell down prostrate.

وَأَلْقَى السَّحَرَةُ سَجْدًا لِلَّهِ طَبَعًا ﴿١٢٠﴾

121. They said, "We have believed in the Lord of the worlds.

121. Saying: We believe in the Lord of the universe.

121. Saying: "We believe in the Lord of the worlds.

121. Crying: We believe in the Lord of the worlds.

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

122. The Lord of Moses and Aaron."

122. The Lord of Moses and Aaron.'

122. "The Lord of Moses and Aaron."

122. The Lord of Moses and Aaron.

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

123. Said Pharaoh, "You believed in him before I gave you permission. Indeed, this is a conspiracy which you conspired in the city to expel there from its people. But you are going to know.

123. Pharaoh said: What! Do you believe before you have my permission? Surely this is a plot you have contrived to drive out the rulers from the capital. So you shall see.

123. Said Pharaoh: "Believe you in Him before I give you permission? Surely this is a trick which you have planned in the city to drive out its people: but soon shall you know (the consequences).

123. Pharaoh said: You believe in Him before I give you leave! Lo! This is the plot that you have plotted in the city that you may drive its people hence. But you shall come to know.

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَّكَّرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

124. I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all."

124. I shall cut off your hands and feet on the opposite sides, and then crucify you all.'

124. "Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross."

124. Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.

لَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لأَصْلِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

125. They said, "Indeed, to our Lord we will return.

125. They replied: We shall surely return to our Lord.

125. They said: "For us, We are but sent back unto our Lord:

125. They said: Lo! We are about to return unto our Lord.

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

126. And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us

126. Will you punish us just because we believed in the signs of our Lord when they came to us? Our Lord! Shower us with perseverance and cause us to die as

126. "But you do wreak your vengeance on us simply because we believed in the signs of our Lord when they reached us! Our Lord! Pour out on us patience

126. You take vengeance on us only for as much as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness and

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوْفِقَنَا مُسْلِمِينَ ﴿١٢٦﴾

die as Muslims [in submission to You]."

those who have submitted [to You].

and take our souls unto you as Muslims.

make us die as men who have submitted.

127. And the eminent among the people of Pharaoh said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."

127. The elders of Pharaoh's people said: 'Will you leave alone Moses and his people to spread mischief in the land, and forsake you and your gods?' Pharaoh replied: We will kill their male children and spare their female ones. For indeed we hold irresistible sway over them.

127. Said the chiefs of Pharaoh's people: "Wilt you leave Moses and his people, to spread mischief in the land, and to abandon you and your gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible."

127. The chiefs of Pharaoh's people said: (O King), will you suffer Moses and his people to make mischief in the land, and flout you and your gods? He said: We will slay their sons and spare their women, for lo! We are in power over them.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ  
أَتَذَرُ مُوسَى وَقَوْمَهُ لِيَفْسِدُوا  
فِي الْأَرْضِ وَيَذُرُكَ وَآلِهَتَكَ  
قَالَ سَقَطْتِمْ أَبْنَاءَهُمْ وَنَسْتَحْيِ  
نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ  
قَاهِرُونَ ﴿١٢٧﴾

128. Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."

128. Moses said to his people: 'Seek help from Allah and be steadfast. The earth is Allah's, He bestows it on those of His servants He chooses. The end of things belongs to the God-fearing.'

128. Said Moses to his people: "Pray for help from God, and (wait) in patience and constancy: for the earth is God's, to give as a heritage to such of His servants as He pleases; and the end is (best) for the righteous.

128. And Moses said unto his people: Seek help in Allah and endure. Lo! The earth is Allah's. He gives it for an inheritance to whom He will. And lo! The sequel is for those who keep their duty (unto Him).

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا  
بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ  
لِلَّهِ يُوْرِثُهَا مَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

129. They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do."

129. The people of Moses replied: 'We were oppressed before your coming to us and after it.' Moses said: 'Your Lord will soon destroy your enemy and make you rulers in the land. Then He will see how you act.'

129. They said: "We have had (nothing but) trouble, both before and after you came to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds."

129. They said: We suffered hurt before you came unto us, and since you have come unto us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how you behave.

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا  
وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى  
رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ  
وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ  
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

130. And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded.

130. We afflicted the people of Pharaoh with hard times and with poor harvest that they may heed.

130. We punished the people of Pharaoh with years (of droughts) and shortness of crops; that they might receive admonition.

130. And we straitened Pharaoh's folk with famine and dearth of fruits that peradventure they might heed.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ  
بِالسِّنِينَ وَنَقْصِ مِنَ الثَّمَرَاتِ  
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

131. But when good came to them, they said, "This is ours [by right]." And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allah, but most of them do not know.

131. But whenever prosperity came their way, they said: 'This is our due.' And whatever hardship befell them, they attributed it to the misfortune of Moses and those who followed him. Surely, their misfortune had been decreed by Allah but most of them do not know that.

131. But when good (times) came, they said, "This is due to us;" When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! In truth the omens of evil are theirs in God's sight, but most of them do not understand!

131. But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.

فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا  
هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ  
يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ آلَا  
إِمْمَاتٍ ظَبَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ  
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

132. And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."

132. And they said to Moses: 'Whatever sign you might produce before us in order to enchant us, we are not going to believe you.'

132. They said (to Moses): "Whatever be the signs you bring, to work therewith your sorcery on us, we shall never believe in you.

132. And they said: Whatever portent you brings wherewith to bewitch us, we shall not put faith in you.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

133. So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.

133. Then We afflicted them with a great flood and locusts, and the lice, and the frogs, and the blood. All these were distinct signs and yet they remained haughty. They were a wicked people.

133. So We sent (plagues) on them: flood and locusts and lice and frogs, and blood: Signs openly self-explained: but they were steeped in arrogance, a people given to sin.

133. So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a guilty folk.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدمَّ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا بُحْرَمِينَ ﴿١٣٣﴾

134. And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel."

134. Each time a scourge struck them they, said: 'O Moses! Pray for us to your Lord on the strength of the prophethood He has bestowed upon you. Surely, if you remove this scourge from us, we will truly believe in you, and will let the Children of Israel go with you.'

134. Every time the penalty fell on them, they said: "O Moses! On your behalf call on thy Lord in virtue of his promise to you: If you will remove the penalty from us, we shall truly believe in you, and we shall send away the Children of Israel with you."

134. And when the terror fell on them they cried: O Moses! Pray for us unto your Lord, because He has a covenant with you. If you remove the terror from us we verily will trust you and will let the Children of Israel go with you.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِنُنْجِيَكَ مِنَّا وَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾

135. But when We removed the punishment from them until a term which they were to reach, then at once they broke their word.

135. But when We removed the scourge from them until a term - a term, which they were bound to reach - they at once broke their promise.

135. But every time We removed the penalty from them according to a fixed term which they had to fulfill, Behold! They broke their word!

135. But when We did remove from them the terror for a term which they must reach, behold! They broke their covenant.

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾

136. So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

136. So We inflicted Our retribution on them, and caused them to drown in the sea because they gave the lie to Our signs and were heedless of them.

136. So We exacted retribution from them: We drowned them in the sea, because they rejected Our signs and failed to take warning from them.

136. Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them.

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

137. And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of

137. And We made those who had been persecuted inherit the eastern and western lands, which We had blessed. Thus your Lord's gracious promise was fulfilled to the Children of Israel, for they had endured with patience; and We

137. And We made a people, considered weak (and of no account), inheritors of lands in both east and west, lands whereon We sent down Our blessings. The fair promise of your Lord was fulfilled for the Children of Israel, because they

137. And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of your Lord was fulfilled for the Children of Israel because of their

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا

what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.

destroyed all that Pharaoh and his people had wrought, and all that they had built.

had patience and constancy, and We leveled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).

endurance; and We annihilated (all) that Pharaoh and his folk had done and that they had contrived.

وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ

١٣٧

138. And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.

138. And We led the Children of Israel across the sea; and then they came upon a people who were devoted to the worship of their idols. They said: 'O Moses, make for us a god even as they have gods.' Moses said: 'You are indeed an ignorant people.'

138. We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! Fashion for us a god like unto the gods they have." He said: "Surely you are a people without knowledge.

138. And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said: O Moses! Make for us a god even as they have gods. He said: Lo! You are a folk who know not.

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامِهِمْ هُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

١٣٨

139. Indeed, these people, will be destroyed in that in which they are, and worthless is whatever they were doing."

139. The way these people follow is bound to lead to destruction; and all their works are vain.

139. "As to these folk, the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practice."

139. Lo! As for these, their way will be destroyed and all that they are doing is in vain.

إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَبِطِلٌ مَا كَانُوا يَعْمَلُونَ

١٣٩

140. He said, "Is it other than Allah I should desire for you as a god while He has preferred you over the worlds?"

140. Moses said: 'Should I seek any god for you other than Allah although it is He who has exalted you above all?'

140. He said: "Shall I seek for you a god other than the (true) God, when it is God who has endowed you with gifts above the nations?"

140. He said: Shall I seek for you a god other than Allah when He has favored you above (all) creatures.

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

١٤٠

141. And [recall, O Children of Israel], when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment – killing your sons and keeping your women alive. And in that was a great trial from your Lord.

141. And call to mind when We delivered you from Pharaoh's people who perpetrated on you a terrible torment, putting your males to death and sparing your females. Surely in it there was an awesome trial for you from your Lord.

141. And remember We rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord.

141. And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and sparing your women. That was a tremendous trial from your Lord.

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

١٤١

142. And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them],

142. And We appointed for Moses thirty nights, to which We added ten, whereby the term of his Lord was fulfilled. And Moses said to Aaron, his brother: 'Take my place among my people, act righteously, and do not follow the path of those who create

142. We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and

142. And when We did appoint for Moses thirty nights (of solitude), and added to them ten, and he completed the whole time appointed by his Lord of forty nights; and Moses said unto his brother, Aaron: Take my place among the people. Do right, and follow not the way of mischief-

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَا بِهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ

١٤٢

and do not follow the way of the corrupters."

mischief."

follow not the way of those who do mischief."

makers.

الْمُفْسِدِينَ ﴿٤٣﴾

**143.** And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

**143.** And when Moses came at Our appointment, and his Lord spoke to him, he said: 'O my Lord! Reveal Yourself to me that I may look upon You!' He replied: Never can you see Me. However, behold this mount; if it remains firm in its place, only then you will be able to see Me.' And as soon as his Lord unveiled His glory to the mount, He crushed it into fine dust, and Moses fell down in a swoon. And when he recovered, he said: Glory be to You! To You I turn in repentance, and I am the foremost among those who believe.

**143.** When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! Show (Yourself) to me that I may look upon you." God said: "By no means can you see Me (direct); But look upon the mount; if it abides in its place, then shall you see Me." When his Lord manifested His glory on the mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to You! To You I turn in repentance, and I am the first to believe."

**143.** And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Yourself), that I may gaze upon You. He said: You will not see Me, but gaze upon the mountain! If it stands still in its place, then you will see Me. And when his Lord revealed (His) glory to the mountain, He sent it crashing down. And Moses fell down senseless. And when he woke, he said: Glory unto You! I turn unto You repentant, and I am the first of (true) believers.

وَمَا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ قَالَ رَبِّي أَرِنِي إِلَيْكَ  
قَالَ لَنْ تَرِنِي وَلَكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿٤٣﴾

**144.** [Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

**144.** He said: O Moses! I have indeed preferred you to all others by virtue of the message I have entrusted to you and by virtue of My speaking to you. Hold fast therefore, to whatever I have granted you, and give thanks.

**144.** (God) said: "O Moses! I have chosen you above (other) men, by the mission I (have given you) and the words I (have spoken to you): take then the (revelation) which I give you, and be of those who give thanks."

**144.** He said: O Moses! I have preferred you above mankind by My messages and by My speaking (unto you). So hold that which I have given you, and be among the thankful.

قَالَ يٰمُوسَىٰ اِنِّىٓ اصْطَفَيْتَكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا اَنْتِئْتِكَ وَكُنْ مِّنَ الشَّاكِرِينَ ﴿٤٤﴾

**145.** And We wrote for him on the tablets [something] of all things – instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

**145.** And We ordained for Moses in the tablets all manner of admonition, and instruction concerning all things, and said to him: Hold to these, with all your strength. And bid your people to follow them in accord with their best understanding. I shall soon show you the habitation of the wicked.

**145.** And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): "Take and hold these with firmness, and enjoin your people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked."

**145.** And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command your people (saying): Take the better (course made clear) therein. I shall show you the abode of evil-livers.

وَكَتَبْنَا لَهُ فِي الْاَلْوَا حِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَّاْمُرْ قَوْمَكَ يَأْخُذُوْا بِاَحْسَنِهَا سَاُوْرِيْكُمْ دَارَ الْفٰسِقِيْنَ ﴿٤٥﴾

**146.** I will turn away from My signs those who are arrogant upon the earth without right; and if

**146.** I shall turn away from My signs those who, without any right, behaved haughtily in the

**146.** Those who behave arrogantly on the earth in defiance of right, them will I turn away from My

**146.** I shall turn away from My revelations those who magnify themselves wrongfully in the

سَاَصْرِفُ عَنْ اٰيٰتِي الدّٰنِيْنَ يَتَكَبَّرُوْنَ فِي الْاَرْضِ بِغَيْرِ

they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.

earth, even if they may, witness each and every, sign, they shall not believe therein. And even if they see the right path, they shall still not follow it, but if they see the path of error. They shall choose it for their path. This is because they rejected Our signs as false and were heedless to them.

signs: Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected our signs, and failed to take warning from them.

earth, and if they see each token believe it not, and if they see the way of righteousness, choose it not for (their) way, and if they see the way of error, choose it for (their) way. That is because they deny Our revelations and are used to disregard them.

الْحَقُّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِجْرِ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ



147. Those who denied Our signs and the meeting of the Hereafter – their deeds have become worthless. Are they recompensed except for what they used to do?

147. Vain are the deeds of those who reject Our signs as false and to the meeting of the Hereafter. Shall they be recompensed, except according to their deeds?'

147. Those who reject Our signs and the meeting in the Hereafter, vain are their deeds: Can they expect to be rewarded except as they have wrought?

147. Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وِلِقَاءِ الأٰخِرَةِ حَبِطَتْ اَعْمَالُهُمْ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوا يَعْمَلُونَ



148. And the people of Moses made, after [his departure], from their ornaments a calf – an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrong doers.

148. And in the absence of Moses his people made the image of a calf from their ornaments, which lowed. Did they not observe that it could neither speak nor give them any guidance? And still they made it an object of worship. They were indeed wrong doing.

148. The people of Moses made, in his absence, out of their ornaments, the image of calf, (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong.

148. And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spoke not unto them, nor guided them to any way? They chose it, and became wrong doers.

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خَلْقِهِمْ عِجْلًا جَسَدًا لَّهُ خَوَارٍ اَلَمْ يَرَوْا اَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظٰلِمِيْنَ



149. And when regret overcame them and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."

149. And when they were afflicted with remorse and realized that they had fallen into error, they said: 'If our Lord does not have mercy on us and does not pardon us, we shall be among the losers.'

149. When they repented, and saw that they had erred, they said: "If our Lord does not have mercy upon us and forgive us, we shall indeed be of those who perish."

149. And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.

وَلَمَّا سَقَطَ فِيْ اَيْدِيهِمْ وَرَاَوْا اَنَّهُمْ قَدْ ضَلُّوْا قَالُوْا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الخٰسِرِيْنَ



150. And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he

150. And when Moses returned to his people, full of wrath and sorrow, he said: 'Vile is the course you have followed in my absence. Could you not patiently wait for the decree of your Lord?' And he threw down the tablets [of

150. When Moses came back to his people, angry and grieved, he said: "Evil it is that you have done in my place in my absence: did you make haste to bring on the judgment of your Lord?" He put down

150. And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which you took after I had left you. Would you hasten on the judgment of your Lord? And he cast down the tablets, and

وَلَمَّا رَجَعَ مُوسَىٰ اِلَى قَوْمِهِ غَضَبًا نَّ اَسْفًا قَالَ بِئْسَمَا خَلَقْتُمُوْنِيْ مِنْ بَعْدِيْ اَعَجَلْتُمْ اَمْرَ رَبِّكُمْ وَاَلْقَى التَّوْرٰتِ

threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

**151.** [Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."

**152.** Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].

**153.** But those who committed misdeeds and then repented after them and believed, indeed your Lord, thereafter, is Forgiving and Merciful.

**154.** And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.

**155.** And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if You had

the law] and took hold of his brother's head, dragging him to himself. Aaron said: My mother's son, the people overpowered me and almost killed me. So let not my enemies gloat over me, and do not number me among the wrongdoing folk.'

**151.** Thereupon Moses said: 'O Lord! Grant forgiveness upon me and my brother and admit us to Your mercy, for You are most merciful of the merciful.'

**152.** Verily, those who worshipped the calf will certainly incur indignation from their Lord, and will be abased in the life of this world. Thus do We reward those who fabricate lies.

**153.** As for those who do evil, and later repent and have faith, such shall find their Lord All-Forgiving, All-Compassionate after (they repent and believe).

**154.** And when the anger of Moses was stilled, he took up the tablets again, the text of which comprised guidance and mercy to those who fear their Lord.

**155.** And out of his people Moses singled out seventy men for Our appointment. Then, when violent shaking seized them, he addressed his Lord: Had You willed,

the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! The people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count you me amongst the people of sin."

**151.** Moses prayed: "O my Lord! Forgive me and my brother! Admit us to your mercy! For You are the most merciful of those who show mercy!"

**152.** Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do We recompense those who invent (falsehoods).

**153.** But those who do wrong but repent thereafter and (truly) believe, verily your Lord is thereafter Oft-Forgiving, Most Merciful.

**154.** When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and mercy for such as fear their Lord.

**155.** And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! If it had been Your

he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! The folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil doers.

**151.** He said: My Lord! Have mercy on me and on my brother; bring us into your mercy, You are the most merciful of all who show mercy.

**152.** Lo! Those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.

**153.** But those who do ill deeds and afterward repent and believe - lo! For them, afterward, Allah is Forgiving, Merciful.

**154.** Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.

**155.** And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them, he said: My Lord! If You had willed, You

وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ  
قَالَ ابْنُ أُمَّ إِنَّ الْقَوْمَ  
اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونِي  
فَلَا تُشْمِتْ بِي الْأَعْدَاءَ وَلَا  
تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

١٥١

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَ  
أَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ  
أَرْحَمُ الرَّاحِمِينَ

١٥١

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ  
سَيَأْتِيهِمْ غَضَبٌ مِّنْ رَبِّهِمْ  
وَزَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ  
نَجْزِي الْمُفْتَرِينَ

١٥٢

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ  
تَابُوا مِنْ بَعْدِهَا وَأَمَنُوا إِنَّ  
رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

١٥٣

وَلَمَّا سَكَتَ عَنِّ مُوسَى  
الْغَضَبَ أَخَذَ الْأَلْوَابِحَ وَفِي  
نُسخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ  
هُمْ لِرَبِّهِمْ يَرْهَبُونَ

١٥٤

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ  
رَجُلًا مُّيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ  
الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ

willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers.

O my Lord, You could have destroyed them and me long ago. Will You destroy us for what the fools amongst us did? That was nothing but a trial from You whereby You mislead whom You will and guide whom You will. You alone are our guardian. Forgive us, then, and have mercy upon us. You are the best of those who forgive.

will, You could have destroyed, long before, both them and me: would You destroy us for the deeds of the foolish ones among us? This is no more than Your trial: by it You cause whom You will to stray, and You lead whom You will into the right path. You are our Protector: so forgive us and give us Your mercy; for You are the best of those who forgive.

had destroyed them long before, and me with them. Will You destroy us for that which the ignorant among us did? It is but Your trial (of us). You send whom You will astray and guide whom You will: You are our Protecting Friend, therefore forgive us and have mercy on us, You are the best of all who show forgiveness.

أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّايَ  
أَهْلَكْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا  
إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا  
مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ  
أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا  
وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٦﴾

156. And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allah] said, "My punishment – I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses.

156. And ordain for us what is good in this world and in the world to come. For, to You have we turned.' He replied: 'I afflict whomsoever I wish with My chastisement. As for My mercy, it encompasses everything. Will show mercy to those who abstain from evil, pay Zakat and have faith in Our signs.'

156. "And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto You." He said: "With My punishment I visit whom I will; but My mercy extends to all things. That (mercy) I shall ordain for those who do right, and practice regular charity, and those who believe in Our signs.

156. And ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto You. He said: I smite with My punishment whom I will, and My mercy embraces all things, therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations.

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

157. Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him – it is those who will be the successful.

157. [Today this mercy is for] those who follow the ummi Prophet, whom they find mentioned in the Torah and the Gospel with them. He enjoins upon them what is good and forbids them what is evil. He makes the clean things lawful to them and prohibits all corrupt things, and removes from them their burdens and the shackles that were upon them. So those who believe in him and assist him, and succor him and follow the light which has been sent down with him, it is they who shall prosper.

157. "Those who follow the apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures), in the Law and the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him, it is they who will prosper."

157. Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honor him, and help him, and follow the light which is sent down with him: they are the successful.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ  
الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا  
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ  
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ  
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ  
الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ  
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ  
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ  
فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ  
وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي  
أُنزِلَ مَعَهُ أُولَئِكَ هُمُ  
الْمُفْلِحُونَ ﴿١٥٧﴾

158. Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.

158. [Say, O Muhammad]: 'O men! I am Allah's Messenger to you all - of Him to whom belongs the dominion of the heavens and the earth. There is no god but Him. He grants life and gives death. Have faith then, in Allah and in His Messenger, the ummi Prophet who believes in Allah and His words; and follow him so that you may be guided aright.'

158. Say: "O men! I am sent unto you all, as the Apostle of God, to whom belongs the dominion of the heavens and the earth: there is no god but He: it is He that gives both life and death. So believe in God and His Apostle, the unlettered Prophet, who believes in God and His words: follow him that (so) you may be guided."

158. Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all. Him unto whom belongs the Sovereignty of the heavens and the earth. There is no God save Him. He quickens and He gives death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believes in Allah and in His words, and follow him that haply you may be led aright.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

159. And among the people of Moses is a community which guides by truth and by it establishes justice.

159. Among the people of Moses' there was a party who guided others in the way of the truth and established justice.

159. Of the people of Moses there is a section who guide and do justice in the light of truth.

159. And of Moses' folk there is a community who lead with truth and establish justice therewith.

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

160. And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.

160. And We divided them into twelve tribes, forming them into communities. When his people asked Moses for water We directed him: 'Smite the rock with your rod.' Then twelve springs gushed forth from the rock and every people knew their drinking places. And We caused thick clouds to provide them shade, and We sent down upon them manna and quails, saying: 'Eat of the clean things that We have provided you.' They wronged not Us, but it was themselves that they wronged.

160. We divided them into twelve tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with your staff": out of it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls.

160. We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with your staff the rock! And there gushed forth there from twelve springs, so that each tribe knew their drinking-place. And we caused the white cloud to overshadow them and sent down for them the manna and the quails (saying): Eat of the good things wherewith we have provided you. They wronged Us not, but they were wont to wrong themselves.

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوٰى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلٰكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

161. And [mention, O Muhammad], when it was said to them, "Dwell in this city and eat from it wherever you will and say, 'Relieve us of our burdens,' and enter the gate bowing humbly; We will

161. And recall when it was said to them: 'Dwell in this town and eat plentifully of whatever you please, and say: "Repentance", and enter the gate prostrate. We shall

161. And remember it was said to them: "Dwell in this town and eat therein as you wish, but say the word of humility and enter the gate in a posture of humility: We shall forgive you your faults; We shall

161. And when it was said unto them: Dwell in this township and eat there from whence you will, and say "Repentance," and enter the gate prostrate; We shall forgive you your sins; We shall increase

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ

[then] forgive you your sins. We will increase the doers of good [in goodness and reward]."

forgive you your sins and shall bestow further favors on those who do good.'

increase (the portion of) those who do good."

(reward) for the right-doers.

حَطِيطِكُمْ  
سَنَزِيدُ  
الْمُحْسِنِينَ ﴿١٦١﴾

162. But those who wronged among them changed [the words] to a statement other than that which had been said to them. So We sent upon them a punishment from the sky for the wrong that they were doing.

162. Then the wrong doers among them substituted another word in place of the one told them. So We sent upon them a scourge from the heaven as a punishment for their wrong doing.

162. But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed.

162. But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ  
قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ  
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ  
السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

163. And ask them about the town that was by the sea when they transgressed in [the matter of] the Sabbath - when their fish came to them openly on their Sabbath day, and the day they had no Sabbath, they did not come to them. Thus did We give them trial because they were defiantly disobedient.

163. And ask the people concerning the town situated along the sea how its people profaned the Sabbath when fish came to them breaking the water's surface on Sabbath days, and would not come to them on other than Sabbath-days. Thus did We try them because of their disobedience.

163. Ask them concerning the town standing close by the sea. Behold! They transgressed in the matter of the Sabbath. For on the day of their Sabbath, their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression.

163. Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them visibly upon their Sabbath day and on a day when they did not keep Sabbath, came they not unto them. Thus did We try them for that they were evil livers.

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي  
كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ  
يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ  
حَيْثَاهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا  
وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ  
كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا  
يَفْسُقُونَ ﴿١٦٣﴾

164. And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him."

164. And recall when a party of them said: 'Why do you admonish a people whom Allah is about to destroy or punish severely?' They said: 'We admonish them in order to be able to offer an excuse before your Lord, and in the hope that they will guard against disobedience.'

164. When some of them said: "Why do you preach to a people whom God will destroy or visit with a terrible punishment?" Said the preachers: "To discharge our duty to your Lord, and perchance they may fear Him."

164. And when a community among them said: Why preach you to a folk whom Allah is about to destroy or punish with an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil).

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ  
تَعْظُونَ قَوْمًا لِّلَّهِ مَهْلِكُهُمْ أَوْ  
مَعَذِبُهُمْ عَذَابًا شَدِيدًا قَالُوا  
مَعَذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ  
يَتَّقُونَ ﴿١٦٤﴾

165. And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.

165. Then, when they forgot what they had been exhorted, We delivered those who forbade evil and afflicted the wrong doers with a grievous chastisement because of their evil-doing.

165. When they disregarded the warnings that had been given them, We rescued those who forbade evil, but We visited the wrong doers with a grievous punishment because they were given to transgression.

165. And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا  
الَّذِينَ يَنْهَوْنَ عَنِ السُّوْءِ  
وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ  
بِئْسَ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

166. So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."

166. And when they persisted in pursuing that which had been forbidden, We said: 'Become despised apes.'

166. When in their insolence they transgressed (all) prohibitions, We said to them: "Be you apes, despised and rejected."

166. So when they took pride in that which they had been forbidden, We said unto them: Be you apes despised and loathed.

فَلَمَّا عَتَوْا عَنْ مَّا هُمْوَا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ



167. And [mention] when your Lord declared that He would surely continue to send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

167. And recall when your Lord proclaimed that He would continually set in authority over them, till the Day of Judgment, those who would afflict them with the worst oppress them. Surely, your Lord is swift in chastising; and yet He is All Forgiving, All Merciful.

167. Behold! Your Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Your Lord is quick in retribution, but He is also Oft Forgiving, Most Merciful.

167. And (remember) when your Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! Verily your Lord is swift in prosecution and lo! Verily He is Forgiving, Merciful.

وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ



168. And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience].

168. And We dispersed them through the earth in communities - some were righteous, others were not - and We tested them with prosperity and adversity that they may turn back (to righteousness).

168. We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: In order that they might turn (to us).

168. And We have sundered them in the earth as (separate) nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that haply they might return.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ



169. And there followed them successors who inherited the Scripture [while] taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will [again] take it. Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allah, so will you not use reason?

169. Then others succeeded them who inherited the scriptures, and yet kept themselves occupied in acquiring the goods of this world and kept saying: 'We shall be forgiven.' And when there comes to them an opportunity for acquiring more of those goods, they seize it. Was not the covenant of the Book taken from them that they would not ascribe to Allah anything but the truth? And they have read what is in the Book and know that the abode of the Hereafter is better for the God-fearing. Do you not understand?

169. After them succeeded an (evil) generation: They inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven us." (Even so), if similar vanities came their way, they would (again) seize them. Was not the covenant of the Book taken from them that they would not ascribe to God anything but the truth? And they study what is in the Book. But best for the righteous is the home in the Hereafter. Will you not understand?

169. And a generation has succeeded them who inherited the scriptures. They grasp the goods of this low life and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Has not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off (evil). Have you then no sense.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِّثْلُ الَّذِي أَخَذُوا وَالْمُؤْمِنُونَ يَلْمِزُهُمْ أَنَّهُمْ لَمْ يُؤْخَذُوا بِالْعَهْدِ أَلَمْ يُؤْخَذُوا عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَىٰ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ



170. But those who hold fast to the Book and establish prayer - indeed, We will not allow to be lost the reward of the reformers.

170. Those who hold fast to the Book and establish prayer - We shall not allow the reward of such righteous men to go to waste.

170. As to those who hold fast by the Book and establish regular prayer, never shall We suffer the reward of the righteous to perish.

170. And as for those who make (men) keep the Scripture, and establish worship - lo! We squander not the wages of reformers.

وَالَّذِينَ يُؤْمِنُونَ بِالْكِتَابِ  
وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضْمِعُ  
أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

171. And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], "Take what We have given you with determination and remember what is in it that you might fear Allah."

171. And recall when We shook the mountain over them as though it were a canopy, and they thought that it was going to fall over them; and We said: 'Hold firmly to that which We have given you, and remember what is in it, that you may guard against evil.

171. When We shook the mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance you may fear God."

171. And when We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them (and We said): Hold fast that which We have given you, and remember that which is therein, that you may ward off (evil).

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ  
ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ  
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَإِذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

172. And [mention] when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

172. And recall (O Prophet, when your Lord brought forth descendants from the loins of the sons of Adam, and made them witnesses against their own selves. Asking them: 'Am I not your Lord?' They said: 'Yes, we do testify.' We did so lest you claim on the Day of Resurrection: 'We were unaware of this.'

172. When your Lord drew forth from the children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?" They said: "Yea! We do testify!" (This), lest you should say on the Day of Judgment: "Of this we were never mindful."

172. And (remember) when your Lord brought forth from the children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest you should say on the Day of Resurrection: Lo! Of this we were unaware.

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ  
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ  
أَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ  
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ  
شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ  
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

173. Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"

173. Or say: Our forefathers before us who associated others with Allah in His divinity; we were merely their offspring who followed them. And would You destroy us for that which the unrighteous did?'

173. Or lest you should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: will You then destroy us because of the deeds of men who were futile?"

173. Or lest you should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Will You destroy us on account of that which those who follow falsehood did.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا  
مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ  
بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ  
الْمُبْطِلُونَ ﴿١٧٣﴾

174. And thus do We [explain in] detail the verses, and perhaps they will return.

174. And thus do We expound the signs that they may turn back (to the right path).

174. Thus do We explain the signs in detail; and perchance they may turn (unto Us).

174. Thus We detail the revelations that haply they may return.

وَكَذَلِكَ نَقْصِلُ الْآيَاتِ  
وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

175. And recite to them [O Muhammad] the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued

175. And recite to them [O Muhammad] the story of the man to whom We gave Our signs and who turned away from them; then ultimately Satan caught up with

175. Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray.

175. Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead

وَأْتَلَّ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ  
آيَاتِنَا فَاَنْسَلَخَ مِنْهَا فَاتَّبَعَهُ  
الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

him, and he became of the deviators.

him and he was led astray.

astray.

١٧٥

176. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.

176. Now had We so willed, We could indeed have exalted him through those signs, but he clung to the earthly life and followed his carnal desires. Thus his parable is that of the dog who lolls out his tongue whether you attack him or leave him alone. Such is the parable of those who reject Our signs as false. Narrate to them these parables that they may reflect.

176. If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.

176. And had We willed, We could have raised him by their means, but he clung to the earth and followed his own lust. Therefore his likeness is as the likeness of a dog: if you attack him, he pants with his tongue out, and if you leave him, he pants with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the story that haply they may take thought.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ  
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ  
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ  
تَحَمَّلَ عَلَيْهِ يَلْهَثُ أَوْ تَرَكَهُ  
يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ  
الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

١٧٦

177. How evil an example [is that of] the people who denied Our signs and used to wrong themselves.

177. Evil is the example of the people who reject Our signs as false and perpetrate wrong against their own selves.

177. Evil as an example are people who reject Our signs and wrong their own souls.

177. Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.

سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا  
بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا  
يَظْلِمُونَ

١٧٧

178. Whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - it is those who are the losers.

178. He whom Allah guides, he alone is rightly guided; and he whom Allah lets go astray - it is they who are the loser.'

178. Whom God does guide, he is on the right path: whom He rejects from His guidance, such are the persons who perish.

178. He whom Allah leads, he indeed is led aright, while he whom Allah sends astray - they indeed are losers.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي  
وَمَنْ يَضِلَّ فَأُولَئِكَ هُمُ  
الْخَاسِرُونَ

١٧٨

179. And We have certainly created for Hell many of the Jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

179. And certainly We have created for Hell many of the Jinn and mankind; they have hearts with which they fail to understand; and they have eyes with which they fail to see; and they have ears with which they fail to hear. They are like cattle - indeed, even more astray. Such are utterly heedless.

179. Many are the Jinn and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless (of warning).

179. Already have We urged unto hell many of the Jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ  
الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَّا  
يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَّا  
يُبْصِرُونَ بِهَا وَهُمْ أذَانٌ لَّا  
يَسْمَعُونَ بِهَا أُولَئِكَ كَالْإِخْتَامِ  
بَلْ هُمْ أَصْلٌ أُولَئِكَ هُمُ  
الْغَافِلُونَ

١٧٩

180. And to Allah belong the best names, so invoke Him by them. And leave those who practice deviation concerning His names. They will

180. Allah has the most excellent names. So call on Him by His names and shun those who distort them. They shall soon be requited for their

180. The most beautiful names belong to God: so call on Him by them; but shun such men as use profanity in his names: for what they

180. Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ  
بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ  
فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا

be recompensed for what they do.

deeds.

do, they will soon be requited.

do.

يَعْمَلُونَ ﴿١٨١﴾

181. And among those We created is a community which guides by truth and thereby establishes justice.

181. And of those We have created, there is a party who guide men through the truth and act justly according to it.

181. And of those We have created are people who direct (others) with truth, and dispense justice therewith.

181. And of those whom We created there is a nation who guide with the truth and establish justice therewith.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

182. But those who deny Our signs – We will progressively lead them [to destruction] from where they do not know.

182. As for those who reject Our signs as false, We shall lead them, step by step, to their ruin without their even perceiving it.

182. Those who reject Our signs, We shall gradually visit with punishment, in ways they perceive not.

182. And those who deny Our revelations - step by step, We lead them on from whence they know not.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا  
سَدَّسْتُمْ رُءُوسَهُمْ مِّنْ حَيْثُ لَا  
يَعْلَمُونَ ﴿١٨٢﴾

183. And I will give them time. Indeed, my plan is firm.

183. And I will grant them respite. My design is incontrovertible.

183. Respite will I grant unto them: for My scheme is strong (and unailing).

183. I give them rein (for) lo! My scheme is strong.

وَأْمُرِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

184. Then do they not give thought? There is in their companion [Muhammad] no madness. He is not but a clear warner.

184. Have they not pondered that their companion [i.e. the Prophet Muhammad] is not afflicted with insanity? He is only a plain warner.

184. Do they not reflect? Their companion is not seized with madness: he is but a perspicuous warner.

184. Have they not thought them (that) there is no madness in their comrade? He is but a plain warner.

أَوَلَمْ يَتَفَكَّرُوا سَمَا بِصَاحِبِهِمْ  
مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ  
مُّبِينٌ ﴿١٨٤﴾

185. Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement hereafter will they believe?

185. Have they not observed the kingdom of the heavens and the earth, and all that Allah has created and that their term of life might have drawn near. After this warning from the Prophet, what will it be that will make them believe?

185. Do they see nothing in the kingdom of the heavens and the earth and all that God has created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe?

185. Have they not considered the dominion of the heavens and the earth, and what things Allah has created, and that it may be that their own term draws nigh? In what fact after this will they believe.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ  
اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ  
يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ  
فَبِآيٍ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

186. Whoever Allah sends astray – there is no guide for him. And He leaves them in their transgression, wandering blindly.

186. For those whom Allah lets go astray, there is no guide; and He will leave them in their transgression to stumble blindly.

186. To such as God rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction.

186. Those whom Allah sends astray, there is no guide for them. He leaves them to wander blindly on in their contumacy.

مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ  
وَإِذْرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

187. They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens

187. They ask you concerning the Hour, when will its coming be? Say: "The knowledge of it is with my Lord alone: none but He will disclose it at its time. That will weigh heavily on the heavens

187. They ask you about the (final) Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur. Heavy will be its

187. They ask you of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ  
مُرُوسَهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ  
رَبِّي لَا يُجَلِّئُهَا لَوْفِيهَا إِلَّا هُوَ  
ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ

and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know."

and the earth; and it shall not come to you other than all of a sudden.' They ask you - as if you are eagerly inquisitive about it - concerning it. Say to them: The knowledge of it is with none except Allah. But most people are unaware of this reality.

burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask you as if you were eager in search thereof: Say: "The knowledge thereof is with God (alone), but most men know not."

comes not to you save unawares. They question you as if you could be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not.

لَا تَأْتِيكُمْ إِلَّا بَعْتَةً  
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا  
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

١٨٧

188. Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."

188. Tell them [O Muhammad]: 'I have no power to benefit or harm myself except as Allah may please. And had I knowledge of the unseen, I should have amassed all kinds of good, and no evil would have ever touched me. I am merely a warner and the herald of glad tidings to those who have faith.'

188. Say: "I have no power over any good or harm to myself except as God wills. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."

188. Say: For myself I have no power to benefit, nor power to hurt save that which Allah wills. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا  
ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ  
أَعْلَمُ الْغَيْبِ لَسْتَكَثَرْتُ مِنَ  
الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا  
إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

١٨٨

189. It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good [child], we will surely be among the grateful."

189. It is He - Allah - who created you from a single being, and out of it He made its mate, that he may find comfort in her. And when he covers her, she bears a light burden and goes about with it. Then, when she grows heavy, they pray to their Lord: 'If You bestow upon us a healthy child, we will surely give thanks.'

189. It is He who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to God, their Lord, (saying): "If You give us a goodly child, we vow, we shall (ever) be grateful."

189. He it is who did create you from a single soul, and there from did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy, they cried unto Allah, their Lord, saying: If You give unto us aright we shall be of the thankful.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ  
وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا  
لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا  
حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ  
فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا  
لَئِنْ آتَيْتَنَا طِيعًا لَنَكُونَنَّ مِنَ  
الشَّاكِرِينَ

١٨٩

190. But when He gives them a good [child], they ascribe partners to Him concerning that which He has given them. Exalted is Allah above what they associate with Him.

190. But when He vouchsafes them a healthy child, they attribute to Him partners regarding what Allah had bestowed upon them. Subliminally exalted is Allah above that which they associate with Him.

190. But when He gives them a goodly child, they ascribe to others a share in the gift they have received: but God is exalted high above the partners they ascribe to Him.

190. But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He Exalted above all that they associate (with Him).

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ  
شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ  
عَمَّا يُشْرِكُونَ

١٩٠

191. Do they associate with Him those who create nothing and they are [themselves] created?

191. Do they associate with Allah those who can create nothing; rather, they are themselves created?

191. Do they ascribe to Him as partners things that can create nothing, but are themselves created?

191. Attribute they as partners to Allah those who created naught, but are themselves created.

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا  
وَهُمْ يُخْلَقُونَ

١٩١

192. And the false deities are unable to [give] them help, nor can they help themselves.

192. They have no power to help others. Nor can they help themselves.

192. No aid can they give them, nor can they aid themselves!

192. And they cannot give them help, nor can they help themselves.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾

193. And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.

193. And if you call them to true guidance, they will not follow you. It is all the same for you whether you call them to true guidance or keep silent.

193. If you call them to guidance, they will not obey: For you it is the same whether you call them or you hold your peace.

193. And if you call them to the guidance, they follow you not. Whether you call them or are silent is all one for you.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيَكُمْ أَدْعَاؤُهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

194. Indeed, those you [polytheists] call upon besides Allah are servants like you. So call upon them and let them respond to you, if you should be truthful.

194. Those whom you invoke other than Allah are creatures like you. So invoke them. And see if they answer your call, if what you claim is true.

194. Verily those whom you call upon besides God are servants like unto you: Call upon them, and let them listen to your prayer, if you are (indeed) truthful!

194. Lo! Those on whom you call beside Allah are slaves like unto you. Call on them now, and let them answer you, if you are truthful.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

195. Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [O Muhammad], "Call your 'partners' and then conspire against me and give me no respite.

195. Have they feet on which they can walk? Have they hands with which they can grasp? Have they eyes with which they can see? Have they ears with which they can hear? Say [O Muhammad]: 'Invoke all those to whom you ascribe a share in Allah's divinity, then scheme against me and grant me no respite.

195. Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god partners', scheme (your worst) against me, and give me no respite!

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: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبِطْشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُون ﴿١٩٥﴾

196. Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous.

196. My guardian is Allah who has revealed the Book, and it is He who protects the righteous.

196. "For my protector is God, who revealed the Book (from time to time), and He will choose and befriend the righteous.

196. Lo! My protecting friend is Allah who reveals the Scripture. He befriends the righteous.

إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

197. And those you call upon besides Him are unable to help you, nor can they help themselves."

197. And those whom you invoke other than Allah, they can neither help themselves nor you.

197. "But those you call upon besides Him, are unable to help you, and indeed to help themselves."

197. They on whom you call beside Him have no power to help you, nor can they help you, nor can they help themselves.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾

198. And if you invite them to guidance, they do not hear; and you see them looking at

198. And if you were to call them to true guidance, they will not hear; and you observe them looking

198. If you call them to guidance, they hear not. You wilt see them looking at you, but they see

198. And if you (Muslims) call them to the guidance they hear not; and you (Muhammad) see

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يُنظِرُونَ

you while they do not see.

at you whereas they have no power to see.'

not.

them looking toward you, but they see not.

إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١١٨﴾

199. Take what is given freely, enjoin what is good, and turn away from the ignorant.

199. [O Prophet!] Show forgiveness, enjoin equity, and avoid the ignorant.

199. Hold to forgiveness, command what is right, but turn away from the ignorant.

199. Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١١٩﴾

200. And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.

200. And if it happens that a prompting from Satan should stir you up, seek refuge with Allah. He is All-Hearing, All-Knowing.

200. If a suggestion from Satan assail your (mind), seek refuge with God; for He hears and knows (all things).

200. And if a slander from the devil wound you, then seek refuge in Allah. Lo! He is Hearer, Knower.

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢٠﴾

201. Indeed, those who fear Allah – when an impulse touches them from Satan, they remember [Him] and at once they have insight.

201. If the God-fearing are instigated by any suggestion of Satan, they instantly become alert, where after they clearly perceive the right way.

201. Those who fear God, when a thought of evil from Satan assaults them, bring God to remembrance, when lo! They see (aright)!

201. Lo! Those who ward off (evil), when a glamour from the devil troubles them, they do but remember (Allah's guidance) and behold them seers.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَئِيفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَادَّاهُمْ مُّبْصِرُونَ ﴿١٢١﴾

202. But their brothers – the devils increase them in error; then they do not stop short.

202. As for their brethren [the Satans], they draw them deeper into error and do not relax in their efforts.

202. But their brethren (the evil ones) plunge them deeper into error, and never relax (their efforts).

202. Their brethren plunge them further into error and cease not.

وَإِخْوَانَهُمْ يَمُدُّوهُمْ فِي الْعَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿١٢٢﴾

203. And when you, [O Muhammad], do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow what is revealed to me from my Lord. This [Quran] is enlightenment from your Lord and guidance and mercy for a people who believe."

203. [O Prophet!] When you do not produce before them any miracle, they say: 'Why do you not contrive it?' Say to them: 'I follow only what is revealed to me by my Lord. This is nothing but a means of insight into the truth, and guidance and mercy from your Lord to the people who believe.'

203. If you bring them not a revelation, they say: "Why have you not got it together?" Say: "I but follow what is revealed to me from my Lord: this is (nothing but) light from your Lord, and Guidance, and mercy, for any who have faith."

203. And when you bring not a verse for them they say: Why have you not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe.

وَإِذَا لَمْ تَأْتَهُمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٢٣﴾

204. So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy.

204. So when the Qur'an is recited, listen carefully to it, and keep silent so that you may be shown mercy.'

204. When the Qur'an is read, listen to it with attention, and hold your peace: that you may receive mercy.

204. And when the Qur'an is recited, give ear to it and pay heed, that you may obtain mercy.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٢٤﴾

205. And remember your Lord within yourself in humility and in fear without being apparent in speech – in the mornings and the

205. And remember [O Prophet] your Lord in your mind, with humility and fear, and without raising your voice; remember Him in the

205. And do you (O reader!) Bring your Lord to remembrance in your (very) soul, with humility and in reverence, without loudness in words, in

205. And do you (O Muhammad) remember your Lord within yourself humbly and with awe, below your breath, at morn and

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ

evenings. And do not be among the heedless.

morning and evening, and do not become of those who are negligent.

the mornings and evenings; and be not you of those who are un-heedful.

evening. And be not you of the neglectful.

وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

206. Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.

*AsSajda*

206. [The angels] who are near to Your Lord, never turn away from His service out of arrogance; they rather glorify Him and prostrate themselves before Him.

*AsSajda*

206. Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and bow down before Him.

*AsSajda*

206. Lo! Those who are with your Lord are not too proud to do Him service, but they praise Him and adore Him.

*AsSajda*

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَ لَهُ يَسْجُدُونَ

