

هُود Houd

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. Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.	1. Alif. Lam. Ra. This is a Divine Command whose contents have been made firm and set forth in detail from One who is All Wise, All Aware.	1. Alif. Lam. Ra. (This is) a Book, with verses basic or fundamental, further explained in detail, from One Who is Wise and Well Acquainted.	1. Alif. Lam. Ra. (This is) a Scripture the revelations whereof are perfected and then expounded. (It comes) from One Wise, Informed.	الرَّحْمٰنُ كَتَبَ اٰحْكَمَ اٰيٰتِهٖ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيْمٍ خَبِيْرٍ ﴿١﴾
2. [Saying], "Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings."	2. That you may worship none but Allah. Verily, I am to you as a warner and a bearer of good news from Him.	2. That you should worship none but Allah. "Verily I am (sent) unto you from Him to warn and to bring glad tidings.	2. (Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings.	اَلَّا تَعْبُدُوْا اِلَّا اللّٰهَ اِنِّىۡ لَكُمْ مِّنْهُ نَذِيْرٌ وَبَشِيْرٌ ﴿٢﴾
3. And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day.	3. That you may seek forgiveness of your Lord and turn to Him in repentance whereupon He will grant you a fair enjoyment of life until an appointed term, and will bestow favor on everyone who merits favor. But should you turn away, I fear for you the chastisement of an awesome Day.	3. Seek you the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit! But if you turn away, then I fear for you the penalty of a great Day:	3. And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He gives His bounty unto every bountiful one. But if you turn away, lo! (then) I fear for you the retribution of an awful Day.	وَاِنْ اَسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوبُوْا اِلَيْهِ يُمِتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰى اَجَلٍ مُّسَمًّى وَيُوْتِ كُلَّ ذِي فَضْلٍ فَضْلَهٗ وَاِنْ تَوَلَّوْا فَاِنَّىۡ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ ﴿٣﴾
4. To Allah is your return, and He is over all things competent."	4. Unto Allah is your return, and He has power to do everything.	4. 'To Allah is your return, and He has power over all things.'"	4. Unto Allah is your return, and He is Able to do all things.	اِلَى اللّٰهِ مَرْجِعُكُمْ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٤﴾
5. Unquestionably, they turn away their breasts to hide themselves from Him. Unquestionably, when they cover themselves in their clothing, Allah knows	5. Lo! They fold up their breasts that they may conceal themselves from Him. Surely when they cover themselves up with their garments, Allah knows well	5. Behold! They fold up their hearts that they may hide from Him! Ah, even when they cover themselves with their garments, He knows what they conceal, and what	5. Lo! Now they fold up their breasts that they may hide from Him. At the very moment when they cover themselves with their clothing, Allah knows that which	اَلَا اِنَّهُمْ يَتُنَوْنِ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهٗ اِلَّا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ يَعْلَمُ مَا

what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

what they cover and what they reveal. Indeed, He even knows the secrets hidden in the breasts.

they reveal: for He knows well the (inmost secrets) of the hearts.

they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts (of men).

يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

6. And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All it is in a clear Register.

6. There is not a single moving creature on the earth but Allah is responsible for its sustenance. He knows where it dwells and where it will permanently rest. All this is recorded in a clear Book.

6. There is no moving creature on earth but its sustenance depends on Allah. He knows the time and place of its definite abode and its temporary deposit: All is in a clear Record.

6. And there is not a beast in the earth but the sustenance thereof depends on Allah. He knows its habitation and its repository. All is in a clear Record.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

7. And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

7. And He it is who created the heavens and the earth in six days, and His Throne was upon the water that He may test you, who of you is better in conduct. If you were to say (O Muhammad): All of you will surely be raised after death', then those who disbelieve will certainly say: This is nothing but plain sorcery.

7. He it is who created the heavens and the earth in six days -- and His Throne was over the water -- that He might try you, which of you is best in conduct. But if you wert to say to them, "Ye shall indeed be raised up after death", the unbelievers would be sure to say, "This is nothing but obvious sorcery!"

7. And He it is who created the heavens and the earth in six days - and His Throne was upon the water - that He might try you, which of you is best in conduct. Yet if you (O Muhammad) say: Lo! You will be raised again after death! Those who disbelieve will surely say: This is naught but mere magic.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتِ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

8. And if We hold back from them the punishment for a limited time, they will surely say, "What detains it?" Unquestionably, on the day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.

8. And were We to put off the chastisement from them for a determined period, they will cry out: What withholds Him from chastising? Surely when the day of the chastisement will come, nothing will avert it and the chastisement, which they had ridiculed shall encompass them.

8. If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at.

8. And if We delay for them the doom until a reckoned time, they will surely say: What withholds it? Verily on the day when it comes unto them, it cannot be averted from them, and that which they derided will surround them.

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾

9. And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.

9. If We ever favor man with Our Mercy, and then take it away from him, he becomes utterly desperate, totally ungrateful.

9. If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! He is in despair and (falls into) blasphemy.

9. And if we cause man to taste some mercy from Us and afterward withdraw it from him, lo! He is despairing, thankless.

وَلَئِنْ آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ﴿٩﴾

10. But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful.

10. And if We let him taste favor after harm has touched him, he says: 'All my ills are gone', and he suddenly becomes exultant and boastful.

10. But if We give him a taste of favors after adversity has touched him, he is sure to say, "All evil has departed from me:" Behold! He is in exultation, pride.

10. And if We cause him to taste grace after some misfortune that had befallen him, he says: The ills have gone from me. Lo! He is exultant, boastful.

وَلَئِنْ آذَقْنَاهُ نِعَمَاءً بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

11. Except for those who are patient and do righteous deeds; those will have forgiveness and a great reward.

11. Except those who are patient and act righteously. Such shall have Allah's forgiveness and a great reward.

11. Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward.

11. Save those who persevere and do good works. Theirs will be forgiveness and a great reward.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

12. Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is disposer of all things.

12. (O Messenger!) Let it not happen that you omit (to expound) a portion of what was revealed to you. And do not be distressed that they will say: 'Why was a treasure not bestowed upon him?' or 'Why did no angel accompany him? For, you are merely a warner, whereas Allah has control over everything.

12. Perchance you may (feel the inclination) to give up a part of what is revealed unto you, and your heart feels straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But you are there only to warn! It is Allah that arranges all affairs.

12. A likely thing, that you would forsake aught of that which has been revealed unto you, and that your breast should be straitened for it, because they say: Why has not a treasure been sent down for him, or an angel come with him? You are but a warner, and Allah is in charge of all things.

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

13. Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

13. Do they say: 'He has invented this?' Say: If that is so, bring ten surahs the like of it of your composition, and call upon all you can other than Allah to your help. Do so if you are truthful.

13. Or they may say, "He forged it," Say, "Bring you then ten surahs forged, like unto it, and call (to your aid) whomsoever you can, other than Allah. If you speak the truth.

13. Or they say: He has invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone you can beside Allah, if you are truthful.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَعْتَضْتُمْ مِنْ دُونِ اللَّهِ إِنَّ كُنتُمْ صَادِقِينَ ﴿١٣﴾

14. And if they do not respond to you – then know that the Quran was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

14. Then if (your deities) do not respond to your call for help then feel assured that this Book was revealed with the knowledge of Allah, and that there is no true god but Him. Will you, then, surrender?

14. "If then they (your false gods) answer not your (call), know you that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He! Will you then submit (to Islam)?"

14. And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no God save Him. Will you then be (of) those who surrender.

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

15. Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they therein will not be deprived.

15. Those who seek the present world and its adornment, We fully recompense them for their work in this world, and they are made to suffer no diminution in it concerning what is their due.

15. Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution.

15. Whoso desires the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

16. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and

16. They are the ones who shall have nothing in the Hereafter except Fire. And their deeds in the world have come to naught; and that whatever

16. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no

16. Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا

worthless is what they used to do.

they have done is absolutely useless.

effect and the deeds that they do.

fruitless.

يَعْمَلُونَ ﴿١٦﴾

17. So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]?

And a witness from Him follows it, and before it was the Scripture of Moses to lead and as mercy. They believe in the Quran. But whoever disbelieves in it from the [various] factions – the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

17. Can it happen that he who takes his stand on a clear evidence from his Lord, subsequently followed by a witness from Him (in his support), and prior to that the Book of Moses was revealed as a guide and a mercy. Rather, such men are bound to believe in it. The Fire shall be the promised resort of the groups that disbelieve. So be in no doubt about it for this indeed is the truth from your Lord although most people do not believe.

17. Can they be (like) those who accept a clear (sign) from their Lord, and whom a witness from Himself does teach, as did the Book of Moses before it, a guide and a mercy? They believe therein; but those of the sects that reject it, the Fire will be their promised meeting place. Be not then in doubt thereon: for it is the truth from your Lord: yet many among men do not believe.

17. Is he (to be counted equal with them) who relies on a clear proof from his Lord, and a witness from Him recites it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieves therein of the clans, the Fire is his appointed place. So be not you in doubt concerning it. Lo! It is the truth from your Lord; but most of mankind believe not.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ
وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ
كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً
أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ
بِهِ مِنَ الْأَحْزَابِ فَالْتَأَمُّ مَوْعِدُهُ
فَلَا تَكُ فِي مَرِيضَةٍ مِّنْهُ إِنَّهُ الْحَقُّ
مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يُؤْمِنُونَ ﴿١٧﴾

18. And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers.

18. And who is a greater wrong doer than he who invents a lie against Allah? Such men will be set forth before their Lord and witnesses will say: These are the ones who lied against their Lord. Lo! Allah's curse be upon the wrong doers.

18. Who does more wrong than those who invent a lie against Allah. They will be turned back to the presence of their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! The curse of Allah is on those who do wrong!"

18. Who does greater wrong than he who invents a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى
اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ
عَلَىٰ رَبِّهِمْ وَ يَقُولُ الْأَشْهَادُ
هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ إِلَّا لَعْنَةُ اللَّهِ عَلَى
الظَّالِمِينَ ﴿١٨﴾

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

19. Upon those who bar people from the way of Allah, and seek in it crookedness, and disbelieve in the Hereafter.

19. "Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!"

19. Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ
اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ
بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

20. Those were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see.

20. They had no power to frustrate Allah's design in the earth, nor did they have any protectors against Allah. Their chastisement will be doubled. They were unable to hear, nor could they see.

20. They will in no way frustrate (His design) on earth, nor have they protectors besides Allah. Their penalty will be doubled! They lost the power to hear, and they did not see!

20. Such will not escape in the earth, nor have they any protecting friends beside Allah. For them the torment will be double. They could not bear to hear, and they used not to see.

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي
الْأَرْضِ وَمَا كَانَ لَهُمْ مِّنْ دُونِ
اللَّهِ مِنْ أَوْلِيَاءَ يُضْعِفُ لَهُمْ
الْعَذَابَ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

21. Those are the ones who will have lost themselves, and lost from them is what they used to invent.

21. They caused utter loss to themselves, and all that they had invented failed them.

21. They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch!

21. Such are they who have lost their souls, and that which they used to invent has failed them.

أُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ ﴿٢١﴾

22. Assuredly, it is they in the Hereafter who will be the greatest losers.

22. Doubtlessly, they shall be the greatest losers in the Hereafter.

22. Without a doubt, these are the very ones who will lose most in the Hereafter!

22. Assuredly in the Hereafter they will be the greatest losers.

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْأَخْسَرُونَ ﴿٢٢﴾

23. Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord – those are the companions of Paradise; they will abide eternally therein.

23. As for those who believed and acted righteously and dedicated themselves totally to their Lord - they are the people of Paradise, and there they shall abide forever.

23. But those who believe and work righteousness, and humble themselves before their Lord, -- They will be companions of the Garden, to dwell therein forever.

23. Lo! Those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden; they will abide therein.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَخَبَتُوا إِلَىٰ رَبِّهِمْ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ
فِيهَا خَالِدُونَ ﴿٢٣﴾

24. The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember?

24. The example of the two parties is that one is blind and deaf, and the other capable of seeing and hearing. Can the two be equals? Will you, then, not heed?

24. These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will you not then take heed?

24. The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will you not then be admonished.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى
وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ
هَلْ يَسْتَوِينَ مَثَلًا أَفَلَا
تَذَكَّرُونَ ﴿٢٤﴾

25. And We had certainly sent Noah to his people, [saying], Indeed, I am to you a clear warner.

25. And We sent forth Noah to his people. (He said): 'I have been sent to you to warn you plainly

25. We sent Noah to his people (with a mission): "I have come to you with a clear warning:

25. And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

26. That you not worship except Allah. Indeed, I fear for you the punishment of a painful day."

26. That you may worship none but Allah or else I fear for you the chastisement of a grievous day.

26. "That you serve none but Allah. Verily I do fear for you the penalty of a grievous day."

26. That you serve none, save Allah. Lo! I fear for you the retribution of a painful day.

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾

27. So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars."

27. The notables among his people, who had refused to believe, said: 'We merely consider you a human being like ourselves. Nor do we find among those who follow you except the lowest of our folk, without any proper reason. We see nothing in you to suggest that you are any better than us. Rather, we believe you to be liars.'

27. But the chiefs of the unbelievers among his people said: "We see (in) you nothing but a man like ourselves: Nor do we see that any follow you but the meanest among us, in judgment immature. Nor do we see in you (all) any merit above us: in fact we think you are liars!"

27. The chieftains of his folk, who disbelieved, said: We see you but a mortal like us, and we see not that any follow you save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ
قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا
وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ
هُمْ أَرَادُوا بَادِيَ الرَّأْيِ وَمَا
نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ
نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

28. He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?"

28. Noah said: My people! If I base myself on a clear evidence from my Lord, and I have also been blessed by His mercy to which you have been blind, how can we force it upon you despite your aversion to it?

28. He said: "O my people! See you if I have a clear sign from my Lord, and that He has sent mercy unto me from His own presence, but it has been obscured from your sight? Shall we compel you to accept it when you are averse to it?"

28. He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there has come unto me a mercy from His presence, and it has been made obscure to you, can we compel you to accept it when you are averse thereto.

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ
عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَنْسَىٰ رَحْمَةً
مِّنْ عِنْدِهِ فَعَمِيتُ عَلَيْكُمْ
أَلَنْزِمُكُمْوهَا وَأَنْتُمْ لَهَا
كِرْهُونَ ﴿٢٨﴾

29. And O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.

29. My people! I seek no recompense from you. My recompense is only with Allah. Nor will I drive away those who believe. They are destined to meet their Lord. But I find you to be an ignorant people.

29. "And O my people! I ask you for no wealth in return: my reward is from none but Allah. But I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and you I see are the ignorant ones!"

29. And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe - Lo! They have to meet their Lord! - But I see you a folk that are ignorant.

وَيَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا
بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُّلَقُوا
رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا
يُجَاهِلُونَ ﴿٢٩﴾

30. And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?

30. My people! Were I to drive the men of faith away, who will protect me from Allah? Do you not understand even this much?

30. "And O my people! Who would help me against Allah if I drove them away? Will you not then take heed?"

30. And, O my people! Who would deliver me from Allah if I thrust them away? Will you not then reflect.

وَيَقَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ
إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

31. And I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers."

31. I do not say to you that I possess Allah's treasures, nor that I have knowledge of the unseen, nor do I claim to be an angel. Nor do I say regarding those whom you look upon with disdain that Allah will not bestow any good upon them. Allah knows best what is in their hearts. Were I to say so, I would be one of the wrongdoers.'

31. "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes do despise that Allah will not grant them (all) that is good: Allah knows best what is in their souls: I should, if I did, indeed be a wrong doer."

31. I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your eyes scorn that Allah will not give them good - Allah knows best what is in their hearts - Lo! Then indeed I should be of the wrong-doers.

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ
اللَّهِ وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ
إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ
تَزَادِرْهُ أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ
اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي
أَنْفُسِهِمْ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ ﴿٣١﴾

32. They said, "O Noah, you have disputed us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful."

32. They said: 'O Noah! Surely you have disputed with us and have prolonged your dispute. Now bring upon us the chastisement that you threaten us with; do so, if you are truthful.'

32. They said: "O Noah! You have disputed with us, and (much) have you prolonged the disputed with us: now bring upon us what you threaten us with, if you speak the truth!?"

32. They said: O Noah! You have disputed with us and multiplied disputation with us; now bring upon us that wherewith you threaten us, if you are of the truthful.

قَالُوا يٰ نُوحُ قَدْ جَادَلْتَنَا
فَاكْثَرْتَ جِدَالِنَا فَاتِنَا بِمَا
تَعِدُنَا إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿٣٢﴾

33. He said, "Allah will only bring it to you if He wills, and you will not cause [Him] failure.

33. Noah said: 'Only Allah will bring it upon you if He so wills, and you will be utterly unable to frustrate that.

33. He said: "Truly, Allah will bring it on you if He wills, and then, you will not be able to frustrate it!

33. He said: Only Allah will bring it upon you if He wills, and you can by no means escape.

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

34. And my advice will not benefit you – although I wished to advise you – If Allah should intend to put you in error. He is your Lord, and to Him you will be returned."

34. If I want to give you good advice that will not profit you if Allah Himself has decided to let you go astray. He is your Lord, and to Him will you be returned.'

34. "Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that Allah wills to leave you astray: He is your Lord! And to Him will you return!"

34. My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him you will be brought back.

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

35. Or do they say [about Prophet Muhammad], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."

35. (O Muhammad!) Do they say that he himself has forged this message? Tell them: 'If I have forged this, the guilt of it will fall upon me, but I am not responsible for the crimes you are committing.

35. Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! And I am free of the sins of which you are guilty!

35. Or say they (again): He has invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that you commit.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَائِي وَأَنَا بِرِيءٌ مِّمَّا يُجْرِمُونَ ﴿٣٥﴾

36. And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.

36. It was revealed to Noah that no more of your people, other than those who already believe, will ever come to believe. So do not grieve over their deeds,

36. It was revealed to Noah: "None of your people will believe except those who have already believed! So grieve no longer over their (evil) deeds.

36. And it was inspired in Noah, (saying): No-one of your folk will believe save him who has believed already. Be not distressed because of what they do.

وَأَوْحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

37. And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."

37. And build the Ark under Our eyes and Our direction, and do not supplicate Me concerning those who have engaged in wrong doing. They are doomed to be drowned.

37. "But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)."

37. Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! They will be drowned.

وَاصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾

38. And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.

38. As Noah was building the Ark, whenever the leading men of his nation passed by him, they would scoff at him. He said: If you scoff at us, we too scoff at you in like manner.

38. Forthwith he (starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If you ridicule us now, we (in our turn) can look down on you with ridicule likewise!

38. And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though you make mock of us, yet we mock at you even as you mock.

وَيَصْنَعِ الْفُلَ ۖ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ ﴿٣٨﴾

39. And you are going to know who will get a punishment that

39. You will come to know who will be struck by a

39. "But soon will you know who it is on whom will descend a

39. And you shall know to whom a punishment that will

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ

will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]."

humiliating chastisement, and who will be subjected to an unceasing torment.

penalty that will cover them with shame, on whom will be unloosed a penalty lasting:"

confound him comes, and upon whom a lasting doom will fall.

عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيمٌ ﴿٦٦﴾

40. [So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few.

40. Thus it was until Our command came to pass and the oven boiled over. We said: "Take into the Ark a pair of every species; and take your own family except those who have already been declared (as unworthy); and also take everyone who believes. But those who, along with him, had believed were indeed just a few.

40. At length, behold! There came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family except those against whom the word has already gone forth, and the believers." But only a few believed with him.

40. (Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and your household, save him against whom the word has gone forth already, and those who believe. And but a few were they who believed with him.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ
قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ
زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ
سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا
آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٦٧﴾

41. And [Noah] said, "Embark therein; in the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

41. Noah said: Embark in it. In the name of Allah is its sailing and its anchorage. My Lord is Ever Forgiving, Most Merciful.

41. So he said: "Embark you on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft Forgiving, Most Merciful!"

41. And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! My Lord is Forgiving, Merciful.

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ
يَجْرِلُهَا وَمُرْسُهَا إِنَّ رَبِّي
لَغَفُورٌ رَحِيمٌ ﴿٦٨﴾

42. And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."

42. The Ark sailed along with them amid mountain-like waves. Noah, spotting his son at a distance, called out to him: My son. Embark with us and do not be with the unbelievers.

42. So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! Embark with us, and be not with the unbelievers!"

42. And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ
كَالْجِبَالِ ۖ وَنَادَىٰ نُوْحٌ ابْنَهُ
وَكَانَ فِي مَعْزِلٍ يُبَيِّنُ ارْكَبْ
مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٦٩﴾

43. [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned.

43. The son replied: 'I will go to a mountain for refuge and it will save me from the water.' Noah said: 'None can save anyone today from the command of Allah, except those on whom He may have mercy.' Thereupon a wave swept in between the two and he was drowned.

43. The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He has mercy!" And the waves came between them, and the son was among those overwhelmed in the flood.

43. He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saves from the commandment of Allah save him on whom He has had mercy. And the wave came in between them, so he was among the drowned.

قَالَ سَاوِيَ إِلَىٰ جِبَلٍ يَّعْصِمُنِي
مِنَ الْمَاءِ ۖ قَالَ لَا عَاصِمَ الْيَوْمَ
مِنْ أَمْرِ اللَّهِ ۚ إِلَّا مَنْ رَّحِمَ
وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ
الْمُعْرَقِينَ ﴿٧٠﴾

44. And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the

44. And the command was given: 'Earth! Swallow up your water'; and: 'Heaven! Abate!' So

44. Then the word went forth: "O earth! Swallow up your water, and O sky! Withhold (your

44. And it was said: O earth! Swallow your water and, O sky! Be cleared of clouds! And the water was

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ
وَيَسْمَاءُ أَقْلَعِي ۚ وَغِيَضَ الْمَاءُ

water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people."

45. And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!"

46. He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

47. [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

48. It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment."

49. That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not,

the water subsided, the command was fulfilled, and the Ark settled on mount Judi, and it was said: 'Away with the wrong-doing folk!'

45. And Noah called out to his Lord, saying: 'My Lord! My son is of my family. Surely Your promise is true, and You are the greatest of those who judge.'

46. In response Noah was told: 'Most certainly he is not of your family; verily he is of unrighteous conduct. So do not ask of Me for that concerning which you have no knowledge. I admonish you never to act like the ignorant ones.'

47. Noah said: 'My Lord! I take refuge with You that I should ask you for that concerning which I have no knowledge. And if You do not forgive me and do not show mercy to me, I shall be among the losers.'

48. It was said: 'Noah! Disembark, with Our peace, and with blessings upon you and upon those who are with you. There are also people whom We shall allow to enjoy themselves for a while, and then a painful chastisement from Us shall afflict them.'

49. We reveal to you these accounts of matters that are beyond the reach of human perception.

rain)!" and the water abated, and the matter was ended. The Ark rested on mount Judi, and the word went forth: "Away with those who do wrong!"

45. And Noah called upon his Lord, and said: "O my Lord! Surely my son is of my family! And Your promise is true, and You are the most just of judges!"

46. He said: "O Noah! He is not of your family: For his conduct is unrighteous. So ask not of Me that of which you have no knowledge! I give you counsel, lest you act like the ignorant!"

47. Noah said: "O my Lord! I do seek refuge with You, lest I ask You for that of which I have no knowledge. And unless You forgive me and have mercy on me, I should indeed be lost!"

48. The word came: "O Noah! Come down (from the Ark) with peace from Us, and blessing on you and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom We shall grant their pleasures, but in the end will a grievous penalty reach them from Us."

49. Such are some of the stories of the unseen, which We have revealed unto you: before this,

made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk.

45. And Noah cried unto his Lord and said: My Lord! Lo! My son is of my household! Surely Your promise is the truth and You are the most just of Judges.

46. He said: O Noah! Lo! He is not of your household; lo! He is of evil conduct, so ask not of Me that whereof you have no knowledge. I admonish you lest you be among the ignorant.

47. He said: My Lord! Lo! In You do I seek refuge (from the sin) that I should ask of You that whereof I have no knowledge. Unless You forgive me and have mercy on me I shall be among the lost.

48. It was said (unto him): O Noah! Go you down (from the mountain) with peace from Us and blessings upon you and some nations (that will spring) from those with you. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them.

49. This is of the tidings of the unseen which We inspire in you (Muhammad). You yourself knew it

وَقَضَى الْأَمْرَ وَأَسْتَوَتْ عَلَى
الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ
الظَّالِمِينَ ﴿٤٤﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ
ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ
الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾

قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ
أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ
فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ
الْجَاهِلِينَ ﴿٤٦﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ
أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ
وَالَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ
الْخَاسِرِينَ ﴿٤٧﴾

قِيلَ يَنْوُحُ أَهْبِطْ بِسَلَامٍ مِنَّا
وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ
مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ
يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا
إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ

neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

Neither you nor your people knew about them before this. Be, then, patient. Surely, the good end is for the God-fearing.

neither you nor your people knew them. So persevere patiently: for the end is for those who are righteous.

not, nor did your folk (know it) before this. Then have patience. Lo! The sequel is for those who ward off (evil).

وَلَا تَوَمَّلْ مِنْ قَبْلِ هَذَا
فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ



50. And to Aad [We sent] their brother Houd. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood].

50. And to 'Aad We sent their brother Houd. He said: 'My people! Serve Allah: you have no god save Him. (In attributing partners to Allah) you have merely been fabricating lies.

50. To the 'Ad People (We sent) Houd, one of their own brethren. He said: "O my people! Worship Allah! You have no other god but Him. (Your other gods) you do nothing but invent!

50. 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. Lo! You do not but invent.

وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهِ غَيْرِهِ إِنَّ أَنْتُمْ إِلَّا مُفْتَرُونَ



51. O my people, I do not ask you for it any reward. My reward is only from the one who created me. Then will you not reason?

51. My people! I seek no reward from you for my work. My reward lies only with Him who created me. Do you not understand anything?

51. "O my people! I ask of you no reward for this (message). My reward is from none but Him who created me: Will you not then understand?

51. O my people! I ask of you no reward for it. Lo! My reward is the concern only of Him Who made me. Have you then no sense.

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
إِنْ أَجَرْتَنِي إِلَّا عَلَى اللَّهِ
فَطَرَنِي أَفَلَا تَعْقِلُونَ



52. And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."

52. My people! Ask your Lord for forgiveness and turn to Him in repentance. He will shower abundant rains upon you from the heaven, and will add strength to your strength. Do not turn away as those given to guilt.'

52. "And O my people! Ask forgiveness of your Lord, and turn to Him (in repentance): He will send pouring abundant rain upon you from the skies, and add strength to your strength: so turn you not back in sin!"

52. And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty.

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ
تَوْبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ
عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً
إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا جُرِمِينَ



53. They said, "O Houd, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.

53. They said: 'O Houd! You have not brought to us any clear evidence, and we are not going to forsake our gods merely because you say so. We are not going to believe you.

53. They said: "O Houd! No clear (sign) that have you brought us, and we are not the ones to desert our gods on your word! Nor shall we believe in you!

53. They said: O Houd! You have brought us no clear proof and we are not going to forsake our gods on your (mere) saying, and we are not believers in you.

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا
نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ
وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ



54. We only say that some of our gods have possessed you with evil." He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah.

54. All we can say is that some god of ours has afflicted you with evil. He said: 'Indeed I take Allah as my witness, and you too to be my witnesses that I have nothing to do with your associating with Allah

54. "We say nothing but that (perhaps) some of our gods may have seized you with imbecility." He said: "I call Allah to witness, and do you bear witness that I am free from the sin of ascribing to Him,

54. We say naught save that one of our gods has possessed you in an evil way. He said: I call Allah to witness, and do you (too) bear witness, that I am innocent of (all) that you ascribe as partners (to Allah).

إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ
آلِهَتِنَا بِسُوءٍ قَالَ إِنْ شَهِدَ اللَّهُ
وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا
تُشْرِكُونَ



55. Other than Him. So plot against me all together; then do not give me respite.

55. Others than Him in His divinity. So conspire against me, all of you, and give me no respite.

55. "Other gods as partners! So scheme (your worst) against me, all of you, and give me no respite.

55. Beside Him. So (try to) circumvent me, all of you, give me no respite.

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ
لَا تُنْظِرُونِ



56. Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight."

56. I have put my trust in Allah, who is my Lord and your Lord. There is no moving creature, which He does not hold by its forelock. Surely, My Lord is on the straight path.

56. "I put my trust in Allah, my Lord and your Lord! There is not a moving creature, but He has grasp of its fore-lock. Verily, it is my Lord that is on a straight path.

56. Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He does grasp it by the forelock! Lo! My Lord is on a straight path.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

57. But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."

57. If you, then, turn away, know that I have delivered the message with which I was sent to you. Now my Lord will set up another people in place of you and you shall in no way be able to harm Him. Surely my Lord keeps a watch over everything.'

57. "If you turn away, I have conveyed the message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm Him in the least. Indeed, my Lord watches over all things."

57. And if you turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. You cannot injure Him at all. Lo! My Lord is Guardian over all things.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

58. And when Our command came, We saved Houd and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

58. And when Our command came to pass, We delivered Houd, together with those who shared his faith, out of special mercy from Us. We delivered them from a woeful chastisement.

58. So when Our decree issued, We saved Houd and those who believed with him, by (special) grace from Ourselves: We saved them from a severe penalty.

58. And when Our commandment came to pass We saved Houd and those who believed with him by a mercy from Us; We saved them from a harsh doom.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

59. And that were Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

59. Such were 'Aad. They repudiated the signs of their Lord, disobeyed His messengers, and followed the bidding of every tyrannical enemy of the truth.

59. Such were the 'Aad People: they rejected the signs of their Lord, disobeyed His apostles, and followed the command of every powerful, obstinate transgressor.

59. And such were Aad. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate.

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60. And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, Aad denied their Lord; then away with Aad, the people of Houd.

60. They were pursued by a curse in this world, and so will they be on the Day of Judgment. Lo! Aad disbelieved in the Lord. Lo! Ruined are 'Aad, the people of Houd.

60. And they were pursued by a curse in this life, -- and on the Day of Judgment. Ah! Behold! For the 'Aad rejected their Lord! Ah! Behold! Removed (from sight) were 'Aad the people of Houd.

60. And a curse was made to follow them in the world and on the Day of Resurrection. Lo! Aad disbelieved in their Lord. A far removal for Aad, the folk of Houd.

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ آلاَ إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

61. And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him

61. And to Thamud We sent their brother Salih. He said: My people! Serve Allah; you have no god other than Him. He brought you into being out of the earth, and has made you dwell in it. So ask Him to forgive you,

61. To the Thamud people (We sent) Salih, one of their own brethren. He said: "O my people! Worship Allah! You have no other god but Him. It is He who has produced you from the earth and settled you therein: then ask

61. And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, You have no other God save Him. He brought you forth from the earth and has made you settle in

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا

and then repent to Him. Indeed, my Lord is near and responsive."

and do turn towards Him in repentance. Indeed My Lord is near, responsive to prayers.

forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer."

it. So ask forgiveness of Him and turn unto Him repentant. Lo! My Lord is nigh, responsive.

فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾

62. They said, "O Salih, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

62. They said: O Salih! Until now you were one of those among us on whom we placed great hopes. Now, would you forbid us to worship what our forefathers were wont to worship? Indeed we are in disquieting doubt about what you are calling us to.

62. They said: "O Salih! You have been of us! A center of our hopes hitherto! Do you (now) forbid us the worship of what our fathers worshipped? But we are really in suspicious (disquieting) doubt as to that to which you invite us."

62. They said: O Salih! You have been among us hitherto as that wherein our hope was placed. Do you ask us not to worship what our fathers worshipped? Lo! We verily are in grave doubt concerning that to which you call us.

قَالُوا يَصْلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

63. He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss.

63. Salih said: My people! What do you think? If I had a clear evidence from my Lord, and then He also bestowed His mercy upon me, who will rescue me from the punishment of Allah if I still disobey Him? You can only make me lose even more.

63. He said: "O my people! Do you see? If I have a clear (sign) from my Lord and He has sent mercy unto me from Himself, who then can help me against Allah if I were to disobey Him? What then would you add to my (portion) but perdition?"

63. He said: O my people! Bethink you: if I am (acting) on clear proof from my Lord and there has come unto me a mercy from Him, who will save me from Allah if I disobey Him? You would add to me naught save perdition.

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَآتَنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾

64. And O my people, this is the she-camel of Allah – [she is] to you a sign. So let her feed upon Allah's earth and do not touch her with harm, or you will be taken by an impending punishment."

64. My people! This she-camel of Allah is a sign for you. So let her pasture on Allah's earth, and do not hurt her or else some chastisement - which is near at hand - should overtake you.'

64. "And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah's (free) earth, and inflict no harm on her, or a swift penalty will seize you!"

64. O my people! This is the she-camel of Allah, a token unto you, so suffer her to feed in Allah's earth, and touch her not with harm lest a near torment seize you.

وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

65. But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied."

65. But they slaughtered her. Thereupon Salih warned them: Enjoy yourselves in your homes for three days. This is a promise which shall not be belied.'

65. But they did hamstring her. So he said: "Enjoy yourselves in your homes for three days: (Then will be your ruin): (Behold) there a promise not to be belied!"

65. But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied.

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ ﴿٦٥﴾

66. So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might.

66. Then, when Our command came to pass, We saved Salih and those who shared his faith through Our special mercy, from the disgrace of that day. Truly Your Lord is All Strong, All Mighty.

66. When Our decree issued, We saved Salih and those who believed with him, by (special) grace from Ourselves and from the ignominy of that day. For your Lord, He is the Strong One, and able to enforce His Will.

66. So, when Our commandment came to pass, We saved Salih, and those who believed with him, by a mercy from Us, from the ignominy of that day. Lo, your Lord! He is the Strong, the Mighty.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

67. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone.

67. And the blast overtook those who were wont to do wrong, and then they lay lifeless in their homes.

67. The (mighty) blast overtook the wrong-doers, and they lay prostrate in their homes before the morning,

67. And the (awful) cry overtook those who did wrong, so that morning found them prostrate in their dwellings.

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِيَارِهِمْ جُثُمَيْنِ



68. As if they had never prospered therein. Unquestionably, Thamud denied their Lord; then, away with Thamud.

68. As though they had never lived there before. Oh, verily the Thamud denied their Lord! Oh, the Thamud were destroyed.

68. As if they had never dwelt there. Ah! Behold! For, the Thamud rejected their Lord Behold! Removed (from sight) were the Thamud!

68. As though they had not dwelt there. Lo! Thamud disbelieved in their Lord. A far removal for Thamud.

كَانَ لَمْ يَغْنَوْا فِيهَا الْآلِ إِنَّ ثَمُودًا
كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِثَمُودَ



69. And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

69. Indeed Our messengers came to Abraham, bearing glad tidings. They greeted him with 'peace', he said 'peace', and hurriedly brought to them a roasted calf.

69. There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" And hastened to entertain them with a roasted calf.

69. And Our messengers came unto Abraham with good news. They said: Peace! He answered: Peace! And delayed not to bring a roasted calf.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ
بِالْبُشْرَى قَالُوا سَلَامًا قَالَ
سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ



70. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot."

70. When he perceived that their hands could not reach it, he mistrusted them, and felt afraid of them. They said: Do not be afraid. We have been sent to the people of Lot.

70. But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lot."

70. And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them. They said: Fear not! Lo! We are sent unto the folk of Lot.

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ
نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ
خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا أُرْسِلْنَا



71. And his wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.

71. And Abraham's wife was standing by and she laughed. And We gave her the good news of (the birth of) Isaac, and after Isaac, of Jacob.

71. And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob.

71. And his wife, standing by laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob.

وَأَمْرًا أَنْ قَائِمَةً فَصَحِكَتْ
فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءِ
إِسْحَقَ يَعْقُوبَ



72. She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"

72. She said: 'Woe is me! Shall I bear a child now that I am an old woman and my husband is well advanced in years. This is indeed strange!'

72. She said: "Alas for me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"

72. She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! This is a strange thing.

قَالَتْ يَوِيلَيَّ أَلِدُ وَأَنَا عَجُوزٌ
وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ



73. They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

73. They said: 'Do you wonder at Allah's decree? Allah's mercy and His blessings be upon you, O people of the house. Surely, He is Praiseworthy, Glorious.'

73. They said: "Do you wonder at Allah's decree? The grace of Allah and His blessings on you, o the people of the house! For He is indeed worthy of all Praise, full of all Glory!"

73. They said: Wonder you at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory.

قَالُوا أَعْجِبِينَ مِنْ أَمْرِ اللَّهِ
رَحِمْتُ اللَّهَ وَبَرَكَتُهُ عَلَيْكُمْ
أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ



74. And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot.

74. Thus when fear had left Abraham and the good news had been conveyed to him, he began to dispute with Us concerning the people of Lot.

74. When fear had passed from (the mind of) Abraham and the glad tidings had reached him, he began to plead with us for Lot's people.

74. And when the awe departed from Abraham, and the glad news reached him, he pleaded with Us on behalf of the folk of Lot.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ
الرُّوحُ وَجَاءَتْهُ الْبُشْرَى
يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾

75. Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah].

75. Surely Abraham was forbearing, tender hearted and oft-turning to Allah.

75. For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah.

75. Lo! Abraham was mild, imploring, penitent.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ
مُنِيبٌ ﴿٧٥﴾

76. [The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."

76. Thereupon (Our angels) said to him: 'O Abraham! Desist from this, for indeed your Lord's command has come; and a chastisement which cannot be averted is about to befall them.'

76. O Abraham! Seek not this. The decree of your Lord has gone forth: for them there comes a penalty that cannot be turned back!

76. (It was said) O Abraham! Forsake this! Lo! Your Lord's commandment has gone forth, and lo! There comes unto them a doom which cannot be repelled.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا
إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ
أَتَتْهُمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

77. And when Our messengers came to Lot, he was anguished for them and felt for them great discomfort and said, "This is a trying day."

77. And when Our messengers came to Lot, he was perturbed by their coming and felt troubled on their account, and said: 'This is a distressing day.'

77. When Our messengers came to Lot, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day."

77. And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ
بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ
هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

78. And his people came hastening to him, and before [this] they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?"

78. And his people came to him rushing. Before this they were wont to commit evil deeds. He said: My people! Here are my daughters; they are purer for you. Have fear of Allah and do not disgrace me concerning my guests. Is there not even one right-minded person in your midst?"

78. And his people came rushing towards him, and they had been long in the habit of practicing abominations. He said: "O my people! Here are my daughters: they are purer for you (if you marry)! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?"

78. And his people came unto him, running towards him - and before then they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man.

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ
وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ
السَّيِّئَاتِ قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي
هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا
تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ
رَجُلٌ رَشِيدٌ ﴿٧٨﴾

79. They said, "You have already known that we have not concerning your daughters any claim, and indeed, you know what we want."

79. They said: 'Surely you already know that we have nothing to do with your daughters. You also know well what we want.'

79. They said: "Well do you know we have no need of your daughters: indeed you know quite well what we want!"

79. They said: Well you know that we have no right to your daughters, and well you know what we want.

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي
بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا
نُرِيدُ ﴿٧٩﴾

80. He said, "If only I had against you some power or could take refuge in a strong support."

80. He said: 'Would that I had the strength to set you straight, or could seek refuge in some powerful support.'

80. He said: "Would that I had power to suppress you or that I could betake myself to some powerful support."

80. He said: Would that I had strength to resist you or had some strong support (among you).

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي
إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾

81. The angels said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back – except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

81. Thereupon the angels said: 'O Lot! We indeed are messengers of your Lord. And your people will in no way be able to hurt you. So depart with your family in a part of the night and let no one of you turn around except your wife (who shall not go); for what will befall them shall also befall her. In the morning their promised hour will come. Is not the morning near?"

81. (The messengers) said: "O Lot! We are messengers from your Lord! By no means shall they reach you! Now travel with your family while yet a part of the night remains, and let not any of you look back: but your wife (will remain behind): To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?"

81. (The messengers) said: O Lot! Lo! We are messengers of your Lord; they shall not reach you. So travel with your people in a part of the night, and let not one of you turn round - (all) save your wife. Lo! That which smites them will smite her (also). Lo! Their tryst is (for) the morning. Is not the morning nigh.

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

82. So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay.

82. And when Our command came to pass, We turned the town upside down, and rained on it stones of baked clay, one on another.

82. When Our decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer.

82. So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another.

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنصُودٍ ﴿٨٢﴾

83. Marked from your Lord. And Allah's punishment is not from the wrongdoers very far.

83. Marked from your Lord. Nor is the punishment far off from the wrong doers.

83. Marked as from your Lord: Nor are they ever far from those who do wrong!

83. Marked from your Lord. And they are never far from the wrong doers.

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

84. And to Madian [We sent] their brother Shuayb. He said, "O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.

84. And to (the people of) Midian We sent their brother Shu'ayb. He said: My people! Serve Allah; you have no god other than Him. And do not diminish the measure and weight. Indeed, I see that you are prospering now, but I fear for you the chastisement of an encompassing day in the future.

84. To the Madian People (We sent) Shu'ayb, one of their own brethren: he said: "O my people! Worship Allah. You have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round.

84. And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. You have no other god save Him! And give not short measure and short weight. Lo! I see you well to do, and lo! I fear for you the doom of a besetting day.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّى أَرَاكُمْ بِخَيْرٍ وَإِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ ﴿٨٤﴾

85. And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

85. My people! Give full measure and weight with justice, do not diminish the goods of others, and do not go about creating corruption in the land.

85. "And O my people! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.

85. O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.

وَيَقُومِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

86. What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you."

86. The gains that Allah lets you retain are better for you, if you indeed believe. In any case, I have not been appointed a keeper over you.

86. "That which is left you by Allah is best for you, if you (but) believed! But I am not set over you to keep watch!"

86. That which Allah leaves with you is better for you if you are believers; and I am not a keeper over you.

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾

87. They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"

87. They replied: O Shu'ayb! Does your Prayer enjoin upon you that we should forsake the deities whom our forefathers worshipped, or that we should give up using our wealth as we please? Do you fancy that you, and only you, are forbearing and right-directed?"

87. They said: "O Shu'aib! Does your (religion of) prayer command you that we leave off the worship which our fathers practiced, or that we leave off doing what we like with our property? Truly, you are the one that forbears with faults and is right-minded!"

87. They said: O Shu'eyb! Does your way of prayer command you that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! You are the mild, the guide to right behavior.

قَالُوا يَشْعِبُ أَصْلُوكَ تَأْمُرُكَ أَنْ تَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

88. He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return.

88. Shu'ayb said: My people! What do you think? If I stand on clear evidence from my Lord, and He has also provided me a handsome provision from Himself. Nor do I desire to act contrary to what I admonish you. I desire nothing but to set things right as far as I can. My succor is only with Allah. In Him have I put my trust, and to Him do I always turn.

88. He said: "O my people! See you whether I have a clear (sign) from my Lord, and He has given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust, and unto Him I look.

88. He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustains me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْخَافَكُمُ إِلَىٰ مَا أَهْلَكُمُ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

89. And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Houd or the people of Salih. And the people of Lot are not from you far away.

89. My people! Let not your opposition to me lead you to guilt that would bring upon you the chastisement that struck the people of Noah, and the people of Houd, and the people of Salih. And the people of Lot are not far from you!

89. "And O my people! Let not my dissent (from you) cause you to sin, lest you suffer a fate similar to that of the people of Noah or of Houd or of Salih, nor are the people of Lot far off from you!

89. And, O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah, and the folk of Houd, and the folk of Salih; and the folk of Lot are not far off from you.

وَيَقَوْمٍ لَا يُجْرِمُكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

90. And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

90. Seek the forgiveness of your Lord and turn to Him in repentance. Surely my Lord is Ever Merciful, Most Loving.

90. "But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving kindness."

90. Ask pardon of your Lord and then turn unto Him (repentant). Lo! My Lord is Merciful, Loving.

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. They said, "O Shuayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected."

91. They said: 'O Shu'ayb! We do not understand much of what you say. Indeed we see you weak in our midst. Were it not for your kinsmen, we would surely have stoned you for you have no strength to overpower us.

91. They said: "O Shu'aib! Much of what you say, we do not understand! In fact among us we see that you have no strength! Were it not for your family, we should certainly have stoned you! For you have among us no great position!"

91. They said: O Shu'eyb! We understand not much of that you tell, and lo! We do behold you weak among us. But for your family, we should have stoned you, for you are not strong against us.

قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا
مِمَّا تَقُولُ وَإِنَّا لَنَرُكَ فِينَا
ضَعِيفًا وَلَوْلَا رَهْطُكَ
لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا
بِعَزِيزٍ ﴿٩١﴾

92. He said, "O my people, is my family more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.

92. Shu'ayb said: My people! Are my kinsmen mightier with you than Allah that you (hold the kinsmen in awe while) you cast Allah behind your back? Surely my Lord encompasses all what you do.

92. He said: "O my people! Is then my family of more consideration with you than Allah. For you cast Him away behind your backs (with contempt). But verily my Lord encompasses on all sides all that you do!"

92. He said: O my people! Is my family more to be honored by you than Allah? and you put Him behind you, neglected! Lo! My Lord surrounds what you do.

قَالَ يَقَوْمِ أَرْهَطِي أَعَزُّ عَلَيْكُمْ
مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ
ظَهْرِي إِنَّ رَبِّي بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿٩٢﴾

93. And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher.

93. My people! Go on working according to your way and I will keep working. Soon you will come to know who will be afflicted by a humiliating chastisement, and who is proved a liar. And watch, I shall also watch with you.'

93. "And O my people! Do whatever you can: I will do (my part): Soon will you know who it is on whom descends the penalty of ignominy; and who is a liar! And watch you! For I too am watching with you!"

93. And, O my people! Act according to your power, lo! I (too) am acting. You will soon know on whom there comes a doom that will abase him and who it is that lies. And watch! Lo! I am a watcher with you.

وَيَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ
إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ
يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
كَاذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ
رَقِيبٌ ﴿٩٣﴾

94. And when Our command came, We saved Shuayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone.

94. And when Our command came to pass, We delivered Shu'ayb and those who shared his faith, through Our mercy, and the blast seized those who were engaged in wrongdoing, so they lay lifeless in their homes

94. When Our decree issued, We saved Shu'aib and those who believed with him, by a mercy from Ourselves: But the (mighty) blast did seize the wrongdoers, and they lay prostrate in their homes by the morning,

94. And when Our commandment came to pass We saved Shu'eyb and those who believed with him by a mercy from Us; and the (awful) cry seized those who did injustice, and morning found them prostrate in their dwellings.

وَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا
وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
وَأَخَذَتِ الَّذِينَ ظَلَمُوا
الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ
جُثَمِينَ ﴿٩٤﴾

95. As if they had never prospered therein. Then, away with Madyan as Thamud was taken away.

95. As though they had never dwelt in them before. Lo! Away with Midian, even as the Thamud were done away with!

95. As if they had never dwelt there! Ah! Behold! How the Madyan were removed as were removed the Thamud.

95. As though they had not dwelt there. A far removal for Midian, even as Thamud had been removed afar.

كَأَن لَّمْ يَغْنَوْا فِيهَا آلَا بُعْدًا
لِّمَدْيَنَ كَمَا بَعِثْتُ ثَمُودَ ﴿٩٥﴾

96. And We did certainly send Moses with Our signs and a clear authority.

96. And indeed We sent Moses with Our signs and with a clear authority

96. And we sent Moses, with Our clear (signs) and an authority manifest,

96. And verily We sent Moses with Our revelations and a clear warrant.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا
وَسُلْطَنِ مُّبِينٍ ﴿٩٦﴾

97. To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.

97. To Pharaoh and his nobles. But they obeyed the command of Pharaoh even though Pharaoh's command was not rightly directed.

97. Unto Pharaoh and his chiefs: but they followed the command of Pharaoh and the command of Pharaoh was no right (guide).

97. Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوْا
أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ
بِرَشِيْدٍ ﴿١٧﴾

98. He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led.

98. He shall stand as the head of his people on the Day of Resurrection, and will bring them down to the Fire. What a wretched destination to be led to!

98. He will go before his people on the Day of Judgment, and lead them into the Fire: But woeful indeed will be the place to which they are led!

98. He will go before his people on the Day of Resurrection and will lead them to the Fire. Ah, hapless is the place where they are led.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ
فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ
الْمُورِدُ ﴿١٨﴾

99. And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift which is given.

99. They were pursued by a curse in this world and so will they be on the Day of Resurrection. What an evil reward will they receive!

99. And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

99. A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift (that will be) given (them).

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ
الْقِيَمَةِ بِئْسَ الرَّفْدُ الْمَرْفُودُ ﴿١٩﴾

100. That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest mowed down.

100. That is an account of some towns which We recount to you. Of them some are still standing and some have been mown down.

100. These are some of the stories of communities which We relate unto you: Of them some are standing, and some have been mown down.

100. That is of the tidings of the townships. We relate it unto you (Muhammad). Some of them are standing and some (already) reaped.

ذٰلِكَ مِنْ اَنْبَاءِ الْاَقْرٰى نَقْصُهٗ
عَلَيْكَ مِنْهَا قَابِمٌ وَحَصِيْدٌ ﴿٢٠﴾

101. And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allah when there came the command of your Lord. And they did not increase them in other than ruin.

101. We did not wrong them; it is rather they who wronged themselves. And when the command of your Lord came to pass, the gods besides Allah whom they had called upon, did not avail them in the least. They added nothing to them except ruin.

101. It was not We that wronged them: They wronged their own souls: the deities, other than Allah, whom they invoked, profited them not at all when there issued the decree of your Lord: Nor did they add aught (to their lot) but perdition!

101. We wronged them not, but they did wrong themselves; and their gods on whom they call beside Allah availed them naught when came your Lord's command; they added to them naught save ruin.

وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ ظَلَمُوْا
اَنْفُسَهُمْ فَمَا اَغْنَتْ عَنْهُمْ
الِهَتُهُمُ الَّتِي يَدْعُوْنَ مِنْ دُوْنِ
اللهِ مِنْ شَيْءٍ لَّمَّا جَاءَ اَمْرُ رَبِّكَ
وَمَارَادُوْهُمْ غَيْرَ تَتْبِيْبٍ ﴿٢١﴾

102. And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.

102. Such is the seizing of your Lord that when He does seize the towns immersed in wrong doing, His seizing is painful, terrible.

102. Such is the chastisement of your Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.

102. Even thus is the grasp of your Lord when He grasps the townships while they are doing wrong. Lo! His grasp is painful, very strong.

وَكَذٰلِكَ اَخَذُ رَبُّكَ اِذَا اَخَذَ
الْقَرْىَ وَهِيَ ظَالِمَةٌ اِنَّ اَخَذَهَا
اَلِيْمٌ شَدِيْدٌ ﴿٢٢﴾

103. Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a day [which will be] witnessed.

103. Surely in that is a sign for him who fears the chastisement of the Hereafter. That will be a day when all men shall be mustered together. That is a day which will be witnessed.

103. In that is a sign for those who fear the penalty of the Hereafter: that is a day for which mankind will be gathered together: that will be a day of testimony.

103. Lo! Herein verily is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّمَنْ خَافَ
عَذَابَ الْاٰخِرَةِ ذٰلِكَ يَوْمٌ
مَّجْمُوْعٌ لِّلنَّاسِ وَذٰلِكَ يَوْمٌ
مَّشْهُوْدٌ ﴿٢٣﴾

104. And We do not delay it except for a limited term.

104. Nor shall We withhold it except till an appointed term.

104. Nor shall We delay it but for a term appointed.

104. And We defer it only to a term already reckoned.

وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ



105. The day when it comes, no soul will speak except by His permission. And among them will be the wretched and the prosperous.

105. And when the appointed day comes, no one shall even dare to speak except by the leave of Allah. Then some will be declared wretched, others blessed.

105. The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed.

105. On the day when it comes, no soul will speak except by His permission; some among them will be wretched, (others) glad.

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ



106. As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.

106. As for the wretched, they shall be in the Fire, and in it they shall sigh and groan.

106. Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs:

106. As for those who will be wretched (on that day), they will be in the Fire; sighing and wailing will be their portion therein.

فَأَمَّا الَّذِينَ شَقُوا فَيُنْفَخِ النَّارُ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ



107. [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effector of what He intends.

107. They shall abide in it as long as the heavens and the earth endure, unless your Lord may will otherwise. Surely your Lord does whatsoever He wills.

107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills: for your Lord is the (sure) accomplisher of what He plans.

107. Abiding there so long as the heavens and the earth endure save for that which your Lord wills. Lo! your Lord is doer of what He wills.

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ



108. And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will a bestowal uninterrupted.

108. And as for those who are blessed, they shall abide in the Garden as long as the heavens and the earth endure, unless your Lord may will otherwise. They shall enjoy an unceasing gift.

108. And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without break.

108. And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which your Lord wills: a gift unfailing.

وَأَمَّا الَّذِينَ سَعِدُوا فَيُنْفَخِ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ يَجْدُدُ



109. So do not be in doubt, [O Muhammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

109. [O Prophet!] Have no doubt about what they worship. For they worship what their fathers worshipped before. And (yet) We shall grant them their due portion in full, diminishing of it nothing.

109. Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before (them): but verily We shall pay them back (in full) their portion without (the least) abatement.

109. So be not you in doubt concerning that which these (folk) worship. They worship only as their fathers worshipped aforetime. Lo! We shall pay them their whole due unabated.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ



110. And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have

110. And We certainly gave Moses the Book before, and there arose disagreements about it. Had it not been for a decree that had already gone forth from your

110. We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from your Lord, the

110. And we verily gave unto Moses the Scripture, and there was strife thereupon; and had it not been for a word that had already gone forth from your Lord, the

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضَىٰ بَيْنَهُمْ

been judged between them. And indeed they are, concerning the Quran, in disquieting doubt.

Lord, the matter would have long been decided between them. Indeed they are in a disquieting doubt about it.

matter would have been decided between them, but they are in suspicious doubt concerning it.

case would have been judged between them, and lo! They are in grave doubt concerning it.

وَأَنَّهُمْ لَفِي شَكٍّ مِّنْهُ مَرِيبٍ



111. And indeed each [of the believers and disbelievers] – your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do.

111. Surely your Lord will recompense all to the full for their deeds. For indeed He is well aware of all what they do.

111. And, of a surety, to all will your Lord pay back (in full the recompense) of their deeds: for He knows well all that they do.

111. And lo! Unto each your Lord will verily repay his works in full. Lo! He is Informed of what they do.

وَأَنَّ كُلًّا لَّمَّا لِيُوفِّيَهُمْ رَبُّكَ
أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ



112. So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do.

112. So remain, (O Muhammad), you and those who have returned with you as you were commanded. And do not exceed the limits of (service to Allah). For certainly He is aware of all what you do.

112. Therefore stand firm (in the straight path) as you are commanded, you and those who with you turn (unto Allah); and transgress not (from the path): for He sees well all that you do.

112. So tread you the straight path as you are commanded, and those who turn (unto Allah) with you, and transgress not. Lo! He is Seer of what you do.

فَاسْتَقِمُّ كَمَا أُمِرْتَ وَمَنْ
تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا



113. And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.

113. And do not incline towards the wrong doers lest the Fire might seize you and you will have none as your protector against Allah; and then you will not be helped from anywhere.

113. And incline not to those who do wrong, or the Fire will seize you; and you have no protectors other than Allah, nor shall you be helped.

113. And incline not toward those who do wrong lest the Fire touch you, and you have no protecting friends against Allah, and afterward you would not be helped.

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا
فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا



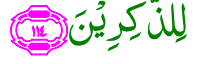
114. And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

114. And establish the prayer at the two ends of the day and in the first hours of the night. Indeed the good deeds drive away the evil deeds. This is a reminder to those who are mindful of Allah.

114. And establish regular prayers at the two ends of the day and at the approaches of the night: For good things remove those that are evil. Be that the remembrance to those who remember.

114. Establish worship at the two ends of the day and in some watches of the night. Lo! Good deeds annul ill-deeds. This is reminder for the mindful.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ
وَرُفْقًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ
يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى



115. And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.

115. And be patient, for indeed Allah never lets the reward of those who do good go to waste.

115. And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.

115. And have patience, (O Muhammad), for lo! Allah loses not the wages of the good.

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ



116. So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth – except a few of those We saved from among them? But

116. Why were there not, out of the generations that passed away before you, righteous men who would forbid others from causing corruption on the earth? They were only a few whom We had saved from those

116. Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth except a few among them whom We saved (from

116. If only there had been among the generations before you men possessing a remnant (of good sense) to warn (their people) from corruption in the earth, as did a few of those whom We saved from them!

فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مِنْ
قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ
الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا
مِّمَّنْ أَنجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ

those who wronged pursued what luxury they were given therein, and they were criminals.

generations, or else the wrong-doers kept pursuing the comfort which had been conferred upon them, thus losing themselves in sinfulness.

harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.

The wrong doers followed that by which they were made sapless, and were guilty.

ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا
فُجُورِينَ ﴿١١٦﴾

117. And your Lord would not have destroyed the cities unjustly while their people were reformers.

117. And your Lord is not such as would wrongfully destroy human habitations while their inhabitants are righteous.

117. Nor would your Lord be the one to destroy communities for a single wrong-doing, if its members were likely to mend.

117. In truth, your Lord destroyed not the townships tyrannously while their folk were doing right.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى
بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

118. And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.

118. Had your Lord so willed, He would surely have made mankind one community. Now they will not cease to differ.

118. If your Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

118. And if your Lord had willed, He verily would have made mankind one nation, yet they cease not differing.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ
أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ
مُخْتَلِفِينَ ﴿١١٨﴾

119. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

119. Except for those on whom your Lord has mercy. And it is for this that He has created them. And the word of your Lord was fulfilled: 'Indeed I will fill the Hell, with men and jinn, altogether.'

119. Except those on whom your Lord has bestowed His mercy: and for this did He create them: and the word of your Lord shall be fulfilled: "I will fill Hell with jinn and men all together."

119. Save him on whom your Lord has mercy; and for that He did create them. And the word of your Lord has been fulfilled: Verily I shall fill Hell with the jinn and mankind together.

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ
خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

120. (O Muhammad!) We narrate these anecdotes of messengers to you that We may strengthen through them your heart. In these anecdotes come to you the truth, and an exhortation, and a reminder for the believers.

120. All that we relate to you of the stories of the apostles, with it We make firm your heart: in them there comes to you the truth, as well as an exhortation and a message of remembrance to those who believe.

120. And all that We relate unto you of the story of the messengers is in order that thereby We may make firm your heart. And herein has come unto you the truth and an exhortation and a reminder for believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ
الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ
وَجَاءَكَ فِي هَذِهِ الْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And say to those who do not believe, "Work according to your position; indeed, we are working.

121. As for those who are bent on not believing, tell them: 'Work according to your way and we are working according to our way.

121. Say to those who do not believe: "Do whatever you can: We shall do our part;

121. And say unto those who believe not: Act according to your power. Lo! We (too) are acting.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ
اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا
عَامِلُونَ ﴿١٢١﴾

122. And wait, indeed, we are waiting."

122. And do wait for the end of things; we too are waiting.

122. "And wait you! We too shall wait."

122. And wait! Lo! We (too) are waiting.

وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

123. And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the

123. All that is hidden in the heavens and the earth lies within the power of Allah. To Him are all matters referred for

123. To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goes back every affair

123. And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So

وَلِلَّهِ غَيْبُ السَّمَوَاتِ
وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ

matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.

judgment. So do serve Him, and place in Him all your trust. Your Lord is not heedless of what you do.

(for decision): then worship Him, and put your trust in Him: and your Lord is not unmindful of aught that you do.

worship Him and put your trust in Him. Lo! Your Lord is not unaware of what you (mortals) do.

كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

