

# القَصَص AlQasas

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Ta, Seen, Meem.	1. Ta. Seen. Meem.	1. Ta. Seen. Meem.	1. Ta. Seen. Meem.	طسّم ﴿١﴾
2. These are the verses of the clear Book.	2. These are the verses of the lucid Book.	2. These are verses of the Book that makes (things) clear.	2. These are clear revelations of the Scripture.	تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾
3. We recite to you from the news of Moses and Pharaoh in truth for a people who believe.	3. We narrate to you accurately some of the history of Moses and Pharaoh for the benefit of those who believe.	3. We rehearse to you some of the story of Moses and Pharaoh in truth, for people who believe.	3. We narrate unto you (somewhat) of the story of Moses and Pharaoh with truth, for folk who believe.	تَتْلُوا عَلَيْكَ مِنْ نُبَأِ مَوْسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾
4. Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.	4. The fact is that Pharaoh adopted an attitude of rebellion in the land and divided its dwellers into groups, one of which he debased, putting their sons to death, and letting their daughters live: indeed he was one of the mischief makers.	4. Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.	4. Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! He was of those who work corruption.	إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ مِنْهُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾
5. And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors.	5. And it was Our will to show favor to those who had been oppressed in the land to make them leaders and to make them the heirs.	5. And We wished to be gracious to those who were being depressed in the land, to make them leaders (in faith) and make them heirs.	5. And We desired to show favor unto those who were oppressed in the earth, and to make them examples and to make them the inheritors.	وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾
6. And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared.	6. To give them power in the land and to show Pharaoh and Haman and their hosts, at their hands, the same, which they feared.	6. To establish a place for them in the land, and to show Pharaoh and Haman and their hosts, at their hands, the things against which they were taking precautions.	6. And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.	وَمُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

7. And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

7. We inspired the mother of Moses, saying, "Suckle him, and when you see any danger for him, cast him into the river, and fear not nor grieve, for We shall restore him to you and shall include him among the messengers."

7. So We sent this inspiration to the mother of Moses: "Suckle him, but when you have fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to you, and We shall make him one of Our apostles."

7. And We inspired the mother of Moses, saying: Suckle him and, when you fear for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto you and shall make him (one) of Our messengers.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ  
أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ  
فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا  
تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ  
وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

8. And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.

8. Consequently, Pharaoh's household picked him up (from the river) so that he may become their enemy and cause of grief for them. In fact, Pharaoh and Haman and their hosts were misguided (in their scheming).

8. Then the people of Pharaoh picked him up (from the river): (It was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.

8. And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning.

فَاتَّقَطَةَ آلُ فِرْعَوْنَ لِيَكُونَ  
لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ  
وَهَامَانَ وَجُنُودَهُمَا كَانُوا  
خَاطِبِينَ ﴿٨﴾

9. And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.

9. Pharaoh's wife said, "He is a comfort of the eyes for me and for you! Do not kill him: maybe that he proves useful to us, or we may adopt him as a son." And they were unaware (of the ultimate result).

9. The wife of Pharaoh said: "(Here is) joy of the eye, for me and for you: slay him not. It may be that he will be of use to us, or we may adopt him as a son." And they perceived not.

9. And the wife of Pharaoh said: (He will be) a consolation for me and for you. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قَرَّتْ  
عَيْنِي لِئَلَّا تُكْفَلُوا عَسَىٰ  
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا  
وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

10. And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

10. On the other hand, the heart of Moses' mother was sorely distressed. She would have disclosed his secret, had We not strengthened her heart so that she might have faith (in Our promise).

10. But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his (case), had We not strengthened her heart, so that she might remain a (firm) believer.

10. And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.

وَأَصْبَحَ قُورُؤُا مَرْيَمَ فَرِحَانَ  
كَادَتْ لِتُبَدِي بِهِ لَوْلَا أَنْ  
رَبَّنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ  
الْمُؤْمِنِينَ ﴿١٠﴾

11. And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.

11. She said to his sister, Follow him up. So, she watched him from a distance in a manner that (the enemies) did not notice it."

11. And she said to the sister of (Moses), "Follow him" so she (the sister) watched him in the character of a stranger. And they knew not.

11. And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ  
فَبَصَّرْتِ بِهِ عَنْ جُنُبٍ وَهُمْ لَا  
يَشْعُرُونَ ﴿١١﴾

12. And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?"

12. And We had already forbidden the breasts of the nurses for the child. (On seeing this) the girl said to them, "Shall I tell you of a house whose people will bring him up for you and look after him well?"

12. And we ordained that he refused suck at first, until (his sister came up and) said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?"

12. And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will bring him up for you and take care of him.

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ  
قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ  
أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ  
وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

13. So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.

13. Thus We restored Moses to his mother so that her eyes might be cooled and she might not grieve and she might know that Allah's promise was true. But most people do not know this.

13. Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not know.

13. So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا  
وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ  
حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ﴿١٣﴾

14. And when he attained his full strength and was mature, We bestowed upon him judgment and knowledge. And thus do We reward the doers of good.

14. When Moses had reached his full maturity and become full grown, We gave him judgment and knowledge; thus do We reward the righteous.

14. When he reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do We reward those who do good.

14. And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ  
حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿١٤﴾

15. And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

15. (One day) he entered the city at a time when the people were heedless. There he saw two men fighting, the one of his own people, the other of his enemies. The one belonging to his own people asked his help against the one belonging to the enemy. Moses gave him a blow and killed him. (On seeing what had happened) Moses said, "This is the work of Satan: he is a deadly enemy (of man) and an open misleader."

15. And he entered the city at a time when its people were not watching: and he found there two men fighting, -- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: "This is a work of evil (Satan): for he is an enemy that manifestly misleads!"

15. And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! He is an enemy, a mere misleader.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ  
مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ  
يَقْتُلَانِ هَذَا مِنْ شِيعَتِهِ  
وَهَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَهُ  
الَّذِي مِنْ شِيعَتِهِ عَلَىٰ الَّذِي مِنْ  
عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ  
عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ  
الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ  
مُّبِينٌ ﴿١٥﴾

16. He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

16. Then he said, "O my Lord, I have sinned against myself, so forgive me." So, Allah forgave him: He is the All-Forgiving, the All-Merciful.

16. He prayed: "O my Lord! I have indeed wronged my soul! So forgive me! So (Allah) forgave him: for He is the Oft-Forgiving, Most Merciful.

16. He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي  
فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

17. Moses said, "O my Lord, after this favor that You have shown me, I shall never again be a helper of the criminals."

17. He said: "O my Lord! For that You have bestowed Your grace on me, never shall I be a help to those who sin!"

17. He said: My Lord! Forasmuch as You have favored me, I will nevermore be a supporter of the guilty.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ  
أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

18. And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him

18. The next morning, as he was walking in a state of fear and caution in the city, suddenly he saw the same man who had asked his help the day before,

18. So he saw the morning in the city, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help

18. And morning found him in the city, fearing, vigilant, when behold! He who had appealed to him the day before cried out to him for help. Moses said unto him:

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا  
يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ  
بِالْأَمْسِ يَسْتَصْرِحُهُ قَالَ لَهُ

[once again]. Moses said to him, "Indeed, you are an evident, deviator."

again calling him for help. Moses said, "You are certainly a misguided man.

(again). Moses said to him: "You are truly, it is clear, a fellow, quarrelsome!"

Lo! You are indeed a mere hothead.

مُوسَىٰ إِنَّكَ لَعَوِيٌّ مُّبِينٌ ﴿١٨﴾

19. And when he wanted to strike the one who was an enemy to both of them, he said, "O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders."

19. Then, when Moses was about to assault the man, who was their enemy, he cried out, "O Moses! Would you kill me today just as you killed a person yesterday? You certainly wish to become a tyrant in the land and reform nothing."

19. Then, when he decided to lay hold of the man who was an enemy to both of them that man said: "O Moses! Is it your intention to slay me as you slayed a man yesterday? Your intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!"

19. And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Would you kill me as you did kill a person yesterday. You would be nothing but a tyrant in the land, you would not be of the reformers.

فَلَمَّا أَنْ أَرَادَ أَنْ يَنْبَغِضَ  
بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ  
يَهُوسُفَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا  
قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ إِنَّ  
تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي  
الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ  
مِنَ الْمُصْلِحِينَ ﴿١٩﴾

20. And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."

20. Then, a man came running from the other end of the city; who said, "O Moses, the chiefs are holding consultations to kill you, so leave this place: I am your well-wisher.

20. And there came a man, running, from the furthest end of the city. He said: "O Moses! The chiefs are taking counsel together about you, to slay you: so get you away, for I do give you sincere advice."

20. And a man came from the uttermost part of the city, running. He said: O Moses! Lo! The chiefs take counsel against you to slay you; therefor escape. Lo! I am of those who give you good advice.

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ  
يَسْعَىٰ ۗ قَالَ يَهُوسُفَىٰ إِنَّ الْمَلَآءِ  
يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ  
فَاخْرُجْ إِنِّي لَمِنَ النَّاصِحِينَ ﴿٢٠﴾

21. So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

21. Hearing this, Moses left the place, in a state of fear and, vigilance, and prayed, "O my Lord, save me from the wicked people."

21. He therefore got away therefrom, looking about, in a state of fear. He prayed: O my Lord! Save me from people who do wrong.

21. So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ  
قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ  
الظَّالِمِينَ ﴿٢١﴾

22. And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."

22. (Leaving Egypt) when Moses set his direction towards Madyan, he said "I expect that my Lord will guide me to the right path."

22. Then, when he turned his face towards Madyan, he said: "I do hope that my Lord will show me the smooth and straight path."

22. And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road.

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ  
عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ  
السَّبِيلِ ﴿٢٢﴾

23. And when he came to the well of Madyan, he found there a crowd of people watering their [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do

23. And when he arrived at the well of Madyan he saw a multitude of people watering their animals and apart from them two women keeping their animals back. Moses asked the women "What is your worry? They said "We cannot water our

23. And when he arrived at the watering (place) in Madyan, he found there a group of men watering their flocks, and besides them he found two women keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water

23. And when he came unto the water of Midian, he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What is matter with you? The two said: We cannot give (our flocks) to drink till

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ  
عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ  
وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ  
تَذُدُونَ قَالَ مَا خَطْبُكُمَا  
قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ

not water until the shepherds dispatch [their flocks]; and our father is an old man."

animals until these shepherds have taken away their animals; and our father is a very old man.

(our flocks) until the shepherds take back (their flocks): And our father is a very old man."

the shepherds return from the water; and our father is a very old man.

الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿١٢﴾

24. So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."

24. Hearing this Moses watered their animals for them, then turned and sought a shady place and said, "Lord, I stand in need of any good that You may send down to me."

24. So he watered (their flocks) for them; then he turned back to the shade, and said: "O my Lord! Truly am I in (desperate) need of any good that You do send me!"

24. So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good You send down for me.

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿١٣﴾

25. Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."

25. (Not long afterwards) one of the two women came bashfully towards him, and said, "My father calls you so that he may reward you for watering our animals for us." When Moses went to him and narrated to him his whole story he said, "Have no fear for you have now escaped from the wicked people."

25. Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not: (well) have you escaped from unjust people."

25. Then there came unto him one of the two women, walking shyly. She said: Lo! My father bids you, that he may reward you with a payment for that you did water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! You have escaped from the wrongdoing folk.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١٤﴾

26. One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

26. One of the two women said: "Dear father, employ this man as a servant, for the best man for you to employ as a servant can be the one who is strong and trustworthy."

26. Said one of the (damsels): "O my (dear) father! Engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty."

26. One of the two women said: O my father! Hire him! For the best (man) that thou can hire is the strong, the trustworthy.

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿١٥﴾

27. He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous."

27. Her father said (to Moses), I wish to give you one of my daughters in marriage provided that you serve me for eight years; and if you wish you may complete ten. I do not want to be harsh to you; if God wills, you will find me a righteous man.

27. He said: "I intend to wed one of these my daughters to you, on condition that you serve me for eight years; but if you complete ten years, it will be (grace) from you. But I intend not to place you under a difficulty. You will find me, indeed, if Allah wills, one of the righteous."

27. He said: Lo! I fain would marry you to one of these two daughters of mine on condition that you hire yourself to me for (the term of) eight pilgrimages. Then if you complete ten it will be of your own accord, for I would not make it hard for you. Allah willing, you will find me of the righteous.

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَّجَ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿١٦﴾

28. [Moses] said, "That is established between me and you. Whichever of the two terms I complete

28. Moses replied, "Be it an agreement between me and you. Whichever of the two terms I complete, let

28. He said: "Be that (the agreement) between me and you: whichever of the two terms I fulfill, let

28. He said: That (is settled) between you and me. Whichever of the two terms I fulfill, there will be

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ

– there is no injustice to me, and Allah, over what we say, is witness.”

there be no injustice to me after that; and Allah is a witness to what we have agreed upon.

there be no ill-will to me. Be Allah a witness to what we say.”

no injustice to me, and Allah is surety over what we say.

عَلَىٰ وَاللَّهِ عَلَىٰ مَا نَقُولُ  
وَكَيْلٌ ﴿٢٨﴾

29. And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, “Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there some information or burning wood from the fire that you may warm yourselves.”

29. When Moses completed the term and he was traveling with his family, he saw a fire in the direction of Tur. He said to his family, “Stay a while: I have seen a fire: I may bring some information from there, or a burning brand with which you may warm yourselves.”

29. Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of mount Tur. He said to his family: “Tarry you; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that you may warm yourselves.”

29. Then, when Moses had fulfilled the term, and was traveling with his house folk, he saw in the distance a fire and said unto his house folk: Bide you (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence or a brand from the fire that you may warm yourselves.

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ  
بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ  
نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي  
آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا  
بِخَبْرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ  
تَصْطَلُونَ ﴿٢٩﴾

30. But when he came to it, he was called from the right side of the valley in a blessed spot – from the tree, “O Moses, indeed I am Allah, Lord of the worlds.”

30. When he reached there, a voice called out from a tree in the blessed ground on the right side of the valley: “O Moses, I am Allah, Lord of the universe.”

30. But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: “O Moses! Verily I am Allah, the Lord of the worlds.

30. And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the worlds.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ  
الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ  
مِنَ الشَّجَرَةِ أَنْ يُّمُوسَىٰ إِنِّي أَنَا  
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

31. And [he was told], “Throw down your staff.” But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], “O Moses, approach and fear not. Indeed, you are of the secure.

31. And (it was commanded), “Cast down your staff.” When Moses saw that the staff was writhing like a snake, he turned about and fled and did not even look behind. (It was said,) “Moses, come back and have no fear: you are quite safe.

31. Now throw down your rod! but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: “O Moses!” (It was said), “Draw near, and fear not: for you are of those who are secure.

31. Throw down your staff. And when he saw it writhing as if it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! You are of those who are secure.

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رآهَا  
تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا لَّمْ  
يَعْقِبْ يَمْوَسَىٰ آقِبْ وَلَا تَخَفْ  
إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

32. Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people disobedient.”

32. Put your hand into your bosom: it will come out shining, without any harm to you; and fold back your arm to ward off fear. These are two clear signs from your Lord to be shown to Pharaoh and his courtiers: they are very disobedient people indeed.”

32. “Move your hand into thy bosom, and it will come forth white without stain (or harm), and draw your hand close to your side (to guard) against fear. Those are the two credentials from your Lord to Pharaoh and his chiefs: for truly they are a people rebellious and wicked.”

32. Thrust your hand into the bosom of your robe, it will come forth white without hurt. And draw your hand close to your side to guard your heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! They are evil-living folk.

أَسْلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ  
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۗ وَأَصْمُمُ  
إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ  
فَذُنُوبُهُمْ مِنْ رَبِّكَ إِلَىٰ  
فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا  
قَوْمًا فَاسِقِينَ ﴿٣٢﴾

33. He said, “My Lord, indeed, I killed from among them someone, and I fear they will kill me.

33. Moses submitted, “My Lord, I have killed a man of theirs: I fear that they will put me to death.

33. He said: “O my Lord! I have slain a man among them, and I fear lest they slay me.

33. He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا  
فَأَخَافُ أَنْ يَقْتُلُونِي ﴿٣٣﴾

34. And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me."

34. And my brother Aaron is more eloquent of tongue than I: send him with me as a helper so that he may support me; I fear that they will treat me as a liar.

34. "And my brother Aaron -- He is more eloquent in speech than I: so send him with me as a helper, to confirm me: for I fear that they may accuse me of falsehood."

34. My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٤﴾

35. [Allah] said, "We will strengthen your arm through your brother and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant."

35. Allah said, We shall strengthen your hand with your brother and shall give both of you such authority that they will not be able to harm you in any way. With Our signs you and your followers only shall triumph.

35. He said: "We will certainly strengthen your arm through your brother, and invest you both with authority, so they shall not be able to touch you: with Our sign shall you triumph, you two and those who follow you.

35. He said: We will strengthen your arm with your brother, and We will give unto you both power so that they cannot reach you for Our portents. You twain, and those who follow you, will be the winners.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿١٥﴾

36. But when Moses came to them with Our signs as clear evidences, they said, "This is not except invented magic, and we have not heard of this among our forefathers."

36. Then, when Moses came to those people with Our clear signs, they said" This is nothing but false magic, and we have never heard of such things in the time of our forefathers.

36. When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we hear the like among our fathers of old!"

36. But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old.

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَى ﴿١٦﴾

37. And Moses said, "My Lord is more knowing of who has come with guidance from Him and to whom will be succession in the home. Indeed, wrongdoers do not succeed."

37. Moses replied, "My Lord is fully aware of the person who has brought guidance from Him and He alone knows who will fare best in the end; the truth is that the unjust never attain true success."

37. Moses said: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter. Certain it is that the wrong-doers will not prosper."

37. And Moses said: My Lord is best aware of him who brings guidance from His presence, and whose will be the sequel of the home (of bliss). Lo! Wrong doers will not be successful.

وَقَالَ مُوسَى رَبِّيَ أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٧﴾

38. And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."

38. And Pharaoh said, "O chiefs, I do not know of any other god of yours than myself. Burn for me bricks of clay, O Haman, and build me a high tower so that I may climb it to see the God of Moses for I consider him to be an utter liar.

38. Pharaoh said: "O chiefs! No god do I know for you but myself: therefore, O Haman! Light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the God of Moses: but as far as I am concerned, I think (Moses) is a liar!"

38. And Pharaoh said: O chiefs! I know not that you have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the God of Moses; and lo! I deem him of the liars.

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُم مِّنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿١٨﴾

39. And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us.

39. He and his hosts assumed haughtiness in the land unjustly, without any right, and they thought they had never to return to Us.

39. And he was arrogant and insolent in the land, beyond reason, -- He and his hosts: they thought that they would not have to return to Us!

39. And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.

وَأَسْتَكْبَرُوا هُوَ وَجُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿١٩﴾

40. So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers.

40. Consequently, We seized him and his hosts and cast them into the sea. Now behold what fate the wicked people met!

40. So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong!

40. Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil doers.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي  
الْبَحْرِ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الظَّالِمِينَ ﴿٤٠﴾

41. And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.

41. We made them leaders who invited the people to Hell-fire, and on the Day of Resurrection they will not be able to get any help.

41. And we made them (but) leaders that inviting to the Fire; and on the Day of Judgment no help shall they find.

41. And We made them leaders that invite unto the Fire, and on the Day of Resurrection they will not be helped.

وَجَعَلْنَاهُمْ أَيْمَّةً يَدْعُونَ إِلَى  
النَّارِ وَيَوْمَ الْقِيَامَةِ لَا  
يُصْرُونَ ﴿٤١﴾

42. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised.

42. We set a curse to follow them in this world and on the Day of Resurrection, they shall be involved in an awkward predicament.

42. In this world We made a curse to follow them and on the Day of Judgment they will be among the loathed (and despised).

42. And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً  
وَيَوْمَ الْقِيَامَةِ هُمْ مِمَّن  
الْمَقْبُوحِينَ ﴿٤٢﴾

43. And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded.

43. After We had destroyed the former generations, We gave Moses the Book, which We made a means of enlightenment for the people, and a guidance and a mercy, so that they may learn lessons.

43. We did reveal to Moses the Book after We had destroyed the earlier generations, (to give) Insight to men, and guidance and mercy, that they might receive admonition.

43. And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and a guidance and a mercy that haply they might reflect.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ  
بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى  
بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً  
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

44. And you, [O Muhammad], were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses.

44. (O Muhammad,) you were not present on the western side when We gave Moses the law, nor were you among the witnesses.

44. You were not on the western side when We decreed the commission to Moses, nor were you a witness (of those events).

44. And (Muhammad) you were not on the western side when We expounded unto Moses the commandment, and you were not among those present.

وَمَا كُنْتَ بِجَانِبِ الْعُرْبِ إِذْ  
قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا  
كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

45. But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message].

45. But after him We have raised up many a generation, and a long time has passed over them. You were also not present among the Midianites that you might have recited to them Our revelations, but it is We who are sending.

45. But We raised up generations, and long were the ages that passed over them; but you were not a dweller among the people of Madyan, rehearsing Our signs to them; but it is We who send apostles (with inspiration).

45. But We brought forth generations, and their lives dragged on for them. And you were not a dweller in Midian, reciting unto them Our revelations, but We kept sending (messengers to men).

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ  
عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًّا  
فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ  
آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

46. And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they

46. And you were not present at the side of the Tur when We had called out (to Moses), but this is your Lord's Mercy that you are being given this information so that you should warn those to whom no

46. Nor were you at the side of (the Mountain of) Tur when we called (to Moses). Yet (you are sent) as Mercy from your Lord, to give warning to a people to whom no warner had come before you:

46. And you were not beside the Mount when We did call; but (the knowledge of it is) a mercy from your Lord that you may warn a folk unto whom no warner came before you, that haply they may give

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ  
نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ  
لِنُنذِرَ قَوْمًا مِمَّا آتَاهُمُ مِنْ نَذِيرٍ  
مَنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

might be reminded.

warned had come before you: May be they take heed.

in order that they may receive admonition.

heed.

٤٦

47. And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?"

47. (This We have done) lest, when a calamity befalls them in consequence of their own misdeeds, 'they should say, Our Lord, had You sent a messenger to us, we would have obeyed Your revelations and been among the believers.

47. If not, -- in case a calamity should seize them for (the deeds) that their hands have sent forth, they might say: "Our Lord! Why did You not send us an apostle? We should then have followed Your signs and been amongst those who believe!"

47. Otherwise, if disaster should afflict them because of that which their own hands have sent before, they might say: Our Lord! Why sent You no messenger unto us, that we might have followed Your revelations and been of the believers.

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ

٤٧

48. But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers."

48. But when the truth came to them from Us, they said, "Why has he not been given the same which was given to Moses?" Have they not rejected that which had been given to Moses before? They said, "Both are works of magic, which assist each other." And they said, "We believe in neither."

48. But when the truth has come to them from Ourselves, they say, "Why are not (signs) sent to him, like those which were sent to Moses?" Do they not then reject (the signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all!"

48. But when there came unto them the truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics that support each other; and they say: Lo! In both we are disbelievers.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَفْرٍ وَرٍ

٤٨

49. Say, "Then bring a scripture from Allah which is more guiding than either of them that I may follow it, if you should be truthful."

49. (O Prophet,) say to them, Well, bring a book from Allah, which may give better guidance than either of them, that I may follow it! (Do), if you are truthful I shall follow the same.

49. Say: "Then bring you a book from Allah, which is a better guide than either of them, that I may follow it! (Do), if you are truthful!"

49. Say (unto them, O Muhammad): Then bring a scripture from the presence of Allah that gives clearer guidance than these two I may follow it, if you are truthful.

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ

٤٩

50. But if they do not respond to you -- then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.

50. Now, if they do not meet this demand of yours, you should know that they only follow their own lusts. And who could go farther astray than the one who follows his own lusts, without guidance from Allah? Allah does not guide the wicked people.

50. But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follow his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrong-doing.

50. And if they answer you not, then know that what they follow is their lusts. And who goes farther astray than he who follows his lust without guidance from Allah. Lo! Allah guides not wrong doing folk.

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ أَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

٥٠

51. And We have conveyed to them the Quran that they might be reminded.

51. And We have conveyed to them the admonition over and over again so that they may take heed.

51. Now have We caused the word to reach to them, in order that they may receive admonition.

51. And now verily We have caused the word to reach them, that haply they may give heed.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ

٥١

52. Those to whom We gave the Scripture before it -- they are believers in it.

52. The people whom We gave the Book before this, believe in this (Quran).

52. Those to whom We sent the Book before this, -- they do believe in this (revelation).

52. Those unto whom We gave the Scripture before it, they believe in it.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ

٥٢

53. And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims."

53. And when it is recited to them, they say, "We have believed in it: this is indeed the truth from our Lord: we were Muslims even before this."

53. And when it is recited to them, they say: "We believe therein, for it is the truth from our Lord: indeed we have been Muslims (bowing to Allah's will) from before this.

53. And when it is recited unto them, they say: We believe in it. Lo! It is the truth from our Lord. Lo! Even before it we were of those who surrender (unto Him).

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ  
إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن  
قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

54. Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.

54. These are the people who shall be given their reward twice for the fortitude they showed; they repel evil with good and spend out of what We have provided them with.

54. Twice will they be given their reward, for that they have persevered, that they avert evil with good, and that they spend (in charity) out of what We have given them.

54. These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them.

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ  
بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ  
السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

55. And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."

55. And when they heard vain talk, they withdrew from it, saying, "Our deeds are for us and your deeds are for you: peace be on you: we do not seek the way of the ignorant."

55. And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you your deeds; peace be to you: we seek not the ignorant."

55. And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ  
وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ  
أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا  
نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

56. Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.

56. O Prophet, you cannot give guidance to whom you please, but Allah gives guidance to whom He pleases, and He best knows those who accept guidance.

56. It is true you will not be able to guide every one, whom you love; but Allah guides those whom He will and He knows best those who receive guidance.

56. Lo! You (O Muhammad) guide not whom you love, but Allah guides whom He will. And He is best aware of those who walk aright.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ  
وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

57. And they say, "If we were to follow the guidance with you, we would be swept from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

57. They say, "If we follow this guidance with you, we shall be snatched away from our land. Is it not a fact that We have made a safe sanctuary a dwelling-place for them, to which fruits of every kind are drawn, as a provision from Us? But most of them do not know this.

57. They say: "If we were to follow the guidance with you, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds, -- a provision from Ourselves? But most of them understand not.

57. And they say: If we were to follow the guidance with you, we should be torn out of our land. Have We not established for them a sure sanctuary, whereunto the produce of all things is brought (in trade) a provision from Our presence? But most of them know not.

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ  
تُخْطَفُ مِن أَرْضِنَا أَوْ لَمْ  
يُمْكِن لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ  
إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رَّزَقًا مِن  
لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ﴿٥٧﴾

58. And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.

58. And how many habitations have We destroyed whose people exulted in their means of subsistence! Just see those dwellings of theirs only a few of which have been inhabited after them. At last, We alone became the heirs.

58. And how many populations We destroyed, which exulted in their life (of ease and plenty)! Now those habitations of theirs, after them, are deserted, -- All but a (miserable) few! And We are their heirs.

58. And how many a community have We destroyed that was thankless for its means of livelihood! And yonder are their dwellings, which have not been inhabited after them save a little. And We, even We, were the inheritors.

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ  
بَطَرَتْ مَعِيشَتَهَا فَنِلَكَ  
مَسْكِنَهُمْ لَمْ تُسْكَنْ مِن  
بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ  
الْوَارِثِينَ ﴿٥٨﴾

59. And never would your Lord have destroyed the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

59. And your Lord would never destroy habitations until He had sent in their central place a messenger, who recited to them Our revelations; and We would not destroy habitations until their dwellers had become wicked.

59. Nor was your Lord the one to destroy a population until He had sent to its center an apostle, rehearsing to them Our signs; nor are We going to destroy a population except when its members practice iniquity.

59. And never did your Lord destroy the townships, till He had raised up in their mother (town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى  
حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو  
عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي  
الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ



60. And whatever thing you [people] have been given, it is for the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use reason?

60. Whatever, you have been given, is merely a provision for this worldly life and its adornment; and that which is with Allah is better and more lasting. Do you not use common sense?

60. The (material) things which you are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will you not then be wise?

60. And whatsoever you have been given is a comfort of the life of the world and an ornament thereof; and that which Allah has is better and more lasting. Have you then no sense.

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ  
الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ  
اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ



61. Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?

61. Can the person to whom We have made a good promise, which he would certainly meet, be ever like the one, whom We have only given the provisions of the worldly life, and who, on the Day of Resurrection, would be presented for punishment.

61. Are (these two) alike? -- one to whom We have made a goodly promise, and who is going to reach its (fulfilment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment)?

61. Is he whom We have promised a fair promise which he will find (true) like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned.

أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ  
لَا يَنْبَغِي كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ  
الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ  
الْمُحْضَرِينَ



62. And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

62. And (let them not forget) the Day when He will call them and ask. "Where are those associates of Mine whom you deemed as such?"

62. That Day (Allah) will call to them, and say "Where are my 'partners'? -- whom you imagined (to be such)?"

62. On the Day when He will call unto them and say: Where are My partners whom you imagined.

يَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ  
شُرَكَائِيَ الَّذِينَ كُنْتُمْ  
تَزْعُمُونَ



63. Those upon whom the word will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship us."

63. Those concerning whom this word will be true, will say, "Our Lord, these are indeed the people whom we had misled: we led them astray even as we ourselves were led astray. We plead our innocence before You: they did not worship us."

63. Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Your presence: it was not us they worshipped."

63. Those concerning whom the word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before You: us they never worshipped.

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ  
رَبَّنَا هَؤُلَاءِ الَّذِينَ  
أَغْوَيْنَا كَمَا غَوَيْنَا تَبَرَّأْنَا  
إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ



64. And it will be said, "Invoke your 'partners' " and they will invoke them; but they will not respond to them, and they will see the

64. Then it will be said to them. "Call now on those whom you held as (Allah's) partners." They will call them, but will get no answer and they

64. It will be said (to them): "Call upon your partners": they will call upon them, but they will not listen to them; and they will see the

64. And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they will give no answer unto them,

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ  
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ  
وَرَأَوْا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا

punishment. If only they had followed guidance!

will see the torment. Would that they had followed the guidance!

penalty, 'if only they had been open to guidance!'

and they will see the doom. Ah, if they had but been guided.

يَهْتَدُونَ ﴿١٦﴾

65. And the Day He will call them and say, "What did you answer the messengers?"

65. And the Day when He will call them and ask. "What answer did you give to Our messengers?"

65. That Day (Allah) will call to them, and say: "What was the answer you gave to the apostles?"

65. And on the Day when He will call unto them and say: What answer gave you to the messengers.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا  
أَجَبْتُمْ أَلْمُرْسَلِينَ ﴿١٦﴾

66. But the information will be unapparent to them that Day, so they will not [be able to] ask one another.

66. At that time, no reply will strike them, nor will they be able to consult one another.

66. Then the story that Day will seem obscure to them and they will not be able (even) to question each other.

66. On that day (all) tidings will be dimmed for them, nor will they ask one of another.

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ  
فَهُمْ لَا يَتَسَاءَلُونَ ﴿١٧﴾

67. But as for one who had repented, believed, and done righteousness, it is promised by Allah that he will be among the successful.

67. However, the one who has repented here and believed and done good works, can expect to be among those who will attain true success there.

67. But any (in this life) who repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.

67. But as for him who shall repent and believe and do right, he haply may be one of the successful.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ  
صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ  
الْمُفْلِحِينَ ﴿١٧﴾

68. And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.

68. Your Lord creates whatever He wills; and chooses. To choose is not for them. Allah is Pure and Exalted far above the shirk that these people commit.

68. Your Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! And far is He above the partners they ascribe (to Him)!

68. Your Lord brings to pass what He wills and chooses. They have never any choice. Glorified be Allah and Exalted above all that they associate (with Him).

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا  
كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ  
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

69. And your Lord knows what their breasts conceal and what they declare.

69. Your Lord knows what they hide in their hearts and what they reveal.

69. And your Lord knows all that their hearts conceal and all that they reveal.

69. And your Lord knows what their breasts conceal, and what they publish.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ  
صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿١٩﴾

70. And He is Allah; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.

70. He is Allah, the One: none but He is worthy of worship: to Him is all praise due, both in this world and in the Hereafter: Sovereignty is His, and to Him shall all of you be returned.

70. And He is Allah: There is no god but Him. To Him be praise, at the first and at the last: for Him is the command, and to Him shall you (all) be brought back.

70. And He is Allah; there is no God save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him you will be brought back.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ  
فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ  
وَالِيهِ تُرْجَعُونَ ﴿٢٠﴾

71. Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?"

71. O Prophet, say "Have you ever considered that if Allah should make the night perpetual for you, till the Day of Resurrection, which deity, besides Allah, would bring you light? Don't you hear anything?"

71. Say: See you? If Allah were to make the night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will you not then hearken?

71. Say: Have you thought, if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? Will you not then hear.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ  
عَلَيْكُمْ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ  
الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ  
يَأْتِيكُمْ بِضِيَاءٍ أَمْ لَأَتَسْمَعُونَ ﴿٢١﴾

72. Say, "Have you considered: if Allah should make for you the day continuous until the Day of

72. Have you ever considered that if Allah should make the day perpetual for you, till the Day of

72. Say: See you? If Allah were to make the day perpetual over you to the Day of Judgment, what

72. Say: Have you thought, if Allah made day everlasting for you till the Day of Resurrection, who is

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ  
عَلَيْكُمْ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ

Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?"

Resurrection, which deity, besides Allah, would bring you the night so that you may have rest in it? Don't you see anything?"

god is there other than Allah, who can give you a night in which you can rest? Will you not then see?

a god beside Allah who could bring you night wherein you rest? Will you not then see.

الْقِيَمَةَ مَنْ إِلَهٌ غَيْرُ اللَّهِ  
يَأْتِيكُمْ بَلِيلٍ تَسْكُنُونَ فِيهِ  
أَفَلَا تَبْصُرُونَ ﴿٧٢﴾

73. And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.

73. It is His mercy that He has made the night and the day for you so that you may have rest (in the night) and seek your Lord's bounty (in the day); maybe that you are grateful.

73. It is out of His mercy that He has made for you night and day, -- that you may rest therein, and that you may seek of his grace; -- and in order that you may be grateful.

73. Of His mercy has He appointed for you night and day, that therein you may rest, and that you may seek His bounty, and that haply you may be thankful.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ  
وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا  
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

74. And [warn of] the Day He will call them and say, "Where are my 'partners' which you used to claim?"

74. The Day when He will call them and ask "Where are those associates of mine whom you deemed as such?"

74. The Day that He will call on them, He will say: "Where are my partners, whom you imagined (to be such)?"

74. And on the Day when He shall call unto them and say: Where are my partners whom you pretended.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ  
شُرَكَائِيَ الَّذِينَ كُنْتُمْ  
تَزْعُمُونَ ﴿٧٤﴾

75. And We will extract from every nation a witness and say, "Produce your proof," and they will know that the truth belongs to Allah, and lost from them is that which they used to invent.

75. And We shall bring forth from every nation a witness and say, Bring now your proof. Then they will come to know that the truth is with Allah alone, and all falsehoods that they had forged will vanish.

75. And from each people shall We draw a witness, and We shall say: "Produce your proof": then shall they know that the truth is in Allah (alone), and the (lies) which they invented will leave them in the lurch.

75. And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah has the truth, and all that they invented will have failed them.

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا  
فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا  
أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَّا  
كَانُوا يُفْتَرُونَ ﴿٧٥﴾

76. Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.

76. The fact is that Korah was of the people of Moses, but he rebelled against them; and We had given him so many treasures that their very keys would have weighed down a band of strong men. Once his people said to him, "Do not exult, for Allah does not like the exultant.

76. Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not, for Allah loves not those who exult (in riches).

76. Now Korah was of Moses' folk, but he oppressed them; and We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loves not the exultant.

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى  
فَبَغَى عَلَيْهِمْ ۖ وَأَتَيْنَاهُ مِنْ  
الْكُوزِ مَّا إِنَّ مَفَاتِحَهُ لَتَنُوزُ  
بِالْعَصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ  
قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ  
الْفَرِحِينَ ﴿٧٦﴾

77. But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah

77. Seek through the wealth that Allah has given you to make your abode in the Hereafter, and also do not forget your share from this world; and do good to others as Allah has done good to you; and do not strive to make mischief on the

77. "But seek, with the (wealth) which Allah has bestowed on you, the home of the Hereafter, nor forget thy portion in this world: but do good, as Allah has been good to you, and seek not (occasions for) mischief in the land: for Allah loves

77. But seek the abode of the Hereafter in that which Allah has given you and neglect not your portion of the world, and be you kind even as Allah has been kind to you, and seek not corruption in the earth; lo! Allah loves

وَابْتَغِ فِي مَّا آتَاكَ اللَّهُ الدَّارَ  
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ  
الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ  
اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي  
الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ

does not like corrupters."

earth, for Allah does not like the mischief-makers."

not those who do mischief."

not corrupters.

الْمُفْسِدِينَ ﴿٧٧﴾

78. He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

78. But he replied, "All that I have been given is by virtue of the knowledge that I possess." Did he not know that Allah had destroyed before him many such people who were mightier than him in power and strength? But the criminals are not asked as to their sins.

78. He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed, before him, generations, -- which were superior to him in strength and greater in the amount they had collected? But the wicked are not called to account for their sins.

78. He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ  
عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ  
أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ  
مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَآكْثَرَ  
جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمْ

الْمُجْرِمُونَ ﴿٧٨﴾

79. So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune."

79. One day he came out before his people in all his fineries. Those who sought the life of this world, said, "Would that we had the like of what Korah has been given! He is indeed a very lucky man."

79. So he went forth among his people in the glitter. Said those whose aim is the life of this world: "Oh! That we had the like of what Qarun has gotten! For he is truly a lord of mighty good fortune!"

79. Then went he forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, would that we had the like of what has been given unto Korah! Lo! He is lord of rare good fortune.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ  
الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا  
يَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ  
إِنَّ لَدُوْهُ حِطٌّ عَظِيمٌ ﴿٧٩﴾

80. But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient."

80. But those who possessed the knowledge, said, "Alas for you! Allah's reward is better for him who believes and does good works, and this fortune is attained only by those who show patience."

80. But those who had been granted knowledge said: Alas for you! The reward of Allah is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere.

80. But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believes and does right is better, and only the steadfast will obtain it.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ  
وَيْلَكُمْ ثَوَابِ اللَّهِ خَيْرٌ لِّمَنْ  
أَمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا  
إِلَّا الصَّابِرُونَ ﴿٨٠﴾

81. And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.

81. Consequently, We sank him and his people in all his dwelling place, then he had no host of supporters, who could help him against Allah, nor was he able to help himself.

81. Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself.

81. So We caused the earth to swallow him and his dwelling-place. Then he had no host to help him against Allah, nor was he of those who can save themselves.

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ  
فَمَا كَانَ لَهُ مِنَ فِئَةٍ يَنْصُرُوْنَهُ  
مِنْ دُونِ اللَّهِ ۗ وَمَا كَانَ مِنَ  
الْمُنْتَصِرِينَ ﴿٨١﴾

82. And those who had wished for his position the previous day began to say, "Oh, how Allah extends provision to whom He wills of His servants and restricts it! If not that Allah had conferred favor on us, He would have

82. Now the same people who yearned for his lot the day before, began to say, "Alas! Allah extends the provisions for whom He wills of His servants and restricts it. If Allah had not been gracious to us, He would have sunk us also. Alas! We did

82. And those who had envied him the day before began to say on the morrow: "Ah! It is indeed Allah who enlarges the provision or restricts it, to any of His servants He pleases! Had it not been that Allah was gracious to us, He

82. And morning found those who had coveted his place but yesterday crying: Ah, well a day! Allah enlarges the provision for whom He will of His slaves and straitens it (for whom He will). If Allah had not been gracious unto us, He

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ  
بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ  
يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ مِنْ  
عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ  
عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَ لَا

caused it to swallow us. Oh, how the disbelievers do not succeed!"

not remember that the disbelievers do never prosper."

could have caused the earth to swallow us. Ah! Those who reject Allah will assuredly never prosper."

would have caused it to swallow us (also). Ah, well a day! The disbelievers never prosper.

يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

83. That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

83. That abode of the Hereafter We shall reserve for those who do not seek glory in the earth, nor wish to make mischief; and the ultimate good is only for the God fearing.

83. That home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.

83. As for that abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whoever comes with a good deed will have better than it; and whoever comes with an evil deed – then those who did evil deeds will not be recompensed except what they used to do.

84. Whoever brings a good deed shall have a better reward than that, and whoever brings an evil deed, the evil doers will have their rewards according to their deeds.

84. If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.

84. Whoso brings a good deed, he will have better than the same; while as for him who brings an ill deed, those who do ill-deeds will be requited only what they did.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا يَمْشَى وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

85. Indeed, [O Muhammad], He who imposed upon you the Quran will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error."

85. O Prophet, be assured that the One who has ordained this Quran for you will certainly bring you to the best end. Say: "My Lord best knows who has brought the guidance, and who is in obvious error."

85. Verily He who ordained the Quran for you, will bring you back to the place of return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."

85. Lo! He who has given you the Quran for a law will surely bring you home again. Say: My Lord is best aware of him who brings guidance and him who is in error manifest.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ قُلْ رَبِّيَ أَعْلَمُ مَنْ جَاءَ بِالْهُدَى وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

86. And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord. So do not be an assistant to the disbelievers.

86. You never hoped that the Book would be sent down to you. Only through your Lord's mercy (has it been sent down to you); therefore, do not be a helper of the unbelievers.

86. And you had not expected that the Book would be sent to you except as a mercy from your Lord: Therefore lend not your support in any way to those who reject.

86. You had no hope that the Scripture would be inspired to you; but it is a mercy from your Lord, so never be a helper to the disbelievers.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَاهِرًا لِلْكَافِرِينَ ﴿٨٦﴾

87. And never let them avert you from the verses of Allah after they have been revealed to you. And invite [people] to your Lord. And never be of those who associate others with Allah.

87. And let it never happen that the unbelievers should divert you from Allah's revelations when they are sent down to you. Invite (the people) towards your Lord and do not join the mushriks,

87. And let nothing keep you back from the signs of Allah after they have been revealed to you: and invite (men) to your Lord, and be not of the company of those who join gods with Allah.

87. And let them not divert you from the revelations of Allah after they have been sent down unto you; but call (mankind) unto your Lord, and be not of those who ascribe partners (unto Him).

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

88. And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the

88. Nor invoke any deity other than Allah. There is no deity but Him. Everything is perishable except Himself: Sovereignty

88. And call not, besides Allah, on another god. There is no god but Him. Everything (that exists) will perish except His own Face.

88. And cry not unto any other god along with Allah. There is no God save Him. Everything will perish save His countenance. His is

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ

Sahih Intl

S. Maududi

Yousuf Ali

M. Pickthall

Al-Quran

judgment, and to Him you will be returned.

is His, and to Him will all of you be returned.

To Him belongs the command, and to Him will you (all) be brought back.

the command, and unto Him you will be brought back.

تُرْجَعُونَ

