

AlMomin

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Ha, Meem.	1. Ha, Meem.	1. Ha, Meem.	1. Ha, Meem.	حَمْدٌ
2. The revelation of the Book is from Allah, the Exalted in Might, the Knowing.	2. The revelation of this Book is from Allah, the All Mighty, the All Knowing.	2. The revelation of this Book is from Allah, Exalted in Power, full of Knowledge.	2. The revelation of the Scripture is from Allah, the Mighty, the Knower.	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ
3. The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.	3. The forgiver of sin and acceptor of repentance. He is stern in punishment and is highly bountiful. There is no deity beside Him. To Him, shall all return.	3. Who forgives sin, accepts repentance, is strict in punishment, and has a long reach (in all things). There is no god but Him: to Him is the final goal.	3. The forgiver of sin, the acceptor of repentance, the stern in punishment, the bountiful. There is no God save Him. Unto Him is the journeying.	غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ
4. No one disputes concerning the signs of Allah except those who disbelieve, so be not deceived by their movement through the land.	4. None dispute about the revelations of Allah but those who have disbelieved: so let not their strutting about in the lands, deceive you.	4. None can dispute about the signs of Allah but the unbelievers. Let not, then, their strutting about through the land deceive you.	4. None argue concerning the revelations of Allah save those who disbelieve, so let not their turn of fortune in the land deceive you.	مَا يَجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ
5. The people of Noah denied before them and the factions after them, and every nation intended for their messenger to seize him, and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth. So I seized them, and how [terrible] was My penalty.	5. Before them the people of Noah also denied, and so did many a host after them. Every nation fell upon its messenger to seize him: they all tried to defeat the truth by means of falsehood, but, at last, I seized them. Then, just see, how severe was My punishment.	5. But before them, who denied the signs, -- the people of Noah, and the confederates after them; and every people plotted against their prophet, to seize him, and disputed by means of vanities, therewith to condemn the truth; but it was I that seized them! And how (terrible) was My requital.	5. The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed to seize their messenger and argued falsely, (thinking) thereby to refute the truth. Then I seized them, and how (awful) was My punishment.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ
6. And thus has the word of your Lord come into effect upon those who disbelieved that they	6. Likewise has this judgment of your Lord also proved true against those people who have denied that	6. Thus was the decree of your Lord proved true against the unbelievers; that truly they are	6. Thus was the word of your Lord concerning those who disbelieve fulfilled: That they are owners	وَكَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ

are companions of the Fire.

they would go to Hell.

companions of the Fire.

of the Fire.

أَصْحَابُ النَّارِ ﴿١﴾

7. Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.

7. The angels who bear the divine Throne and those who stand around it, all are glorifying their Lord with His praises. They affirm faith in Him, and ask forgiveness for the believers. They say, "Our Lord, You embrace everything in Your mercy and knowledge, so forgive and save from the torment of Hell those who have repented and followed Your way.

7. Those who sustain the Throne (of Allah) and those around it sing glory and praise to their Lord; believe in Him; and implore forgiveness for those who believe: "Our Lord! Your Reach is over all things, in mercy and knowledge. Forgive, then, those who turn in repentance, and follow Your path; and preserve them from the penalty of the blazing Fire.

7. Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! You comprehend all things in mercy and knowledge, therefor forgive those who repent and follow Your way. Ward off from them the punishment of Hell.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

8. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

8. Admit them, Our Lord, to the eternal gardens, which You have promised them, and (admit therein also) of their parents and wives and children who are righteous. You are surely All Mighty, All Wise.

8. "And grant, our Lord! That they enter the gardens of eternity, which You have promised to them, and to the righteous among their fathers, their wives, and their posterity! For You are the Exalted in Might, Full of Wisdom.

8. Our Lord! And make them enter the gardens of eden which You have promised them, with such of their fathers and their wives and their descendants as do right. Lo! You, only You, are the Mighty, the Wise.

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

9. And protect them from the evils. And he whom You protect from evil consequences that Day – You will have given him mercy. And that is the great attainment."

9. And deliver them from evils, for whomever You delivered from evils on the Day of Resurrection, to him You showed great mercy. This is indeed the supreme success."

9. "And preserve them from ills; and any whom You do preserve from ills that Day, on them You have bestowed mercy indeed; and that will be truly the highest achievement".

9. And ward off from them ill deeds; and he from whom You ward off ill deeds that day, him verily have You taken into mercy. That is the supreme triumph.

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

10. Indeed, those who disbelieve will be addressed, "The hatred of Allah for you was greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you refused."

10. To those who have disbelieved, it will be proclaimed, Wrath of Allah against you was greater than is your own anger against yourselves today, when you were called to belief and you disbelieved."

10. The unbelievers will be addressed: "Greater was the aversion of Allah to you than (is) your aversion to yourselves, seeing that you were called to the faith and you used to refuse."

10. Lo! (On that day) those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when you were called unto the faith but did refuse.

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقَّتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

11. They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit anyway?"

11. They will answer, "Our Lord, You indeed gave us death twice and life twice. Now we confess our sins. Is there any way out from here?"

11. They will say: "Our Lord! Twice hast You made us without life, and twice have You given us life! Now have we recognized our sins: Is there any way out (of this)?"

11. They say: Our Lord! Twice have You made us die, and twice have You made us live. Now we confess our sins. Is there any way to go out.

قَالُوا رَبَّنَا آمَنَّا أَثْنَتَيْنِ وَأُحْيَيْتَنَا أَثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾

12. [They will be told], "That is because, when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgment is with Allah, the Most High, the Grand."

12. (They will be answered) "This is because when you were called towards Allah, the One, you refused to believe, and when others were associated with Allah, you believed. Now the Judgment rests with Allah, the High the Great.

12. (The answer will be) "This is because, when Allah was invoked as the only (for worship), you did reject faith, but when partners were joined to Him, you believed! the command is with Allah, Most High, Most Great!"

12. (It is said unto them): This is because, when Allah only was invoked, you disbelieved, but when some partner was ascribed to Him you were believing. The command belongs only to Allah, the Sublime, the Majestic.

ذَلِكُمْ بِأَنَّ إِذَا دُعِيَ اللَّهُ وَحْدَهُ
كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ
تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ
الْكَبِيرِ ﴿١٢﴾

13. It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back [in repentance].

13. It is He who shows you His signs and sends down for you sustenance from heaven, but only such a one learns lesson, who turns to Allah again and again.

13. He it is who shows you his signs, and sends down sustenance for you from the sky: but only those receive admonition who turn (to Allah).

13. He it is Who shows you His portents, and sends down for you provision from the sky. None pays heed save him who turns repentant.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ
لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا
يَتَذَكَّرُ إِلَّا مَنْ يُدْبِرُ ﴿١٣﴾

14. So invoke Allah, being sincere to Him in religion, although the disbelievers dislike it.

14. "Invoke Allah, making your religion sincerely His, even if the disbelievers may dislike your conduct.

14. Call you then, upon Allah with sincere devotion to Him, even though the unbelievers may detest it.

14. Therefor pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

15. [He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting.

15. Exalted in ranks and Master of the Throne, He sends down the spirit by His command upon whomsoever of His servants He pleases, to give warning of the Day of Meeting.

15. Raised high above ranks, the Lord of the Throne. By His command does He send the spirit to any of His servants he pleases, that it may warn of the Day of mutual Meeting.

15. The Exalter of Ranks, the Lord of the Throne. He causes the spirit of His command upon whom He will of His slaves that He may warn of the Day of Meeting.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ
يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ
يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ
التَّلَاقِ ﴿١٥﴾

16. The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs sovereignty this Day? To Allah, the One, the Prevailing.

16. The Day when nothing of them will be hidden from Allah. "Whose is the Kingdom today? Of Allah, the One, the Omnipotent.

16. The Day whereon they will come forth: not a single thing concerning them is hidden from Allah. Whose will be the Dominion that Day?" That of Allah, the One the Irresistible.

16. The day when they come forth, nothing of them being hidden from Allah. Whose is the Sovereignty this day? It is Allah's, the One the Almighty.

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى
اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ
الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

17. This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account.

17. "Today every living being shall be recompensed for what it has earned: none shall be wronged today And Allah is swift at reckoning.

17. That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is swift in taking account.

17. This day is each soul requited that which it has earned; no wrong (is done) this day. Lo! Allah is swift at reckoning.

الْيَوْمَ يُجْزَى كُلُّ نَفْسٍ بِمَا
كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ﴿١٧﴾

18. And warn them, [O Muhammad], of the approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers there will be no devoted friend and

18. O Prophet, warn them of the Day that has approached near, when the hearts will leap up to the throats, grief stricken: the wrongdoers will neither have any kindly friend nor any

18. Warn them of the Day that is (ever) drawing near, when the hearts will (come) right up to the throats to choke (them); No intimate friend nor intercessor will the wrong-doers

18. Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats, (when) there will be no friend for the wrong-doers, nor

وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ
الْقُلُوبُ لَدَى الْحَنَاجِرِ
كُظْمَيْنِ مَا لِلظَّالِمِينَ مِنْ

no intercessor [who is] obeyed.

intercessor who may be listened to.

have, who could be listened to.

any intercessor who will be heard.

حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

19. He knows that which deceives the eyes and what the breasts conceal.

19. Allah is aware of the treachery of the eyes and even of the secrets that the breasts keep hidden.

19. (Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.

19. He knows the traitor of the eyes, and that which the bosoms hide.

يَعْلَمُ خَائِبَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

20. And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah – He is the Hearing, the Seeing.

20. And Allah shall judge with full justice. As for those whom they (the mushriks) invoke instead of Allah, they shall judge nothing. Indeed, Allah alone hears everything and sees everything.

20. And Allah will judge with (justice and) truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) who hears and sees (all things).

20. Allah judges with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

21. Have they not traveled through the land and observed how was the end of those who were before them? They were greater than them in strength and in impression on the land, but Allah seized them for their sins. And they had not from Allah any protector.

21. Have they never traveled in the land that they could see the end of those who have gone before them? They were stronger than they in power and have left mightier traces in the land, but Allah seized them because of their sins and there was none to save them from Allah.

21. Do they not travel through the earth and see what was the end of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but Allah did call them to account for their sins, and none had they to defend them against Allah.

21. Have they not traveled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍ

22. That was because their messengers were coming to them with clear proofs, but they disbelieved, so Allah seized them. Indeed, He is Powerful and severe in punishment.

22. That was because their messengers came to them with clear signs and they refused to believe in them. Consequently, Allah seized them. Indeed, He is Mighty and very stern in punishment.

22. That was because there came to them their apostles with clear (signs), but they rejected them: so Allah called them to account: for He is full of strength, strict in punishment.

22. That was because their messengers kept bringing them clear proofs (of Allah's sovereignty) but they disbelieved; so Allah seized them. Lo! He is strong, severe in punishment.

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فكَفَرُوا فَآخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ

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

23. We sent Moses with Our signs and a clear authority of appointment.

23. Of old We sent Moses, with Our signs and an authority manifest.

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

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ

24. To Pharaoh, Haman and Qarun; but they said, "[He is] a magician and a liar."

24. To Pharaoh and Haman and Korah; But they said, "He is a sorcerer, a liar."

24. To Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lies!"

24. Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer.

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سِحْرٌ كَذَّابٌ

25. And when he brought them the truth from Us, they said, "Kill the sons of those who have

25. Then, when he brought them the truth from Our self, they said, "Kill the sons of those who

25. Now, when he came to them in truth, from Us, they said, "Slay the sons of those who believe

25. And when he brought them the truth from Our presence, they said: Slay the sons of those

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا

believed with him and keep their women alive." But the plan of the disbelievers is not except in error.

have believed and joined him and spare their daughters." But the disbelievers' plot ended in vain.

with him, and keep alive their females," but the plots of unbelievers (end) in nothing but errors (and delusions).

who believe with him, and spare their women. But the plot of disbelievers is in naught but error.

مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ



26. And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land."

26. And Pharaoh said to his courtiers, "Let me alone that I may kill Moses and let him call to his Lord. I fear he will change your religion, or cause mischief to appear in the land."

26. Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"

26. And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land.

وَقَالَ فِرْعَوْنُ ذَرُوْنِيْ اَقْتُلْ مُوسٰى وَلْيَدْعُ رَبَّهُ اِنِّىْ اَخَافُ اَنْ يُبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُظْهِرَ فِي الْاَرْضِ الْفَسَادَ



27. But Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account."

27. Moses said, "I have taken refuge in my Lord and your Lord against every arrogant person who does not believe in the Day of Reckoning."

27. Moses said: "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account!"

27. Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believes not in a Day of Reckoning.

وَقَالَ مُوسٰى اِنِّىْ عَدْتُ بِرَبِّىْ وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ



28. And a believing man from the family of Pharaoh who concealed his faith said, "Do you kill a man because he says, 'My Lord is Allah' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar.

28. And a believing man from among the kinsfolk of Pharaoh, who had kept his faith hidden, spoke out, "Would you kill a man because he says: My Lord is Allah? Whereas he has brought clear signs to you from your Lord. If he is a liar, his lie will recoil on him, but if he is truthful, some of the dreadful things with which he threatens you, will certainly befall you. Allah does not guide the one who is a transgressor and a liar.

28. A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will you slay a man because he says, 'My Lord is Allah'? -- When he has indeed come to you with clear (signs) from your Lord? And if he be a liar, on him is (the sin of) his lie: but, if he is telling the truth, then will fall on you something of the (calamity) of which he warns you. Truly, Allah guides not one who transgresses and lies.

28. And a believing man of Pharaoh's family, who hid his faith, said: Would you kill a man because he says: My Lord is Allah, and has brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threatens you will strike you. Lo! Allah guides not one who is a prodigal, a liar.

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَقُوْلَ رَبِّىْ اللّٰهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنٰتِ مِنْ رَبِّكُمْ وَاِنْ يَكْ كٰذِبًا فَعَلَيْهِ كَذِبُهٗ وَاِنْ يَكْ صٰدِقًا يُصِْبْكُمْ بَعْضُ الَّذِىْ يَعِدُكُمْ اِنَّ اللّٰهَ لَا يَهْدِىْ مَنْ هُوَ مُسْرِفٌ كَذٰبٌ



29. O my people, sovereignty is yours today, [your being] dominant in the land. But who would protect us from the punishment of Allah if it came to us?" Pharaoh said, "I do not show you except what I see, and I do not guide you except to the way of right conduct."

29. O my people, today you possess the kingdom and are dominant in the land, but who will help us if we are visited by Allah's scourge? Pharaoh said, "I am telling you the same which I think is proper, and I am only guiding you to the way which is right.

29. "O my People! Yours is the dominion this day: You have the upper hand in the land: but who will help us from the punishment of Allah, should it befall us?" Pharaoh said: "I but point out to you that which I see (myself); Nor do I guide you but to the path of right!"

29. O my people! Yours is the kingdom today, you being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to wise policy.

يَقُوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهَرِيْنَ فِي الْاَرْضِ فَمَنْ يُّصْرِتًا مِنْ بَاسِ اللّٰهِ اِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا اُرِيْكُمْ اِلَّا مَا اَمْرٰى وَمَا اُهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشٰدِ



30. And he who believed said, "O my people, indeed I fear for you [a fate] like the day of the companies.

30. The man who had believed, said, "O my people! I fear for you of a day that has already overtaken many hosts.

30. Then said the man who believed: "O my people! Truly I do fear for you something like the day of the confederates.

30. And he who believed said: O my people! Lo! I fear for you a fate like that of the factions (of old).

وَقَالَ الَّذِي آمَنَ يَوْمَئِذٍ
أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ
الْأَحْزَابِ ﴿٢٠﴾

31. Like the custom of the people of Noah and of Aad and Thamud and those after them. And Allah wants no injustice for [His] servants.

31. A day that overtook the people of Noah and Aad and Thamud and the peoples after them. And the fact is that Allah does not seek to wrong His servants.

31. "Something like the fate of the people of Noah, the Aad, and the Thamud, and those who came after them: but Allah never wishes injustice to his servants.

31. A plight like that of Noah's folk, and Aad and Thamud, and those after them, and Allah wills no injustice for (His) slaves.

مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ
وَتَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا
اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٢١﴾

32. And O my people, indeed I fear for you the Day of calling.

32. And O my people! I fear for you of a Day when you will cry out to one another.

32. And O my people! I fear for you a Day when there will be mutual calling (and wailing).

32. And, O my people! Lo! I fear for you a Day of summoning.

وَيَقَوْمٍ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ
التَّنَادِ ﴿٢٢﴾

33. The Day you will turn your backs fleeing; there is not for you from Allah any protector. And whoever Allah leaves astray – there is not for him any guide.

33. The Day you will turn about running, but there will be none to protect you from Allah; the truth is that there is none to guide the one whom Allah lets go astray.

33. A Day when you shall turn your backs and flee: No defender shall you have from Allah. Any whom Allah leaves to stray, there is none to guide.

33. A Day when you will turn to flee, having no preserver from Allah: and he whom Allah sends astray, for him there is no guide.

يَوْمَ تُوَلُّونَ مُدْبِرِينَ مِمَّا لَكُمْ
مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ
يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾

34. And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, 'Never will Allah send a messenger after him.' Thus does Allah leave astray he who is a transgressor and skeptic.

34. Before this, Joseph had brought to you clear signs, but you continued to be in doubt concerning his teachings. Then, when he died, you said, "Allah will never send another messenger after him. Likewise, Allah lets go astray the transgressors and doubters.

34. And to you there came Joseph in times gone by, with clear signs, but you ceased not to doubt of the (mission) for which he had come: At length, when he died, you said: 'No apostle will Allah send after him.' Thus does Allah leave to stray such as transgress and live in doubt.

34. And verily Joseph brought you of old clear proofs, yet you ceased not to be in doubt concerning what he brought you till, when he died, you said: Allah will not send any messenger after him. Thus Allah deceives him who is a prodigal, a doubter.

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ
بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا
جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ
قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ
رَسُولًا كَذَلِكَ يَضِلُّ اللَّهُ مَنْ
هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٢٤﴾

35. Those who dispute concerning the signs of Allah without an authority having come to them – great is hatred [of them] in the sight of Allah and in the sight of those who have believed. Thus does Allah seal over every heart belonging to an arrogant tyrant.

35. Those who dispute concerning the revelations of Allah even without any authority having come to them. Such; an attitude is abhorred by Allah and the believers. Thus does Allah set a seal on the heart of every, arrogant, self-exalting person.

35. (Such) as dispute about the signs of Allah, without any authority that has reached them, grievous and odious (is such conduct) in the sight of Allah and of the believers. Thus does Allah, seal up every heart of arrogant and obstinate transgressors.

35. Those who wrangle concerning the revelations of Allah without any warrant that has come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus does Allah print on every arrogant, disdainful heart.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
بِغَيْرِ سُلْطَانٍ أَنَّهُمْ كَبُرَ مَقْتًا
عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ
قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٢٥﴾

36. And Pharaoh said, "O Haman, build for me a

36. Pharaoh said, "O Haman, build for me a tower that I may

36. Pharaoh said: "O Haman! Build me a lofty palace, that I

36. And Pharaoh said: O Haman! Build for me a tower

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي

tower that I might reach the ways.

reach the paths.

may attain the ways and means.

that haply I may reach the roads.

صَرَخًا لَعَلِّي أَبْلُغَ الْأَسْبَابِ ﴿٣٧﴾

37. The ways into the heavens – so that I may look at the God of Moses; but indeed, I think he is a liar." And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin.

37. The paths of the heavens, and peep at the God of Moses. For, I think that Moses is a liar. "Thus the misdeeds of Pharaoh were trade seem fair to him and he was barred from the right way: all his scheming only led to (his own) ruin.

37. The ways of the heavens, and that I may mount up to the Allah of Moses: But I think (Moses) is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Pharaoh led to nothing but perdition.

37. The roads of the heavens, and may look upon the God of Moses, though verily I think him a liar. Thus was the evil that he did make fair seeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin.

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَىٰ
إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَاذِبًا
وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءَهُ
عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا
كَانَ يَفْقَهُ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

38. And he who believed said, "O my people, follow me, I will guide you to the way of right conduct.

38. The man who had believed, said, "O my people! Follow me: I shall show you the right way.

38. The man who believed said: "O my people! Follow me: I will lead you to the path of right.

38. And he who believed said: O my people! Follow me. I will show you the way of right conduct.

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ
أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

39. O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter that is the home of settlement.

39. O my people! The life of this world is temporary: only the abode of the Hereafter is everlasting.

39. "O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the home that will last.

39. O my people! Lo! This life of the world is but a passing comfort, and lo! The Hereafter, that is the enduring home.

يَقَوْمِ إِنَّمَا هِيَ دُنْيَا
مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ
الْقَرَارِ ﴿٣٩﴾

40. Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while is a believer – those will enter Paradise, being given provision therein without account.

40. Whoever does evil shall be recompensed to the extent of the evil done; and whoever does good, whether man or woman, provided is a believer, all such people shall enter Paradise wherein they shall be provided without measure.

40. "He that works evil will not be requited but by the like thereof: and he that works a righteous deed -- whether man or woman -- and is a believer-- such will enter the Garden (of Bliss): Therein will they have abundance without measure.

40. Whoso does an ill-deed, he will be repaid the like thereof, while whoso does right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.

مَنْ عَمِلَ سِئَةً فَلَا يُجْزَىٰ إِلَّا
مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ
ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

41. And O my people, how is it that I invite you to salvation while you invite me to the Fire?

41. O my people! How it is that I call you to salvation and you call me to the Fire.

41. "And O my people! How (strange) it is for me to call you to salvation while you call me to the Fire.

41. And, O my people! What is with me that I call you unto deliverance when you call me unto the Fire.

وَيَقَوْمٍ مَا لِي أَدْعُوكُمْ إِلَى
النَّجْوَىٰ وَتَدْعُونَنِي إِلَى النَّارِ
﴿٤١﴾

42. You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to the Exalted in Might, the Perpetual Forgiver.

42. You call me to deny Allah and associate with Him those whom I do not know, while I am calling you to the All-Mighty, the All-Forgiving God.

42. You do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in power, who forgives again and again.

42. You call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver.

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ
بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا
أَدْعُوكُمْ إِلَى الْعَزِيزِ الْعَفَّارِ
﴿٤٢﴾

43. Assuredly, that to which you invite me has no [response to a] supplication in this world or in the Hereafter; and indeed, our return is to Allah, and indeed, the transgressors will be companions of the Fire.

43. Nay, the truth is, and it cannot' be otherwise, that those to whom you call me, can neither he called to in this world nor in the Hereafter, and to Allah have we all to return, and the transgressors shall go to Hell.

43. Without doubt you do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our return will be to Allah; and the transgressors will be companions of the Fire.

43. Assuredly that whereunto you call me has no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire.

لَا جَرَمَ أَمَّا تَدْعُونَنِي إِلَيْهِ
لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي
الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ
الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ

٤٣

44. And you will remember what I say to you, and I entrust my affair to Allah. Indeed, Allah is Seeing of [His] servants.

44. Soon you will remember what I am telling you today. To Allah I entrust my affairs: He is ever Watchful over His servants.

44. "Soon will you remember what I say to you (now), My (own) affair I commit to Allah: for Allah (ever) watches over His servants."

44. And you will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves.

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ
وَأُقِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ
بَصِيرٌ بِالْعِبَادِ

٤٤

45. So Allah protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment.

45. So Allah saved the believer from all those evil plots that the people devised. And the companions of Pharaoh were encompassed by the horrible scourge.

45. Then Allah saved him from (every) ill that they plotted (against him), but the brunt of the penalty encompassed on all sides the people of Pharaoh.

45. So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk.

فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا
وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ
الْعَذَابِ

٤٥

46. The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment."

46. It is the Fire before which they are presented morning and evening. And when the Hour of Resurrection comes, it will be commanded: "Admit the people of Pharaoh to the severest torment."

46. In front of the Fire will they be brought, morning and evening: and on the Day that Judgment will be established: "Cast you the people of Pharaoh into the severest penalty!"

46. The Fire; they are exposed to it morning and evening; and on the day when the Hour rises, (it is said): Cause Pharaoh's folk to enter the most awful doom.

النَّارِ يُعْرَضُونَ عَلَيْهَا غُدُوًّا
وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ
أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ
الْعَذَابِ

٤٦

47. And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, "Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?"

47. Then when these people will be disputing with one another in the Fire. The weak ones will say to the haughty one, "We were your followers: now, can you save us from some part of our punishment in Hell?"

47. Behold, they will dispute with each other in the Fire! The weak ones will say to those who had been arrogant, "We but followed you: Can you then take (on yourselves) from us some share of the Fire?"

47. And when they wrangle in the Fire, the weak say unto those who were proud: Lo! We were a following unto you; will you therefor rid us of a portion of the Fire.

وَأَذِيَّتَحَاجُّونَ فِي النَّارِ فَيَقُولُ
الضُّعْفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا
كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ
مُعْتَدُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ

٤٧

48. Those who had been arrogant will say, "Indeed, all [of us] are in it. Indeed, Allah has judged between the servants."

48. The haughty ones will say, "We are all in the same state here, and Allah already has passed judgment between His servants."

48. Those who had been arrogant will say: "We are all in this (Fire)! Truly, Allah has judged between (his) servants!"

48. Those who were proud say: Lo! We are all (together) herein. Lo! Allah has judged between (His) slaves.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ
فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ
الْعِبَادِ

٤٨

49. And those in the Fire will say to the keepers of Hell,

49. Then those in the Fire will say to the keepers of Hell,

49. Those in the Fire will say to the keepers of Hell:

49. And those in the Fire say unto the guards of Hell:

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ

"Supplicate your Lord to lighten for us a day from the punishment."

"Pray to your Lord to relieve us of the, torment for only one day."

"Pray to your Lord to lighten us the penalty for a day (at least)!"

Entreat your Lord that He relieve us of a day of the torment.

جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ
عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٦﴾

50. They will say, "Did there not come to you your messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate, but the supplication of the disbelievers is not except in error."

50. They will ask, "Did not your messengers come to you with clear signs?" They will say, "Yes". They will say, "Then pray (for help) yourselves. But the prayer of the disbelievers only ends in vain."

50. They will say: "Did there not come to you your apostles with clear signs?" They will say, "Yes". They will reply, "Then pray. But the prayer of those without faith is nothing but in error!"

50. They say: Came not your messengers unto you with clear proofs? They say: Yea, verily. They say: Then do you pray, although the prayer of disbelievers is in vain.

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ
رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ
قَالُوا فادْعُوا وَمَا دُعَاؤُ
الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٤٧﴾

51. Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.

51. Surely, We do help Our messengers and the believers in the life of this world, and so shall We help them on that Day also when the witnesses shall stand up.

51. We will, without doubt, help our apostles and those who believe, (both) in this world's life and on the Day when the witnesses will stand forth.

51. Lo! We verily do help Our messengers, and those who believe, in the life of the world and on the day when the witnesses arise.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ ﴿٤٨﴾

52. The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home.

52. And the excuses of the wrongdoers shall not avail them anything. They shall have the curse on them and the worst abode.

52. The Day when no profit will it be to wrongdoers to present their excuses, but they will (only) have the curse and the home of misery.

52. The day when their excuse avails not the evil doers, and theirs is the curse, and theirs the ill abode.

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ
مَعذِرَتُهُمْ وَهُمْ اللَّعْنَةُ وَهُمْ
سَوْءُ الدَّارِ ﴿٤٩﴾

53. And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture.

53. Just consider this: We showed Moses guidance and trade the Children of Israel to inherit the Book.

53. We did aforetime give Moses the (book of) guidance, and We gave the book in inheritance to the Children of Israel.

53. And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture.

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ
وَأَوْثَقْنَا بِنِيَ إِسْرَائِيلَ الْكِتَابَ ﴿٥٠﴾

54. As guidance and a reminder for those of understanding.

54. A guidance and admonition for the men of understanding.

54. A guide and a message to men of understanding.

54. A guide and a reminder for men of understanding.

هُدًى وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٥١﴾

55. So be patient, [O Muhammad]. Indeed, the promise of Allah is truth. And ask forgiveness for your sin and exalt [Allah] with praise of your Lord in the evening and the morning.

55. So be patient, O Prophet: Allah's promise is true. Ask forgiveness of your errors, and glorify your Lord morning and evening with His praise.

55. Patiently, then, persevere: for the promise of Allah is true: and ask forgiveness for your fault, and celebrate the praises of your Lord in the evening and in the morning.

55. Then have patience (O Muhammad). Lo! The promise of Allah is true. And ask forgiveness of your sin, and hymn the praise of your Lord at fall of night and in the early hours.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٢﴾

56. Indeed, those who dispute concerning the signs of Allah without [any] authority having come to them

56. The fact is that the hearts of those who are disputing concerning the revelations of Allah, without any authority

56. Those who dispute about the signs of Allah without any authority bestowed on them, -- there is nothing in

56. Lo! Those who wrangle concerning the revelations of Allah without a warrant having come unto them, there is

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
بِغَيْرِ سُلْطَانٍ أَنْتَهُمْ إِنْ فِي

– there is not within their breasts except pride, [the extent of] which they cannot reach. So seek refuge in Allah. Indeed, it is He who is the Hearing, the Seeing.

having come to them, are filled with pride, but they shall never attain to their ambitions. So, seek Allah's refuge. He hears everything and sees everything.

their breasts but (the quest of) greatness, which they shall never attain to: seek refuge, then, in Allah. It is He who hears and sees (all things).

naught else in their breasts save pride which they will never attain. So take you refuge in Allah. Lo! He, only He, is the Hearer, the Seer.

صُدُّوْهُمْ إِلَّا كِبْرًا مَّا هُمْ
بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

57. The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.

57. Surely the creation of the heavens and the earth is a greater thing than the creation of man, but most people do not know.

57. Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.

57. Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not.

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ
أَكْبَرَ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember.

58. And the blind and the seeing cannot be equal, nor are the believing and righteous men equal to the wicked, but you people understand only a little.

58. Not equal are the blind and those who see: Nor are (equal) those who believe and work deeds of righteousness, and those who do evil. Little do you learn by admonition.

58. And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil doer. Little do you reflect.

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ
وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَلَا الْمُسِيءَ قَلِيلًا مَّا
تَتَذَكَّرُونَ ﴿٥٨﴾

59. Indeed, the Hour is coming – no doubt about it – but most of the people do not believe.

59. The Hour of Resurrection is sure to come; there is no doubt about it, but most people do not believe.

59. The Hour will certainly come: Therein is no doubt: Yet most men believe not.

59. Lo! The Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

60. And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

60. Your Lord says: "Call upon Me. I will answer your prayers. Those, who disdain My worship on account of pride, shall certainly enter Hell, disgraced. "

60. And your Lord says: "Call on Me; I will answer your (prayer): but those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!"

60. And your Lord has said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter Hell, disgraced.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ
لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ﴿٦٠﴾

61. It is Allah who made for you the night that you may rest therein and the day giving sight. Indeed, Allah is full of bounty to the people, but most of the people are not grateful.

61. It is Allah Who made the night for you to rest in it, and made the day bright. The fact is that Allah is highly bounteous to the people, yet most people are not thankful.

61. It is Allah who has made the night for you, that you may rest therein, and the day as that which helps (you) to see. Verily Allah is full of grace and bounty to men: yet most men give no thanks.

61. Allah it is who has appointed for you night that you may rest therein, and day for seeing. Lo! Allah is a Lord of bounty for mankind, yet most of mankind give no thanks.

اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ
لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَ
لَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

62. That is Allah, your Lord, Creator of all things; there is no deity except Him, so how are you deluded?

62. Such is Allah, your Lord, Creator of everything. There is no god but Him. Whence then are you being deluded?

62. Such is Allah, your Lord, Creator of all things, there is no god but Him: Then how you are deluded away.

62. Such is Allah, your Lord, the Creator of all things, There is no god save Him. How then are you perverted.

ذَلِكَمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ
شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَآنِي
تُؤْفَكُونَ ﴿٦٢﴾

63. Thus were those [before you] deluded who were rejecting the signs of Allah.

63. Likewise were all those people deluded, who denied the revelations of Allah.

63. Thus are deluded those who are wont to reject the signs of Allah.

63. Thus are they perverted who deny the revelations of Allah.

كَذَلِكَ يُؤْفِكُ الَّذِينَ كَانُوا
بِآيَاتِ اللَّهِ يُجْحَدُونَ ﴿١٣﴾

64. It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds.

64. It is Allah who made the earth a resting-place for you and the sky a canopy over it, who shaped you, and shaped you so well, and who provided you with pure things. The same Allah who did all this is your Lord. Highly blessed is Allah, Lord of the universe.

64. It is Allah who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape, and made your shapes beautiful, and has provided for you sustenance, of things pure and good; such is Allah your Lord. So glory to Allah, the Lord of the worlds.

64. Allah it is who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and has provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the worlds.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
قَرَارًا وَالسَّمَاءَ بِنَاءً
وَوَصَّوَكُمْ فآخَسَنِ صُورَكُمْ
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَ
اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿١٤﴾

65. He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds.

65. He is the Living One: there is no god but Him. Call upon Him alone, making your religion sincerely His. All praise is only due to Allah, Lord of the universe.

65. He is the Living (One): There is no god but Him: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the worlds.

65. He is the Living One. There is no God save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the worlds.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٥﴾

66. Say, Muhammad: "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds."

66. O Prophet, tell the people, "I have been forbidden to worship those whom you invoke instead of Allah, when clear signs have come to me from my Lord? I have been commanded to submit to the Lord of all creation."

66. Say: "I have been forbidden to invoke those whom you invoke besides Allah, seeing that the clear signs have come to me from my Lord; and I have been commanded to bow (in Islam) to the Lord of the worlds."

66. Say (O Muhammad): I am forbidden to worship those unto whom you cry beside Allah since there have come unto me clear proofs from my Lord, and I am commanded to surrender to the Lord of the worlds.

قُلْ إِنِّي هُمِيتُ أَنْ أَعْبُدَ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي
الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ
أُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿١٦﴾

67. It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.

67. He it is who created you from dust, then from a sperm, then from a clot of blood, then He delivers you as an infant, then He makes you to grow up to attain to full strength, then makes, you to grow further to reach old age, though some one of you is recalled earlier. This is done so that you may reach an appointed time and may understand the reality.

67. It is He who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old, though of you there are some who die before; -- and lets you reach a term appointed; in order that you may learn wisdom.

67. He it is who created you from dust, then from a drop (of seed), then from a clot, then brings you forth as a child, then (ordains) that you attain full strength and afterward that you become old men - though some among you die before - and that you reach an appointed term, that haply you may understand.

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ
ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ
يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
أَشَدَّكُمْ ثُمَّ لَتَكُونُوا شُيُوخًا
وَمِنْكُمْ مَنْ يَتُوفَّى مِنْ قَبْلِ
وَلِتَبْلُغُوا أَجَلَ مُمَسَّيٍّ وَعَلَّكُمْ
تَعْقِلُونَ ﴿١٧﴾

68. He it is who gives life and causes death; and when He

68. He it is who gives life and ordains death. Whatever He

68. It is He who gives life and death; and when He decides

68. He it is who quickens and gives death. When He

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا

decrees a matter, He but says to it, "Be," and it is.

decrees, He only commands it to be and it is.

upon an affair, He says to it, "Be", and it is.

ordains a thing, He says unto it only: Be, and it is.

قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿٦٨﴾

69. Do you not consider those who dispute concerning the signs of Allah – how are they averted?

69. Have you seen how those who dispute concerning Allah's revelations are being turned about?

69. See you not those that dispute concerning the signs of Allah. How are they turned away (from reality)?

69. Have you not seen those who wrangle concerning the revelations of Allah, how they are turned away.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾

70. Those who deny the Book and that with which We sent Our messengers – they are going to know.

70. Those who deny this Book and those which We sent with Our messengers, shall soon know when.

70. Those who reject the Book and the (revelations) with which We sent our apostles: but soon shall they know.

70. Those who deny the Scripture and that wherewith We send Our messengers. But they will come to know.

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

71. When the shackles are around their necks and the chains; they will be dragged.

71. With fetters round their necks and chains, they shall be dragged.

71. When the yokes (shall be) round their necks, and the chains; they shall be dragged along.

71. When carcans are about their necks and chains. They are dragged.

إِذِ الْأَغْلُلُ فِيَّ أَعْنَاقِهِمْ
وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾

72. In boiling water; then in the Fire they will be filled [with flame].

72. Towards boiling water and then cast into the fire of Hell.

72. In the boiling fetid fluid: then in the Fire shall they be burned.

72. Through boiling waters; then they are thrust into the Fire.

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ
يُسْجَرُونَ ﴿٧٢﴾

73. Then it will be said to them, where are those which you used to associate with Him in worship.

73. Then they will be asked, "Where are those whom you associated?"

73. Then shall it be said to them: "Where are the (deities) to which you gave part-worship.

73. Then it is said unto them: Where are (all) that you used to make partners (in the sovereignty).

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

74. Other than Allah. They will say: They have departed from us; rather, we did not use to invoke previously anything. Thus does Allah put astray the disbelievers.

74. Other gods than Allah. They will answer: They have been lost to us; nay, we did not call upon anything before this. Thus will Allah establish the deviation of the disbelievers.

74. "In derogation of Allah." They will reply: "They have left us in the lurch: Nay, we invoked not, of old." Thus does Allah leave the unbelievers to stray.

74. Beside Allah? They say: They have failed us; but we used not to pray to anything before. Thus does Allah send astray the disbelievers (in His guidance).

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا
بَل لَّمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ
شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ
الْكَافِرِينَ ﴿٧٤﴾

75. [The angels will say], "That was because you used to exult upon the earth without right and you used to behave insolently.

75. It will be said to them, "You have met this fate because you rejoiced on the earth in things other than the truth, and then exulted in it.

75. "That was because you were wont to rejoice on the earth in things other than the truth, and that you were wont to be insolent.

75. (And it is said unto them): This is because you exulted in the earth without right, and because you were petulant.

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ
وَبِمَا كُنْتُمْ تَمْتَرُونَ ﴿٧٥﴾

76. Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

76. Enter now the gates of Hell to live therein forever. What an evil abode for the arrogant!

76. "Enter you the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"

76. Enter you the gates of Hell, to dwell therein. Evil is the habitation of the scornful.

أَدْخِلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ
فِيهَا فَبِئْسَ مَثْوًى
لِلْمُتَكَبِّرِينَ ﴿٧٦﴾

77. So be patient, [O Muhammad]; indeed, the promise of Allah is truth. And whether We show you some of what We have promised them or We take you in death, it is to Us they will be returned.

77. So be patient, O Prophet: Allah's promise is true. Whether We let you witness a part of that with which We are threatening them, or recall you from the world (before this), they have to return to Us.

77. So persevere in patience; for the promise of Allah is true: and whether We show you some part of what We promise them, -- or We take your soul (to Our mercy) (before that), it is to Us that they shall (all) return.

77. Then have patience (O Muhammad). Lo! The promise of Allah is true. And whether we let you see a part of that which We promise them, or (whether) We cause you to die, still unto Us they will be brought back.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَأِمَّا
نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ
أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا
يُرْجِعُونَ ﴿٧٧﴾

78. And We have sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by permission of Allah. So when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose [all].

78. O Prophet, We have sent many a messenger before you. Of them there are some whose stories We have related to you, and of others We have not related. Yet it was not in the power of any messenger to have, himself brought a sign, without Allah's leave. Then, when Allah's command came, the judgment was passed with justice, and the wrongdoers then incurred loss.

78. We did aforesome send apostles before you: of them there are some whose story We have related to you, and some whose story We have not related to thee. It was not (possible) for any apostle to bring a sign except by the leave of Allah: but when the command of Allah issued, the matter was decided in truth and justice, and were perished, there and then, those who stood on falsehoods.

78. Verily We sent messengers before you, among them those of whom We have told you, and some of whom We have not told you; and it was not given to any messenger that he should bring a portent save by Allah's leave, but when Allah's commandment comes (the cause) is judged aright, and the followers of vanity will then be lost.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ
مِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ
وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ
إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ
قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ
الْمُبْطِلُونَ ﴿٧٨﴾

79. It is Allah who made for you the grazing animals upon which you ride, and some of them you eat.

79. It is Allah who has provided the cattle that you may ride on some and eat the flesh of others.

79. It is Allah who made cattle for you, that you may use some for riding and some for food.

79. Allah it is who has appointed for you cattle that you may ride on some of them, and eat of some.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

80. And for you therein are [other] benefits and that you may realize upon them a need which is in your breasts; and upon them and upon ships you are carried.

80. Then you have many other uses also, in them. You ride on them to places that you desire in your hearts to reach, and you are carried on them as well as on ships.

80. And there are advantages in them for you (besides); that you may through them attain to any need (there may be) in your hearts; and on them and on ships you are carried.

80. (Many) benefits you have from them, and that you may satisfy by their means a need that is in your breasts, and may be borne upon them as upon the ship.

وَلَكُمْ فِيهَا مَنَافِعَ وَ لِتَبْتَغُوا
عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ
وَعَلَيْهَا وَعَلَى الْفُلِكِ تُحْمَلُونَ ﴿٨٠﴾

81. And He shows you His signs. So which of the signs of Allah do you deny?

81. Allah shows you these signs of His. Then, which signs of His will you still deny.

81. And He shows you (always) His signs: then which of the signs of Allah will you deny?

81. And He shows you His tokens. Which, then, of the tokens of Allah do you deny.

وَيُرِيكُمْ آيَاتِهِ فَآيَاتِ اللَّهِ
تُنْكِرُونَ ﴿٨١﴾

82. Have they not traveled through the land and observed how was the end of those before them? They were more numerous than

82. Well, have they not traveled in the earth that they could see the fate of those who have gone before them? They were more in number and

82. Do they not travel through the earth and see what was the end of those before them? They were more numerous than these and superior in

82. Have they not traveled in the land to see the nature of the consequence for those before them? They were more numerous than these,

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ

themselves and greater in strength and in impression on the land, but they were not availed by what they used to earn.

stronger in might and have left behind greater traces of their power in the land; yet what they earned did not avail them anything.

strength and in the traces (they have left) in the land: Yet all that they accomplished was of no profit to them.

and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not.

مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي
الْأَرْضِ فَمَا أَعْنَى عَنْهُمْ مَّا
كَانُوا يَكْسِبُونَ ﴿٨٢﴾

83. And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge, but they were enveloped by what they used to ridicule.

83. When their messengers came to them with clear signs, they remained stuck to the knowledge that they already had, and then they were encompassed by the same thing that they mocked.

83. For when their apostles came to them with clear signs, they exulted in such knowledge (and skill) as they had; but that very (wrath) at which they were wont to scoff hemmed them in.

83. And when their messengers brought them clear proofs (of Allah's sovereignty) they exulted in the knowledge they possessed. And that which they were wont to mock befell them.

فَلَمَّا جَاءَهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ
مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَّا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾

84. And when they saw Our punishment, they said, "We believe in Allah alone and disbelieve in that which we used to associate with Him."

84. When they saw Our scourge, they cried out, "We now believe in Allah, the One, and we reject all those gods whom we used to associate with Him."

84. But when they saw Our punishment, they said: "We believe in Allah, -- the one Allah -- and we reject the partners we used to join with Him."

84. Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him).

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ
وَحَدَاهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ
مُشْرِكِينَ ﴿٨٤﴾

85. But never did their faith benefit them once they saw Our punishment. [It is] the established way of Allah which has preceded among His servants. And the disbelievers thereupon lost [all].

85. But after having seen Our scourge, their belief could be of no avail to them, because the same has been the standing law of Allah to deal with His servants, in the past, and then the disbelievers only incurred loss.

85. But their professing the faith when they saw Our punishment was not going to profit them. Allah's way of dealing with His servants in the past. And even thus did the rejecters of Allah perish (utterly).

85. But their faith could not avail them when they saw Our doom. This is Allah's law which has ever taken course for His bondmen. And then the disbelievers will be ruined.

فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا
رَأَوْا بَأْسَنَا سُنَّتِ اللَّهُ الَّتِي
قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ
هُنَالِكَ الْكٰفِرُونَ ﴿٨٥﴾

