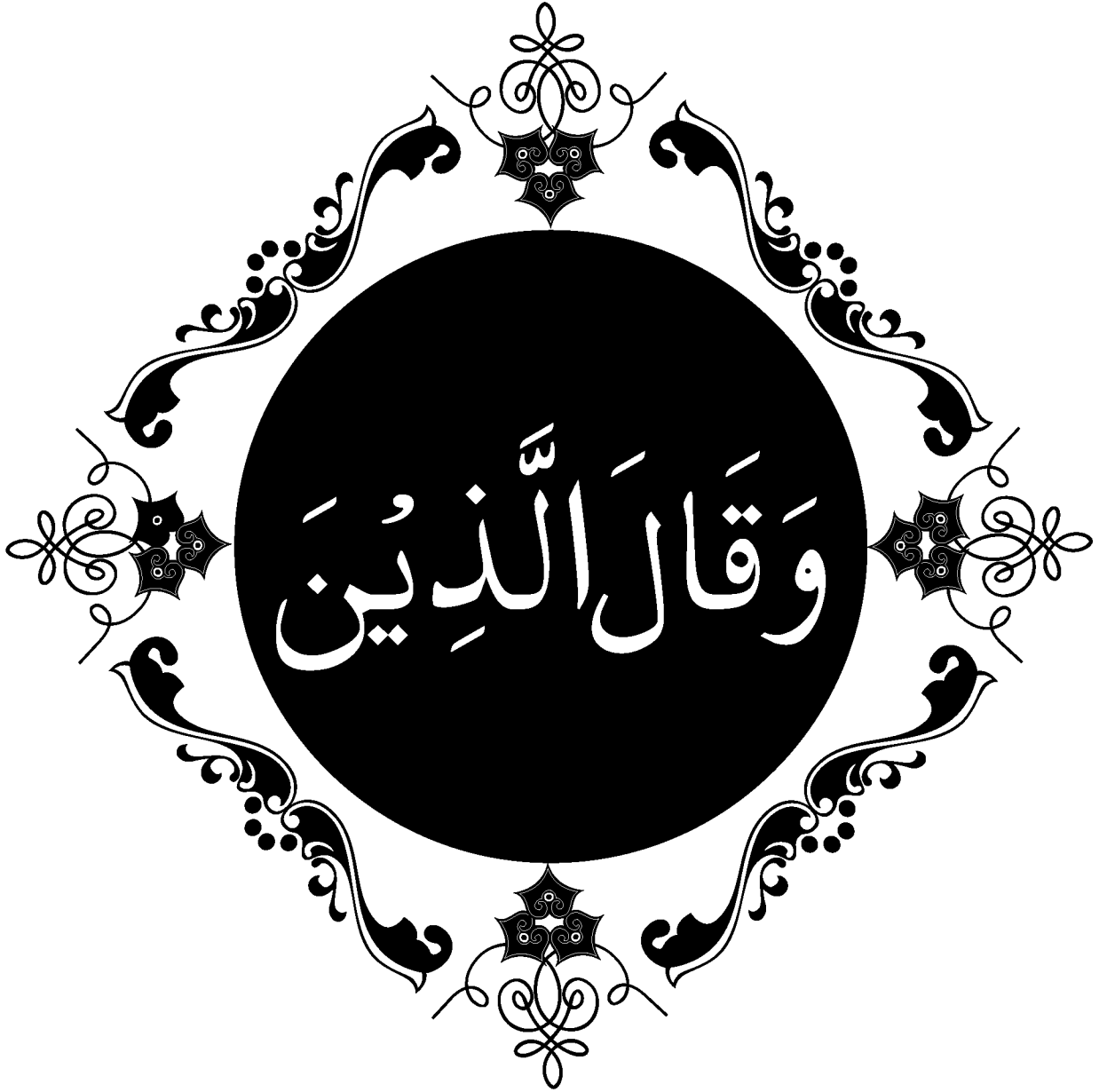


The Holy Quran

(Part Nineteen)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V, رضي الله تعالى عنه بنصره العزيز، Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation and without his dedication & commitment; in all honesty this project may not have been possible.

I am very grateful to Sir Iftikhar Ayaz Sahib (UK) who graciously undertook the review and Additional Wakil-ul-Tasnif London Maulana Munir-ud-Din Shams Sahib for final approval of this translation.

By the Grace of Allah, Part Nineteen with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Qaid Taleem Ul Qura'an Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Hafiz Tayyab Ahmad Sahib, Waseem Ahmad Cheema Sahib Murrabi Silslah and Hafiz Masood Iqbal Sahib.

May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

Dr Ch Ijaz Ur Rehman
Sadr Majlis Ansarullah UK
June 2017

Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 3, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْ لَمْ نُؤْتِكُمْ آيَاتِنَا لَكُنْتُمْ مِنَ الْخَالِينَ
sent down not why Us meeting expect not those who say and

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْ لَمْ نُؤْتِكُمْ آيَاتِنَا لَكُنْتُمْ مِنَ الْخَالِينَ

And those who look not for a meeting with Us say: 'Why are angels

عَلَىٰ نَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا لَاقَدِ اسْتَكْبَرُوا فِي
in they are proud surely for us Lord we see or angels us to

عَلَىٰ نَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا لَاقَدِ اسْتَكْبَرُوا فِي

not sent down to us? Or why do we not see our Lord? Surely they are too proud of

أَنْفُسِهِمْ وَ وَعَتَوْا عُتُوًّا كَبِيرًا يَوْمَ يَرَوْنَ الْمَلَائِكَةَ
angels they see day great rebellion exceed bounds and them selves

أَنْفُسِهِمْ وَ وَعَتَوْا عُتُوًّا كَبِيرًا ②② يَوْمَ يَرَوْنَ الْمَلَائِكَةَ

themselves and have greatly exceeded the bounds. On the day when they see the angels

لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا
cannot be crossed barrier they say and guilty for that day good tidings not

لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ②③

-- there will be no good tidings on that day for the guilty; and they will say: 'Would that there were a great barrier!'

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ
it We render so any deed from they did what to We come and

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ

And We will turn to each of their deeds that they performed and render it into

هَبَاءً مَّنْثُورًا أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ
better that day heaven inmates scattered fine dust

هَبَاءً مَّنْثُورًا ②④ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ

scattered particles of dust. The inmates of Heaven on that day will be better off

مُسْتَقْرًا	وَ	أَحْسَنُ	مَقِيلًا	وَ	يَوْمَ	تَشَقُّقُ	السَّمَاءِ
abode	and	better	place of repose	and	day	rent asunder	heaven

مُسْتَقْرًا وَ أَحْسَنُ مَقِيلًا ②٥ وَ يَوْمَ تَشَقُّقُ السَّمَاءِ

as regards *(their)* abode, and better off in respect of *(their)* place of repose. And the day when the heaven shall be rent asunder

بِ	الْغَمَامِ	وَ	نُزُلِ	الْمَلَائِكَةِ	تَنْزِيلًا	الْمُلْكِ	يَوْمَ	ئِذِ	الْحَقُّ
with	clouds	and	sent down	angels	sending down definitely	kingdom	day	that	true

بِالْغَمَامِ وَ نُزُلِ الْمَلَائِكَةِ تَنْزِيلًا ②٦ الْمُلْكِ يَوْمِئِذِ الْحَقُّ

with the clouds, and the angels shall be sent down in large numbers -- the true kingdom shall that day

لِ	الرَّحْمَنِ	وَ	كَانَ	يَوْمًا	عَلَى	الْكَافِرِينَ	عَسِيرًا
for	Gracious	and	shall be	that day	upon	disbelievers	hard

لِلرَّحْمَنِ ٭ وَ كَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ②٧

belong to the Gracious (*God*); and it shall be a hard day for the disbelievers.

وَ	يَوْمَ	يَعَضُّ	الظَّالِمُ	عَلَى	يَدَيْ	هِ	يَقُولُ
and	day	gnaw	wrongdoers	at	hands	his	say

وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ

(Beware of) the day when the wrongdoers will gnaw at his hands (*in utter helplessness*); he will say,

يَا	لَيْتَ	نَبِيٍّ	أَتَّخَذْتُ	مَعَ	الرَّسُولِ	سَبِيلًا	يَا	وَيْلَتِي
O	would that	me	I took	with	the Messenger	path	O	woe me

يَا لَيْتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ②٨ يُوَيْلَتِي

'Would, that I had trodden *(the same)* path along with the Messenger.' Ah, woe is me!

لَيْتَ	نَبِيٍّ	لَمْ	أَتَّخِذْ	فُلَانًا	خَلِيلًا	لَ	قَدْ	أَضَلَّ	نَبِيٍّ
would that	I	not	taken	such one	friend	surely	indeed	led astray	me

لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ②٩ لَقَدْ أَضَلَّنِي

Would that I had never taken such a one for a friend! 'He led me astray

عَنِ	الذِّكْرِ	بَعْدَ	إِذْ	جَاءَ	نَبِيٌّ	وَ	كَانَ	الشَّيْطَانُ	لِ	الْإِنْسَانِ
from	Reminder	after	when	come	me	and	was	Satan	for	man

عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَ نَبِيٌّ وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ

from the Reminder after it had come to me.' And Satan is man's

خَذُولًا	وَ	قَالَ	الرَّسُولُ	يَا	رَبِّ	إِنَّ	قَوْمِي	يَ	أَتَّخَذُوا
deserter	and	say	Messenger	O	my Lord	surely	people	my	they made

خَذُولًا ③٠ وَقَالَ الرَّسُولُ يُرَبِّ إِنَّ قَوْمِي اتَّخَذُوا

great deserter. And the Messenger will say, 'O my Lord, my people indeed treated

هَذَا	الْقُرْآنَ	مَهْجُورًا	وَ	كَذَلِكَ	جَعَلْنَا	لِ	كُلِّ
this	Quran	discarded	and	thus	We make	for	every

هَذَا الْقُرْآنَ مَهْجُورًا ③١ وَ كَذَلِكَ جَعَلْنَا لِكُلِّ

this Quran as (a) discarded (thing). Thus did We make for every

نَبِيِّ	عَدُوًّا	مِّنَ	الْمُجْرِمِينَ	وَ	كَفَى	بِ	رَبِّ	كَ	هَادِيًّا
Prophet	enemy	from	the sinners	and	sufficient	with	Lord	your	a guide

نَبِيِّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ٣٢ وَ كَفَى بِرَبِّكَ هَادِيًّا

Prophet an enemy from among the sinners; and sufficient is your Lord as a guide

وَ	نَصِيرًا	وَ	قَالَ	الَّذِينَ	كَفَرُوا	لَوْ	لَا	نُزِّلَ	عَلَيْهِ	الْقُرْآنُ
and	Helper	and	say	those who	disbelieve	why	not	revealed	upon	him

وَ نَصِيرًا ③٢ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ

and a Helper. And those who disbelieve say, 'Why was not the Quran revealed to him

جُمْلَةً	وَاحِدَةً	كَذَلِكَ	لِ	نُثِّبَتْ	بِهِ	فُؤَادَ	كَ
all	at once	thus	so that	We strengthen	with it	heart	your

جُمْلَةً وَاحِدَةً ٣٣ كَذَلِكَ لِنُثِّبَتْ بِهِ فُؤَادَكَ

all at once?' (we have revealed) it thus that we may strengthen your heart therewith.

وَ	رَتَّلْنَا	هُ	تَرْتِيلاً	وَ	لَا	يَأْتُونَكَ	بِ	مَثَلٍ
	We recited	it	gradual recitation	and	not	bring	with	any example

وَ رَتَّلْنَاهُ تَرْتِيلاً ۝۳۳ وَلَا يَأْتُونَكَ بِمَثَلٍ

And We have arranged it in the best form. And they bring you no similitude

إِلَّا	جِئْنَاكَ	بِ	الْحَقِّ	وَ	أَحْسَنَ	تَفْسِيرًا	الَّذِينَ
but	provide	with	truth	and	excellent	explanation	those who

إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۝۳۴ الَّذِينَ

but We provide you with the truth and an excellent explanation. Those who

يُحْشَرُونَ	عَلَى	وُجُوهِهِمْ	إِلَى	جَهَنَّمَ	أُولَئِكَ
will be gathered	upon	faces	to	Hell	it is they

يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ ۝۳۵ أُولَئِكَ

will be gathered on their faces into Hell -- they will be

شَرُّ	مَكَانًا	وَ	أَضَلُّ	سَبِيلًا	وَ	لَ	قَدْ	آتَيْنَا	مُوسَى
worst	plight	and	most astray	path	and	for	surely	We gave	Moses

شَرُّ مَكَانًا وَأَضَلُّ سَبِيلًا ۝۳۶ وَلَقَدْ آتَيْنَا مُوسَى

the worst in plight and most astray from the (right) path. We gave Moses

الْكِتَابَ	وَ	جَعَلْنَا	مَعَ	هُ	أَخَاهُ	هُرُونَ	وَزِيرًا
the Book	and	We made	with	him	brother	his	assistant

الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هُرُونَ وَزِيرًا ۝۳۷

the Book, and appointed with him his brother Aaron as (his) assistant.

فَ	قُلْنَا	أَذْهَبَا	إِلَى	الْقَوْمِ	الَّذِينَ	كَذَّبُوا	بِ	آيَاتِنَا	نَا
and	We said	you go	to	people	those who	rejected	with	Sign	Our

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

And We said, 'Go both of you to the people who have rejected Our Signs;'

فَ	دَمَرْنَا	هُم	تَدْمِيرًا	وَ	قَوْمَ نُوحٍ	لَمَّا	كَذَّبُوا
then	We destroyed	them	utter destruction	and	Noah people	when	they rejected

فَدَمَرْنَاهُمْ تَدْمِيرًا ۝۳۷ وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا

then We destroyed them, an utter destruction. And (as to) the people of Noah when they rejected

الرُّسُلَ	أَغْرَقْنَا	هُم	وَ	جَعَلْنَا	هُم	لِ	النَّاسِ	آيَةً
Messengers	We drowned	them	and	We made	them	for	mankind	Sign

الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً

the Messengers, We drowned them, and We made them a Sign for mankind.

وَ	أَعْتَدْنَا	لِ	الظَّالِمِينَ	عَذَابًا	أَلِيمًا	وَ	عَادًا
and	We prepared	for	wrongdoers	punishment	painful	and	A'd

وَ أَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ۝۳۸ وَ عَادًا

And We have prepared a painful punishment for the wrongdoers. And (We destroyed) 'Ad

وَ	ثَمُودَ	وَ	أَصْحَابَ الرَّسِّ	وَ	قُرُونًا	بَيْنَ	ذَلِكَ	كَثِيرًا
and	Thamud	and	Well people	and	generations	between	them	many

وَ ثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ۝۳۹

and Thamud, and the People of the Well, and many a generation between them.

وَ	كُلًّا	ضَرَبْنَا	لِ	هُ	الْأَمْثَالَ	وَ	كُلًّا	تَبَرْنَا	تَتَبِيرًا
and	each	We related	for	them	examples	and	one and all	destroyed	utterly destroyed

وَ كُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَ كُلًّا تَبَرْنَا تَتَبِيرًا ۝۴۰

And to each of them We related the examples (of earlier people); and one and all We utterly destroyed.

وَ	لِ	قَدْ	آتَوْا	عَلَى	الْقَرْيَةِ	الَّتِي	أُمِطِرَتْ
and	for	sure	they visited	upon	town	which	was rained

وَلَقَدْ آتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمِطِرَتْ

And these must have visited the town on which was rained

كَانُوا	بَلْ	هَا	يَرُونَ	يَكُونُوا	لَمْ	فَ	أَ	السَّوْءِ	مَطَرَ
they were	no	it	they see	they be	not	then	did	evil	rain

مَطَرَ السَّوْءِ أَفَلَمْ يَكُونُوا يَرُونَهَا بَلْ كَانُوا

an evil rain. Have they not then seen it? No, they

لَا	يَرْجُونَ	نُشُورًا	وَ	إِذَا	رَأَوْ	كَ	إِنْ	يَتَّخِذُونَ	كَ	إِلَّا	هُزُورًا
jest	but	you	they make	not	you	see	when	and	raised	they hope	not

لَا يَرْجُونَ نُشُورًا ④١ وَإِذَا رَأَوْكَ إِنْ يَتَّخِذُونَكَ إِلَّا هُزُورًا

hope not to be raised (after death). And when they see you, they only make a jest of you:

أَ	هَذَا	الَّذِي	بَعَثَ	اللَّهُ	رَسُولًا	إِنْ	كَادَ	لَ	يُضِلُّ	نَا
us	astray	indeed	well nigh	not	Messenger	Allah	sent	whom	this	is

أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ④٢ إِنْ كَادَ لِيُضِلَّنَا

'Is this he whom Allah has sent (as) a Messenger? 'He indeed had well-nigh led us astray

عَنْ	الِهَةِ	نَا	لَوْ	لَا	أَنْ	صَبَرْنَا	عَلَيْهَا
to them	we adhered	that	not	if	our	gods	from

عَنْ الْهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا

from our gods, had we not steadily adhered to them.

وَ	سَوْفَ	يَعْلَمُونَ	حِينَ	يَرُونَ	الْعَذَابَ	مَنْ
and	soon	they know	when	they see	punishment	who

وَ سَوْفَ يَعْلَمُونَ حِينَ يَرُونَ الْعَذَابَ مَنْ

And they shall know, when they see the punishment, who

أَضَلُّ	سَبِيلًا	أَ	رَأَيْتَ	مَنْ	اتَّخَذَ	إِلَهَهُ	هُوَ
evil desire	his	god	take	who	seen	has	path

أَضَلُّ سَبِيلًا ④٣ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هُوَهُ

is most astray from the (right) path. Have you seen him who takes his own evil desire for his god?

أ	ف	أَنْتَ	تَكُونُ	عَلَى	هِ	وَكَيْلًا	أَمْ	تَحْسَبُ
could	then	you	be	over	him	guardian	do	you think

أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيْلًا ④٤ أَمْ تَحْسَبُ

Could you then be a guardian over him? Do you think

أَنَّ	أَكْثَرَ	هُمْ	يَسْمَعُونَ	أَوْ	يَعْقِلُونَ	إِنْ	هُمْ	إِلَّا
that	most of	them	they hear	or	they understand	not	they	only

أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ٤٥ إِنَّهُمْ إِلَّا

that most of them hear or understand? They are only

كَ	الْأَنْعَامِ	بَلْ	هُمْ	أَضَلُّ	سَبِيلًا	أَمْ	لَمْ	تَرَ	إِلَى
like	cattle	no	they	astray	path	has	not	seen	to

كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ④٥ أَلَمْ تَرَ إِلَى

like cattle -- no, they are worst astray from the path. Have you not seen

رَبِّ	كَ	كَيْفَ	مَدَّ	الظِّلَّ	وَ	لَوْ	شَاءَ	لَ	جَعَلَ	هُ	سَاكِنًا	ثُمَّ
Lord	your	how	lengthens	shade	and	if	He pleased	surely	made	it	stationary	then

رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ٤٦ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ

how your Lord lengthens the shade? And if He had pleased, He could have made it stationary. Then

جَعَلْنَا	الشَّمْسَ	عَلَى	هِ	دَلِيلًا	ثُمَّ	قَبَضْنَا	هُ	إِلَى	نَا
We made	sun	on	it	guide	then	We draw	it	towards	Us

جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ④٦ ثُمَّ قَبَضْنَاهُ إِلَيْنَا

We make the sun a guide thereof. Then We draw it in towards Ourselves,

قَبْضًا	يَسِيرًا	وَ	هُوَ	الَّذِي	جَعَلَ	لَ	كُمُ	الَّيْلَ	لِبَاسًا
drawing	easy	and	He	Who	made	for	you	night	covering

قَبْضًا يَسِيرًا ④٧ وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِبَاسًا

an easy drawing in. And He it is Who has made the night a covering for you,

هُوَ	وَ	نُشُورًا	النَّهَارَ	جَعَلَ	وَ	سُبَاتًا	النَّوْمَ	وَ
He	and	for getting up	day	made	and	for rest	sleep	and

وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٨﴾ وَهُوَ

and (Who has made) sleep for rest, and has made the day for rising up. And He

الَّذِي	أَرْسَلَ	الرِّيحَ	بُشْرًا	بَيْنَ	يَدَيْ	رَحْمَةٍ	هِ
His	Mercy	two hands	between	glad tidings	winds	sends	it is Who

الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ

it is Who sends the winds as glad tidings before His mercy,

وَ	أَنْزَلْنَا	مِنَ	السَّمَاءِ	مَاءً	طَهُورًا	لِ	نُحْيَ	بِهِ
with it	We give life	so that	pure	water	sky	from	We send	and

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٩﴾ لِنُحْيَ بِهِ

and We send down pure water from the sky, that We may thereby give life to

بَلَدَةً	مَيِّتًا	وَ	نُسْقِي	هَ	مِنَ	مَا	خَلَقْنَا	أَنْعَامًا	وَ	أَنْسِي
men	and	cattle	We created	what	of	it	We give for drink	and	dead	land

بَلَدَةً مَيِّتًا وَنُسْقِيهِ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنْسِي

a dead land, and give it for drink to Our creation -- cattle and men

كَثِيرًا	وَ	لَ	قَدْ	صَرَّفْنَا	هُ	بَيْنَ	هُمْ	لِ	يَذَكِّرُوا
they take heed	so that	them	before	it	We explained	surely	for	and	many

كَثِيرًا ﴿٥٠﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكِّرُوا

in great numbers. And We have explained it to them in diverse ways that they may take heed,

فَ	آبَى	أَكْثَرُ	النَّاسِ	إِلَّا	كُفُورًا	وَ	لَوْ	شِئْنَا	لَ	بَعَثْنَا
raised	surely	We please	if	and	disbelief	except	men	most of	reject	but

فَآبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥١﴾ وَلَوْ شِئْنَا لَبَعَثْنَا

but most men would reject everything but disbelief. If We had pleased, We could have surely raised

فِي	كُلِّ	قَرْيَةٍ	نَذِيرًا	فَ لَا	تُطِيعُ	الْكَافِرِينَ	وَ	جَاهِدُوا	هُمْ
in	every	city	Warner	so	not	you obey	and	strive against	them

فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿52﴾ فَلَا تُطِيعُ الْكَافِرِينَ وَ جَاهِدُهُمْ

a Warner in every city. So obey not the disbelievers and strive against them

بِهِ	جِهَادًا	كَبِيرًا	وَ	هُوَ	الَّذِي	مَرَجَ	الْبَحْرَيْنِ	هَذَا
with it	striving	great	and	He	it is Who	caused to flow	the two seas	this

بِهِ جِهَادًا كَبِيرًا ﴿53﴾ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا

with it (the Quran) a great striving. And He it is Who has caused the two seas to flow, this

عَذْبٌ	فُرَاتٌ	وَ	هَذَا	مِلْحٌ	أَجَاجٌ	وَ	جَعَلَ	بَيْنَ	هُمَا
palatable	sweet	and	that	saltish	bitter	and	placed	between	the two

عَذْبٌ فُرَاتٌ وَ هَذَا مِلْحٌ أَجَاجٌ وَ جَعَلَ بَيْنَهُمَا

palatable (and) sweet, and that saltish (and) bitter; and between them He has placed

بَرَزَخًا	وَ	حِجْرًا	مَّحْجُورًا	وَ	هُوَ	الَّذِي	خَلَقَ	مِنَ	الْمَاءِ	بَشَرًا
partition	and	barrier	firm hinderance	and	He	Who	created	from	water	man

بَرَزَخًا وَ حِجْرًا مَّحْجُورًا ﴿54﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا

a barrier and a great partition. And He it is Who has created man from water,

فَ جَعَلَ	هُ	نَسَبًا	وَ	صِهْرًا	وَ	كَانَ	رَبُّكَ
and	made	him	and	kindred by descent	and	kindred by marriage	is your Lord

فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رَبُّكَ

and has made for him kindred by descent and kindred by marriage; and your Lord is

قَدِيرًا	وَ	يَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ	مَا	لَا	يَنْفَعُ	هُمْ
All-Powerful	and	they worship	from	beside	Allah	which	not	do good	them

قَدِيرًا ﴿55﴾ وَ يَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ

All-Powerful. And they worship beside Allah that which can do them no good

وَ لَا	يَضُرُّ	هُمَّ	وَ	كَانَ	الْكَافِرُ	عَلَى	رَبِّهِ	ظَهِيرًا
and	harm	them	and	is	disbelievers	against	Lord his	helping

وَ لَا يَضُرُّهُمْ ط وَ كَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿56﴾

nor harm them. And the disbeliever always works (in support of those who strive) against his Lord.

وَ	مَا	أَرْسَلْنَا	كَ	إِلَّا	مُبَشِّرًا	وَ	نَذِيرًا	قُلْ	مَا
and	not	We sent	you	but	bearer of glad tidings	and	Warner	you say	not

وَ مَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَ نَذِيرًا ﴿57﴾ قُلْ مَا

And We have not sent you but as a bearer of glad tidings and a Warner. Say,

أَسْأَلُ	كُم	عَلَى	هِ	مِنْ	أَجْرٍ	إِلَّا	مَنْ	شَاءَ	أَنْ	يَتَّخِذَ
I ask	you	for	it	any	recompense	save	who	wills	that	take

أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ

'I ask of you no recompense for it, save that whoso chooses may take

إِلَى	رَبِّهِ	سَبِيلًا	وَ	تَوَكَّلْ	عَلَى	الْحَيِّ	الَّذِي
to	his Lord	way	and	trust you	upon	Living One	Who

إِلَى رَبِّهِ سَبِيلًا ﴿58﴾ وَ تَوَكَّلْ عَلَى الْحَيِّ الَّذِي

a way into his Lord.' And trust you in the Living One, Who

لَا	يَمُوتُ	وَ	سَبِّحْ	بِ	حَمْدِهِ	وَ	كَفَى	بِ	هِ
not	die	and	glorify	with	praise	and	sufficient	with	He

لَا يَمُوتُ وَ سَبِّحْ بِحَمْدِهِ ط وَ كَفَى بِهِ

dies not, and glorify (Him) with His praise. And sufficient is He

بِ	ذُنُوبِ	عِبَادِهِ	هِ	خَبِيرًا	الَّذِي	خَلَقَ	السَّمَوَاتِ
of	sins	servants	His	knower	He Who	created	heavens

بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿59﴾ الَّذِي خَلَقَ السَّمَوَاتِ

as the Knower of the sins of His servants. He Who created the heavens

وَ	الْأَرْضَ	وَ	مَا	بَيْنَ	هُمَا	فِي	سِتَّةِ	أَيَّامٍ	ثُمَّ	اسْتَوَى
and	earth	and	that	between	them	in	six	periods	then	settled

وَ الْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى

and the earth and all that is between them in six periods, then He settled Himself

عَلَى	الْعَرْشِ	الرَّحْمَنُ	فَ سَأَلْ	بِهِ	خَيْرًا	وَ	إِذَا	
on	Throne	most Gracious	so	you ask	with him	well informed	and	when

عَلَى الْعَرْشِ الرَّحْمَنُ فَسَأَلْ بِهِ خَيْرًا ⑥٠ وَإِذَا

on the Throne, The Most Gracious, enquire from Him as the One well informed. And when

قِيلَ	لَ	هُمُ	اسْجُدُوا	لِ	الرَّحْمَنِ	قَالُوا	وَ	مَا	الرَّحْمَنُ
said	to	them	submit	to	Gracious	they say	and	who	Gracious

قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ

it is said to them, 'Submit to the Gracious (God),' they say, 'And who is the Gracious (God)?'

أَ	نَسْجُدُ	لِ	مَا	تَأْمُرُ	نَا	وَ	زَادَ	هُمُ	نُفُورًا	تَبْرَكَ
do	we submit	for	what	you command	us	and	increases	them	aversion	blessed

أَنْسَجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ⑥١ تَبْرَكَ

Shall we submit to whatever you biddest us? And it increases their aversion. Blessed

الَّذِي	جَعَلَ	فِي	السَّمَاءِ	بُرُوجًا	وَ	جَعَلَ	فِي	هَا
He Who	made	in	heaven	constellations	and	placed	in	it

الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا

is He Who made constellations in the heavens and has placed therein

سِرَاجًا	وَ	قَمَرًا	مُنِيرًا	وَ	هُوَ	الَّذِي	جَعَلَ	الَّيْلَ
lamp	and	moon	luminous	and	He	Who	made	the night

سِرَاجًا وَقَمَرًا مُنِيرًا ⑥٢ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ

the sun and moon (both) luminous. And He it is Who has made the night

وَالنَّهَارَ	خَلْفَةً	لِّ	مَنْ	أَرَادَ	أَنْ	يَذْكُرَ	أَوْ	أَرَادَ
and	each following the other	for	who	desire	that	remember	or	desire

وَالنَّهَارَ خَلْفَةً لِّمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ

and the day, each following the other, for him who desires to remember, or desires

شُكْرًا	وَ	عِبَادُ	الرَّحْمَنِ	الَّذِينَ	يَمْشُونَ	عَلَى
to be grateful	and	servants	Gracious	those who	walk	on

شُكْرًا ⑥③ وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى

to be grateful. And the servants of the Gracious (God) are those who walk on

الْأَرْضِ	هَوْنًا	وَ	إِذَا	خَاطَبَ	هُمْ	الْجَاهِلُونَ	قَالُوا
earth	dignified manner	and	when	address	them	ignorant	they say

الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا

the earth in a dignified manner, and when the ignorant address them, they say

سَلَامًا	وَ	الَّذِينَ	يَبْتَئُونَ	لِ	رَبِّ	هِمْ	سُجَّدًا	وَ	قِيَامًا
peace	and	those who	spend night	for	Lord	their	prostrate	and	standing

سَلَامًا ⑥④ وَالَّذِينَ يَبْتَئُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ⑥⑤

'Peace'. And who spend the night before their Lord, prostrate and standing.

وَ	الَّذِينَ	يَقُولُونَ	رَبِّ	نَا	أَصْرِفْ	عَنْ	نَا	عَذَابَ	جَهَنَّمَ
and	those who	they say	Lord	our	avert	from	us	punishment	Hell

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۗ

And who say, 'Our Lord, avert from us the punishment of Hell;

إِنَّ	عَذَابَ	هَا	كَانَ	غَرَامًا	إِنَّ	هَا	سَاءَتْ	مُسْتَقْرًا
surely	punishment	its	is	lasting torment	indeed	it	evil	place of rest

إِنَّ عَذَابَهَا كَانَ غَرَامًا ⑥⑥ إِنَّهَا سَاءَتْ مُسْتَقْرًا

for the punishment thereof is a lasting torment. 'It is indeed evil as a place of rest

و	مُقَامًا	وَ	الَّذِينَ	إِذَا	أَنْفَقُوا	لَمْ	يُسْرِفُوا	وَ	لَمْ
and	abode	and	those who	when	they spend	not	extravagant	and	nor

وَّ مُقَامًا ۖ ﴿٦٧﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ

and as an abode.' And those who, when they spend, are neither extravagant nor

لَا	يَقْتُرُوا	وَ	كَانَ	بَيْنَ	ذَلِكَ	قَوَامًا	وَ	الَّذِينَ	لَا
not	niggardly	and	are	between	that	moderate	and	those who	not

يَقْتُرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا ۖ ﴿٦٨﴾ وَالَّذِينَ لَا

niggardly but moderate between the two; And those who

يَدْعُونَ	مَعَ	اللَّهِ	إِلَهًا	آخَرَ	وَ	لَا	يَقْتُلُونَ	النَّفْسَ
they call	with	Allah	god	other	and	nor	they kill	person

يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ

call not on any other God along with Allah, nor kill a person

الَّتِي	حَرَّمَ	اللَّهُ	إِلَّا	بِ	الْحَقِّ	وَ	لَا	يَزْنُونَ	وَ	مَنْ	يَفْعَلْ
that	forbidden	Allah	except	with	just cause	and	not	commit fornication	and	who	does

الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ

that Allah has forbidden except for just cause, nor commit fornication and he who does

ذَلِكَ	يَلْقَى	أَثَامًا	يُضَعَفُ	لَ	هُ	الْعَذَابُ	يَوْمَ
that	meet	punishment	doubled	for	him	punishment	day

ذَلِكَ يَلْقَى أَثَامًا ۖ ﴿٦٩﴾ يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ

that shall meet with the punishment of sin. Doubled to him will be the punishment on the Day

الْقِيَامَةِ	وَ	يَخْلُدُ	فِي	هَ	مُهَانًا	إِلَّا	مَنْ	تَابَ
Resurrection	and	will abide	in	it	disgraced	except	who	repent

الْقِيَامَةِ وَ يَخْلُدُ فِيهِ مُهَانًا ۖ ﴿٧٠﴾ إِلَّا مَنْ تَابَ

of Resurrection, and he will abide therein disgraced, Except those who repent

و	اٰمَنَ	وَ	عَمِلَ	عَمَلًا	صَالِحًا	فَ	اُولٰٓئِكَ	يُبَدِّلُ	اللّٰهُ
and	believe	and	do	deed	good	so	it is these	change	Allah

وَأَمَّنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ

and believe and do good deeds; for as to these, Allah will change

سَيِّئَاتِ	هَمْ	وَ	حَسَنَاتٍ	وَ	كَانَ	اللّٰهُ	غَفُورًا	رَّحِيمًا
evil	their	and	good deeds	and	is	Allah	Most Forgiving	Merciful

سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧١﴾

their evil deeds into good deeds; and Allah is Most Forgiving, Merciful;

وَ	مَنْ	تَابَ	وَ	عَمِلَ	صَالِحًا	فَ	إِنَّ	هُ	يَتُوبُ	إِلَى	اللّٰهِ
and	who	repent	and	do	good	so	indeed	he	turns	to	Allah

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ

And those who repent and do good (deeds), indeed turn to Allah

مَتَابًا	وَ	الَّذِينَ	لَا	يَشْهَدُونَ	الزُّورَ	وَ	إِذَا	مَرُّوا
with repentance	and	those who	not	bear witness	false	and	when	pass by

مَتَابًا ﴿٧٢﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا

with (true) repentance; And those who bear not false witness, and when they pass by

بِ	اللُّغْوِ	مَرُّوا	كَرَامًا	وَ	الَّذِينَ	إِذَا	ذُكِّرُوا	بِ	آيَاتِ
with	anything vain	they pass	with dignity	and	those who	when	reminded	of	Signs

بِاللُّغْوِ مَرُّوا كِرَامًا ﴿٧٣﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ

anything vain, they pass on with dignity. And those who, when they are reminded of the Signs

رَبِّ	هَمْ	لَمْ	يَخْرُوا	عَلَيْهَا	صُمًّا	وَ	عُمِيَانًا	وَ	الَّذِينَ
Lord	their	not	fall	on it	deaf	and	blind	and	those who

رَبِّهِمْ لَمْ يَخْرُوا عَلَيْهَا صُمًّا وَعُمِيَانًا ﴿٧٤﴾ وَالَّذِينَ

of their Lord, fall not deaf and blind thereat; And those who

يَقُولُونَ	رَبِّ	نَا	هَبْ	لَ	نَا	مِنْ	أَزْوَاجِ	نَا	وَ	ذُرِّيَّتِ	نَا	قُرَّةَ
they say	Lord	our	grant	for	us	from	spouse	our	and	children	our	delight

يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ

say, 'Our Lord, grant us of our spouse and children the delight of (our)

أَعْيُنٍ	وَ	اجْعَلْ	نَا	لِ	الْمُتَّقِينَ	إِمَامًا	أَوْلِيكَ	يُجْزَوْنَ
eyes	and	make	us	for	righteous	leader	it is these	will be rewarded

أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٥﴾ أَوْلِيكَ يُجْزَوْنَ

eyes and make (each of) us a leader of the righteous.' It is such as will be rewarded

الْغُرْفَةَ	بِمَا	صَبَرُوا	وَ	يُلَقَّوْنَ	فِي	هَا	تَحِيَّةً	وَ	سَلَامًا
lofty stations	because	they were steadfast	and	they will be received	in	it	with greeting	and	peace

الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَ سَلَامًا ﴿٧٦﴾

a lofty station (in Paradise) because they were steadfast, and they will be received therein with greeting and peace,

خَلِيدِينَ	فِي	هَا	حَسَنَاتٍ	مُسْتَقَرًّا	وَ	مُقَامًا	قُلْ
abiding	in	it	excellent	place of rest	and	abode	you say

خَلِيدِينَ فِيهَا حَسَنَاتٍ مُسْتَقَرًّا وَ مُقَامًا ﴿٧٧﴾ قُلْ

Abiding therein. Excellent it is as a place of rest and as an abode. Say (to the disbelievers):

مَا	يَعْبُؤْا	بِ	كُم	رَبِّ	يَ	لَوْ	لَا	دُعَاؤُ	كُم	فَ	قَدْ	كَذَّبْتُمْ
not	care	with	you	Lord	my	if	not	prayer	your	so	indeed	you rejected

مَا يَعْبُؤْا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ

'But for your prayer (to Him) my Lord would not care for you. You have indeed rejected (the truth),

فَ	سَوْفَ	يَكُونُ	لِزَامًا
so	soon	will be	cleave

فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٨﴾

and (the Punishment of your rejection) will now cleave (to you).

٢٦ - سُورَةُ الشُّعْرَاءِ مَكِّيَّةٌ

Revealed in Makkah

Surah Shu'ara

رُكُوعَاتُهَا ١١

آيَاتُهَا ٢٢٨

Ruku 11

Verses 228

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

ط	س	م	تِلْكَ	آيَاتِ	الْكِتَابِ	الْمُبِينِ	لَعَلَّ	كَ
Benignant	All Hearing	All Knowing	these	verses	the Book	clear	haply	you

طَسَمَ ② تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ ③ لَعَلَّكَ

Tayyab, Sameeh, Aleem; (Benignant, All Hearing, All Knowing) These are verses of the clear Book. Haply you

بَاخِعٌ	نَفْسَ	كَ	أَنْ	لَا	يَكُونُوا	مُؤْمِنِينَ	إِنْ	نَشَأْ	نُنزِّلُ
grieve to death	self	your	that	not	they be	believe	if	We please	We send down

بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ④ إِنْ نَشَأْ نُنزِّلُ

will grieve yourself to death because they believe not. If We please, We can send down

عَلَيْهِمْ	مِّنَ	السَّمَاءِ	آيَةً	وَ	ظَلَّتْ	أَعْنَاقُهُمْ	لِ	هَا	خُضِعِينَ
to them	from	heaven	Sign	so	become	necks	for	it	bow down

عَلَيْهِمْ مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خُضِعِينَ ⑤

to them a Sign from the heaven, so their necks will bow down before it.

وَ	مَا	يَأْتِي	هِمْ	مِّنْ	ذِكْرٍ	مِّنَ	الرَّحْمَنِ	مُحَدَّثٍ
and	not	comes	them	from	reminder	from	the Gracious	new

وَ مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ

And there comes not to them a new reminder from the Gracious (God),

إِلَّا	كَانُوا	عَنْ	هُ	مُعْرِضِينَ	فَ	قَدْ	كَذَّبُوا
but	they were	from	it	turn away	so	indeed	treated as lie

إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ⑥ فَقَدْ كَذَّبُوا

but they turn away from it. They have, indeed treated (it) as a lie,

فَ	سَ	يَأْتِي	هِمْ	أَنْبَأُ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ	أَ	وَلَمْ
so	soon	come	them	tidings	that	they were	with it	they mocked	and	not

فَسَيَأْتِيهِمْ أَنْبَأُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ⑦ أَوْلَمْ

but soon there will come to them the tidings of that at which they mocked. Have they

يَرَوُا	إِلَى	الْأَرْضِ	كَمْ	أَنْبَتْنَا	فِي	هَا	مِنْ	كُلِّ	زَوْجٍ	كَرِيمٍ
they see	to	earth	how many	We grow	in	it	of	every	species	noble

يَرَوُا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ⑧

not looked at the earth, how many of every noble species have We caused to grow therein?

إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	وَ	مَا	كَانَ	أَكْثَرُ	هُمْ	مُؤْمِنِينَ
surely	in	that	surely	Signs	and	not	were	most	them	believe

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ⑨

In that there is a Sign indeed; but most of these would not believe.

وَ	إِنَّ	رَبَّ	كَ	لَ	هُوَ	الْعَزِيزُ	الرَّحِيمُ	وَ	إِذْ	نَادَى	رَبُّ	كَ
and	verily	your	Lord	is	He	Mighty	the Merciful	and	when	called	your	Lord

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ⑩ وَإِذْ نَادَى رَبُّكَ

And verily, your Lord -- He is the Mighty, the Merciful. And (remember) when your Lord called

مُوسَى	أَنْ	أَنْتِ	الْقَوْمَ	الظَّالِمِينَ	قَوْمَ	فِرْعَوْنَ
Moses	that	you go	people	wrongdoing	people of	Pharaoh

مُوسَى أَنْ أَنْتِ الْقَوْمَ الظَّالِمِينَ ⑪ قَوْمَ فِرْعَوْنَ ط

Moses, (sayig),'Go to the wrongdoing people --'The people of Pharaoh.

أ	لَا	يَتَّقُونَ	قَالَ	رَبِّ	إِنِّي	أَخَافُ	أَنْ	يُكَذِّبُونِ	نِي
me	treat as liar	that	I fear	surely	my Lord	He said	they fear	not	will

أَلَا يَتَّقُونَ ⑫ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ⑬

will they not fear God'? He said,'My Lord, I fear that they will treat me as a liar;

وَ	يَضِيقُ	صَدْرِي	وَ	لَا	يَنْطَلِقُ	لِسَانِي	فَ	أُرْسِلُ	إِلَى	
to	send	so	my tongue	fluent	not	and	my	breast	straitened	and

وَ يَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأُرْسِلُ إِلَى

'And my breast is straitened and my tongue is not fluent; therefore, send (word) to

هَارُونَ	وَ	لَ	هُمْ	عَلَى	يَ	ذَنْبٍ	فَ	أَخَافُ	أَنْ	يَقْتُلُونِي	
me	they kill	that	I fear	so	offence	me	upon	them	for	and	Aaron

هَارُونَ ⑭ وَلَهُمْ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِي ⑮

Aaron. 'And I am wanted by them for some (alleged) offence, so I fear that they may kill me.'

قَالَ	كَلَّا	فَ	أَذْهَبَا	بِ	آيَاتِنَا	إِنْ	نَا	مَعَ	كُمْ	مُسْتَمِعُونَ	فَ	أَتِيَا	
both go	so	We hear	you	with	We	surely	Our	Signs	with	you both go	so	never	He said

قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ⑯ فَاتِيَا

(God) said,'Not so, go then, both of you, with Our Signs; We are with you (and) We hear. 'So go to

فِرْعَوْنَ	فَ	قُولَا	إِنَّا	رُسُلُ	رَبِّ	الْعَالَمِينَ	أَنْ	أُرْسِلُ
you send	that	worlds	Lord	Messengers	we are	say	then	Pharaoh

فِرْعَوْنَ فَقُولَا إِنَّا رُسُلُ رَبِّ الْعَالَمِينَ ⑰ أَنْ أُرْسِلُ

Pharaoh, and say,'We are the Messengers of the Lord of the worlds.' (To tell you to) send

مَعَ	نَا	بَنِي إِسْرَائِيلَ	قَالَ	أَ	لَمْ	نُرَبِّ	كَ	فِي	نَا	وَلِيدًا
as child	us	in	you	we bring	not	did	said	children of Israel	us	with

مَعَنَا بَنِي إِسْرَائِيلَ ⑱ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا

the children of Israel with us. (Pharaoh) said,'Did we not bring you up among us as a child?'

ك	فَعَلْتَ	وَفَعَلْتَ	وَ	سِنِينَ	ك	عُمْرِكَ	مِنْ	نَا	فِي	لَبِثْتَ	وَأَنْتَ
you	do deed	you did	and	years	your	life	of	us	among	you stay	and

وَأَنْتَ لَبِثْتَ فِيْنَا مِنْ عُمْرِكَ سِنِينَ ⑲ وَفَعَلْتَ فَعَلْتَكَ

And you did stay among us (many) years of your life. 'And you did do your deed

إِذَا	هَآ	فَعَلْتُ	قَالَ	الْكَافِرِينَ	مِنْ	أَنْتَ	وَ	فَعَلْتَ	الَّتِي
when	it	I did	he said	ungrateful	of	you	and	you did	which

الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ⑳ قَالَ فَعَلْتَهَا إِذَا

which you did, and you are of the ungrateful. (Moses) said, 'I did do it then,

كُم	خِفْتُ	لَمَّا	كُم	مِنْ	فَرَرْتُ	فَ	الضَّالِّينَ	مِنْ	أَنَا	وَ
you	I feared	when	you	from	I fled	so	the erring	of	I was	and

وَأَنَا مِنَ الضَّالِّينَ ㉑ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ

and I was (one) of the erring. 'So I fled from you when I feared you;

الْمُرْسَلِينَ	مِنْ	جَعَلَ	نِي	وَجَعَلَ	حُكْمًا	وَوَهَبَ	لِي	رَبِّي	فَ	
the Messenger	of	me	made	and	authority	my	Lord	for me	granted	then

فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ㉒

then my Lord granted me authority and wisdom and made me (one) of the Messengers.

بَنِي إِسْرَائِيلَ	عَبَّدْتَ	أَنْ	عَلَى	هَا	تَمُنُّ	وَتِلْكَ	نِعْمَةٌ	وَأَنْتَ	
children of Israel	you enslaved	that	me	upon	it	you taunt	favour	this	and

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ㉓

'And this is the favour for which you taunt me; that you have enslaved the children of Israel.'

الْعَالَمِينَ	رَبُّ	مَا	وَ	فِرْعَوْنُ	قَالَ
of worlds	Lord	what	and	Pharaoh	said

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ㉔

Pharaoh said, 'And what is the Lord of the worlds?'

قَالَ	رَبُّ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا	إِنْ	كُنْتُمْ
you are	if	the two	between	that	and	earth	and	heavens	Lord	said

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ

(Moses) said, 'The Lord of the heavens and the earth and of all that is between the two, if you would be

مُوقِنِينَ	قَالَ	لِمَنْ	حَوْلَ	هَ	أ	لَا	تَسْتَمِعُونَ	قَالَ
he said	you hear	not	do	him	around	for whom	he said	convinced

مُوقِنِينَ ②٥ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ②٦ قَالَ

convinced'. (Pharaoh) said to those around him, 'Do you not hear'? (Moses) said,

رَبُّ	كُم	وَ	رَبُّ	آبَائِكُمْ	الْأَوَّلِينَ	قَالَ	إِنَّ	رَسُولَ	كُم	
your	Messenger	surely	said	yore	your	fathers	Lord	and	your	Lord

رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ②٧ قَالَ إِنَّ رَسُولَكُمْ

'Your Lord, and the Lord of your fathers of yore.' (Pharaoh) said, 'Most surely this Messenger of yours

الَّذِي	أُرْسِلَ	إِلَى	كُم	لَ	مَجْنُونٌ	قَالَ	رَبُّ	الْمَشْرِقِ
of East	Lord	said	mad man	is	you	to	has been sent	who

الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ②٨ قَالَ رَبُّ الْمَشْرِقِ

who has been sent to you is a madman.' (Moses) said, 'The Lord of the East

وَ	الْمَغْرِبِ	وَ	مَا	بَيْنَ	هُمَا	إِنْ	كُنْتُمْ	تَعْقِلُونَ
understand	you are	if	the two	between	that	and	the West	and

وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ②٩

and of the West, and of all that is between the two, if you did but understand.'

قَالَ	لَ	إِنِ	اتَّخَذْتَ	إِلَهًا	غَيْرِي	لَ	أَجْعَلَنَّ	كَ	مِنَ	الْمَسْجُونِينَ
prisoners	of	you	make	certainly	other than me	God	you take	if	for	said

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ③٠

(Pharaoh) said, 'If you take a God other than me, I will certainly put you into prison'.

قَالَ	أَ	وَ	لَوْ	جِئْتُكَ	بِ	شَيْءٍ	مُّبِينٍ	قَالَ	فَأْتِ	بِهِ	إِنْ
Said	and	if	I bring	with	something	manifest	said	bring	with it	if	

قَالَ أَوْلُو جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣١﴾ قَالَ فَأْتِ بِهِ إِنْ

(Moses) said, 'What even though I bring you something that is manifest!' (Pharaoh) said, 'Bring it then, if

كُنْتَ	مِنَ	الصَّادِقِينَ	فَ	الْقَى	عَصَا	هُ	فَ	إِذَا	هِيَ
you are	of	truthful	so	he threw	rod	his	so	behold	it

كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾ فَالْقَى عَصَاهُ فَإِذَا هِيَ

you speak the truth.' So he threw down his rod, and behold! it was

تُعَبَّانٌ	مُّبِينٌ	وَ	نَزَعَ	يَدَ	هُ	فَ	إِذَا	هِيَ	بَيْضَاءُ
a serpent	plainly visible	and	he drew	hand	his	and	lo!	it	white

تُعَبَّانٌ مُّبِينٌ ﴿٣٣﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ

a serpent plainly visible. And he drew forth his hand, and lo! it was white

لِ	النَّظِيرِينَ	قَالَ	لِ	الْمَلَا	حَوْلَ	هُ	إِنَّ	هَذَا	لِ	سِحْرٍ	عَلِيمٍ
for	those who behold	he said	to	chiefs	around	him	surely	this	is	magician	skilful

لِلنَّظِيرِينَ ﴿٣٤﴾ قَالَ لِلْمَلَا حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿٣٥﴾

for the beholders. (Pharaoh) said to the chiefs around him, 'This is surely a skilful magician.

يُرِيدُ	أَنْ	يُخْرِجَ	كُمُ	مِّنْ	أَرْضِ	كُمُ	بِ	سِحْرِهِ
he seeks	that	turn out	you	from	land	your	by	magic

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ ۖ

'He seeks to turn you out of your land by his magic.

فَ	مَا	ذَا	تَأْمُرُونَ	قَالُوا	أَرْجِهْ	وَ	أَخَاهُ	وَ	أَبْعَثْ	فِي
so	do	what	you advise	they said	put off	and	his brother	and	send	into

فَمَاذَا تَأْمُرُونَ ﴿٣٦﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي

Now what do you advise?' They said, 'Put him off and his brother (a while) and send into

عَلِيمِ	سَحَّارٍ	كُلِّ	بِ	كَ	يَأْتُوْ	حٰشِرِيْنَ	الْمَدَائِنِ
skilful	sorcerer	every	with	you	who bring	summoners	cities

الْمَدَائِنِ حٰشِرِيْنَ ﴿٣٧﴾ يَأْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمِ ﴿٣٨﴾

the cities summoners,'Who should bring you every skilful sorcerer.'

قِيْلَ	وَ	مَّعْلُوْمٍ	يَوْمٍ	مِيْقَاتٍ	لِ	السَّحْرَةِ	جُمِعَ	فَ
it was said	and	fixed	day	appointed time	on	magician	assembled	so

فَجُمِعَ السَّحْرَةُ لِمِيْقَاتٍ يَوْمٍ مَّعْلُوْمٍ ﴿٣٩﴾ وَقِيْلَ

So the magicians were assembled together at the appointed time on a fixed day. And it was said

نَتَّبِعُ	نَا	لَعَلَّ	مُجْتَمِعُوْنَ	اَنْتُمْ	هَلْ	النَّاسِ	لِ
follow	we	so that	gather together	you	will	people	to

لِلنَّاسِ هَلْ اَنْتُمْ مُجْتَمِعُوْنَ ﴿٤٠﴾ لَعَلَّنَا نَتَّبِعُ

to the people,'Will you (also) gather together,'So that we may follow

السَّحْرَةُ	اِنْ	كَانُوْا هُمْ	الْغٰلِبِيْنَ	فَ	لَمَّا	جَاءَ	السَّحْرَةُ
magicians	if	they are	winners	and	when	came	the magicians

السَّحْرَةُ اِنْ كَانَوْا هُمْ الْغٰلِبِيْنَ ﴿٤١﴾ فَلَمَّا جَاءَ السَّحْرَةُ

the magicians if they are winners? And, when the magicians came,

قَالُوْا	لِ	فِرْعَوْنَ	اَ	اِنَّ	لَ	نَا	لَ	اَجْرًا	اِنْ	كُنَّا	نَحْنُ
they said	to	Pharaoh	is	indeed	for	us	surely	reward	if	we are	we

قَالُوْا لِفِرْعَوْنَ اِنَّ لَنَا لَاجْرًا اِنْ كُنَّا نَحْنُ

they said to Pharaoh,'Shall we have a reward if we are

الْمُقْرَبِيْنَ	قَالَ	نَعَمْ	وَ	اِنَّ	كُمْ	اِذَا	لَ	مِنْ	الْمُقْرَبِيْنَ
favoured ones	he said	yes	and	surely	you	then	surely	among	the favoured ones

الْمُقْرَبِيْنَ ﴿٤٢﴾ قَالَ نَعَمْ وَاِنَّكُمْ اِذَا لَمِنْ الْمُقْرَبِيْنَ ﴿٤٣﴾

the winners?' He said,'Yes, and surely then you will be among the favoured ones.'

قَالَ	لَ	هُمُ	مُوسَى	الْقُوا	مَا	أَنْتُمْ	مُلْقُونَ	فَ	الْقُوا
said	to	them	Moses	you throw	what	you	have to throw	so	they threw

قَالَ لَهُمُ مُوسَى الْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٤﴾ فَأَلْقُوا

Moses said to them, '(Now) throw you what you have to throw.' So they threw down

حِبَالَهُمْ	وَ	عِصِيَّهُمْ	وَ	قَالُوا	بِ	عِزَّةِ	فِرْعَوْنَ	إِنْ	نَا
ropes	and	rods	and	they said	with	honour	Pharaoh	surely	we

حِبَالَهُمْ وَ عِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا

their ropes and their rods, and said, 'By Pharaoh's honour, it is we

لَ	نَحْنُ	الْغَلِبُونَ	فَ	أَلْقَى	مُوسَى	عَصَاهُ	وَ	إِذَا	هِيَ
surely	we	who win	then	threw	Moses	rod	and	lo	it

لَنَحْنُ الْغَلِبُونَ ﴿٤٥﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ

who will surely win.' Then Moses threw down his rod, and lo! it

تَلَقَّفُ	مَا	يَأْفِكُونَ	فَ	أَلْقَى	السَّحَرَةَ	سَجِدِينَ
swallowed	that	they fabricated	then	impelled to fall down	magicians	prostrate

تَلَقَّفُ مَا يَأْفِكُونَ ﴿٤٦﴾ فَأَلْقَى السَّحَرَةَ سَجِدِينَ ﴿٤٧﴾

swallowed up that which they had fabricated. Thereupon the magicians were impelled to fall down prostrate.

قَالُوا	أَمَّا	بِ	رَبِّ	الْعَالَمِينَ	رَبِّ	مُوسَى	وَ	هَارُونَ
they said	we believe	with	Lord	worlds	Lord	Moses	and	Aaron

قَالُوا أَمَّا بِرَبِّ الْعَالَمِينَ ﴿٤٨﴾ رَبِّ مُوسَى وَ هَارُونَ ﴿٤٩﴾

They said, we believe in the Lord of the worlds, 'The Lord of Moses, and of Aaron.'

قَالَ	أَمْتُمْ	لَ	هَ	قَبْلَ	أَنْ	أَذِنَ	لَ	كُمْ	إِنَّ	هَ	لَ	كَبِيرُكُمْ
he said	you believe	in	him	before	that	I gave permission	you	to	surely	he	of	your chief

قَالَ أَمْتُمْ لَهُ قَبْلَ أَنْ أَذِنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ

(Pharaoh) said, 'You have believed in him before I gave you leave? He is surely your chief

الَّذِي	عَلَّمَ	كُمُ	السِّحْرَ	فَ	لَ	سَوْفَ	تَعْلَمُونَ	لَ	أَقِطَنَّ
who	taught	you	magic	but	surely	soon	you know	surely	cut off

الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۗ لَا أَقِطَنَّ

who has taught you magic. But you shall know (the cosequences thereof). I will most surely cut off

أَيْدِي	كُمُ	وَ	أَرْجُلَ	كُمُ	مِّنْ	خِلَافٍ	وَ	لَ	أَوْصَلِبَنَّ	كُمُ
hands	your	and	feet	your	from	alternate side	and	surely	crucify	you

أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ ۖ وَأَوْصَلِبَنَّكُمْ

your hands and your feet on alternate sides, and I will most surely crucify you

أَجْمَعِينَ	قَالُوا	لَا	ضَيْرَ	إِنْ	نَا	إِلَى	رَبِّ	نَا	مُنْقَلِبُونَ
all	they said	no	harm	indeed	we	to	Lord	our	we return

أَجْمَعِينَ ۖ قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٥١﴾

all.' They said,'There is no harm; to our lord shall we return.

إِنْ	نَا	نَطْمَعُ	أَنْ	يَغْفِرَ	لَ	نَا	رَبُّ	نَا	خَطِيئَتِنَا	أَنْ	كُنَّا	أَوَّلَ	
surely	we	hope	that	forgive	to	us	our	Lord	our	sins	that	we are	first

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتِنَا أَنْ كُنَّا أَوَّلَ

'We do hope that our Lord will forgive us our sins, since we are the first among the

الْمُؤْمِنِينَ	وَ	أَوْحَيْنَا	إِلَى	مُوسَى	أَنْ	أَسْرِنَا
believers	and	We revealed	to	Moses	that	take away by night

الْمُؤْمِنِينَ ۖ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ

believers.' And We revealed to Moses, (saying),'Take away My servants by night,

بِ	عِبَادِي	إِنَّ	كُمُ	مُتَّبِعُونَ	فَ	أَرْسَلَ	فِرْعَوْنُ	فِي
with	My servants	surely	you	will be persued	and	sent	Pharaoh	into

بِعِبَادِي إِنَّكُمْ مُتَّبِعُونَ ۖ فَارْسَلَ فِرْعَوْنُ فِي

you will surely be pursued.' And Pharaoh sent

الْمَدَائِنِ	حٰشِرِيْنَ	اِنَّ	هٰؤُلَاءِ	لَ	شِرْذِمَةٌ	قَلِيْلُوْنَ
cities	summoners	surely	these	indeed	party	small

الْمَدَائِنِ حٰشِرِيْنَ ﴿٥٤﴾ اِنَّ هٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيْلُوْنَ ﴿٥٥﴾

summoners into the cities, (saying), 'These are small party,

وَ	اِنَّ	هُمْ	لَ	نَا	لَ	غَائِظُوْنَ	وَ	اِنَّ	نَا	لَ	جَمِيْعٌ	حٰذِرُوْنَ
and	indeed	they	for	us	surely	offended	and	indeed	we	are	multitude	vigilant

وَ اِنَّهُمْ لَنَا لَغَائِظُوْنَ ﴿٥٦﴾ وَ اِنَّا لَجَمِيْعٌ حٰذِرُوْنَ ﴿٥٧﴾

'And they have offended us; 'And we are a multitude (fully prepared and) vigilant.'

فَ	اٰخْرَجْنَا	هُمْ	مِّنْ	جَنَّتٍ	وَ	عِيُوْنٍ	وَ	كُنُوْزٍ	وَ	مَقَامٍ
so	We turned out	them	from	gardens	and	springs	and	treasures	and	abode

فَاٰخْرَجْنَاهُمْ مِّنْ جَنَّتٍ وَ عِيُوْنٍ ﴿٥٨﴾ وَ كُنُوْزٍ وَ مَقَامٍ ﴿٥٧﴾

So We turned them out of gardens, and springs, And treasures, and an abode

كَرِيْمٍ	كَذٰلِكَ	وَ	اَوْرَثْنَا	هَا	بَنِيْ	اِسْرَآءِيْلَ
of honour	thus	and	gave as heritage	them	children of Israel	

كَرِيْمٍ ﴿٥٩﴾ كَذٰلِكَ ﴿٥٨﴾ وَ اَوْرَثْنَاهَا بَنِيْ اِسْرَآءِيْلَ ﴿٦٠﴾

of honour. Thus (indeed it was); and We gave them as heritage to the children of Israel --

فَ	اَتَّبَعُوْهُ	هُمْ	مُّشْرِقِيْنَ	فَ	لَمَّا	تَرَأَآ	الْجَمْعِيْنَ
so	they pursued	them	at sunrise	and	when	saw each other	two hosts

فَاَتَّبَعُوْهُمْ مُّشْرِقِيْنَ ﴿٦١﴾ فَلَمَّا تَرَأَآ الْجَمْعِيْنَ

And they pursued and overtook them at sunrise. And when the two hosts came in sight of each other

قَالَ	اَصْحٰبُ	مُوْسٰى	اِنَّ	نَا	لَ	مُدْرَكُوْنَ	قَالَ	كَلَّا
said	companions	Moses	surely	we	are	overtaken	he said	no

قَالَ اَصْحٰبُ مُوْسٰى اِنَّا لَمُدْرَكُوْنَ ﴿٦٢﴾ قَالَ كَلَّا ﴿٦١﴾

the companions of Moses said, 'We are surely overtaken.' 'No, (speak not thus)!' said he,

إِنَّ	مَعَ	يَ رَبِّ	سَ ي	يَهْدِي	نِي فَ	أَوْحَيْنَا	إِلَى	مُوسَى	أَنْ			
that	Moses	to	We revealed	then	me	he guide	soon	my	Lord	me	with	surely

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٣﴾ فَأَوْحَيْنَا إِلَى مُوسَى أَنْ

'My Lord is with me. He will direct me aright.' Then We revealed to Moses, (saying),

أَضْرِبْ	بِ	عَصَا	كَ	الْبَحْرَ	فَ	انْفَلَقَ	فَ	كَانَ	كُلُّ	فِرْقٍ
part	every	was	so	it parted	then	the sea	your	rod	with	strike

أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ

'Strike the sea with your rod.' Thereupon it parted, and every part

كَ	الطُّودِ	الْعَظِيمِ	وَ	أَزْلَفْنَا	ثُمَّ	الْآخِرِينَ	وَ	أَنْجَيْنَا
We saved	and	others	there	let approach	and	huge	mountain	like

كَالطُّودِ الْعَظِيمِ ﴿٦٤﴾ وَأَزْلَفْنَا ثَمَّ الْآخِرِينَ ﴿٦٥﴾ وَأَنْجَيْنَا

(looked) like a huge mountain. And We let others approach that place. And We saved

مُوسَى	وَ	مَنْ	مَعَ	هَ	أَجْمَعِينَ	ثُمَّ	أَغْرَقْنَا	الْآخِرِينَ
others	We drowned	then	all of them	him	with	those who	and	Moses

مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٦﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٦٧﴾

Moses and those who were with him. Then We drowned the others.

إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	وَ	مَا	كَانَ	أَكْثَرُهُمْ	مُؤْمِنِينَ	
believe	them	most	was	not	and	Sign	is	this	in	verily

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٨﴾

In this, verily, there is a Sign; but most of these would not believe.

وَ	إِنَّ	رَبَّ	كَ	لَ	هُوَ	الْعَزِيزُ	الرَّحِيمُ	وَ	اتْلُ	عَلَيْهِمْ
to them	recite	and	the Merciful	Mighty	He	is	your	Lord	surely	and

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٩﴾ وَاتْلُ عَلَيْهِمْ

And surely your Lord -- He is the Mighty, the Merciful. And recite to them

نَبَأَ إِبْرَاهِيمَ	إِذْ	قَالَ	لِ	أَبِيهِ	وَ	قَوْمِهِ	مَا	تَعْبُدُونَ
Abraham story	when	he said	to	his father	and	his people	what	you worship

نَبَأَ إِبْرَاهِيمَ ⑦① إِذْ قَالَ لِأَبِيهِ وَ قَوْمِهِ مَا تَعْبُدُونَ ⑦①

the story of Abraham. When he said to his father and his people, 'What do you worship?'

قَالُوا	نَعْبُدُ	أَصْنَامًا	وَ	نَظَلُّ	لَ	هَا	عَلَيْهِنَّ	قَالَ	هَلْ
they said	we worship	idols	and	continue	for	them	devoted	he said	can

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَالِفِينَ ⑦② قَالَ هَلْ

They said, 'We worship idols, and we continue to be devoted to them.' He said, 'Can

يَسْمَعُونَ	كُمُ	إِذْ	تَدْعُونَ	أَوْ	يَنْفَعُونَ	كُمُ	أَوْ	يُضُرُّونَ
they listen	you	when	you call	or	do good	you	or	harm you

يَسْمَعُونَ كُمْ إِذْ تَدْعُونَ ⑦③ أَوْ يَنْفَعُونَ كُمْ أَوْ يُضُرُّونَ ⑦④

they listen to you when you call them?' 'Or do you good or harm you?'

قَالُوا	بَلْ	وَجَدْنَا	الْبَاءَ	نَا	كَذَلِكَ	يَفْعَلُونَ	قَالَ	أَفَ	رَأَيْتُمْ
they said	no	we found	our	fathers	likewise	doing	he said	what	then

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ⑦⑤ قَالَ أَفَرَأَيْتُمْ

They said, 'No, but we found our fathers doing likewise.' He said, 'What think you of

مَا	كُنْتُمْ	تَعْبُدُونَ	وَأَنْتُمْ	وَأَبَاؤُكُمْ	الْأَقْدَمُونَ
that	you were	you worship	you	fathers	before

مَا كُنْتُمْ تَعْبُدُونَ ⑦⑥ وَأَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ⑦⑦

that which you have been worshipping -- 'You and your fathers before (you).

فَ	إِنَّ	هُمْ	عَدُوٌّ	لِيَّ	إِلَّا	رَبَّ	الْعَالَمِينَ	الَّذِي	خَلَقَ	نِيَّ
and	surely	they	enemy	to me	except	Lord	of the worlds	Who	created	me

فَانَّهُمْ عَدُوٌّ لِيَّ إِلَّا رَبَّ الْعَالَمِينَ ⑦⑧ الَّذِي خَلَقَنِي

'They are (all) enemies to me, except the Lord of the worlds; 'Who has created me,

فَ	هُوَ	يَهْدِي	نِي	وَ	الَّذِي	هُوَ	يُطْعِمُ	نِي	وَ	يَسْقِي	نِي	
me	provides	drink	and	me	feeds	He	who	and	me	guide	He	and

فَهُوَ يَهْدِي نِي ۙ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي ۙ ﴿٨٠﴾

and it is He Who guides me; 'And Who feeds me and provides me with drink;

وَ	إِذَا	مَرَضْتُ	فَ	هُوَ	يَشْفِي	نِي	وَ	الَّذِي	يُمِيتُ	نِي	ثُمَّ
then	me	cause to die	who	and	me	cures	He	then	I am ill	when	and

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِي ۙ وَالَّذِي يُمِيتُنِي ثُمَّ

'And when I am ill, it is He Who restores me to health; 'And Who will cause me to die, and then

يُحْيِي	نِي	وَ	الَّذِي	أَطْمَعُ	أَنْ	يَغْفِرَ	لِي	خَطِيئَةَ	يَوْمِ	
day	my	faults	me	forgive	that	I hope	Who	and	me	bring to life

يُحْيِينِي ۙ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمِ

bring me to life (again); 'And Who, I hope, will forgive me my faults on the Day

الدِّينِ	رَبِّ	هَبْ	لِي	حُكْمًا	وَ	الْحَقَّ	نِي	بِ	الصَّالِحِينَ
righteous	with	me	join	and	wisdom	for me	bestow	my Lord	of judgement

الدِّينِ ۙ رَبِّ هَبْ لِي حُكْمًا وَالْحَقَّنِي بِالصَّالِحِينَ ۙ ﴿٨٤﴾

of judgement. 'My Lord, bestow wisdom on me and join me with the righteous;

وَ	اجْعَلْ	لِي	لِسَانَ	صِدْقٍ	فِي	الْآخِرِينَ	وَ	اجْعَلْ	نِي
me	make	and	posterity	in	true	reputation	for me	make	and

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۙ ﴿٨٥﴾ وَاجْعَلْنِي

'And give me a true reputation among posterity; 'And make me

مِنْ	وَرَثَةِ	جَنَّةِ	النَّعِيمِ	وَ	اغْفِرْ	لِي	أَبِي	إِنَّ	هُ	كَانَ	
is	he	surely	my	father	to	forgive	and	of bliss	Garden	inheritors	of

مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۙ ﴿٨٦﴾ وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ

(one) of the inheritors of the Garden of Bliss; 'And forgive my father; for he is (one)

مِنَ	الضَّالِّينَ	وَ	لَا	تُخْزِنِي	نِي	يَوْمَ	يُبْعَثُونَ
of	the erring	and	not	you disgrace	me	day	they will be raised

مِنَ الضَّالِّينَ ۝ 87 وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝ 88

of the erring; 'And disgrace me not on the day when they will be raised up,

يَوْمَ	لَا	يَنْفَعُ	مَالٌ	وَ	لَا	بُنُونَ	إِلَّا	مَنْ	أَتَى
day	not	avail	wealth	and	nor	sons	except	who	comes

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝ 89 إِلَّا مَنْ أَتَى

'The day when wealth and sons shall not avail; 'But he (alone will be saved) who comes

اللَّهُ	بِ	قَلْبٍ	سَلِيمٍ	وَ	أُزْلِفَتِ	الْجَنَّةُ	لِ	الْمُتَّقِينَ
Allah	with	heart	submissive	and	brought near	Heaven	for	righteous

اللَّهُ بِقَلْبٍ سَلِيمٍ ۝ 90 وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۝ 91

to Allah with a submissive heart.' 'And Heaven shall be brought near to the righteous.

وَ	بُرِّزَتْ	الْجَحِيمُ	لِ	الْغَوِينَ	وَ	قِيلَ	لَ	هُمُ	أَيْنَ	مَا
and	brought in full view	Hell	for	the astray	and	said	to	them	where	that

وَ بُرِّزَتْ الْجَحِيمُ لِلْغَوِينَ ۝ 92 وَقِيلَ لَهُمْ أَيْنَمَا

And Hell shall be brought into full view of those gone astray. And it will be said to them, 'Where is that

كُنْتُمْ	تَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ	هَلْ	يَنْصُرُونَ	كُمْ
you were	worshipped	from	beside	Allah	can	they help	you

كُنْتُمْ تَعْبُدُونَ ۝ 93 مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ

which you worshipped. 'Beside Allah? Can they help you

أَوْ	يَنْتَصِرُونَ	فَ	كُبِّبُوا	فِي	هَا	هُمْ
or	get help	then	thrown headlong	in	it	they

أَوْ يَنْتَصِرُونَ ۝ 94 فَكُبِّبُوا فِيهَا هُمْ

or get help (for themselves)?' Then will they be thrown headlong therein, they

قَالُوا	أَجْمَعُونَ	إِبْلِيسَ	جُنُودُ	وَ	الْغَاوِنَ	وَ
they say	all together	Iblis (satan)	hosts	and	gone astray	and

وَ الْغَاوِنَ ﴿٩٥﴾ وَ جُنُودَ إِبْلِيسَ أَجْمَعُونَ ﴿٩٦﴾ قَالُوا

and those who have gone astray, And the hosts of Iblis, (satan) all together. They will say,

وَ	هُمْ	فِي	هَا	يُخْتَصِمُونَ	ت	اللَّهِ	إِنَّ	كُنَّا	لَ	فِي
in	surely	we were	indeed	Allah	by	they dispute	it	in	they	and

وَهُمْ فِيهَا يُخْتَصِمُونَ ﴿٩٧﴾ تَاللَّهِ إِنَّ كُنَّا لَفِي

whilst they dispute between themselves therein; 'By Allah, we were

ضَلَّلِ	مُبِينِ	إِذْ	نُسَوِّى	كُم	بِ	رَبِّ	الْعَالَمِينَ
worlds	Lord	with	you	hold as equal	when	manifest	error

ضَلَّلِ مُبِينِ ﴿٩٨﴾ إِذْ نُسَوِّىكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٩﴾

in manifest error, 'When we held you as equal with the Lord of the worlds;

وَ	مَا	أَضَلَّ	نَا	إِلَّا	الْمُجْرِمُونَ	فَ	مَا	لَ	نَا	مِنْ
from	us	for	not	and	guilty ones	but	us	led astray	not	and

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٠٠﴾ فَمَا لَنَا مِنْ

'And none led us astray but the guilty ones. And now we have no

شَافِعِينَ	وَ	لَا	صَدِيقِ	حَمِيمِ	فَ	لَوْ	أَنَّ	لَ	نَا
us	for	that	if only	so	loving	friend	not	and	intercessors

شَافِعِينَ ﴿١٠١﴾ وَلَا صَدِيقِ حَمِيمِ ﴿١٠٢﴾ فَلَوْ أَنَّ لَنَا

intercessors, 'Nor any loving friend. 'Would that there were for us

كَرَّةً	فَ	نَكُونُ	مِنَ	الْمُؤْمِنِينَ	إِنَّ	فِي	ذَلِكَ
this	in	surely	believers	among	we may be	so	a return

كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٣﴾ إِنَّ فِي ذَلِكَ

a return (to the world), that we might be among the believers!' In this

لَ	وَ	مَّا	كَانَ	أَكْثَرُهُمْ	مُؤْمِنِينَ	وَ	إِنَّ
verily	and	believe	them	most	are	not	and

لَايَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝١٠٤ وَإِنَّ

verily, there is a Sign, but most of these would not believe. And verily,

رَبِّكَ	لَ	هُوَ	الْعَزِيزُ	الرَّحِيمُ	كَذَّبَتْ	قَوْمُ	نُوحٍ	الْمُرْسَلِينَ
Messengers	Noah	people	treated as liars	the Merciful	the Mighty	He	verily	your

رَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝١٠٥ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ۝١٠٦

your Lord -- He is the Mighty, the Merciful. The people of Noah treated the Messengers as liars,

إِذْ	قَالَ	لَ	هُمُ	أَخُو	هُمُ	نُوحٍ	أَ	لَا	تَتَّقُونَ
you be righteous	not	will	Noah	their	brother	them	to	said	when

إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ۝١٠٧

When their brother Noah said to them, 'Will you not be righteous?'

إِنِّي	لَ	كُمُ	رَسُولٌ	أَمِينٌ	فَ	اتَّقُوا
fear	so	trustworthy	a Messenger	you	for	surely I

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝١٠٨ فَاتَّقُوا

'Surely, I am to you a Messenger, faithful to (my) trust. 'So fear

اللَّهُ	وَ	أَطِيعُوا	نِي	وَ	مَا	أَسْأَلُ	كُمُ	عَلَى	هِ	مِنْ	أَجْرٍ
reward	from	it	upon	you	ask	not	and	me	you obey	and	Allah

اللَّهُ وَاطِيعُونَ ۝١٠٩ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

Allah, and obey me.' And I ask of you no reward for it.

إِنَّ	أَجْرِي	إِلَّا	عَلَى	رَبِّ	الْعَالَمِينَ
worlds	Lord	upon	but	my	reward

إِنَّ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝١١٠

My reward is only with the Lord of the worlds.

فَ	اتَّقُوا	اللَّهَ	وَ	أَطِيعُوا	نِي	قَالُوا	أَ	نُؤْمِنُ	لَ	كَ
you	for	we believe	shall	they said	me	obey	and	Allah	fear	so

فَاتَّقُوا اللَّهَ وَاطِيعُونَ ﴿١١١﴾ قَالُوا أَنْتُمْ لَكُمْ

'So fear Allah, and obey me.' They said, 'Shall we believe you,

وَ	اتَّبِعْ	كَ	الْأَرْذَلُونَ	قَالَ	وَ	مَا	عِلْمِي	بِمَا	
with whatever	my	knowledge	what	and	he said	meanest	you	follow	and

وَ اتَّبِعَكَ الْأَرْذَلُونَ ﴿١١٢﴾ قَالَ وَمَا عَلِمِي بِمَا

when it is the meanest that follow you?' He said, 'And what knowledge have I as to what

كَانُوا	يَعْمَلُونَ	إِنْ	حِسَابُ	هُمْ	إِلَّا	عَلَى
with	only	their	account	not	they do	they were

كَانُوا يَعْمَلُونَ ﴿١١٣﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَى

they have been doing?' 'Their account is only with

رَبِّ	يَ	لَوْ	تَشْعُرُونَ	وَ	مَا	أَنَا	بِ	طَارِدِ	الْمُؤْمِنِينَ
believers	one who drive away	with	I am	not	and	you knew	if only	my	Lord

رَبِّي لَوْ تَشْعُرُونَ ﴿١١٤﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٥﴾

my Lord, if you only knew! 'And I am not going to drive away the believers.

إِنْ	أَنَا	إِلَّا	نَذِيرٌ	مُّبِينٌ	قَالُوا	لَ	إِنْ	لَمْ	تَنْتَه	يَا	نُوحُ
Noah	O	you desist	not	if	surely	they said	plain	Warner	except	I	not

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٦﴾ قَالُوا لَئِنْ لَمْ تَنْتَه يَنْوُحُ

'I am only a plain Warner.' They said, 'If you desist not, O Noah,

لَ	تَكُونَنَّ	مِنَ	الْمَرْجُومِينَ	قَالَ	رَبِّ	إِنَّ	قَوْمِي	
my	people	surely	Lord	he said	those stoned	of	you be	surely

لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٧﴾ قَالَ رَبِّ إِنَّ قَوْمِي

you shall surely be one of those who are stoned.' He said, 'My Lord, my people

كَذَّبُونِ	يَ فَاتَّخِ	بَيْنِي	وَأَنَا	بَيْنَهُمْ	فَتَّحًا	وَأَنْجِنِي	نِي
me	save	and	decisively	them	between	and	me

كَذَّبُونِ ۖ فَاتَّخِ بَيْنِي وَبَيْنَهُمْ فَتَّحًا وَأَنْجِنِي ۖ

have treated me as a liar. 'Therefore judge you decisively between me and them; and save me

وَمَنْ	مَعِيَ	مِنَ	الْمُؤْمِنِينَ	فَ أَنْجَيْنَا	هُ	وَمَنْ	مَنْ
those who	and	him	We saved	so	believers	of	me

وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۖ فَانجَيْنَاهُ وَمَنْ

and the believers that are with me.' So We saved him, and those who

مَعَهُ	فِي	الْفُلِّ	الْمَشْحُونِ	ثُمَّ	أَغْرَقْنَا	بَعْدُ
after	We drowned	then	fully laden	ark	in	him

مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ۖ ثُمَّ أَغْرَقْنَا بَعْدُ

were with him in the fully laden Ark. Then We drowned thereafter

الْبَقِيَّةِ	إِنَّ فِي	ذَلِكَ	لَ آيَةً	وَ مَا	كَانَ
were	not	and	a Sign	surely	that

الْبَقِيَّةِ ۖ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ

those who remained behind. In this, verily, there is a Sign, but most of them

أَكْثَرُهُمْ	مُؤْمِنِينَ	وَ إِنَّ	رَبَّكَ	كَ لَ هُوَ	الْعَزِيزُ
Mighty	He	is	your	Lord	verily

أَكْثَرُهُمْ مُؤْمِنِينَ ۖ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ

would not believe. And verily your Lord -- He is the Mighty,

الرَّحِيمِ	كَذَّبَتْ	عَادُ	الْمُرْسَلِينَ	إِذْ	قَالَ
said	when	the Messengers	Ad	rejected	the Merciful

الرَّحِيمِ ۖ كَذَّبَتْ عَادُ الْمُرْسَلِينَ ۖ إِذْ قَالَ

the Merciful. (The tribe of) Ad rejected the Messengers, when

لَ	هُمُ	أَخُوهُمُ	هُودٌ	أَ	لَا	تَتَّقُونَ	إِنِّي	لَ	كُمُ	
you	for	surely I	you be righteous	not	will	Hud	their	brother	them	to

لَهُمْ أَخُوهُمْ هُودٌ أَلَّا تَتَّقُونَ ﴿١٢٥﴾ إِنِّي لَكُمْ

their brother Hud said to them, 'Will you not be righteous? Surely, I am to you

رَسُولٌ	أَمِينٌ	فَ اتَّقُوا	اللَّهَ	وَ	اطِيعُوا	نِي	وَ	مَا	
not	and	me	obey	and	Allah	fear	so	trustworthy	Messenger

رَسُولٌ أَمِينٌ ﴿١٢٦﴾ فَاتَّقُوا اللَّهَ وَاطِيعُونَ ﴿١٢٧﴾ وَمَا

a Messenger, entirely trustworthy. 'So fear Allah, and obey me. 'And I

أَسْأَلُ	كُمُ	عَلَىٰ	هِ	مِنْ	أَجْرٍ	إِنْ	أَجْرِي	إِلَّا	عَلَىٰ	
upon	only	my	reward	not	reward	from	it	upon	you	I ask

أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَىٰ

ask of you no reward for it. My reward is only with

رَبِّ	الْعَالَمِينَ	أَ	تَبْنُونَ	بِ	كُلِّ	رِيعٍ	آيَةٍ
monuments	high place	every	with	build	do	worlds	Lord

رَبِّ الْعَالَمِينَ ﴿١٢٨﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةٍ

the Lord of the worlds. Do you build monuments on every high place

تَعْبَثُونَ	وَ	تَتَّخِذُونَ	مَصَانِعَ	لَعَلَّ	كُمُ	تَخْلُدُونَ
last forever	you	so that	fortresses	you build	and	seeking vain glory

تَعْبَثُونَ ﴿١٢٩﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٣٠﴾

seeking vain glory. 'And you build fortresses and develop industry so that you may last forever.'

وَ	إِذَا	بَطَشْتُمْ	بَطَشْتُمْ	جَبَّارِينَ	فَ	اتَّقُوا	اللَّهَ
Allah	fear	so	as tyrant	you lay hand	you lay hand	when	and

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣١﴾ فَاتَّقُوا اللَّهَ

'And when you lay hands (upon any one), you lay hands as tyrants. 'So fear Allah

وَ	أَطِيعُوا	نِي	وَ	اتَّقُوا	الَّذِي	أَمَدَّ	كُم	بِمَا
and	obey	me	and	fear	Him Who	helped	you	with that

وَ أَطِيعُونَ ﴿١٣٢﴾ وَ اتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا

and obey me. 'And fear Him Who has helped you with all that

تَعْلَمُونَ	أَمَدَّ	كُم	بِ	أَنْعَامٍ	وَ	بَنِينَ	وَ	جَنَّاتٍ
you know	He helped	you	with	cattle	and	sons	and	gardens

تَعْلَمُونَ ﴿١٣٣﴾ أَمَدَّكُمْ بِأَنْعَامٍ وَ بَنِينَ ﴿١٣٤﴾ وَ جَنَّاتٍ

you know. 'He has helped you with cattle, and sons, 'And gardens,

وَ	عُيُونٍ	إِنِّي	أَخَافُ	عَلَيْكُمْ	عَذَابَ	يَوْمٍ	عَظِيمٍ
and	springs	indeed	I fear	for you	punishment	day	enormous

وَ عُيُونٍ ﴿١٣٥﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٦﴾

and springs, 'Indeed, I fear for you the punishment of an enormous day.'

قَالُوا	سَوَاءٌ	عَلَى	نَا	أَوْ	عَظَّتْ	أَمْ	لَمْ	تَكُنْ
they said	it is the same	upon	us	or	admonish	or	not	you be

قَالُوا سَوَاءٌ عَلَيْنَا أَوْ عَظَّتْ أَمْ لَمْ تَكُنْ

They said, 'It is the same to us whether you admonish (us) or whether you be not

مِّنْ	الْوَعِظِينَ	إِنْ	هَذَا	إِلَّا	خُلُقٌ
of	who admonish	not	this	but	habit

مِّنْ الْوَعِظِينَ ﴿١٣٧﴾ إِنَّ هَذَا إِلَّا خُلُقٌ

of those who admonish.' 'This is nothing but a habit

الْأُولَئِينَ	وَ	مَا	نَحْنُ	بِ	مُعَذِّبِينَ	فَ	كَذَّبُوهُ	هُ
the ancient	and	not	we	with	those who punished	so	they rejected	him

الْأُولَئِينَ ﴿١٣٨﴾ وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٩﴾ فَكَذَّبُوهُ

of the ancients, 'And we shall not be punished. So they rejected him,

كَانَ	مَا	وَ	آيَةً	لَ	ذَلِكَ	فِي	إِنَّ	هُمْ	أَهْلَكْنَا	فَ
was	not	and	Sign	is	that	in	indeed	them	We destroyed	so

فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ

and We destroyed them. In that indeed there is a Sign, but most of these

أَكْثَرُ	هُمْ	مُؤْمِنِينَ	وَ	إِنَّ	رَبَّ	كَ	لَ	هُوَ	الْعَزِيزُ
Mighty	He	is	your	Lord	verily	and	believe	them	most of

أَكْثَرُهُمْ مُؤْمِنِينَ ۝١٤٠ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ

would not believe. And verily, your Lord -- He is the Mighty,

الرَّحِيمِ	كَذَّبَتْ	ثَمُودُ	الْمُرْسَلِينَ	إِذْ	قَالَ
the Merciful	rejected	Thamud	Messengers	when	said

الرَّحِيمِ ۝١٤١ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۝١٤٢ إِذْ قَالَ

the Merciful. (The tribe of) Thamud rejected the Messengers, When their

لَ	هُمْ	أَخُو	هُمْ	صَلِحٌ	أَلَا	تَتَّقُونَ	إِنِّي	لَ	كُنتُمْ
for	them	brother	their	Salih	will not	you be righteous	surely I	for	you

لَهُمْ أَخُوهُمْ صَلِحٌ أَلَا تَتَّقُونَ ۝١٤٣ إِنِّي لَكُمْ

brother Salih said to them, 'Will you not be righteous? Surely, I am to you

رَسُولٌ	أَمِينٌ	فَ اتَّقُوا	اللَّهَ	وَ اطِيعُوا	نِي	وَ مَا	أَسْأَلُ	كُمْ
Messenger	trustworthy	so	fear Allah	and	obey me	and	I ask	you

رَسُولٌ أَمِينٌ ۝١٤٤ فَاتَّقُوا اللَّهَ وَاطِيعُونَ ۝١٤٥ وَمَا أَسْأَلُكُمْ

a Messenger, entirely trustworthy. 'So fear Allah, and obey me. 'And I ask of you

عَلَى	هِ	مِنْ	أَجْرٍ	إِنْ	أَجْرِي	إِلَّا	عَلَى	رَبِّ
upon	it	from	any reward	not	my	reward	with	Lord

عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى رَبِّ

no reward for it. My reward is only with the Lord

الْعَلَمِينَ	أ	تُتْرَكُونَ	فِي	مَا	هَهُنَا	امْنِينَ	فِي
worlds	will	you be left	in	what	here	secure	in

الْعَلَمِينَ ﴿١٤٦﴾ أَتُتْرَكُونَ فِي مَا هَهُنَا امْنِينَ ﴿١٤٧﴾ فِي

of the worlds. 'Will you be left secure amid the things (that you have) here, 'Amid

جَنَّتِ	وَ	عُيُونٍ	وَ	زُرُوعٍ	وَ	نَخْلٍ	طَلَعُ	هَا
gardens	and	springs	and	fields of grain	and	date-palm	spathes	their

جَنَّتِ وَ عُيُونٍ ﴿١٤٨﴾ وَ زُرُوعٍ وَ نَخْلٍ طَلَعَهَا

gardens and springs, 'And fields of grain and date-palms their spathes

هَضِيمٌ	وَ	تَنْحِتُونَ	مِنَ	الْجِبَالِ	بُيُوتًا	فَرِحِينَ
point of breaking	and	hew out	from	mountains	houses	with great skill

هَضِيمٌ ﴿١٤٩﴾ وَ تَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِحِينَ ﴿١٥٠﴾

heavy to the point of breaking? 'And you hew out houses in the mountains with great skill.

فَ	اتَّقُوا	اللَّهَ	وَ	أَطِيعُوا	نِي	وَ	لَا	تُطِيعُوا	أَمْرَ
so	fear	Allah	and	obey	my	and	not	obey	bidding

فَاتَّقُوا اللَّهَ وَ أَطِيعُوا نِي ﴿١٥١﴾ وَ لَا تُطِيعُوا أَمْرَ

'So fear Allah, and obey me. 'And obey not the bidding of

الْمُسْرِفِينَ	الَّذِينَ	يُفْسِدُونَ	فِي	الْأَرْضِ	وَ	لَا
exceed bounds	those who	create disorder	in	earth	and	not

الْمُسْرِفِينَ ﴿١٥٢﴾ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَ لَا

those who exceed the bounds,'Who create disorder in the earth, and

يُصْلِحُونَ	قَالُوا	إِنَّمَا	أَنْتَ	مِنَ	الْمُسْحَرِينَ
reform	they said	only	you	from	one bewitched

يُصْلِحُونَ ﴿١٥٣﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ ﴿١٥٤﴾

reform (it) not.' They said, 'You are but (one) of the bewitched;

مَا	أَنْتَ	إِلَّا	بَشَرٌ	مِثْلُ	نَا	فَ	أَتِ	بِ	آيَةٍ	إِنْ	كُنْتَ
you are	if	Sign	with	bring	so	us	like	man	only	you	not

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَآتِ بِآيَةٍ إِنْ كُنْتَ

'You are only a man like ourselves. So bring a Sign, if you are (one)

مِنَ	الصَّادِقِينَ	قَالَ	هَذِهِ	نَاقَةٌ	لَّ	هَا	شِرْبٌ
turn of drinking	it	for	she-camel	this	he said	truthful	of

مِنَ الصَّادِقِينَ ﴿١٥٥﴾ قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ

of the truthful.' He said, 'Here is a she-camel; she has (her) turn of drinking

وَّ	لَ	كُمُ	شِرْبٌ	يَوْمٍ	مَّعْلُومٍ	وَ	لَا	تَمَسُّوْهَا	هَا
it	you touch	not	and	appointed	day	turn of drinking	you	for	and

وَّ لَكُمْ شِرْبٌ يَوْمٍ مَّعْلُومٍ ﴿١٥٦﴾ وَلَا تَمَسُّوْهَا

and you have (your) turn of drinking on an appointed day. And touch her not

بِ	سُوءٍ	فَ	يَأْخُذُ	كُمُ	عَذَابُ	يَوْمٍ	عَظِيمٍ
enormous	day	punishment	you	overtake	so	evil	with

بِسُوءٍ فَيَأْخُذُكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٧﴾

with evil lest there overtake you the punishment of an enormous day.'

فَ	عَقَرُوْهَا	هَا	فَ	أَصْبَحُوا	نَدِيمِينَ	فَ	أَخَذَ	هُمْ	الْعَذَابُ
punishment	them	overtook	then	regretful	became	and	her	they hamstrung	so

فَعَقَرُوْهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٨﴾ فَأَخَذَهُمُ الْعَذَابُ ط

But they hamstrung her; and then they became regretful. So the punishment overtook them.

إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	وَ	مَا	كَانَ	أَكْثَرُهُمْ	مُؤْمِنِينَ	
believer	these	most	was	not	and	Sign	is	that	in	verily

إِنَّ فِي ذَلِكَ لآيَةً ط وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٩﴾

In that verily there is a Sign, but most of these would not believe.

وَ	إِنَّ	رَبَّ	كَ	لَ	هُوَ	الْعَزِيزُ	الرَّحِيمُ
and	surely	Lord	your	for	He	Mighty	the Merciful

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٦٠﴾

And surely your Lord -- He is the Mighty, the Merciful.

كَذَّبَتْ	قَوْمُ	لُوطٍ	الْمُرْسَلِينَ	إِذْ	قَالَ	لَ	هُمْ
rejected	people	Lot	Messengers	when	said	for	their

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦١﴾ إِذْ قَالَ لَهُمْ

The people of Lot rejected the Messengers, When their brother Lot

أخُو	هُمْ	لُوطٌ	أَلَّا	تَتَّقُونَ	إِنِّي	لَ	كُمُ	رَسُولٌ
brother	their	Lot	will not	righteous	surely I	for	you	Messenger

أَخُوهُمْ لُوطٌ أَلَّا تَتَّقُونَ ﴿١٦٢﴾ إِنِّي لَكُمْ رَسُولٌ

said to them, 'Will you not become righteous?' 'Surely, I am to you a Messenger,

أَمِينٌ	فَ اتَّقُوا	اللَّهَ	وَ اطِيعُوا	نِي	وَ	مَا	أَسْأَلُ	كُمُ
trustworthy	so fear	Allah	and you obey	me	and	not	I ask	you

أَمِينٌ ﴿١٦٣﴾ فَاتَّقُوا اللَّهَ وَاطِيعُوا ﴿١٦٤﴾ وَمَا أَسْأَلُكُمْ

entirely trustworthy. 'So fear Allah, and obey me. 'And I ask of you no

عَلَى	هِ	مِنْ	أَجْرٍ	إِنْ	أَجْرِي	إِلَّا	عَلَى	رَبِّ	الْعَالَمِينَ
upon	it	from	any reward	not	my reward	but	upon	Lord	worlds

عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٥﴾

reward for it. My reward is only with the Lord of the worlds.

أَ	تَأْتُونَ	الدُّكْرَانَ	مِنْ	الْعَالَمِينَ	وَ	تَذَرُونَ
do	you approach	males	from	worlds	and	you leave

أَتَأْتُونَ الدُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٦﴾ وَتَذَرُونَ

'Do you, of all peoples, approach males,' And leave

مَا	خَلَقَ	لَ	كُم	رَبُّ	كُم	مِنْ	أَزْوَاجِ	كُم	بَلْ	أَنْتُمْ
you are	created	for	you	Lord	your	from	wives	your	no	you are

مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ

your wives whom your Lord has created for you? No, you are

قَوْمٌ	عَدُونَ	قَالُوا	لَ	إِنْ	لَمْ	تَنْتَه	يَا	لُوطُ	لَ	تَكُونَنَّ
people	who transgress	they said	surely	if	not	you desist	O	Lot	surely	you be

قَوْمٌ عَدُونَ ﴿١٦٧﴾ قَالُوا لَئِنْ لَمْ تَنْتَه يَلُوطُ لَتَكُونَنَّ

a people who transgress.'They said,' If you desist not, O Lot, you will surely be (one)

مِنَ	الْمُخْرَجِينَ	قَالَ	إِنِّي	لِ	عَمَلِ	كُم	مِّنَ	الْقَالِينَ
from	banished ones	he said	surely I	for	practice	your	of	abhor

مِنَ الْمُخْرَجِينَ ﴿١٦٨﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٩﴾

of the banished ones.' He said, 'I abhor your (evil) practice.'

رَبِّ	نَجِّ	نِي	وَ	أَهْلِي	وَأَهْلِي	مِنَ	مَا	يَعْمَلُونَ
Lord	save	me	and	my	family	from	what	they do

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٧٠﴾

'My Lord, save me and my family from what they do.'

فَ	نَجَّيْنَا	هُ	وَ	أَهْلَهُ	أَجْمَعِينَ	إِلَّا	عَجُوزًا	فِي
so	We saved	him	and	his	family	except	old woman	in

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧١﴾ إِلَّا عَجُوزًا فِي

So We saved him and his family, all (of them). Save an old woman among

الْغَابِرِينَ	ثُمَّ	دَمَّرْنَا	الْآخَرِينَ	وَ	أَمْطَرْنَا
stayed behind	then	We destroyed	others	and	We rained

الْغَابِرِينَ ﴿١٧٢﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٣﴾ وَأَمْطَرْنَا

those who stayed behind. Then We destroyed the others. And We rained

عَلَيْهِمْ	مَطْرًا	وَ	سَاءَ	مَطْرُ	الْمُنذِرِينَ	إِنَّ	فِي
upon them	rain	and	evil	rain	who are warned	verily	in

عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ الْمُنذِرِينَ ۝١٧٤ إِنَّ فِي

upon them a rain; and evil is the rain which descends on those who are warned. In that verily

ذَلِكَ	لَ	آيَةٌ	وَ	مَا	كَانَ	أَكْثَرُ	هُمْ	مُؤْمِنِينَ	وَ	إِنَّ
that	is	Sign	and	not	was	most of	them	believe	and	surely

ذَلِكَ لآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝١٧٥ وَإِنَّ

there is a Sign, but most of these would not believe. And surely

رَبِّ	كَ	لَ	هُوَ	الْعَزِيزُ	الرَّحِيمُ	كَذَّبَ	أَصْحَابُ	لُيْكَةَ
Lord	your	is	He	the Mighty	the Merciful	rejected	People	Wood

رَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝١٧٦ كَذَّبَ أَصْحَابُ لُيْكَةَ

your Lord -- He is the Mighty, the Merciful. The People of the Wood rejected

الْمُرْسَلِينَ	إِذْ	قَالَ	لَ	هُمُ	شُعَيْبٌ	أَلَا	تَتَّقُونَ
the Messengers	when	said	to	them	Shuaib	will not	you be righteous

الْمُرْسَلِينَ ۝١٧٧ إِذْ قَالَ لَهُمُ شُعَيْبٌ أَلَا تَتَّقُونَ ۝١٧٨

the Messengers, When Shuaib said to them, 'Will you not be righteous?'

إِنِّي	لَ	كُنتُمْ	رَسُولٌ	أَمِينٌ	وَ	اتَّقُوا	اللَّهَ	وَ	أَطِيعُوا	نِ
I	surely	you	Messenger	trustworthy	so	fear	Allah	and	obey	me

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝١٧٩ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝١٨٠

'Surely, I am to you a Messenger, entirely trustworthy. 'So fear Allah, and obey me,

وَ	مَا	أَسْأَلُ	كُمُ	عَلَى	هِ	مِنْ	أَجْرٍ	إِنْ	أَجْرِي	إِلَّا	عَلَى
and	not	I ask	you	upon	it	from	any reward	not	my	reward	except

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى

'And I ask of you no reward for it. My reward is only with the

رَبِّ	الْعَالَمِينَ	أَوْفُوا	الْكَيْلَ	وَ	لَا	تَكُونُوا	مِنْ
Lord	the worlds	give full	measure	and	not	you be	of

رَبِّ الْعَالَمِينَ ﴿١٨١﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ

Lord of the worlds. 'Give full measure, and be not of those who

الْمُخْسِرِينَ	وَ	زِنُوا	بِ	الْقِسْطِ	الْمُسْتَقِيمِ
give less	and	weigh	with	balance	even

الْمُخْسِرِينَ ﴿١٨٢﴾ وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ﴿١٨٣﴾

give less. 'And weigh with an even balance,

وَلَا	تَبْخَسُوا	النَّاسَ	أَشْيَاءَ	هُمْ	وَ	لَا	تَعْثُوا	فِي	الْأَرْضِ
and	you pay less	people	things	their	and	not	spread disorder	in	earth

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَ هُمْ وَلَا تَعْثُوا فِي الْأَرْضِ

'And do not pay people less than the true value of things, nor act corruptly in the earth,

مُفْسِدِينَ	وَ	اتَّقُوا	الَّذِي	خَلَقَ	كُمْ	وَ	الْجِبِلَّةَ
one who cause disorder	and	fear	Him Who	created	you	and	creatures

مُفْسِدِينَ ﴿١٨٤﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ

making mischief. 'And fear Him Who created you and the creatures

الْأُولِينَ	قَالُوا	إِنَّمَا	أَنْتَ	مِنْ	الْمُسْحَرِينَ
earlier make	they said	only	you	of	one bewitched

الْأُولِينَ ﴿١٨٥﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ ﴿١٨٦﴾

of earlier make.' They said, 'You are but (one) of the bewitched.

وَ	مَا	أَنْتَ	إِلَّا	بَشَرٌ	مِثْلُ	نَا	وَ	إِنْ	نَظُنُّ	كَ	لَ	مِنْ
and	not	you	only	man	like	us	and	surely	we believe	you	to	of

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنْ

'And you are only a man like ourselves, and we believe you to be (one) of

الْكَذِبِينَ	وَ	أَسْقِطْ	عَلَى	نَا	كِسْفًا	مِّنَ	السَّمَاءِ	إِنْ
the liars	so	cause to fall	upon	us	fragments	of	sky	if

الْكَذِبِينَ ﴿١٨٧﴾ فَاسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ

the liars. 'So cause fragments of the sky to fall on us, If

كُنْتَ	مِنَ	الصَّادِقِينَ	قَالَ	رَبِّ	يَ	أَعْلَمُ	بِمَا
you are	of	the truthful	he said	Lord	my	knows best	with what

كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٨﴾ قَالَ رَبِّيَ أَعْلَمُ بِمَا

you are (one) of the truthful. He said, 'My Lord knows best what

تَعْمَلُونَ	وَ	كَذَّبُوهُ	هُ	وَ	أَخَذَ	هُمُ	عَذَابُ	يَوْمِ	الظُّلَّةِ
so you do		they belied	him	then	overtook	them	punishment	day	overshadowing gloom

تَعْمَلُونَ ﴿١٨٩﴾ فَكَذَّبُوهُ فَأَخَذَهُمُ عَذَابُ يَوْمِ الظُّلَّةِ ط

you do.' So they declared him to be a liar. Then the punishment of the day of overshadowing gloom overtook them.

إِنَّ	هَـ	كَانَ	عَذَابَ	يَوْمِ	عَظِيمٍ	إِنَّ	فِي	ذَلِكَ
indeed	it	was	punishment	day	dreadful	verily	in	that

إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٩٠﴾ إِنَّ فِي ذَلِكَ

That was indeed the punishment of a dreadful day. In that verily

لَ	آيَةً	وَ	مَا	كَانَ	أَكْثَرُ	هُمْ	مُؤْمِنِينَ
for	Sign	and	not	were	most of	them	believe

لَايَةً ط وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٩١﴾

there is a Sign, but most of these would not believe.

وَ	إِنَّ	رَبَّكَ	لَ	هُوَ	الْعَزِيزُ	الرَّحِيمُ	وَ	إِنَّ	هَـ	لَ	تَنْزِيلٌ
and	surely	your	is	He	the Mighty	the Merciful	and	verily	this	is	revelation

وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩٢﴾ وَإِنَّهُ لَتَنْزِيلٌ

And surely your Lord -- He is Mighty, the Merciful. And verily this is a revelation

رَبِّ	الْعَالَمِينَ	نَزَلَ	بِهِ	الرُّوحُ	الْأَمِينُ	عَلَى	قَلْبِ	كَ
your	of worlds	descended	with it	Spirit	Faithful	upon	heart	Lord

رَبِّ الْعَالَمِينَ ﴿١٩٣﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٤﴾ عَلَى قَلْبِكَ

from the Lord of the worlds. The Spirit, Faithful to the Trust, has descended with it. On your heart,

لِ	تَكُونَ	مِنَ	الْمُنذِرِينَ	بِ	لِسَانِ	عَرَبِيٍّ	مُبِينٍ	وَ	إِنَّ	هُ
it	you be	of	Warners	in	tongue	Arabic	plain and clear	and	surely	it

لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٥﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٦﴾ وَإِنَّهُ

that you may be of the Warners, In plain and clear Arabic tongue. And

لَ	فِي	زُبُرِ	الْأُولَئِينَ	أ	وَ	لَمْ	يَكُنْ	لَهُمْ	آيَةٌ	أَنْ
that	in	Scriptures	former peoples	is	and	not	to	them	a Sign	that

لَفِي زُبُرِ الْأُولَئِينَ ﴿١٩٧﴾ أَوْلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ

it is surely (mentioned) in the Scriptures of former peoples. And is it not a Sign to them that

يَعْلَمَهُ	هُ	عَلِمُوا	بَنِي إِسْرَائِيلَ	وَ	لَوْ	نَزَّلْنَا	هُ	عَلَى	بَعْضِ
know	it	learned	children of Israel	and	if	We revealed	on	some	it

يَعْلَمَهُ عُلِمُوا بَنِي إِسْرَائِيلَ ﴿١٩٨﴾ وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ

the learned among the children of Israel know it? And had We revealed it to

الْأَعْجَمِينَ	فَ	قَرَأَ	هُ	عَلَيْهِمْ	مَا	كَانُوا	بِهِ	مُؤْمِنِينَ
non-Arab	and	read	it	to them	not	they were	with it	one who believe

الْأَعْجَمِينَ ﴿١٩٩﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿٢٠٠﴾

a non-Arab. And had he read it out to them, they would never have believed in it.

كَذَلِكَ	سَلَكْنَا	هُ	فِي	قُلُوبِ	الْمُجْرِمِينَ	لَا	يُؤْمِنُونَ
thus	cause to enter	it	in	heart	the sinful	not	they believe

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠١﴾ لَا يُؤْمِنُونَ

Thus have We caused it (disbelief) to enter into the hearts of the sinful. They will not believe

بِهِ	حَتَّى	يَرَوُا	الْعَذَابَ	الْأَلِيمَ	فَ	يَأْتِي	هُمْ	بَغْتَةً	وَ	هُمْ
in it	until	they see	punishment	grievous	but	it will come	them	suddenly	and	they

بِهِ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠٢﴾ فَيَأْتِيهِمْ بَغْتَةً وَهُمْ

in it until they see the grievous punishment. But it will come upon them suddenly, while they

لَا	يَشْعُرُونَ	فَ	يَقُولُوا	هَلْ	نَحْنُ	مُنْظَرُونَ	أَ	فَ	بِ	عَذَابِ	نَا
know	not	and	they say	shall	we	given respite	what	so	with	punishment	Our

لَا يَشْعُرُونَ ﴿٢٠٣﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٤﴾ أَفَبِعَذَابِنَا

know not, And they will say, 'Shall we be given any respite? What! do they seek to hasten Our punishment.

يَسْتَعْجِلُونَ	أَ	فَ	رَأَيْتَ	إِنْ	مَتَّعْنَا	هُمْ	سِنِينَ	ثُمَّ
seek to hasten	do	then	you think	if	let to enjoy	them	for years	then

يَسْتَعْجِلُونَ ﴿٢٠٥﴾ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٦﴾ ثُمَّ

What think you? If We let them enjoy (the good things of this world) for years. Then

جَاءَ	هُمْ	مَا	كَانُوا	يُوعَدُونَ	مَا	أَغْنَى	عَنْ	هُمْ	مَا	كَانُوا
comes	them	that	they were	they threatened	no	avail	from	them	what	they were

جَاءَ هُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٧﴾ مَا أَغْنَى عَنْهُمْ مَا كَانُوا

there comes to them that with which they are threatened. Of no avail shall be to them with which they were

يُمْتَعُونَ	وَ	مَا	أَهْلَكْنَا	مِنْ	قَرْيَةٍ	إِلَّا	لَ	هَا	مُنْذِرُونَ
they are made to enjoy	and	not	We destroy	any	township	but	for	it	Warners

يُمْتَعُونَ ﴿٢٠٨﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٩﴾

allowed to enjoy. And never did We destroy any township but it had Warners.

ذِكْرِي	وَ	مَا	كُنَّا	ظَلَمِينَ	وَ	مَا	تَنْزَلْتُ	بِهِ	الشَّيْطَانُ
an admonition	and	not	We were	unjust	and	not	brought down	with it	evil ones

ذِكْرِي ﴿٢١٠﴾ وَمَا كُنَّا ظَلَمِينَ ﴿٢١١﴾ وَمَا تَنْزَلْتُ بِهِ الشَّيْطَانُ ﴿٢١١﴾

(This is) an admonition; and We are not unjust. And the evil ones have not brought it down.

وَمَا	يُنْبَغِي	لَهُمْ	وَمَا	يَسْتَطِيعُونَ	إِنَّ	هُمْ	عَنِ	السَّمْعِ
the listening	from	they	surely	capable of it	nor	and	them	for

وَمَا يُنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١٢﴾ إِنَّهُمْ عَنِ السَّمْعِ

They are neither worthy of it, nor capable of doing so. Surely they are debarred

لَ	مَعْرُوفُونَ	فَ	لَا	تَدْعُ	مَعَ	اللَّهِ	إِلَّهَا	أَخْرَفَ	تَكُونَ
you be	so	other	god	Allah	with	you call	not	so	debarred

لَمَعْرُوفُونَ ﴿٢١٣﴾ فَلَا تَدْعُ مَعَ اللَّهِ إِلَّهَا آخَرَ فَتَكُونَ

from hearing. Call not, therefore, on any other God beside Allah, lest you become

مِنَ	الْمُعَذِّبِينَ	وَ	أَنْذِرْ	عَشِيرَتَكَ	كَ	الْأَقْرَبِينَ
nearest	your	kinsmen	warn	and	those who are punished	of

مِنَ الْمُعَذِّبِينَ ﴿٢١٤﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٥﴾

one of those who are punished. And warn the nearest kinsmen,

وَ	أَخْفِضْ	جَنَاحَكَ	كَ	لِمَنْ	اتَّبَعَكَ	كَ	مِنَ	الْمُؤْمِنِينَ
believers	of	you	follow	for who	your	wings	lower	and

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٦﴾

And lower your wing (of mercy) to the believers who follow you.

فَ	إِنْ	عَصَوْكَ	كَ	فَ	قُلْ	إِنِّي	بِرِيءٍ	مِّنْ	مَا	تَعْمَلُونَ
you do	what	of	absolved	Surely I	you say	then	you	they disobey	if	then

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٧﴾

Then if they disobey you, say, 'I repudiate all connection with what you do,'

وَ	تَوَكَّلْ	عَلَى	الْعَزِيزِ	الرَّحِيمِ	الَّذِي	يَرَى	كَ	حِينَ
when	you	see	He Who	the Merciful	the Mighty	upon	you trust	and

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٨﴾ الَّذِي يَرَاكَ حِينَ

And put your trust in the Mighty, the Merciful, Who sees you when

تَقُومُ	وَ	تَقَلُّبَ	كَ	فِي	السَّجِدِينَ	إِنَّ	هُ	هُوَ	السَّمِيعُ
you stand	and	your	among	who	prostrate	indeed	He	Who	All-Hearing

تَقُومُ ۞²¹⁹ وَتَقَلُّبِكَ فِي السَّجِدِينَ ۞²²⁰ إِنَّهُ هُوَ السَّمِيعُ

you stand up (in Prayer). And (Who sees) your movements among those who prostrate themselves (before God). He is indeed the All-Hearing

الْعَلِيمُ	هَلْ	أُنَبِّئُ	كُمُ	عَلَى	مَنْ	تَنْزَلُ	الشَّيْطِينَ
All-Knowing	do	I inform	you	upon	whom	descend	evil ones

الْعَلِيمُ ۞²²¹ هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنْزَلُ الشَّيْطِينَ ۞²²²

the All-Knowing. Shall I inform you on whom the evil ones descend?

تَنْزَلُ	عَلَى	كُلِّ	أَفَّاكٍ	أَثِيمٍ	يُلْقُونَ	السَّمْعَ
they descend	upon	every	great liar	worst sinner	they put in	hearing

تَنْزَلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ ۞²²³ يُلْقُونَ السَّمْعَ

They descend on every great liar (and) sinner, Repeating what they hear,

وَ	أَكْثَرُهُمْ	كَذِبُونَ	وَ	الشُّعْرَاءُ	يَتَّبِعُ	هُمْ	الْغَاوُونَ
and	most	liars	and	poets	follow	them	erring ones

وَ أَكْثَرُهُمْ كَذِبُونَ ۞²²⁴ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۞²²⁵

and most of them are liars. And (as for) the poets -- it is the erring ones who follow them.

أَ	لَمْ	تَرَ	أَنَّ	هُمْ	فِي	كُلِّ	وَادٍ	يَهيمُونَ
do	not	you see	that	they	in	every	valley	wander aimlessly

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهيمُونَ ۞²²⁶

Do you not see how they wander distracted in every valley,

وَ	أَنَّ	هُمْ	يَقُولُونَ	مَا	لَا	يَفْعَلُونَ	إِلَّا	الَّذِينَ
and	that	they	they say	what	not	they do	except	those who

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۞²²⁷ إِلَّا الَّذِينَ

And that they say what they practise not? -- Save those who

اٰمَنُوْا	وَ	عَمِلُوْا	الصّٰلِحٰتِ	وَ	ذَكَرُوْا	اللّٰهَ	كَثِيْرًا	وَ	اَنْتَصِرُوْا
believe	and	do	good	and	remember	Allah	much	and	retaliate

اٰمَنُوْا وَ عَمِلُوْا الصّٰلِحٰتِ وَ ذَكَرُوْا اللّٰهَ كَثِيْرًا وَ اَنْتَصِرُوْا

believe and do good works, and remember Allah much, and retaliate (only)

مِنْ	بَعْدِ	مَا	ظَلِمُوْا	وَ	سَ	يَعْلَمُ	الَّذِيْنَ	ظَلَمُوْا
from	after	that	they are wronged	and	soon	know	those who	wrongdoers

مِنْ بَعْدِ مَا ظَلِمُوْا وَ سَيَعْلَمُ الَّذِيْنَ ظَلَمُوْا

after they are wronged. And the wrongdoers will soon know

أَيَّ	مُنْقَلَبٍ	يَنْقَلِبُوْنَ
what	place of return	they shall return

أَيَّ مُنْقَلَبٍ يَنْقَلِبُوْنَ ﴿٢٢٥﴾

to what place of return they shall return.

٢٤- سُورَةُ النَّمْلِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Naml

رُكُوْعَاتُهَا ٧

آيَاتُهَا ٩٤

Ruku 7

Verses 94

بِ	اسْمِ	اللّٰهِ	الرّٰحْمٰنِ	الرّٰحِيْمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللّٰهِ الرّٰحْمٰنِ الرّٰحِيْمِ ①

In the name of Allah, the Gracious, the Merciful.

ط	سَ	تِلْكَ	آيٰتُ	الْقُرْآنِ	وَ	كِتَابٍ	مُّبِيْنٍ
Tayyab	Sameeh	these	verses	Quran	and	Book	illuminating

طَسَ تِلْكَ آيٰتُ الْقُرْآنِ وَ كِتَابٍ مُّبِيْنٍ ②

Tayyab; Sameeh; (Benignant, All-Hearing God) These are verses of the Quran, and of an illuminating Book,

هُدًى	وَ	بُشْرَى	لِ	الْمُؤْمِنِينَ	الَّذِينَ	يُقِيمُونَ
guidance	and	glad tidings	for	believers	those who	observe

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ③ الَّذِينَ يُقِيمُونَ

A guidance and good tidings to those who would believe, Who observe

الصَّلَاةَ	وَ	يُؤْتُونَ	الزَّكَاةَ	وَ	هُمْ	بِ	الْآخِرَةِ	هُمْ	يُوقِنُونَ
Prayer	and	pay	Zakat	and	they	with	Hereafter	they	firm faith

الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ④

Prayer and pay the Zakat, and have firm faith in the Hereafter.

إِنَّ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ	زِينًا
surely	those who	not	believe	with	Hereafter	beautiful

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زِينًا

(As to) those who believe not in the Hereafter, We have made their

لَ	هُمْ	أَعْمَاءَ	لَهُمْ	فَ	هُمْ	يَعْمَهُونَ	أُولَئِكَ	الَّذِينَ
for	them	deeds	their	so	they	wander blindly	those	those who

لَهُمْ أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ ⑤ أُولَئِكَ الَّذِينَ

deeds (appear) beautiful to them, so they are wandering blindly. It is they who

لَ	هُمْ	سُوءَ	الْعَذَابِ	وَ	هُمْ	فِي	الْآخِرَةِ	هُمْ	الْأَخْسَرُونَ
for	them	grievous	punishment	and	they	in	Hereafter	they	greatest losers

لَهُمْ سُوءَ الْعَذَابِ وَ هُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ⑥

shall have a grievous torment, and they alone it is who shall be the greatest losers in the Hereafter.

وَ	إِنَّ	كَ	لَ	تُلَقَّى	الْقُرْآنَ	مِنْ	لَدُنْ	حَكِيمٍ	عَلِيمٍ
and	verily	you	for	you are made to receive	Quran	from	near	One Wise	All-Knowing

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ⑦

Verily, you have been given the Quran from the presence of One Wise, All-Knowing.

إِذْ	قَالَ	مُوسَى	لِ	أَهْلِ	هَـ	إِنِّي	أَنْتُ	نَارًا	سَ	أَتِي	كُم	مِّنْ	هَا			
it	from	you	I	bring	soon	a	fire	perceive	surely	I	his	family	to	Moses	said	when

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي أَنْتُ نَارًا سَأَتِيكُمْ مِنْهَا

(Remember) when Moses said to his family, 'I perceive a fire. I will bring you from there

بِ	خَبْرٍ	أَوْ	أَتِي	كُم	بِ	شِهَابٍ	قَبْسٍ	لَّعَلَّ	كُم	تَصْطَلُونَ				
warm	yourselves	you	so	that	fire	brand	flame	with	you	I	bring	or	information	with

بِخَبْرٍ أَوْ أَتِيكُمْ بِشِهَابٍ قَبْسٍ لَّعَلَّكُمْ تَصْطَلُونَ ⑧

some information, or I will bring you a flame, a (burning) brand, that you may warm yourselves.

فَ	لَمَّا	جَاءَ	هَا	نُودِيَ	أَنَّ	بُورِكَ	مَنْ	فِي	النَّارِ	وَ	مَنْ				
those	and	the	fire	in	who	blessed	that	he	was	called	it	he	came	when	so

فَلَمَّا جَاءَ هَا نُودِيَ أَنَّ بُورِكَ مَنْ فِي النَّارِ وَمَنْ

So when he came to it, he was called (by a voice): 'Blessed is he who is in the fire and (also) those

حَوْلَ	هَا	وَ	سُبْحَانَ	اللَّهِ	رَبِّ	الْعَالَمِينَ	يَا	مُوسَى	
Moses	O	the	worlds	Lord	Allah	glorified	and	it	around

حَوْلَهَا وَ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ⑨ يُمُوسَى

around it; and glorified be Allah, the Lord of the worlds. 'O Moses

إِنَّ	هَـ	أَنَا	اللَّهُ	الْعَزِيزُ	الْحَكِيمُ	وَ	أَلْقِ	عَصَاكَ					
your	rod	throw	down	and	the	Wise	the	Mighty	Allah	I	am	he	verily

إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ⑩ وَأَلْقِ عَصَاكَ ط

verily I am Allah, the Mighty, the Wise. 'And throw down your rod.'

فَلَمَّا	رَأَى	هَاتَهْتَزُّكَ	أَنَّ	هَا	جَانٌّ	وَلَّى	مُدْبِرًا	وَ	لَمْ								
not	and	one	who	turns	back	turned	back	serpent	it	that	like	move	it	he	saw	when	so

فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ

And when he saw it move as though it were a serpent, he turned back retreating and did not

يُعَقِّبُ	يَا	مُوسَى	لَا	تَخَفُ	إِنِّي	لَا	يَخَافُ	لَدِي	يَ	الْمُرْسَلُونَ
look back	O	Moses	not	you fear	surely I	not	fear	presence	My	Messengers

يُعَقِّبُ^ط يَمُوسَى لَا تَخَفُ^ف إِنِّي لَا يَخَافُ لَدِي^د الْمُرْسَلُونَ^{١١}

look back. "O Moses, fear not. Verily, I am (with you); the Messengers need have no fear in My presence.

إِلَّا	مَنْ	ظَلَمَ	ثُمَّ	بَدَّلَ	حُسْنًا	بَعْدَ	سُوءٍ
except	who	do wrong	then	substitute	good	after	evil

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ

'As to those who do wrong and then substitute good for evil;

فَ	إِنِّي	غَفُورٌ	رَّحِيمٌ	وَ	أَدْخِلُ	يَدَ	كَ	فِي
then	indeed I	Most forgiving	Merciful	and	insert	hand	your	in

فَإِنِّي غَفُورٌ رَّحِيمٌ^{١٢} وَ أَدْخِلُ يَدَكَ فِي

(to them), I am indeed Most Forgiving, Merciful. 'And insert your hand into

جَيْبِ	كَ	تَخْرُجُ	بَيْضَاءَ	مِنْ	غَيْرِ	سُوءٍ	فِي	تِسْعِ	آيَاتِ
bosom	your	come forth	white	from	without	blemish	in	nine	Signs

جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ^ف فِي تِسْعِ آيَاتِ

your bosom (under your garment), it will come forth white, without blemish. (This is) among the nine Signs

إِلَى	فِرْعَوْنَ	وَ	قَوْمِ	هِ	إِنَّ	هُمْ	كَانُوا	قَوْمًا	فَاسِقِينَ
to	Pharaoh	and	people	his	indeed	they	were	people	rebellious

إِلَى فِرْعَوْنَ وَقَوْمِهِ^ط إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ^{١٣}

to Pharaoh and his people; for they are a rebellious people.'

فَ	لَمَّا	جَاءَتْ	هُمْ	آيَاتُ	نَا	مُبْصِرَةً	قَالُوا	هَذَا	سِحْرٌ	مُبِينٌ
so	when	came	them	Signs	Our	sight giving	they said	this	magic	plain

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ^{١٤}

But when Our sight giving Signs came to them, they said, 'This is plain magic.'

ظُلْمًا	هُمْ	أَنْفُسُ	هَا	اسْتَيْقَنَتْ	وَ	هَا	بِ	جَحَدُوا	وَ
wrongfully	their	souls	it	convinced	and	it	with	rejected	and

وَ جَحَدُوا بِهَا وَ اسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا

And they rejected them wrongfully and arrogantly, while their souls were

و	عُلُوًّا	فَ	انظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُفْسِدِينَ
and	arrogantly	then	you see	how	was	end	who act corruptly

وَّ عُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ١٥

convinced of them. See then, how (evil) was the end of those who acted corruptly!

و	لَ	قَدْ	آتَيْنَا	دَاوُدَ	وَ	سُلَيْمَانَ	عِلْمًا	وَ	قَالَا	الْحَمْدُ
and	for	sure	We gave	David	and	Solomon	knowledge	and	they said	All praise

وَلَقَدْ آتَيْنَا دَاوُدَ وَ سُلَيْمَانَ عِلْمًا وَ قَالَا الْحَمْدُ

And We gave knowledge to David and Solomon, and they said, 'All praise

لِ	اللَّهِ	الَّذِي	فَضَّلَ	نَا	عَلَى	كَثِيرٍ	مِّنْ	عِبَادِهِ	هُ	الْمُؤْمِنِينَ
for	Allah	which	exalted	us	upon	many	from	servants	His	believing

لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ١٦

belongs to Allah, Who has exalted us above many of His believing servants.'

وَ	وَرِثَ	سُلَيْمَانُ	دَاوُدَ	وَ	قَالَ	يَا	أَيُّهَا
and	heir	Solomon	David	and	he said	O	you

وَ وَرِثَ سُلَيْمَانُ دَاوُدَ وَ قَالَ يَا أَيُّهَا

And Solomon was heir to David. And he said, 'O you

النَّاسِ	عَلَّمْنَا	مَنْطِقَ	الطَّيْرِ	وَ	أَوْتَيْنَا	مِنْ	كُلِّ	شَيْءٍ
people	we taught	language	birds	and	we were given	from	every	thing

النَّاسِ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أَوْتَيْنَا مِنْ كُلِّ شَيْءٍ ١٧

people, we have been taught the language of birds; and we have had everything bestowed upon us.

إِنَّ	هَذَا	لَ	هُوَ	الْفَضْلُ	الْمُبِينُ	وَ	حُشِرَ	لِ	سُلَيْمَانَ
indeed	this	for	it	grace	manifest	and	gathered	for	Solomon

إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ⑰ وَ حُشِرَ لِسُلَيْمَانَ

This indeed is (God's) manifest grace.'And there were gathered together to Solomon

جُنُودُهُ	هَ	مِنْ	الْجِنِّ	وَ	الْإِنْسِ	وَ	الطَّيْرِ	فَ	هُمْ
hosts	his	of	Jinn	and	men	and	birds	and	they

جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ

his hosts of Jinn and men and birds, and they were

يُوزَعُونَ	حَتَّى	إِذَا	آتَوْا	عَلَى	وَادِ	النَّمْلِ	قَالَتْ	نَمْلَةٌ
they were formed	until	when	came	upon	valley	the Naml	Woman said	Namlite

يُوزَعُونَ ⑱ حَتَّى إِذَا آتَوْا عَلَى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ

formed into (separate) divisions, Until when they came to the Valley of Al-Naml, a Namlite woman said,

يَا	أَيُّهَا	النَّمْلُ	ادْخُلُوا	مَسْكِنَكُمْ	لَا	يَحْطِمَنَّكُمْ	كُمُ
O	you	Naml	enter	habitation	not	crush	you

يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ

'O you Naml, enter your habitations, lest Solomon and his

سُلَيْمَانُ	وَ	جُنُودُهُ	هَ	وَ	هُمْ	لَا	يَشْعُرُونَ	فَ	تَبَسَّمَ
Solomon	and	hosts	his	and	they	not	they know	then	smiled

سُلَيْمَانُ وَجُنُودُهُ لَا يَشْعُرُونَ ⑲ فَتَبَسَّمَ

hosts crush you, while they know not,' Thereupon he smiled,

ضَاحِكًا	مِنْ	قَوْلِ	هَا	وَ	قَالَ	رَبِّ	أَوْزِعْ	نِيَّ	أَنْ
laughing	at	words	her	and	said	Lord	enable	me	that

ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ

laughing at her words, and said,' My Lord, enable me to be

أَشْكُرُ	نِعْمَتَكَ	الَّتِي	أَنْعَمْتَ	عَلَيَّ	وَعَلَى	وَالِدَيَّ
my	parents	upon	and	me	upon	you bestowed

أَشْكُرُ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ

grateful for your favour which you have bestowed upon me and upon my parents,

وَأَنْ	أَعْمَلَ	صَالِحًا	تَرْضَى	هُ	وَأَدْخِلْ	نِيَّ	بِرَحْمَتِكَ
your	mercy	with	me	admit	and	it	you please

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ

and to do (such) good works as would please You, and admit me, by your mercy,

فِي	عِبَادِكَ	الصَّالِحِينَ	وَتَفَقَّدَ	الطَّيْرَ	فَقَالَ
said	and	birds	examined	and	righteous

فِي عِبَادِكَ الصَّالِحِينَ ⑳ وَتَفَقَّدَ الطَّيْرَ فَقَالَ

among your righteous servants. And he examined the birds, and said,

مَا	لِي	لَا	أَرَى	الْهُدُودَ	أَمْ	كَانَ	مِنَ	الْغَائِبِينَ
absentees	of	was	is	Hudhud	I see	not	for me	what

مَا لِي لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ ㉑

'How is it that I do not see Hudhud? Is he among the absentees?

لَ	أَعَذِّبَنَّ	هُ	عَذَابًا	شَدِيدًا	أَوْ	لَ	أَذْبَحَنَّ	هُ	أَوْ
or	him	slay	surely	or	severe	punishment	him	subject	surely

لَأَعَذِّبَنَّ عَذَابًا شَدِيدًا أَوْ لَا أَذْبَحَنَّ أَوْ

'I will subject him to severe punishment or I will slay him, unless

لَ	يَأْتِيَنِّي	بِ	سُلْطَنٍ	مُّبِينٍ	فَ	مَكَثَ	غَيْرَ	بَعِيدٍ
long	not	he tarry	and	clear	reason	with	me	bring

لِيَأْتِيَنِّي بِسُلْطَنٍ مُّبِينٍ ㉒ فَمَكَثَ غَيْرَ بَعِيدٍ

he brings me a clear reason (for his absence). And he did not tarry long (before Hudhud came)

فَ	قَالَ	أَحَطْتُ	بِمَا	لَمْ	تُحِطْ	بِهِ	وَ	جِئْتُ	كَ	مِنْ	سَبَا
	Saba	from	you	I come to	and	with it	you encompassed	not	with that	I encompass	said and

فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَا

and said, 'I have encompassed that which you have not encompassed; and I have come to you from Saba

بِ	نَبَأٍ	يَقِينٍ	إِنِّي	وَجَدْتُ	امْرَأَةً	تَمْلِكُ	هُمْ
them	rules	woman	found	indeed I	ones certain	tidings	with

بِنَبَأٍ يَقِينٍ ②٣ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ

with sure tidings. 'I found a woman ruling over them,

وَ	أُوتِيَتْ	مِنْ	كُلِّ	شَيْءٍ	وَ	لَ	هَا	عَرْشٌ	عَظِيمٌ
mighty	throne	it	for	and	thing	every	of	she given	and

وَ أُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَ لَهَا عَرْشٌ عَظِيمٌ ②٤

and she has been given everything, and she has a mighty throne.

وَ	جَدْتُ	هَا	وَ	قَوْمَ	هَا	يَسْجُدُونَ	لِ	الشَّمْسِ	مِنْ
from	sun	for	worshipping	her	people	and	her	I found	

وَ جَدْتُهَا وَ قَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ

'I found her and her people worshipping the sun

دُونَ	اللَّهِ	وَ	زَيَّنَ	لَ	هُمْ	الشَّيْطَانُ	أَعْمَالَ	هُمْ	وَ	صَدَّ	هُمْ
them	hindered	and	their	works	satan	them	for	made beautiful	and	Allah	instead

دُونَ اللَّهِ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ

instead of Allah; and Satan has made their works (*look*) beautiful to them, and has thus hindered them

عَنِ	السَّبِيلِ	وَ	هُمْ	لَا	يَهْتَدُونَ	أَلَّا	يَسْجُدُوا
worship	not to	they follow guidance	not	they	so	way	from

عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ②٥ أَلَّا يَسْجُدُوا

from the (*right*) way, so that they follow not guidance; '(And Satan has bidden them) not to worship

لِ	اللَّهِ	الَّذِي	يُخْرِجُ	الْخَبَاءَ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
for	Allah	Who	brings to light	hidden	in	heavens	and	earth

لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ

Allah, Who brings to light that which is hidden in the heavens and the earth,

وَ	يَعْلَمُ	مَا	تُخْفُونَ	وَ	مَا	تُعْلِنُونَ	اللَّهُ	لَا	إِلَهَ	إِلَّا
and	Who knows	what	you conceal	and	what	you make known	Allah	no	God	but

وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٦﴾ اللَّهُ لَا إِلَهَ إِلَّا

and Who knows what you conceal and what you make known. 'Allah! there is no God but

هُوَ	رَبُّ	الْعَرْشِ	الْعَظِيمِ	قَالَ	سَ	نَنْظُرُ	أَ	صَدَقْتَ
He	Lord	Throne	Mighty	said	soon	We shall see	whether	you spoke truth

هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٧﴾ قَالَ سَنَنْظُرُ أَصَدَقْتَ

He, the Lord of the Mighty Throne.' (Solomon) said, 'We shall see whether you have spoken the truth

أَمْ	كُنْتَ	مِنَ	الْكَاذِبِينَ	إِذْهَبْ	بِ	كِتَابِي	هَذَا	فَ	أَلْقِ	هُ
or	you are	of	who lie	you go	with	letter	my	then	it	lay

أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٨﴾ إِذْهَبْ بِكِتَابِي هَذَا فَالِقِهِ

or whether you are one of those who lie. 'Go you, with this letter of mine, and lay it

إِلَى	هِمْ	ثُمَّ	تَوَلَّ	عَنْ	هُمْ	فَ	انظُرْ	مَا	ذَا	يَرْجِعُونَ	قَالَتْ
to	them	then	withdraw	from	them	then	you see	what	that	they return	said

إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٩﴾ قَالَتْ

before them, then withdraw from them and see what (answer) they return.' (The Queen) said,

يَا	أَيُّهَا	الْمَلُؤَا	إِنِّي	أَلْقَيْتُ	إِلَى	يَ	كِتَابَ	كَرِيمٍ	إِنَّ	هُ	مِنْ
O	you	chief	indeed I	delivered	to	me	letter	noble	surely	it	from

يَا أَيُّهَا الْمَلُؤَا إِنِّي أَلْقَيْتُ إِلَى كِتَابَ كَرِيمٍ ﴿٣٠﴾ إِنَّهُ مِنْ

"You chiefs, there has been delivered to me a noble letter. 'It is from

تَعْلُوا	لَا	أَنْ	الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمِ	بِ	هَ	إِنَّ	وَ	سُلَيْمَانَ
behave proudly	not	that	the Merciful	the Gracious	Allah	name	with	it	indeed	and	Solomon

سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣١﴾ أَلَّا تَعْلُوا

Solomon, and it is: 'In the name of Allah, the Gracious, the Merciful; 'Behave not proudly

عَلَى	وَأَتُونِي	مُسْلِمِينَ	قَالَتْ	يَا	أَيُّهَا	الْمَلُوكُ	أَفْتُونِي	فِي				
in	me	advise	chiefs	you	O	she said	in submission	me	you come	and	me	to

عَلَى وَأَتُونِي مُسْلِمِينَ ﴿٣٢﴾ قَالَتْ يَا أَيُّهَا الْمَلُوكُ أَفْتُونِي فِي

towards me , but come to me in submission.' She said, 'You chiefs, advise me in

أَمْرِي	مَا	كُنْتُ	قَاطِعَةً	أَمْرًا	حَتَّى	تَشْهَدُونَ	نِ	
me	you are present	until	matter	decide	I do	not	me	matter

أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونَ ﴿٣٣﴾

the matter that is before me, I never decide any matter until you are present with me (and give me your advice).

قَالُوا	نَحْنُ	أَوْلُوا	قُوَّةً	وَأَوْلُوا	بَأْسًا	شَدِيدًا	وَالْأَمْرُ	إِلَيْكَ			
you	for	command	and	fierce	fighters	possess	and	power	possess	we	they replied

قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَأَوْلُوا بِأَسٍ شَدِيدًا وَالْأَمْرُ إِلَيْكَ

They replied, 'We possess power and we are fierce fighters, but it is for you to command;

فَ	انظُرِي	مَا	ذَا	تَأْمُرِينَ	قَالَتْ	إِنَّ	الْمُلُوكَ	إِذَا	دَخَلُوا
they enter	when	kings	surely	she said	you command	that	what	you consider	so

فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٤﴾ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا

therefore consider you what you will command.' She said, 'Surely, kings, when they enter

قَرْيَةً	أَفْسَدُوا	هَا	وَجَعَلُوا	أَعِزَّةَ	أَهْلِ	هَا	أَذَلَّةً	وَكَذَلِكَ		
thus	and	lowest	its	people	highest	make	and	it	despoil	a country

قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذَلَّةً وَكَذَلِكَ

a country, despoil it, and turn the highest of its people into the lowest. And thus

يَفْعَلُونَ	وَ	إِنِّي	مُرْسِلَةٌ	إِلَيْهِمْ	بِ	هَدِيَّةٍ	فَ	نُظْرَةً	بِ	مَ
what	and	indeed I	going to send	to him	with	present	and	wait to see	with	

يَفْعَلُونَ ﴿٣٥﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنُظْرَةً بِمَ

will they do. 'But I am going to send them a present and wait to see what (answer)

يَرْجِعُ	الْمُرْسَلُونَ	فَ	لَمَّا	جَاءَ	سُلَيْمَنَ	قَالَ	أَتُمِدُّونَنِي	بِ	مَالٍ
bring back	the envoy	so	when	came	Solomon	he said	you help	me	wealth

يَرْجِعُ الْمُرْسَلُونَ ﴿٣٦﴾ فَلَمَّا جَاءَ سُلَيْمَنَ قَالَ أَتُمِدُّونَنِي بِمَالٍ

the envoys bring back.' So when (the Queen's ambassador) came to Solomon, he said, 'Do you mean to help me with (your) wealth?

فَمَا	آتَى	اللَّهُ	خَيْرٌ	مِّنْ	مَّا	آتَاكُمْ	بَلْ	أَنْتُمْ	بِ	هَدِيَّةٍ	كُمُ	تَفْرَحُونَ
but	me	Allah	better	from	what	He gave you	no	you	with	gift	you	you rejoice

فَمَا آتَى اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٧﴾

But that which Allah has given me is better than that which He has given you. No, but you rejoice in your gift.

ارْجِعْ	إِلَيْهِمْ	فَ	لَ	نَاتِيَنَّ	هُمْ	بِ	جُنُودٍ	لَّا	قِبَلَ	لَهُمْ	بِهَا
go back	to them	and	surely	we come	them	with	hosts	not	power	for	against it

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا

'Go back to them for we shall surely come to them with hosts against which they will have no power,

وَ	لَ	نُخْرِجَنَّ	هُمْ	مِّنْ	هَآ	أَذَلَّةً	وَ	هُمْ	صَغِرُونَ	قَالَ	يَا	أَيُّهَا
and	surely	we drive out	them	from	there	disgraced	and	they	humbled	he said	O	you

وَلَنُخْرِجَنَّهُمْ مِّنْهَا أَذَلَّةً وَهُمْ صَغِرُونَ ﴿٣٨﴾ قَالَ يَا أَيُّهَا

and we shall drive them out from there disgraced, and they will be humbled. He said, 'O

الْمَلُؤَا	أَيُّ	كُمُ	يَأْتِي	نِي	بِ	عَرْشِ	هَا	قَبْلَ	أَنْ	يَأْتُوا	نِي
nobles	which	you	bring	me	with	throne	her	before	that	they come	me

الْمَلُؤَا أَيُّكُمُ يَأْتِيَنِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي

nobles, which of you will bring me her throne before they come to me

مُسْلِمِينَ	قَالَ	عَفْرِيْتُ	مِّنَ	الْجِنِّ	أَنَا	أَتِيْ	كَ	بِهِ
offering submission	said	a stalwart	from	Jinn	I	bring	you	with it

مُسْلِمِينَ ③٩ قَالَ عَفْرِيْتُ مِّنَ الْجِنِّ أَنَا أَتِيْكَ بِهِ

offering submission? Said a stalwart from among the Jinn: 'I will bring it to you

قَبْلَ	أَنْ	تَقُومَ	مِنْ	مَقَامِ	كَ	وَ	إِنِّي	عَلَى	هِ	لَ	قَوِيٌّ
before	that	you rise	from	camp	your	and	surely I	upon	it	possess	power

قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ

before you rise from your camp; and indeed I possess power therefore

أَمِينٌ	قَالَ	الَّذِي	عِنْدَهُ	هُ	عِلْمٌ	مِّنَ	الْكِتَابِ	أَنَا
trustworthy	said one	who	had	it	knowledge	of	Book	I am

أَمِينٌ ④٠ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا

(and I am) trustworthy.' Said one who had knowledge of the Book, 'I will

أَتِيْ	كَ	بِهِ	قَبْلَ	أَنْ	يَّرْتَدَّ	إِلَىٰ	كَ	طَرْفُ	كَ	فَ	لَمَّا	رَأَىٰ	هُ
bring	you	with it	before	that	turns back	to	you	sight	your	so	when	he saw	it

أَتِيْكَ بِهِ قَبْلَ أَنْ يَّرْتَدَّ إِلَيْكَ طَرْفُكَ ٥ فَلَمَّا رَأَىٰ

bring it to you quicker than the blinking of your eye. And when he saw it

مُسْتَقْرًا	عِنْدَهُ	هُ	قَالَ	هَذَا	مِنْ	فَضْلِ	رَبِّي	لِي	يَبْلُوَنِي
set	before	him	said	this	by	grace	of my Lord	so that	He may try me

مُسْتَقْرًا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي ٥ لِيَبْلُوَنِي

set before him, he said, 'This is by the grace of my Lord, that He may try me

أَشْكُرُ	أَمْ	أَكْفُرُ	وَ	مَنْ	شَكَرَ	فَ	إِنَّمَا	يَشْكُرُ	لِنَفْسِهِ	وَ	مَنْ	
I am grateful	or	ungrateful	and	who	is grateful	so	only	grateful	for	self	and	who

أَشْكُرُ أَمْ أَكْفُرُ ٥ وَ مَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ٥ وَ مَنْ

whether I am grateful or ungrateful. And whosoever is grateful is grateful for the good of his (own) soul; but whosoever

كَفَرَتْ	فَ	إِنَّ	رَبِّي	غَنِيٌّ	قَالَ	نَكْرُوا	لَهَا	عَرْشَهَا
her	throne	her	to	appear common	he said	Generous	Self-Sufficient	my Lord surely so ungrateful

كَفَرَتْ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤١﴾ قَالَ نَكْرُوا لَهَا عَرْشَهَا

is ungrateful , truly my Lord is Self-Sufficient, Generous.' Make her Throne appear commonplace to her,

نَنْظُرُ	أَ	تَهْتَدِي	أَمْ	تَكُونُ	مِنَ	الَّذِينَ	لَا	يَهْتَدُونَ
follow right way	not	those who	of	she is	or	she follows right way	is	we see

نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤٢﴾

and let us see whether she follows the right way or whether she is (one) of those who follow not the right way.'

فَ	لَمَّا	جَاءَتْ	قِيلَ	أَهْكَذَا	عَرْشُكَ	كَ	قَالَتْ	كَ	أَنَّ	هُوَ
the same	it	though	as	she said	your	throne	like this	is	it was said	she came when and

فَلَمَّا جَاءَتْ قِيلَ أَهْكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ

And when she came, it was said, 'Is your throne like this? She replied, 'It is as though it were the same.

وَ	أَوْتَيْنَا	الْعِلْمَ	مِنَ	قَبْلِهَا	وَ	كُنَّا	مُسْلِمِينَ	وَ	صَدَّهَا
it	stopped	and	already submitted	we are	and	it	before	of	knowledge we have been given and

وَ أَوْتَيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَ كُنَّا مُسْلِمِينَ ﴿٤٣﴾ وَ صَدَّهَا

And we have been given knowledge before this , and we have already submitted.'

مَا	كَانَتْ	تَعْبُدُ	مِنَ	دُونِ	اللَّهِ	إِنَّ	هَا	كَانَتْ	مِنَ
from	came	she	surely	Allah	beside	from	worship	she used	that

مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ

And that which she used to worship beside Allah had stopped her (from believing); for she came of a

قَوْمٍ	كَافِرِينَ	قِيلَ	لَهَا	ادْخُلِي	الصَّرْحَ	فَ	لَمَّا	رَأَتْ	هُ
it	she saw	when	and	palace	enter	it	for	said	disbelieving people

قَوْمٍ كَافِرِينَ ﴿٤٤﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ

disbelieving people. It was said to her, ' Enter the palace.' And when she saw it,

حَسِبَتْ	هُ	لُجَّةً	وَ	كَشَفَتْ	عَنْ	سَاقِيهَا	هَا	قَالَ	إِنَّ	هُ	صَرَخْ
she thought	it	expanse of water	and	she uncovered	from	shanks	her	said	surely	it	palace

حَسِبَتْهُ لُجَّةً وَ كَشَفَتْ عَنْ سَاقِيهَا قَالَ إِنَّهُ صَرَخْ

she thought it to be a great expanse of water, and she uncovered her shanks. (Solomon) said, 'It is a palace

مُمرَّدٌ	مِّنْ	قَوَارِيرٍ	قَالَتْ	رَبِّ	إِنِّي	ظَلَمْتُ	نَفْسِي	ئِي
paved	from	glass slabs	she said	Lord	surely I	wronged	self	my

مُمرَّدٌ مِّنْ قَوَارِيرٍ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي

paved smooth with slabs of glass.' She said, 'My Lord, I indeed wronged my soul;

وَ	أَسَلَّمْتُ	مَعَ	سُلَيْمَانَ	لِ	اللَّهِ	رَبِّ	الْعَالَمِينَ	وَ	لَ	قَدْ
and	I submit	with	Solomon	to	Allah	Lord	of the worlds	and	for	sure

وَ أَسَلَّمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ٤٥ وَقَدْ

and I submit myself with Solomon to Allah, the Lord of the worlds.' And

أَرْسَلْنَا	إِلَى	ثَمُودَ	أَخَا	هُمْ	صَلِحًا	أَنْ	اعْبُدُوا	اللَّهَ
We sent	to	Thamud	brother	their	Salih	that	you worship	Allah

أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَلِحًا أَنْ اعْبُدُوا اللَّهَ

We sent to Thamud their brother Salih, (who said), 'Worship Allah.'

فَ	إِذَا	هُمْ	فَرِيقَيْنِ	يَخْتَصِمُونَ	قَالَ	يَا	قَوْمِ	لِ	مَ
so	behold	they	two parties	contending each other	he said	O	my people	for	what

فَإِذَا هُمْ فَرِيقَيْنِ يَخْتَصِمُونَ ٤٦ قَالَ يَقَوْمِ لِمَ

But behold, they became two parties contending with each other. He said, 'O my people why do

تَسْتَعْجِلُونَ	بِ	السَّيِّئَةِ	قَبْلَ	الْحَسَنَةِ	لَوْ	لَا
you wish to hasten	with	evil	before	good	why	not

تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا

you wish to hasten on the evil rather than the good? Wherefore do you not

اَطَّيْرُنَا	قَالُوا	تُرْحَمُونَ	كُم	لَعَلَّ	اللَّهِ	تَسْتَغْفِرُونَ
we augur ill	they said	shown mercy	you	may be	Allah	ask forgiveness

تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٧﴾ قَالُوا اَطَّيْرُنَا

ask forgiveness of Allah that you may be shown mercy? They said, 'We augur ill

بِ ك	وَ	بِ	مَنْ	مَعَ	كَ	قَالَ	طَيْرٌ	كُم	عِنْدَ	اللَّهِ	بَلْ	أَنْتُمْ	
you	no	Allah	near	your	evil fortune	he said	you	with	who	with	and	you	of

بِكَ وَبِمَنْ مَعَكَ ط قَالَ طَيْرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ

of you and of those that are with you.' He said, '(The cause of) your evil fortune is with Allah. No, but you

قَوْمٌ	تُفْتَنُونَ	وَ	كَانَ	فِي	الْمَدِينَةِ	تِسْعَةٌ	رَهْطٍ
people	who are on trial	and	were	in	city	nine	party of

قَوْمٌ تُفْتَنُونَ ﴿٤٨﴾ وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ

are a people who are on trial.' And there were in the city a party of nine (persons)

يُفْسِدُونَ	فِي	الْأَرْضِ	وَ	لَا	يُصْلِحُونَ	قَالُوا	تَقَاسَمُوا
who made mischief	in	earth	and	not	they reform	they said	swear to each other

يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٩﴾ قَالُوا تَقَاسَمُوا

who made mischief in the land, and would not reform. They said, "Swear to each other

بِ اللَّهِ	لَ	نُبَيِّتَنَّ	هُ	وَ	أَهْلَهُ	هُ	ثُمَّ	لَ	نَقُولَنَّ	لِ	وَلِيِّ	هُ
surely Allah	by	we attack by night	him	and	his family	his	then	surely	we say	to	his heir	his

بِاللَّهِ لِنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ

by Allah that we will surely attack him and his family by night, and then we will say to his heir,

مَا	شَهِدْنَا	مَهْلِكَ	أَهْلِهِ	هُ	وَ	إِنَّا	لَ	صَادِقُونَ	وَ	مَكْرُوا	مَكْرًا
we witnessed	not	detruction	his family	and	surely we	and	are	truthful	and	they plotted	definite plot

مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٥٠﴾ وَمَكْرُوا مَكْرًا

"We witnessed not the destruction of his family, and most surely we are truthful." And they wove a plot

وَ	مَكَرْنَا	مَكْرًا	وَ	هُمْ	لَا	يَشْعُرُونَ	فَ	انظُرْ	كَيْفَ	كَانَ
was	how	you see	then	aware	not	they	and	definite plan	We planned	and

وَ مَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥١﴾ فَانظُرْ كَيْفَ كَانَ

and We wove a (counter) plot but they were unaware of (it). Then see how (evil) was

عَاقِبَةُ	مَكْرِهِمْ	أَنَا	دَمَرْنَا	هُمْ	وَ	قَوْمَ	هُمْ	أَجْمَعِينَ	
all together	their	people	and	them	utterly destroyed	verily We	their	plan	the end

عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَا قَوْمَهُمْ أَجْمَعِينَ ﴿٥٢﴾

the end of their plan! Verily, We utterly destroyed them and their people all together.

فَ	تِلْكَ	بُيُوتُهُمْ	خَاوِيَةٌ	بِمَا	ظَلَمُوا	إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	لِ	قَوْمٍ
people	for	Sign	is	this	in	surely	they wronged	because	lie empty	their	houses	yonder and

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

And yonder lie their houses empty, because of their wrongdoing. In that, verily, is a Sign for a people

يَعْلَمُونَ	وَ	أَنْجَيْنَا	الَّذِينَ	آمَنُوا	وَ	كَانُوا	يَتَّقُونَ
feared God	were	and	believed	those who	We saved	and	who know

يَعْلَمُونَ ﴿٥٣﴾ وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٤﴾

who possess knowledge. And We saved those who believed and feared God.

وَ	لُوطًا	إِذْ	قَالَ	لِ	قَوْمِ	هَ	أَتَأْتُونَ	الْفَاحِشَةَ	وَ	أَنْتُمْ
you are	and	abomination	you commit	his	people	to	he said	when	Lot	and

وَ لُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ

(And remember) Lot, when he said to his people, 'Do you commit abomination while you

تُبْصِرُونَ	أَ	إِنَّ	كُم	لَ	تَأْتُونَ	الرِّجَالَ	شَهْوَةً	بِئْسَ
rather	lustfully	men	approach	are	you	indeed	do	you see

تُبْصِرُونَ ﴿٥٥﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً بِئْسَ

see (the evil thereof)? 'What! do you approach men lustfully rather

دُونَ	النِّسَاءِ	بَلْ	أَنْتُمْ	قَوْمٌ	تَجْهَلُونَ	فَ	مَا	كَانَ	جَوَابَ
than	women	no	you	people	unmindful	so	not	was	response

دُونَ النِّسَاءِ ٥٦ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٦﴾ فَمَا كَانَ جَوَابَ

than women? No, you are indeed a people unmindful of consequences.' But the response of

قَوْمِ	هَـ	إِلَّا	أَنْ	قَالُوا	أَخْرِجُوا	الَّ	لُوطٍ	مِّنْ
people	his	except	that	they said	drive out	followers	Lot	from

قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ

his people was nothing except that they (incited the people and) said, 'Drive out the followers of Lot from

قَرْيَةٍ	كُمُ	إِنَّ	هُمْ	أَنَاسٌ	يَّتَطَهَّرُونَ	فَ	أَنْجَيْنَا	هُ	وَ	أَهْلَ	هَـ	إِلَّا
township	your	indeed	they	people	pretend to be pure	so	We saved	him	and	family	his	except

قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٥٧﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا

your township. They are indeed a people who pretend to be pure.' So We saved him and his family, except

امْرَأَةَ	هَـ	قَدَرْنَا	هَا	مِنَ	الْغَابِرِينَ	وَ	أَمْطَرْنَا	عَلَيْهِمْ	مَطْرًا
wife	his	We decreed	her	of	those who stayed behind	and	We rained	upon them	a rain

امْرَأَتَهُ قَدَرْنَا مِنْ الْغَابِرِينَ ﴿٥٨﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا

his wife; her We decreed to be of those who stayed behind. And We rained upon them a rain;

فَ	سَاءَ	مَطْرُ	الْمُنذَرِينَ	قُلِ	الْحَمْدُ	لِ	اللَّهِ	وَ	سَلَامٌ	عَلَى
and	evil was	rain	of those warned	you say	All praise	for	Allah	and	peace be	upon

فَسَاءَ مَطْرُ الْمُنذَرِينَ ﴿٥٩﴾ قُلِ الْحَمْدُ لِلَّهِ وَ سَلَامٌ عَلَى

and evil was the rain for those who were warned. Say, 'All praise belongs to Allah, and peace be upon

عِبَادِ	هِ	الَّذِينَ	اصْطَفَى	آ	اللَّهُ	خَيْرٌ	أَنْ	مَا	يُشْرِكُونَ
servants	His	those whom	He chose	is	Allah	better	or	what	they associate

عِبَادِهِ الَّذِينَ اصْطَفَى ٥٩ آ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٦٠﴾

those servants of His whom He has chosen. Is Allah better or that which they associate (with Him)?

‘Wa Qalalazina’

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