

# The Holy Quran

(Part Twenty)



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 عنه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 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 Twenty 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  
July 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.

أَمْ	مَنْ	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ	وَ	أَنْزَلَ	لَكُمْ	مِنْ
or	who	created	heavens	and	earth	and	sent down	for	you

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنْ

Or, Who created the heavens and the earth, and Who sent down water for you

السَّمَاءِ	مَاءً	فَ	أَنْبَتْنَا	بِ	هَ	حَدَائِقَ	ذَاتَ	بِهَجَةٍ	مَا	كَانَ
sky	water	then	We cause to grow	with	it	orchards	having	beautiful	not	was

السَّمَاءِ مَاءً فَانْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ

from the sky wherewith We cause to grow beautiful orchards?

لَكُمْ	أَنْ	تَنْبِتُوا	شَجَرَ	هَا	ءَ	إِلَهَ	مَعَ	اللَّهِ	بَلْ	هُمْ	قَوْمٌ
for	that	to grow	trees	their	is	God	beside	Allah	no	they	people

لَكُمْ أَنْ تَنْبِتُوا شَجَرَ هَاهُا إِلَهَ مَعَ اللّٰهِ بَلْ هُمْ قَوْمٌ

You could not cause their trees to grow. Is there a God besides Allah? No, they are a people

يَعْدِلُونَ	أَمْ	مَنْ	جَعَلَ	الْأَرْضَ	قَرَارًا	وَ	جَعَلَ	خِلَالَ	هَا
who deviate	or	Who	made	earth	place of rest	and	placed	midst	it

يَعْدِلُونَ<sup>61</sup> أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا

who deviate (from the right path) . Or, Who made the earth a place of rest, and placed rivers in its midst,

أَنْهَرًا	وَ	جَعَلَ	لَهَا	رَوَاسِيَ	وَ	جَعَلَ	بَيْنَ	الْبَحْرَيْنِ	حَاجِزًا
river	and	made	for	mountains	and	made	between	two seas	barrier

أَنْهَرًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

and placed upon it firm mountains, and put a barrier between the two waters?

ءَ	إِلَهَ	مَعَ	اللَّهِ	بَلْ	أَكْثَرُهُمْ	لَا	يَعْلَمُونَ	أَمْ	مَنْ	يُجِيبُ
is	a God	with	Allah	no	most	not	they know	or	Who	answers

ءَ إِلَهَ مَعَ اللّٰهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ<sup>62</sup> أَمْ مَنْ يُجِيبُ

Is there a God besides Allah? No , most of them know not. Or, Who answers

الْمُضْطَّرُّ	إِذَا	دَعَا	هُ	وَ	يَكْشِفُ	السُّوءَ	وَ	يَجْعَلُ	كُمْ
distressed	when	calls upon	Him	and	He removes	evil	and	makes	you

الْمُضْطَّرُّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ

the distressed person when he calls upon Him, and removes the evil, and makes you

خُلَفَاءَ	الْأَرْضِ	ءَ	إِلَهَ	مَعَ	اللَّهِ	قَلِيلًا	مَا
successors	the earth	is	a God	with	Allah	little	that

خُلَفَاءَ الْأَرْضِ طءَ إِلَهَ مَعَ اللَّهِ ط قَلِيلًا مَا

successors in the earth? Is there a God besides Allah? Little is it that

تَذَكَّرُونَ	أَمْ	مَنْ	يَهْدِي	كُمْ	فِي	ظُلْمَتِ	الْبَرِّ	وَ	الْبَحْرِ
you take heed	or	Who	guides	you	in	darkness	land	and	sea

تَذَكَّرُونَ<sup>63</sup> ط مَنْ يَهْدِيكُمْ فِي ظُلْمَتِ الْبَرِّ وَالْبَحْرِ

you reflect. Or, Who guides you in every (kind of) darkness of the land and of the sea,

وَ	مَنْ	يُرْسِلُ	الرِّيحَ	بُشْرًا	بَيْنَ	يَدَيْ	رَحْمَتِ	هِ
and	Who	sends	wind	as glad tiding	between	hands	mercy	His

وَمَنْ يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ط

and Who sends the winds as glad tidings before His mercy?

ءَ	إِلَهَ	مَعَ	اللَّهِ	تَعْلَى	اللَّهُ	عَنْ	مَا	يُشْرِكُونَ	أَمْ	مَنْ
is	a God	with	Allah	exalted	Allah	from	what	they associate	or	Who

ءَ إِلَهَ مَعَ اللَّهِ ط تَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ<sup>64</sup> ط مَنْ

Is there a God besides Allah? Exalted is Allah above what they associate (with Him). Or, Who

يَبْدُوا	الْخَلْقَ	ثُمَّ	يُعِيدُ	هُ	وَ	مَنْ	يَرْزُقُ	كُمْ	مِّنَ	السَّمَاءِ
originates	creation	then	repeats	it	and	Who	provides	you	from	heaven

يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُ هُ وَمَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ

originates creation, (and) then repeats it and Who provides for you from the heaven

و	الْأَرْضِ	ءَ	إِلَهَ	مَعَ	اللَّهِ	قُلْ	هَاتُوا	بُرْهَانَ	كُمْ
	the earth	is	a God	with	Allah	you say	bring	proof	your

وَالْأَرْضِ طءَ إِلَهَ مَعَ اللَّهِ ط قُلْ هَاتُوا بُرْهَانَكُمْ

and the earth? Is there a God besides Allah? Say,'Bring forward your proof

إِنْ	كُنْتُمْ	صَادِقِينَ	قُلْ	لَا	يَعْلَمُ	مَنْ
if	you are	truthful	you say	none	knows	whoever

إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٥﴾ قُلْ لَا يَعْلَمُ مَنْ

if you are truthful.' Say,'None in the heavens and the earth

فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	الْغَيْبِ	إِلَّا	اللَّهُ	وَ	مَا	يَشْعُرُونَ
in	heavens	and	earth	unseen	save	Allah	and	not	know

فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبِ إِلَّا اللَّهُ ط وَمَا يَشْعُرُونَ

knows the unseen save Allah; and they do not know

أَيَّانَ	يُبْعَثُونَ	بَلِ	اَدْرَكَ	عِلْمُ	هُمُ	فِي	الْآخِرَةِ
when	they will be raised	no	reached end	knowledge	their	about	Hereafter

أَيَّانَ يُبْعَثُونَ ﴿٦٦﴾ بَلِ اَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ ط

when they will be raised up.' No,'their knowledge has reached its end respecting the Hereafter;

بَلِ	هُمُ	فِي	شَكِّ	مِنْ	هَا	بَلِ	هُمُ	مِنْ	هَا	عَمُونَ
no	they	in	doubt	about	it	no	they	about	it	blind

بَلِ هُمْ فِي شَكِّ مِّنْهَا ط بَلِ هُمْ مِّنْهَا عَمُونَ ﴿٦٧﴾

no, they are (indeed) in doubt about it; no, they are blind to it.

وَ	قَالَ	الَّذِينَ	كَفَرُوا	ءَ	إِذَا	كُنَّا	تُرَابًا	وَ	أَبَاؤُنَا	نَا
and	say	those who	disbelieve	what	when	we are	dust	and	fathers	our

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَ أَبَاؤُنَا

And those who disbelieve say,'What! when we and our fathers have become dust

أ	ءِنَّا	لَ	مُخْرَجُونَ	لَ	قَدْ	وَعِدْنَا	هَذَا	نَحْنُ	
	we		brought forth	indeed	for	sure	we promised	this	we

أَيْنَالْمُخْرَجُونَ ﴿٦٨﴾ لَقَدْ وَعِدْنَا هَذَا نَحْنُ

shall we indeed be brought forth (again)? 'We were surely promised this

وَ	الْبَآؤُ	نَا	مِنْ	قَبْلُ	إِنْ	هَذَا	إِلَّا	أَسَاطِيرُ
	and	our	from	before	not	this	but	tales

وَالْبَآؤُنَا مِنْ قَبْلُ لَإِنْ هَذَا إِلَّا أَسَاطِيرُ

before -- we and our fathers; this is nothing but tales

الْأَوَّلِينَ	قُلْ	سِيرُوا	فِي	الْأَرْضِ	فَ	انظُرُوا
of ancient	you say	travel	in	earth	and	you see

الْأَوَّلِينَ ﴿٦٩﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا

of the ancients.' Say, 'Travel in the earth and see

كَيْفَ	كَانَ	عَاقِبَةُ	الْمُجْرِمِينَ	وَ	لَا	تَحْزَنَ
how	was	end	of sinful	and	not	you grieve

كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٧٠﴾ وَلَا تَحْزَنَ

how (evil) was the end of the sinful!' And grieve you not

عَلَى	هِمْ	وَ	لَا	تَكُنْ	فِي	ضَيْقٍ	مِّنْ	مَا	يَمْكُرُونَ
for	them	and	nor	you be	in	distress	from	what	they plot

عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧١﴾

for them, nor be you in distress at what they plot.

وَ	يَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ	إِنْ	كُنْتُمْ
and	they say	when	this	promise	if	you are

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ

And they say, 'When will this promise be (fulfilled), if you are

كُم	لَ	رَدِفَ	يَكُونُ	أَنْ	عَسَى	قُلْ	صِدْقَيْنِ
you	for	close behind	may be	that	soon	you say	truthful

صِدْقَيْنِ 72 قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ

truthful? Say, 'It may be some of that (promised punishment), which you (arrogantly) demand

بَعْضُ	الَّذِي	تَسْتَعْجِلُونَ	وَ	إِنَّ	رَبَّ	كَ	لَ	ذُو
having	surely	your	Lord	surely	and	you hasten	which	some

بَعْضُ الَّذِي تَسْتَعْجِلُونَ 73 وَإِنَّ رَبَّكَ لَذُو

to befall you forthwith, is already at your heels.' And, truly, your Lord is

فَضْلٍ	عَلَى	النَّاسِ	وَ	لَكِنَّ	أَكْثَرَهُمْ	لَا	
not	them	most	but	and	mankind	to	gracious

فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا

gracious to mankind, but most of them are not

يَشْكُرُونَ	وَ	إِنَّ	رَبَّ	كَ	لَ	يَعْلَمُ	مَا	تَكْنُ
conceal	what	knows	surely	your	Lord	surely	and	grateful

يَشْكُرُونَ 74 وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تَكْنُ

grateful. And, surely, your Lord knows what their bosoms

صُدُورُ	هُمْ	وَ	مَا	يُعْلِنُونَ	وَ	مَا	مِنْ	غَائِبَةٍ
hidden	from	what	and	they reveal	that	and	their	bosoms

صُدُورَهُمْ وَمَا يُعْلِنُونَ 75 وَمَا مِنْ غَائِبَةٍ

conceal and what they reveal. And there is nothing hidden

فِي	السَّمَاءِ	وَ	الْأَرْضِ	إِلَّا	فِي	كِتَابٍ	مُبِينٍ
clear	Book	in	but	the earth	and	the heaven	in

فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ 76

in the heaven and the earth, but it is (recorded) in a clear Book.



إِسْرَاءِ يَلِ	بَنِيَّ	عَلَى	يَقْصُّ	الْقُرْآنَ	هَذَا	إِنَّ
Israel	children	upon	explains	Quran	this	verily

إِنَّ هَذَا الْقُرْآنَ يَقْصُّ عَلَى بَنِي إِسْرَاءِ يَلِ

Verily, this Quran explains to the children of Israel

أَكْثَرَ الَّذِي	هُمْ فِي	ه	يَخْتَلِفُونَ	وَ	إِنَّ	ه	لَ	هُدًى
guidance	a	it	they differ	and	verily	it	in	they

أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ 77 وَإِنَّ لَهُدًى

most of that concerning which they differ. And verily, it is a guidance

و	رَحْمَةً	لِ	الْمُؤْمِنِينَ	إِنَّ	رَبَّ	كَ	يَقْضِي	بَيْنَ	هُمْ
them	between	decide	your	Lord	verily	believers	for	mercy	and

وَرَحْمَةً لِّلْمُؤْمِنِينَ 78 إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ

and a mercy to the believers. Verily, your Lord will decide between them

بِ	حُكْمِهِ	وَ	هُوَ	الْعَزِيزُ	الْعَلِيمُ	فَ	تَوَكَّلْ
put trust	so	the All-Knowing	the Mighty	He	and	His	judgement with

بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ 79 فَتَوَكَّلْ

by His judgement, and He is the Mighty, the All-Knowing. So put your trust

عَلَى	اللَّهِ	إِنَّ	كَ	عَلَى	الْحَقِّ	الْمُبِينِ	إِنَّ	كَ
you	verily	manifest	truth	on	you	surely	Allah	in

عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ 80 إِنَّكَ

in Allah; surely, you (stand) on manifest truth. Verily, you

لَا	تُسْمِعُ	الْمَوْتَى	وَ	لَا	تُسْمِعُ	الصُّمَّ	الدُّعَاءَ
the call	deaf	you make hear	not	and	dead	you make hear	not

لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ

cannot make the dead to hear, nor can you make the deaf to hear the call,

إِذَا	وَلَوْ	مُدْبِرِينَ	وَ	مَا	أَنْتَ	بِ	هَدَى	الْعُمَى
when	turned away	with their backs	and	not	you	with	guidance	the blind

إِذَا وَلَوْ مُدْبِرِينَ ⑧١ وَمَا أَنْتَ بِهَدَى الْعُمَى

when they turn back retreating. And you cannot guide the blind

عَنْ	ضَلَلَةٍ	هَمُّ	إِنْ	تُسْمِعُ	إِلَّا	مَنْ	يُؤْمِنُ
from	error	their	not	you make to listen	only	who	believe

عَنْ ضَلَلَتِهِمْ ⑧٢ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ

out of their error. You can only make those listen to you who believe

بِ	آيَاتِنَا	فَ	هُمْ	مُسْلِمُونَ	وَ	إِذَا	وَقَعَ	الْقَوْلُ
with	Our Signs	so	they	became obedient	and	when	took place	sentence

بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ⑧٢ وَإِذَا وَقَعَ الْقَوْلُ

in Our Signs, so they become obedient. And when the sentence is passed

عَلَى	هُمْ	أَخْرَجْنَا	لَ	هُمْ	دَابَّةً	مِّنَ	الْأَرْضِ
against	them	We bring forth	for	them	a creature	from	earth

عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ

against them, We shall bring forth for them a creature out of the earth

تُكَلِّمُهُمْ	لَا	أَنَّ	النَّاسَ	كَانُوا	بِ	آيَاتِنَا	لَا	يُؤْقِنُونَ
which injure	them	because	people	were	in	Our Signs	not	believe

تُكَلِّمُهُمْ لَا أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُؤْقِنُونَ ⑧٣

which shall injure them because people did not believe in Our Signs.

وَ	يَوْمَ	نَحْشُرُ	مِنْ	كُلِّ	أُمَّةٍ	فَوْجًا	مِّنْ	مِّنْ
and	day	We gather	from	every	people	party	from	those

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ

And (remind them of) the day when We shall gather together from every people a party from among those

يُكَذِّبُ	بِ	آيَاتِنَا	وَ	هُمْ	يُوزَعُونَ	حَتَّى	إِذَا	جَاءُوا
they reject	in	Our Signs	and	they	placed in bands	till	when	they come

يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٤﴾ حَتَّى إِذَا جَاءُوا

who rejected Our Signs, and they shall be placed in (*separate*) bands. Till, when they come,

قَالَ	أَ	كَذَّبْتُمْ	بِ	آيَاتِي	وَأَمْ	لَمْ	تُحِيطُوا	بِهَا	عِلْمًا
He say	did	you reject	in	My Signs	and	not	gained full	of	knowledge

قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا

He will say, 'Did you reject My Signs (*hastily*) while you had not yet gained full knowledge about them?

أَمْ	مَا	ذَا	كُنْتُمْ	تَعْمَلُونَ	وَ	وَقَعَ	الْقَوْلُ
or	what	that	you were	you were doing	and	shall fall	sentence

أَمْ مَاذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٥﴾ وَقَعَ الْقَوْلُ

(*If not this*) what (*else*) was it, that you were doing?' And the sentence shall fall

عَلَى	هِمْ	بِ	مَا	ظَلَمُوا	وَ	هُمْ	لَا	يَنْطِقُونَ
upon	them	because	that	did wrong	and	they	not	they speak

عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٦﴾

upon them because they did wrong, and they will not (*be able to*) speak.

أَلَمْ	يَرَوْا	أَنَّا	جَعَلْنَا	الَّيْلَ	لِيَسْكُنُوا	فِيهِ	وَ	النَّهَارَ
did	they see	that We	made	night	so that	they rest	and	day

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ

Have they not seen that We have made the night that they may rest therein, and the day

مُبْصِرًا	إِنَّ	فِي	ذَلِكَ	لَآيَاتٍ	لِّ	قَوْمٍ	يُؤْمِنُونَ
sight-giving	verily	in	that	are Signs	for	a people	who believe

مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٧﴾

sight-giving? In that verily are Signs for a people who believe.

و	يَوْمَ	يُنْفَخُ	فِي	الصُّورِ	فَ	فَزِعَ	مَنْ	فِي	السَّمَوَاتِ
and	day	blown	in	trumpet	then	struck with terror	who	in	heavens

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ

And on the day when the trumpet will be blown, whoever is in the heavens and whoever is in

وَ	مَنْ	فِي	الْأَرْضِ	إِلَّا	مَنْ	شَاءَ	اللَّهُ	وَ	كُلُّ
and	who	in	earth	save	whom	pleases	Allah	and	all

وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ

the earth will be struck with terror, save him whom Allah pleases. and all

أَتَوْا	هُ	دُخِرِينَ	وَ	تَرَى	الْجِبَالَ	تَحْسَبُ	هَا
come to	Him	humbled	and	you see	mountains	imagining	them

أَتَوْهُ دُخِرِينَ ⑧٨ وَتَرَى الْجِبَالَ تَحْسَبُهَا

shall come to Him, humbled. And you see the mountains imagining them

جَامِدَةً	وَ	هِيَ	تَمُرُّ	مَرَّ	السَّحَابِ	صُنْعَ	اللَّهِ
stationary	and	they	floating like	floating of	the clouds	work	of Allah

جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ

to be stationary, while they are floating like the floating of the clouds. (Such is) the work of Allah,

الَّذِي	أَتَقَّنَ	كُلَّ	شَيْءٍ	إِنَّ	هُ	خَبِيرٌ	بِ	مَا	تَفْعَلُونَ
Who	made firm	every	thing	verily	He	All Aware	with	what	you do

الَّذِي أَتَقَّنَ كُلَّ شَيْءٍ ط إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ⑧٩

Who made everything firm and strong. Verily, He knows full well what you do.

مَنْ	جَاءَ	بِ	الْحَسَنَةِ	فَ	لَ	هُ	خَيْرٌ	مِّنْ	هَا	وَ	هُمْ
whoever	came	with	good deed	then	for	him	better reward	than	that	and	they

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ

Whoever does a good deed, shall have better reward than that, and such

مِّنْ	فَزَعِ	يَوْمَئِذٍ	وَأَمِنُونَ	وَمَنْ	جَاءَ
from	terror	that day	secure	and	do

مِّنْ فَزَعِ يَوْمَئِذٍ آمِنُونَ ﴿٩٠﴾ وَمَنْ جَاءَ

will be secure from terror that day. And those who do

بِ	السَّيِّئَةِ	فَ	كُتِبَتْ	وَجُوهَهُ	هُمُ	فِي
with	evil	so	thrown down	on faces	their	into

بِالسَّيِّئَةِ فَكُتِبَتْ وَجُوهُهُمْ فِي

evil, shall be thrown down on their faces into

النَّارِ	هَلْ	تُجْزَوْنَ	إِلَّا	مَا	كُنْتُمْ	تَعْمَلُونَ
Fire	are	you rewarded	except	what	you were	you do

النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩١﴾

the Fire; Are you not rewarded for what you have been doing?'

إِنَّمَا	أَمِرْتُ	أَنْ	أَعْبُدَ	رَبِّ
only	I am commanded	to	I serve	Lord

إِنَّمَا أَمِرْتُ أَنْ أَعْبُدَ رَبِّ

(Say), 'I am commanded only to serve the Lord

هَذِهِ	الْبَلَدَةِ	الَّذِي	حَرَّمَ	هَا	وَ	لَ	هُ
this	city	which	made sacred	it	and	for	Him

هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ

of this city which He has made sacred, and to Him belong

كُلِّ	شَيْءٍ	وَ	أَمِرْتُ	أَنْ	أَكُونَ	مِنَ
all	things	and	I am commanded	that	I be	of those

كُلِّ شَيْءٍ وَأَمِرْتُ أَنْ أَكُونَ مِنَ

all things; and I am commanded to be of those who

الْقُرْآنَ	أَتْلُوا	أَنْ	وَ	الْمُسْلِمِينَ						
the Quran	I recite	that	and	who submit						
الْمُسْلِمِينَ <sup>92</sup> وَأَنْ أَتْلُوا الْقُرْآنَ										
submit (to God); 'And to recite the Quran.'										
ه	نَفْسِ	لِ	يَهْتَدِي	فَ إِنَّمَا	اهْتَدَى	فَ	مَنْ	فَ		
his	soul	for	follow guidance	only	so	follow guidance	whoever	so		
فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ										
So whoever follows guidance, follows it only for (the good of) his own soul;										
مِنْ	أَنَا	إِنَّمَا	قُلْ	فَ	ضَلُّ	مَنْ	وَ			
of	I	only	you say	so	goes astray	whoever	and			
وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ										
and (as to him) who goes astray, say, 'I am only										
كُمُ	يُرَى	سَ	اللَّهُ	لِ	الْحَمْدُ	قُلِ	وَ	الْمُنذِرِينَ		
you	show	soon	Allah	for	all praise	you say	and	a warner		
الْمُنذِرِينَ <sup>93</sup> وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ										
a warner.' And say, 'All praise belongs to Allah; He will soon show you										
غَافِلٍ	بِ	كَ	رَبُّ	مَا	وَ	هَآ	تَعْرِفُونَ	فَ	هَ	الَّتِ
unaware	with	your	Lord	not	and	them	you know	and	His	Signs
الَّتِي فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ										
His Signs, and you will know them.' And your Lord is not unaware										
تَعْمَلُونَ			مَا			عَنْ				
you do			what			from				
عَمَّا تَعْمَلُونَ <sup>94</sup>										
of what you do.										

## ٢٨ - سُورَةُ الْقَصَصِ مَكِّيَّةٌ

Revealed in Makkah

Sura Al-Qasas

رُكُوعَاتُهَا ٩

آيَاتُهَا ٨٩

Ruku 9

Verses 89

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	آيَاتُ	الْكِتَابِ	الْمُبِينِ	نَتْلُو
Benignant All Hearing All Knowing God	these	verses	the Book	clear	We rehearse

ط س م ② تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ③ نَتْلُو

Ta Seen - Meem. Benignant All Hearing All Knowing God These are verses of the clear Book. We rehearse

عَلَى	كَ	مِنْ	نَبِيٍّ	مُوسَى	وَ	فِرْعَوْنَ	بِ	الْحَقِّ	لِ	قَوْمٍ
on	you	from	story	Moses	and	Pharaoh	with	truth	for	people

عَلَيْكَ مِنْ نَبِيٍّ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ

for you (a portion) of the story of Moses and Pharaoh with truth, for (the benefit of) a people

يُؤْمِنُونَ	إِنَّ	فِرْعَوْنَ	عَلَا	فِي	الْأَرْضِ	وَ	جَعَلَ
they believe	verily	Pharaoh	behaved arrogantly	in	the earth	and	made

يُؤْمِنُونَ ④ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ

who would believe. Verily, Pharaoh behaved arrogantly in the earth, and divided

أَهْلَ	هَا	شَيْعًا	يَسْتَضِعُّ	طَائِفَةً	مِنْ	هُمْ
people	its	parties	sought to weaken	a party	of	them

أَهْلَهَا شَيْعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ

the people thereof into parties; he sought to weaken a party of them,

يُذَبِّحُ	أَبْنَاءَ	هُمْ	وَ	يَسْتَحْيِ	نِسَاءَ	هُمْ	إِنَّ	هُ	كَانَ
slay	sons	their	and	let live	women	their	certainly	he	was

يُذَبِّحُ أَبْنَاءَ هُمْ وَيَسْتَحْيِ نِسَاءَ هُمْ إِنَّهُ كَانَ

slaying their sons, and sparing their women. Certainly, he was

مِنَ	الْمُفْسِدِينَ	وَ	نُرِيدُ	أَنْ	نُمِّنَّ	عَلَى	الَّذِينَ
of	mischief-makers	and	We desired	that	We favour	to	those who

مِنَ الْمُفْسِدِينَ ⑤ وَنُرِيدُ أَنْ نُمِّنَّ عَلَى الَّذِينَ

of the mischief-makers. And We desired to show favour to those who

اسْتُضْعِفُوا	فِي	الْأَرْضِ	وَ	نَجْعَلُ	هُمْ	أَيُّمَةً	وَ	نَجْعَلُ	هُمْ
considered weak	in	earth	and	We make	them	leaders	and	We make	them

اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلُهُمْ أَيُّمَةً وَنَجْعَلُهُمْ

had been considered weak in the earth, and to make them leaders and to make them

الْوَارِثِينَ	وَ	نُمَكِّنَ	لَهُمْ	فِي	الْأَرْضِ	وَ	نُرِي	فِرْعَوْنَ
inheritors	and	We establish	for	them	in	earth	and	We show

الْوَارِثِينَ ⑥ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ

inheritors (of Our favours), And to establish them in the earth, and to show Pharaoh

وَ	هَامَانَ	وَ	جُنُودَهُمَا	مِنْ	هُمْ	مَا	كَانُوا	يَحْذَرُونَ
and	Haman	and	hosts	of	them	that	were	they feared

وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ⑦

and Haman and their hosts that which they feared from them.

وَ	أَوْحَيْنَا	إِلَى	أُمِّ	مُوسَى	أَنْ	أَرْضِعِي	هُ	فَإِذَا	خِفْتِ
and	We revealed	to	mother	Moses	that	suckle	him	and	when

وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ

And We revealed to the mother of Moses (saying), 'Suckle him; and when you fear



عَلَىٰ	هِ	فَ	أَلْقَىٰ	هِ	فِي	الْيَمِّ	وَ	لَا	تَخَافِي	وَ	لَا	تَحْزَنِي	إِنَّا					
Surely	We		you	grieve	nor	and	you	fear	not	and	the	river	in	him	cast	then	him	for

عَلَيْهِ فَالْقِيَهُ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا

for him, then cast him into the river and fear not, nor grieve; for We shall

رَأَدُوهُ	هُ	إِلَىٰ	كَ	وَ	جَاعِلُوهُ	هُ	مِنَ	الْمُرْسَلِينَ	فَ	التَّقَطُّ	هُ		
him		picked	and	the	Messengers	of	him	make	and	you	to	him	restore

رَأَدُوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ⑧ فَالتَّقَطُّ

restore him to you, and shall make him (one) of the Messengers.' And the family of Pharaoh picked him up (little knowing)

أَلْ	فِرْعَوْنَ	لِ	يَكُونُ	لَهُمْ	عَدُوًّا	وَ	حَزَنًا	إِنَّ	فِرْعَوْنَ																	
Pharaoh	family	so	that	he	be	for	an	enemy	and	a	distress	that	he	would	become	an	enemy	and	a	(source	of)	distress	for	them.	Verily,	Pharaoh

أَلْ فِرْعَوْنَ لِيَكُونُ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ

that he would become an enemy and a (source of) distress for them. Verily, Pharaoh

وَ	هَامَانَ	وَ	جُنُودَهُمَا	كَانُوا	خَطِيئِينَ	وَ	قَالَتْ	امْرَأَتُ	فِرْعَوْنَ		
Pharaoh	and	Haman	and	their	hosts	were	wrongdoers	and	Pharaoh's	wife	said,

وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَطِيئِينَ ⑨ وَقَالَتْ امْرَأَتُ فِرْعَوْنَ

and Haman and their hosts were wrongdoers. And Pharaoh's wife said,

قُرْتُ	عَيْنِي	لِ	وَأَنْ	تَقْتُلُوهُ	هُ	عَسَىٰ	أَنْ							
that	haply	him	you	kill	not	you	for	and	me	for	of	eye	a	joy

قُرْتُ عَيْنِي لِيْ وَلَكَ لَا تَقْتُلُوهُ ⑩ عَسَىٰ أَنْ

'(He will be) a joy of the eye, for me and for you. Kill him not.' Haply

يَنْفَعُ	نَا	أَوْ	نَتَّخِذُ	هُ	وَلَدًا	وَ	هُمْ	لَا	يَشْعُرُونَ				
they	perceive	not	they	and	son	him	we	adopt	or	us	he	be	useful

يَنْفَعَنَا أَوْ نَتَّخِذُ ⑩ وَهُمْ لَا يَشْعُرُونَ ⑩

he will be useful to us, or we may adopt him as a son.' And they perceived not (the consequences thereof).

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِحًا ۚ إِنَّ كَادَتْ لَتُبْدِي بِهِ
and became heart mother Moses free surely may have that disclosed about him

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِحًا ۚ إِنَّ كَادَتْ لَتُبْدِي بِهِ

And the heart of the mother of Moses became free (from anxiety). She might have disclosed (his identity),

لَوْ لَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لَ تَكُونَ مِنَ الْمُؤْمِنِينَ
if not that We strengthened upon her heart so that she be of the believers

لَوْ لَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لَتَكُونَ مِنَ الْمُؤْمِنِينَ<sup>⑪</sup>

were it not that We had strengthened her heart so that she might be of the (firm) believers.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَلَبِثَتْ بِهِ عَن جُنُبٍ
and she said to his sister follow him so she kept an eye on him from afar

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَلَبِثَتْ بِهِ عَن جُنُبٍ

And she said to his sister, follow him up. 'So she kept an eye on him from afar

وَهُمْ لَا يَشْعُرُونَ ۚ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ
and they knew not We made unacceptable to him wet-nurses already

وَهُمْ لَا يَشْعُرُونَ<sup>⑫</sup> وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ

and they knew not. And We had already made wet nurses unacceptable to him;

فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَ
so she said shall I direct you to people of a house who will bring up him

فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ

so she said, 'Shall I lead you to a household who will bring him up

لَكُمْ وَهُمْ لَهُ نَصِحُونَ ۚ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ
for you and they for him sincere well-wisher so We restore him to his mother

لَكُمْ وَهُمْ لَهُ نَصِحُونَ<sup>⑬</sup> فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ

for you and will be his sincere well-wishers?' Thus did We restore him to his mother

كِي	تَقَرَّرَ	عَيْنُهَا	وَ	لَا	تَحْزَنَ	وَ	لِ	تَعْلَمَ	أَنَّ	وَعَدَ
so that	might be cooled	her eye	and	not	you grieve	and	so that	she know	that	promise

كِي تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعَدَ

that her eye might rejoice and she might not grieve and that she might know that the promise

اللَّهُ	حَقٌّ	وَ	لَكِنَّ	أَكْثَرَهُمْ	لَا	يَعْلَمُونَ	وَ	لَمَّا
Allah	true	and	but	most	not	they know	and	when

اللَّهُ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ<sup>14</sup> وَلَمَّا

of Allah is true. But most of them know not. And when

بَلَغَ	أَشَدَّ	هُ	وَ	اسْتَوَى	اتَيْنَا	هُ	حُكْمًا	وَ	عِلْمًا
reached	strength	his	and	attained maturity	We gave	him	wisdom	and	knowledge

بَلَغَ أَشَدَّهُ وَاسْتَوَى اتَيْنَاهُ حُكْمًا وَعِلْمًا<sup>14</sup>

he reached his (age of) full strength and attained maturity, We gave him wisdom and knowledge;

وَ	كَ	ذَلِكَ	نَجْزِي	الْمُحْسِنِينَ	وَ	دَخَلَ
and	like	this	We reward	who do good	and	he entered

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ<sup>15</sup> وَدَخَلَ

and thus do We reward those who do good. And he entered

الْمَدِينَةَ	عَلَى	حِينٍ	غَفْلَةٍ	مِّنْ	أَهْلِهَا	فَ	وَجَدَ
the town	upon	time	unaware	of	people	so	he found

الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ

the town while people were still asleep; and he found

فِي	هَا	رَجُلَيْنِ	يُقْتَتِلَنِ	هَذَا	مِنْ	شِيعَةِ	هُ
in	there	two men	fighting	this	of	people	his

فِيهَا رَجُلَيْنِ يُقْتَتِلَنِ هَذَا مِنْ شِيعَتِهِ

therein two men fighting -- one of his own people,

وَ	هَذَا	مِنْ	عَدُوِّ	هِ	فَ	اسْتَعَاثَ	هُ	الَّذِي	مِنْ
and	this	of	enemy	his	so	sought help	his	who	of

وَهَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَهُ الَّذِي مِنْ

and the other of his enemies. And he who was of his people sought his help

شِيعَتِ	هِ	عَلَى	الَّذِي	مِنْ	عَدُوِّ	هِ	فَ	وَكَرَّ	هُ	مُوسَى
people	his	against	him who	of	enemies	his	so	punched with fist	him	Moses

شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ لَفَوْكَرَهُ مُوسَى

against him who was of his enemies. So Moses punched him with his fist,

فَ	قَضَى	عَلَى	هِ	قَالَ	هَذَا	مِنْ	عَمَلِ
so	caused death	upon	his	he said	this	of	doing

فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ

and (thereby) caused his death. He said, 'This is of Satan's

الشَّيْطَانِ	إِنَّ	هُ	عَدُوٌّ	مُضِلٌّ	مُبِينٌ	قَالَ
Satan's	indeed	he	enemy	deceiver	manifest	he said

الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٦﴾ قَالَ

doing; he is indeed an enemy, a manifest deceiver.' He said,

رَبِّ	إِنَّ	نِي	ظَلَمْتُ	نَفْسِي	نِي	فَ	اغْفِرْ	لِي	نِي	فَ	غَفَرَ	لَهُ
my Lord	I	wronged	my	soul	so	so	forgive	me	for	so	He forgave	him

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ

'My Lord, I have wronged my soul, therefore forgive me.' So He forgave him;

إِنَّ	هُ	هُوَ	الْغَفُورُ	الرَّحِيمُ	قَالَ	رَبِّ	بِ	مَا
surely	He	Who	Most Forgiving	the Merciful	he said	my Lord	with	that

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٧﴾ قَالَ رَبِّ بِمَا

He is Most Forgiving, Merciful. He said, 'My Lord, because

ظَهِيرًا	أَكُونُ	لَنْ	فَ	يَ	عَلَى	أَنْعَمْتَ
a helper	I will be	never	so	me	upon	you bestowed favour

أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونُ ظَهِيرًا

You have bestowed favour upon me, I will never be a helper

لِ	الْمُجْرِمِينَ	فَ	أَصْبَحَ	فِي	الْمَدِينَةِ	خَائِفًا
for	guilty	and	began day	in	town	fearing

لِلْمُجْرِمِينَ<sup>18</sup> فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا

of the guilty.' And he began his day in the town (*walking*) apprehensively,

يَتَرَقَّبُ	فَ	إِذَا	الَّذِي	اسْتَنْصَرَ	هَ	بِ	الْأَمْسِ
watchfully	and	lo!	he who	sought help	his	with	day before

يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ

watchfully; and lo! he who had sought his help the day before

يَسْتَصْرِخُ	هَ	قَالَ	لَ	هَ	مُوسَى	إِنَّ	كَ	لَ	غَوِيٌّ	مُّبِينٌ
he cried	him	he said	to	him	Moses	indeed	you	are	transgressor	evident

يَسْتَصْرِخُهُ ط قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ<sup>19</sup>

cried out to him (*again*) for help. Moses said to him, 'Indeed, you are an evident transgressor.'

فَ	لَمَّا	أَنْ	أَرَادَ	أَنْ	يَبْطِشَ	بِ	الَّذِي	هُوَ
and	when	that	made up mind	to	lay hold	of	who	he

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ

And when he made up his mind to lay hold of the man who was

عَدُوٌّ	لَ	هُمَا	قَالَ	يَا	مُوسَى	أَ	تُرِيدُ	أَنْ
enemy	to	both	he said	O	Moses	do	you intend	that

عَدُوٌّ لَهُمَا لَ قَالَ يُمُوسَى أَتُرِيدُ أَنْ

an enemy to both of them, he said, 'O Moses, do you intend to

تُقْتَلُ	نِي	كَ	مَا	قَتَلْتَ	نَفْسًا	بِ	الْأَمْسِ	إِنْ	تُرِيدُ
you kill	me	as	that	you killed	a man	with	yesterday	that	you intend

تَقْتُلْنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ إِنَّ تُرِيدُ

kill me as you did kill a man yesterday? You only intend to

إِلَّا	أَنْ	تَكُونَ	جَبَّارًا	فِي	الْأَرْضِ	وَ	مَا
but	that	you be	tyrant	in	land	and	not

إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا

become a tyrant in the land, and you intend not

تُرِيدُ	أَنْ	تَكُونَ	مِنْ	الْمُصْلِحِينَ	وَ	جَاءَ
you intend	that	you be	of	peace maker	and	came

تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ۚ وَجَاءَ

to be a peacemaker.' And there came

رَجُلٌ	مِّنْ	أَقْصَا	الْمَدِينَةِ	يَسْعَى	قَالَ
a man	from	far side	of city	running	he said

رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى ۚ قَالَ

a man from the far side of the city, running. He said,

يَا	مُوسَى	إِنَّ	الْمَلَ	يَأْتِمِرُونَ	بِ	كَ	لِ	يَقْتُلُونَ	كَ
O	Moses	surely	chiefs	taking counsel	about	you	that	they kill	you

يُمُوسَى إِنَّ الْمَلَائِمَآ تَمِرُونَ بِكَ لِيَقْتُلُونَكَ

'O Moses, of a truth, the chiefs are taking counsel together against you to kill you.

فَ	اٰخْرَجْ	إِنَّ	ئِي	لَ	كَ	مِنَ النَّصِيحِينَ	فَ	خَرَجَ	مِنْ	هَآ
so	you get away	surely	I	for	you	of well-wisher	so	he went forth	from	there

فَاٰخْرَجْ اِنِّي لَكَ مِنَ النَّصِيحِينَ ۚ ۭ فَخَرَجَ مِنْهَا

Therefore get you away; surely I am of your well-wishers.' So he went forth therefrom,

خَائِفًا	يَتَرَقَّبُ	قَالَ	رَبِّ	نَجِّ	نِي	مِنَ	الْقَوْمِ	الظَّالِمِينَ
fearing	watchful	he said	Lord my	deliver	me	of	people	unjust

خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٢﴾

fearing, watchful. He said, ' My Lord, deliver me from the unjust people.'

وَ	لَمَّا	تَوَجَّهَ	تِلْقَاءَ	مَدْيَنَ	قَالَ
and	when	turned his face	towards	Midian	he said

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ

And when he turned his face towards Midian, he said,

عَسَى	رَبِّ	يَئْتِي	أَنْ	يَهْدِيَ	نِي	سَوَاءَ	السَّبِيلِ	وَ	لَمَّا
I hope	Lord	my	that	guide	me	right	way	and	when

عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٣﴾ وَلَمَّا

' I hope my Lord will guide me to the right way. And when

وَرَدَ	مَاءَ	مَدْيَنَ	وَجَدَ	عَلَى	هِ	أُمَّةً	مِّنْ
he arrived	at the water	Midian	he found	on	it	a party	of

وَرَدَمَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنْ

he arrived at the water of Midian, he found there a party of

النَّاسِ	يَسْقُونَ	وَ	وَجَدَ	مِنْ	دُونِ	هُمْ
men	watering	and	he found	other	than	them

النَّاسِ يَسْقُونَ هُ وَوَجَدَ مِنْ دُونِهِمْ

men, watering (their flocks). And he found beside them

امْرَأَتَيْنِ	تَذُودَانِ	قَالَ	مَا	خَطْبُ	كُ مَا	قَالَتَا
two women	keeping back	he said	what	matter	your	they replied

امْرَأَتَيْنِ تَزُودَانِ ج قَالَ مَا خَطْبُكُمَا قَالَتَا

two women keeping back (their flocks). He said, What is the matter with you? They replied

لَا	نَسْقِي	حَتَّى	يُصْدِرَ	الرِّعَاءُ	وَ	أَبُو	نَا	شَيْخٌ	كَبِيرٌ
not	we water	until	take away	shepherds	and	father	our	old	very

لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ سَكَنَهُ وَأَبُونَا شَيْخٌ كَبِيرٌ ②④

'We cannot water (our flocks) until the shepherds take away (their flocks), and our father is a very old man.

فَ	سَقَى	لَ	هُمَا	ثُمَّ	تَوَلَّى	إِلَى	الظِّلِّ
so	he watered	for	them	then	turned aside	to	shade

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ

So he watered (their flocks) for them. Then he turned aside into the shade,

فَ	قَالَ	رَبِّ	إِنَّ	يَ	لِ	مَا	أَنْزَلْتَ	إِلَى	يَ	مِنْ	خَيْرٍ	فَقِيرٌ
and	said	my Lord	surely	I	for	what	You bestow	on	me	of	good	beggar

فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ②⑤

and said, 'O my Lord, a beggar I am of whatever good You bestow on me.'

فَ	جَاءَتْ	هُ	إِحْدَى	هُمَا	تَمْشِي	عَلَى	اسْتِحْيَاءٍ
and	came	him	one of	both	walking	upon	bashfully

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ

And one of the two (women) came to him, walking bashfully.

قَالَتْ	إِنَّ	أَبِي	يَدْعُوكَ	لِ	يَجْزِيكَ	كَ	أَجْرَ	مَا	سَقَيْتَ
she said	surely	my father	calls	you	so that	reward	you	reward	what

قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ

She said, 'My father calls you that he may reward you for you having watered (our flocks)

لَ	نَا	فَ	لَمَّا	جَاءَ	هُ	وَ	قَصَّ	عَلَيْ	هِ	الْقَصَصَ	قَالَ
for	us	so	when	he came	him	and	told	upon	him	story	he said

لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ لَقَالَ

for us.' So when he came to him and told him the story, he said,



قَالَتْ	الظَّالِمِينَ	الْقَوْمِ	مِنَ	نَجَوْتَ	تَخَفُ	لَا
she said	unjust	people	from	you escaped	you fear	not

لَا تَخَفُ وَفَقَّ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٦﴾ قَالَتْ

'Fear not; you have escaped from the unjust people.' One of the two

إِحْدَ	هُمَا	يَا	أَبَتِ	اسْتَأْجِرْ	هُ	إِنَّ	خَيْرَ	مَنْ
whom	best	surely	him	hire	my father	O	of two	one

إِحْدَهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنْ

(women) said, 'O my father, hire him; for the best man that

أُرِيدُ	أَيَّ	إِنَّ	قَالَ	الْأَمِينُ	الْقَوِيُّ	اسْتَأْجَرْتَ
intend	I	surely	he said	trustworthy	strong	you hire

اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٧﴾ قَالَ إِنِّي أُرِيدُ

you can hire is the one who is strong and trustworthy.' He said, 'I intend

أَنْ	أَنْكِحَ	كَ	إِحْدَى	ابْنَتِي	أَيَّ	هَاتَيْنِ	عَلَى	أَنْ
that	on	these	mine	two daughters	one of	you	marry	that

أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ

to marry one of these two daughters of mine to you on condition that

تَأْجُرُ	نِيَّ	ثَمَنِيَّ	حِجَّ	فَ	إِنْ	أَتَمَمْتَ	عَشْرًا
ten	you complete	if	but	years	eight	me	you serve

تَأْجُرَنِي ثَمَنِيَّ حِجَّ ٤ فَإِنْ أَتَمَمْتَ عَشْرًا

you serve me on hire for eight years. But if you complete ten (years),

فَ	مِنْ	عِنْدِكَ	وَ	مَا	أُرِيدُ	أَنْ	أَشُقَّ	عَلَيْكَ
you	upon	lay hardship	that	I intend	not	and	you	near

فَمِنْ عِنْدِكَ ٥ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ٦

it will be of your own accord. And I would not lay any hardship upon you;

ذَلِكَ	قَالَ	الصَّالِحِينَ	مِنْ	اللَّهِ	شَاءَ	إِنْ	نِيَّ	تَجِدُ	سَ
that	he said	the righteous	of	Allah	wills	if	me	you find	will

سَتَجِدُنِيْ إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٨﴾ قَالَ ذَلِكَ

you will find me, If Allah wills, of the righteous'. He said, 'That is (settled)

بَيْنَ	يَ	وَ	بَيْنَ	كَ	أَيَّمَا	الْأَجَلَيْنِ	قَضَيْتُ	فَ	لَا	عُدْوَانَ
injustice	no	then	I fulfil	two terms	which ever	you	between	and	me	between

بَيْنِي وَبَيْنَكَ ط أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ

between me and you. Whichever of the two terms I fulfill, there shall be no injustice

عَلَى	يَ	وَ	اللَّهُ	عَلَى	مَا	تَقُولُ	وَ	كَيْلُ	فَ	لَمَّا	قَضَى	مُوسَى
Moses	fulfilled	when	and	witness	we say	what	on	Allah	and	me	to	

عَلَى ط وَاللَّهُ عَلَى مَا تَقُولُ وَكَيْلُ ﴿٢٩﴾ فَلَمَّا قَضَى مُوسَى

to me; Allah is a witness over what we say.' And when Moses had fulfilled

الْأَجَلَ	وَ	سَارَ	بِ	أَهْلِ	هَ	أَنَسَ	مِنْ	جَانِبِ
direction	from	he perceived	his	family	with	journeyed	and	the term

الْأَجَلَ وَسَارَ بِأَهْلِهِ أَنَسَ مِنْ جَانِبِ

the term, and journeyed with his family, he perceived a fire in the direction

الطُّورِ	نَارًا	قَالَ	لِ	أَهْلِ	هَ	امْكُثُوا	إِنَّ	يَ	أَنْتَ
perceive	I	surely	wait	his	family	to	he said	fire	Mount

الطُّورِ نَارًا ؕ قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي أَنْتَ

of the Mount. He said to his family, 'Wait, I perceive

نَارًا	لَعَلَّ	يَ	اتِي	كُم	مِنْ	هَا	بِ	خَبْرٍ	أَوْ	جَدْوَةٍ	مِّنَ	النَّارِ
the fire	from	burning brand	or	information	with	it	from	you	bring	I	haply	fire

نَارًا لَعَلَّيْ أَتِيكُمْ مِنْهَا بِخَبْرٍ أَوْ جَدْوَةٍ مِّنَ النَّارِ

a fire; haply I may bring you some (useful) information therefrom, or a burning brand from the fire

لَعَلَّكُمْ	تَضْطَلُّونَ	فَ	لَمَّا	أَتَى	هَا	نُودِيَ	مِنْ
you	warm	so	when	came	it	he was called	from

لَعَلَّكُمْ تَضْطَلُّونَ ﴿٣٠﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ

that you may warm yourselves.' And when he came to it, he was called (by a voice) from

شَاطِئِ	الْوَادِ	الْأَيْمَنِ	فِي	الْبُقْعَةِ	الْمُبْرَكَةِ	مِنْ	الشَّجَرَةِ
direction	Valley	right	in	spot	blessed	of	tree

شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ

the right side of the Valley, in the blessed spot, out of the tree:

أَنْ	يَا	مُوسَى	إِنَّ	أَنَا	اللَّهُ	رَبُّ	الْعَالَمِينَ	وَ	أَنْ
that	O	Moses	verily	I am	Allah	Lord	of worlds	and	that

أَنْ يُمُوسَى إِنَّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣١﴾ وَأَنْ

'O Moses, verily I am, I am Allah, the Lord of the worlds.' And (it also said):

أَلْقِ	عَصَاكَ	فَ	لَمَّا	رَأَى	هَا	تَهْتَزُّ	كَ	أَنَّ	هَا	جَانُّ
throw down	rod	and	when	saw	it	move	as	though	it	serpent

أَلْقِ عَصَاكَ فَلَمَّا رَأَى هَا تَهْتَزُّ كَأَنَّهَا جَانٌّ

'Throw down your rod.' And when he saw it move as though it were a serpent,

وَلَّى	مُدْبِرًا	وَ	لَمْ	يُعَقِّبْ	يَا	مُوسَى	أَقْبِلْ	وَ	لَا
he turned	back	and	not	look back	O	Moses	come forward	and	not

وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يُمُوسَى أَقْبِلْ وَلَا

he turned back retreating and did not wait. 'O Moses, come forward and fear

تَخَفْ	إِنَّ	كَ	مِنَ	الْأَمِينِينَ	أَسْلُكُ	يَدَ	كَ	فِي
you fear	surely	you	from	safe	insert	hand	your	into

تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ ﴿٣٢﴾ أَسْلُكُ يَدَكَ فِي

not; surely you are of those who are safe.' 'Insert your hand into

جَيْبِ	كَ	تَخْرُجُ	بَيُّضَاءَ	مِنْ	غَيْرِ	سُوِّءٍ	وَ	اَضْمُمُ
bosom	your	come forth	white	of	without	evil	and	draw back

جَيْبِكَ تَخْرُجُ بَيُّضَاءَ مِنْ غَيْرِ سُوِّءٍ نَوًّا وَاضْمُمُ

your bosom; it will come forth white without evil (effect), and draw back

إِلَى	كَ	جَنَاحِ	كَ	مِنْ	الرَّهْبِ	فَ	ذَلِكَ	بُرْهَانِنِ	مِنْ
to	you	arm	your	from	fear	so	these	two proofs	from

إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَلِكَ بُرْهَانِنِ مِنْ

your arm towards yourself (to be free) from fear. So these (shall be) two proofs from

رَبِّ	كَ	إِلَى	فِرْعَوْنَ	وَ	مَلَائِي	هِ	إِنَّ	هُمْ	كَانُوا	قَوْمًا
Lord	your	to	Pharaoh	and	chiefs	his	surely	they	are	people

رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَائِيهِ إِنَّهُمْ كَانُوا قَوْمًا

your Lord to Pharaoh and his chiefs. Surely they are a rebellious

فَسِيقِينَ	قَالَ	رَبِّ	إِنَّ	ئِي	قَتَلْتُ	مِنْ	هُمْ	نَفْسًا
rebellious	he said	my Lord	surely	I	killed	of	them	a person

فَسِيقِينَ ③٣ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا

people.' He said, 'My Lord, I killed a person from among them,

فَ	أَخَافُ	أَنْ	يَقْتُلُونِي	وَ	أَخِي	هُرُونَ	هُوَ	أَفْصَحُ
and	I fear	that	they kill	me	and	my brother	he	more eloquent

فَأَخَافُ أَنْ يَقْتُلُونِي ③٤ وَأَخِي هُرُونَ هُوَ أَفْصَحُ

and I fear that they will kill me.' 'And my brother Aaron -- he is more eloquent

مِنْ	نَبِيِّ	لِسَانًا	فَ	أَرْسِلْ	هُ	مَعِي	رِدًا	يُصَدِّقُنِي	نَبِيَّ
than	I	speech	so	send	him	with	me	helper	my

مِنْ نَبِيِّ لِسَانًا فَأَرْسِلْهُ مَعِي رِدًا يُصَدِّقُنِي

in speech than I; send him therefore with me as a helper that he may bear witness to my truth.

إِنَّ	يَ	أَخَافُ	أَنْ	يُكذِّبُونِ	نِ	قَالَ	سَ	نَشُدُّ
indeed	I	that	I fear	they belie	me	said	will	strengthen

إِنِّي أَخَافُ أَنْ يُكذِّبُونِ ۝٣٥ قَالَ سَنَشُدُّ

I fear that they will accuse me of falsehood.' (God) said,' We will strengthen

عَضُدَكَ	بِ	أَخِي	كَ	وَ	نَجْعَلُ	لَ	كُ	مَّا	سُلْطٰنًا	فَ	لَا
arm	with	brother	your	and	We give	for	you both	power	so	not	so

عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا

your arm with your brother and We will give power to you both so that

يَصِلُونَ	إِلَى	كُ	بِ	آيٰتِنَا	وَأَنْتُمَا	وَمَنْ	اتَّبَعَكُمَا
they reach	to	you two	with	Our Signs	and you two	of those	you follow

يَصِلُونَ إِلَيْكُمَا بِآيٰتِنَا أَنْتُمَا وَمَنْ اتَّبَعَكُمَا

they shall not be able to reach you. (Go) with Our Signs. You two and those who follow you

الْغٰلِبُونَ	فَ	لَمَّا	جَاءَ	هُمُ	بِ	آيٰتِنَا	وَأَنْتُمَا	وَمَنْ	اتَّبَعَكُمَا
the winners	and	when	came	them	with	Our Signs	and you two	of those	you follow

الْغٰلِبُونَ ۝٣٦ فَلَمَّا جَاءَ هُمُ مُوسَىٰ بِآيٰتِنَا بَيِّنٰتٍ

will be the winners.' And when Moses came to them with Our clear Signs,

قَالُوا	مَا	هٰذَا	إِلَّا	سِحْرٌ	مُفْتَرَىٰ	وَ	مَا	سَمِعْنَا
they said	what	this	but	sorcery	devised	and	never	we heard

قَالُوا مَا هٰذَا إِلَّا سِحْرٌ مُفْتَرَىٰ وَمَا سَمِعْنَا

they said, 'This is nothing but sorcery devised, and we never heard (the like)

بِ	هٰذَا	فِي	آبَائِنَا	وَأَنْتُمَا	وَمَنْ	اتَّبَعَكُمَا
with	this	among	our forefathers	and you two	of those	you follow

بِهٰذَا فِي آبَائِنَا الْأَوَّلِينَ ۝٣٧ وَقَالَ مُوسَىٰ رَبِّي

of this among our forefathers. Moses said, 'My Lord

أَعْلَمُ	بِ	مَنْ	جَاءَ	بِ	الْهُدَى	مِنْ	عِنْدِ	ه	وَ	مَنْ
knows best	with	who	brought	with	guidance	from	near	Him	and	who

أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى مِنْ عِنْدِهِ وَمَنْ

knows best who it is that has brought guidance from Him and whose

تَكُونُ	لَ	ه	عَاقِبَةُ	الدَّارِ	إِنَّ	ه	لَا	يُفْلِحُ	الظَّالِمُونَ
will be	for	him	reward	abode	verily	he	not	prosper	wrongdoers

تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٨﴾

will be the reward of the (final) abode. Verily, the wrongdoers never prosper.'

وَ	قَالَ	فِرْعَوْنُ	يَا	أَيُّهَا	الْمَلَأَ	مَا	عَلِمْتُ	لَ	كُم
and	said	Pharaoh	O	you	chiefs	not	I know	for	you

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ

And Pharaoh said, 'O chiefs, I know of no God for you other than myself;

مِّنْ	إِلَهِ	غَيْرِ	ئِي	فَ	أَوْقِدْ	لِ	ئِي	يَا	هَامِنُ	عَلَى
from	God	other than	me	so	burn	for	me	O	Haman	upon

مِّنْ إِلَهِ غَيْرِي ۖ فَأَوْقِدْ لِي يَهَا مِنْ عَلَى

so burn me (bricks of) clay, O Haman,

الطِّينِ	فَ	اجْعَلْ	لِ	ئِي	صَرْحًا	لَّعَلَّ	ئِي	أَطَّلِعُ	إِلَى
clay	so	build	for	me	tower	so that	I	glimpse	of

الطِّينِ فَاجْعَلْ لِي صَرْحًا لَّعَلَّيَّ أَطَّلِعُ إِلَى

and build me a tower, that I may have a glimpse of

إِلَهِ	مُوسَى	وَ	إِنَّ	ئِي	لَ	أَظُنُّ	ه	مِنَ	الْكَذِبِينَ
the God	Moses	and	surely	I	to be	believe	him	of	liars

إِلَهِ مُوسَى وَإِنِّي لَا أَظُنُّهُ مِنَ الْكَذِبِينَ ﴿٣٩﴾

the God of Moses, though I believe him to be one of the liars.'

وَ	اسْتَكْبَرَ	هُوَ	وَ	جُنُودُهُ	هَ	فِي	الْأَرْضِ	بِ	غَيْرِ	الْحَقِّ
and	behaved arrogantly	he	and	hosts	his	in	land	with	out	justification

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

And he and his hosts behaved arrogantly in the land without any justification.

وَ	ظَنُّوا	أَنَّ	هُمْ	إِلَى	نَا	لَا	يُرْجَعُونَ	فَ	أَخَذْنَا	هُ
and	they thought	that	they	to	Us	never	brought back	so	We seized	him

وَظَنُّوا أَنَّهُمْ إِنَّا لَآ يُرْجَعُونَ ﴿٤٠﴾ فَأَخَذْنَاهُ

And they thought that they would never be brought back to Us. So We seized him

وَ	جُنُودَهُ	هَ	فَ	نَبَدْنَا	هُمْ	فِي	الْيَمِّ	فَ	انظُرْ	كَيْفَ
and	hosts	his	so	We cast	them	in	the sea	so	see	how

وَجُنُودَهُ فَنَبَدْنَاهُمْ فِي الْيَمِّ فَانظُرْ كَيْفَ

and his hosts, and cast them into the sea. See, then, how

كَانَ	عَاقِبَةُ	الظَّالِمِينَ	وَ	جَعَلْنَا	هُمْ	أئِمَّةً
was	the end	of wrongdoers	and	We made	them	leaders

كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤١﴾ وَجَعَلْنَاهُمْ أئِمَّةً

(evil) was the end of the wrongdoers! And We made them leaders

يَدْعُونَ	إِلَى	النَّارِ	وَ	يَوْمَ	الْقِيَامَةِ	لَا	يُنصَرُونَ
inviting	to	the Fire	and	Day	Resurrection	no	they receive help

يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤٢﴾

inviting (people) to the Fire; and on the Day of Resurrection they will receive no help.

وَ	أَتْبَعْنَا	هُمْ	فِي	هَذِهِ	الدُّنْيَا	لَعْنَةً	وَ	يَوْمَ
and	We caused to be followed	them	in	this	world	curse	and	Day

وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ

And We caused them to be followed by a curse in this world; and on the Day

الْقِيَمَةِ	هُمْ	مِّنْ	الْمَقْبُوحِينَ	وَ	لَ	قَدْ	آتَيْنَا
Resurrection	they	among	deprived	and	for	sure	We gave

الْقِيَمَةِ هُمْ مِّنَ الْمَقْبُوحِينَ ﴿٤٣﴾ وَلَقَدْ آتَيْنَا

of Resurrection they will be among those deprived of (all) good. And We gave

مُوسَى	الْكِتَابَ	مِنْ	بَعْدِ	مَا	أَهْلَكْنَا	الْقُرُونَ
Moses	Book	of	after	what	We destroyed	generations

مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ

the Book to Moses, after We had destroyed the earlier generations,

الْأُولَى	بَصَائِرَ	لِ	النَّاسِ	وَ	هُدًى	وَ	رَحْمَةً
earlier	enlightenment	for	men	and	guidance	and	mercy

الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً

as (a source of) enlightenment for men, and a guidance and a mercy,

لَعَلَّ	هُمْ	يَتَذَكَّرُونَ	وَ	مَا	كُنْتَ	بِ	جَانِبِ
so that	they	take heed	and	not	you were	on	the side

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٤﴾ وَمَا كُنْتَ بِجَانِبِ

that they might reflect. And you were not on the western side (of the Mount)

الْغَرْبِيِّ	إِذْ	قَضَيْنَا	إِلَى	مُوسَى	الْأَمْرَ	وَ	مَا
western	when	We revealed	to	Moses	command	and	nor

الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا

when We revealed the command to Moses, nor

كُنْتَ	مِنَ	الشَّاهِدِينَ	وَ	لَكِنِ	نَا	أَنْشَأْنَا
you were	among	witnesses	and	but	We	brought forth

كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٥﴾ وَلَكِنَّا أَنْشَأْنَا

were you among the witnesses. But We brought forth



قُرُونًا	فَ	تَطَاوَلَ	عَلَى	هِمْ	الْعُمُرُ	وَ	مَا	كُنْتَ
generations	so	prolonged	for	them	life	and	not	you were

قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ

generations (after Moses), and life became prolonged for them. And you were not

ثَاوِيًّا	فِي	أَهْلِ	مَدْيَنَ	تَتْلُوا	عَلَى	هِمْ	آيَاتِ	نَا
a dweller	among	people	Midian	rehearsing	unto	them	Signs	Our

ثَاوِيًّا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمُ آيَاتِنَا

a dweller among the people of Midian, rehearsing Our Signs to them;

وَ	لَكِنِ	نَا	كُنَّا	مُرْسِلِينَ	وَ	مَا	كُنْتَ	بِ	جَانِبِ
and	but	We	Who	One Who Send	and	not	you was	at	side of

وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٦﴾ وَمَا كُنْتَ بِجَانِبِ

but it is We Who sent Messengers. And you were not at the side of

الطُّورِ	إِذْ	نَادَيْنَا	وَ	لَكِنِ	رَحْمَةً	مِّنْ
the Mount	when	We called	and	but	a mercy	from

الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَّحْمَةً مِّنْ

the Mount when We called. But (We have sent you as) a mercy from

رَّبِّ	كَ	لِ	تُنذِرَ	قَوْمًا	مَّا	آتَى	هِمْ	مِّنْ	نَّذِيرٍ
Lord	your	so that	you warn	people	not	come	them	of	Warner

رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّنْ نَّذِيرٍ

your Lord, that you may warn a people to whom no Warner had come

مِّنْ	قَبْلِ	كَ	لَعَلَّ	هِمْ	يَتَذَكَّرُونَ	وَ	لَوْ	لَا	أَنْ
from	before	you	so that	they	take heed	and	why	not	that

مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٧﴾ وَلَوْ لَا أَنْ

before you, that they may reflect. And why do they not,

هُمْ	أَيْدِي	قَدَّمَتْ	بِمَا	مُصِيبَةٌ	هُمْ	تُصِيبُ
their	own doings	sent forward	because	affliction	them	befalls

تُصِيبُهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

when an affliction befalls them as a result of their own doings,

فَ	يَقُولُوا	رَبِّ	نَا	لَوْ	لَا	أَرْسَلْتَ	إِلَى	نَا	رَسُولًا	فَ	نَتَّبِعُ
we follow	say	Lord	our	why	not	you sent	to	us	Messenger	so	we follow

فَيَقُولُوا رَبَّنَا لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتَتَّبِعَ

say,' Our Lord, why did you not send your Messenger to us so that we could follow

أَيْتِكَ	وَ	نَكُونُ	مِنَ	الْمُؤْمِنِينَ	فَ	لَمَّا	جَاءَ	هُمْ
Your Signs	and	we be	of	who believed	so	when	came	them

أَيْتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٨﴾ فَلَمَّا جَاءَ هُمْ

Your Signs, and be of those who believed?' But when the truth came to them

الْحَقُّ	مِنْ	عِنْدِ	نَا	قَالُوا	لَوْ	لَا	أُوتِيَ	مِثْلَ	مَا	أُوتِيَ
truth	from	near	Us	they said	why	not	given	like	what	given

الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ

from Us, they said,' Why has he not been given the like of what was given to

مُوسَى	أَ	وَ	لَمْ	يَكْفُرُوا	بِ	مَا	أُوتِيَ	مُوسَى	مِنْ	قَبْلُ
Moses	did	and	not	they rejected	with	what	given	Moses	from	before

مُوسَى ط أَوْلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ قَبْلُ

Moses? Had they not rejected what was given to Moses before

قَالُوا	سِحْرَيْنِ	تَظْهَرَا	وَ	قَالُوا	إِنَّا	بِ	كُلِّ	كُفْرُونَ
they say	two sorcery	back up each other	and	they say	we	in	all	disbelieve

قَالُوا سِحْرَيْنِ تَظْهَرَا فَ وَقَالُوا إِنَّا بِكُلِّ كُفْرُونَ ﴿٤٩﴾

They say, 'Two (works) of sorcery -- (the Torah and the Quran) -- that back each other.' And they say, 'We disbelieve in all,'

قُلْ	فَ	أَتُوا	بِ	كِتَابٍ	مِّنْ	عِنْدِ	اللَّهِ	هُوَ	أَهْدَى
you say	so	you bring	with	Book	from	near	Allah	He	better guide

قُلْ فَاتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَى

Say, ' Then bring a Book from Allah which is a better guide

مِنْ	هُمَا	أَتَّبِعُ	هُ	إِنْ	كُنْتُمْ	صَادِقِينَ	فَ	إِنْ
from	two	I follow	it	if	you are	truthful	so	if

مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٠﴾ فَإِنْ

than (these) two -- (the Torah and the Quran) -- that I may follow it, if you are truthful.' But if

لَمْ	يَسْتَجِيبُوا	لَ	كَ	فَ	اعْلَمُ	أَنَّ	مَا	يَتَّبِعُونَ
not	they answer	to	you	so	know	only		they follow

لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ

they answer you not, then know that they only follow

أَهْوَاءَ	هُمْ	وَ	مَنْ	أَضَلُّ	مِنْ	مَنْ	اتَّبَعَ	هَوَىٰ	هُ	بِ	غَيْرِ
evil inclination	their	and	who	more erring	than	who	follows	evil inclination	his	with	without

أَهْوَاءَهُمْ طَوْمَنَ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ

their own evil inclinations. And who is more erring than he who follows his evil inclinations without

هُدًى	مِّنَ	اللَّهِ	إِنَّ	اللَّهِ	لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ
guidance	from	Allah	verily	Allah	not	guides	people	unjust

هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

any guidance from Allah? Verily, Allah guides not the unjust people.

وَ	لَ	قَدْ	وَصَّلْنَا	لَ	هُمْ	الْقَوْلَ	لَعَلَّ	هُمْ
and	for	sure	We conveyed	to	them	Word	so that	they

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ

And We have, indeed, thoroughly conveyed to them the Word, that they may

يَتَذَكَّرُونَ	الَّذِينَ	آتَيْنَا	هُمُ	الْكِتَابَ	مِنْ
they be admonished	those who	We gave	them	Book	from

يَتَذَكَّرُونَ<sup>52</sup> الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ

be admonished. Those to whom We gave the Book

قَبْلَ	ه	هُمْ	بِ	ه	يُؤْمِنُونَ	وَ	إِذَا	يُتْلَى	عَلَى	هُمْ
before	it	they	with	it	they believe	and	when	recited	to	them

قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ<sup>53</sup> وَإِذَا يُتْلَى عَلَيْهِمْ

before it -- they believe in it; And when it is recited to them,

قَالُوا	أَمَّا	بِ	ه	إِنَّ	ه	الْحَقُّ	مِنْ	رَبِّ	نَا	إِنَّا	كُنَّا
they say	We believe	in	it	verily	it	truth	from	Lord	our	indeed	we

قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا

they say, 'We believe in it. Verily, it is the truth from our Lord.

مِنْ	قَبْلَ	ه	مُسْلِمِينَ	أُولَئِكَ	يُؤْتُونَ	أَجْرَهُمْ
from	before	it	one who submit	these	they be given	their reward

مِنْ قَبْلِهِ مُسْلِمِينَ<sup>54</sup> أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ

indeed even before it we had submitted ourselves (to God). These will be given their reward

مَرَّتَيْنِ	بِ	مَا	صَبَرُوا	وَ	يَذَرُونَ	بِ	الْحَسَنَةِ	السَّيِّئَةِ
twice	with	what	steadfast	and	they repel	with	good	evil

مَرَّتَيْنِ بِمَا صَبَرُوا وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ

twice, for they have been steadfast and they repel evil with good,

وَ	مِنْ	مَا	رَزَقْنَا	هُمْ	يُنْفِقُونَ	وَ	إِذَا	سَمِعُوا
and	of	what	We given	them	spend out	and	when	they hear

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ<sup>55</sup> وَإِذَا سَمِعُوا

and spend out of what We have given them. And when they hear

اللُّغُو	أَعْرَضُوا	عَنْ	هُ	وَ	قَالُوا	لَ	نَا	أَعْمَالُ	وَا	لَ	كُمُ
vain talk	turn away	from	it	and	they say	to	us	works	and	to	you

اللُّغُو أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلكُمْ

vain talk, they turn away from it and say, ' To us our works and to you

أَعْمَالُ	كُمُ	سَلَمٌ	عَلَى	كُمُ	لَا	نَبْتَغِي	الْجَاهِلِينَ
works	your	peace	upon	you	not	We seek	ignorant

أَعْمَالِكُمْ سَلَمٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿56﴾

your works. Peace be to you. We seek not the ignorant.'

إِنَّ	كَ	لَا	تَهْدِي	مَنْ	أَحْبَبْتَ	وَ	لَكِنَّ	اللَّهَ
surely	you	not	you guide	whom	you love	and	but	Allah

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ

Surely you will not be able to guide (all) whom you love; but Allah

يَهْدِي	مَنْ	يَشَاءُ	وَ	هُوَ	أَعْلَمُ	بِ	الْمُهْتَدِينَ
guides	whom	He pleases	and	He	knows best	with	accept guidance

يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿57﴾

guides whomsoever He pleases; and He knows best those who would accept guidance.

وَ	قَالُوا	إِنْ	تَّبِعِ	الْهُدَى	مَعَ	كَ	نُتَخَطَفُ	مِنْ	أَرْضِ	نَا
and	they say	if	we follow	the guidance	with	you	snatched away	of	land	our

وَقَالُوا إِنْ تَّبِعِ الْهُدَى مَعَكَ نُتَخَطَفُ مِنْ أَرْضِنَا

And they say, ' If we were to follow the guidance with you, we should be snatched away from our land.'

أَ	وَ	لَمْ	نُمْكِّنْ	لَهُمْ	حَرَمًا	أَمِنًا	يُجْبَى	إِلَى	هِ	ثَمَرَاتُ
have	and	not	we establish	them	sanctuary	safe	is brought	to	him	fruits

أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا أَمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ

Have we not established for them a safe sanctuary, to which are brought the fruits

كُلِّ	شَيْءٍ	رِزْقًا	مِّنْ	لَّدُنْ	نَا	وَ	لَكِنَّ	أَكْثَرَ	هُمْ
all	things	provision	of	near	Us	and	but	most	them

كُلِّ شَيْءٍ رِزْقًا مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ

of all things, (as) a provision from Us? But most of them

لَا	يَعْلَمُونَ	وَ	كَمْ	أَهْلَكْنَا	مِنْ	قَرْيَةٍ	بَطَرَتْ
not	they know	and	how many	We destroyed	of	habitation	exulted

لَا يَعْلَمُونَ ﴿٥٨﴾ وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ

know not. And how many a habitation have We destroyed which exulted

مَعِيشَةٍ	هَا	فَ	تِلْكَ	مَسْكِنُ	هُمْ	لَمْ	تُسْكَنْ
way of living	its	so	these	dwellings	their	not	inhabited

مَعِيشَتِهَا فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ

in its (manner of) life! And these are their dwellings which have not been inhabited

مِّنْ	بَعْدِ	هِمْ	إِلَّا	قَلِيلًا	وَ	كُنَّا	نَحْنُ	الْوَارِثِينَ
from	after	them	except	little	and	We be	Who	Inheritors

مِّنْ بَعْدِ هُمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٩﴾

after them except a little. And it is We Who become the Inheritors.

وَ	مَا	كَانَ	رَبُّ	كَ	مُهْلِكَ	الْقُرَى	حَتَّى	يَبْعَثَ
and	not	was	Lord	your	destroy	towns	until	He raised

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ

And your Lord would never destroy the towns until He has raised

فِي	أُمَّ	هَا	رَسُولًا	يَتْلُوا	عَلَيْ	هِمْ	آيَاتِ	نَا	وَ	مَا	كُنَّا
in	mother	it	Messenger	reciting	to	them	Signs	Our	and	nor	We would

فِي أُمَّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا

in the mother (town) thereof a Messenger, reciting to them Our Signs; nor would We

مَا	وَ	ظَلِمُونَ	هَا	أَهْلُ	وَ	إِلَّا	الْقُرَى	مُهْلِكِي
what	and	wrongdoers	its	people	and	except	towns	destroy

مُهْلِكِي الْقُرَى إِلَّا وَأَهْلَهَا ظَلِمُونَ ﴿٦٠﴾ وَمَا

destroy the towns unless the people thereof are wrongdoers. And whatever

أُوتِيْتُمْ	مِّنْ	شَيْءٍ	فَ	مَتَاعُ	الْحَيَاةِ	الدُّنْيَا
you are given	of	any thing	so	temporary enjoyment	life	worldly

أُوتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا

of the things (of this world) you are given is only a temporary enjoyment of the present life

وَزِينَتُ	هَا	وَ	مَا	عِنْدَ	اللَّهِ	خَيْرٌ	وَّ	أَبْقَى
and	its	and	what	with	Allah	better	and	more lasting

وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى ط

and adornment thereof; and that which is with Allah is better and more lasting.

أَفَ	فَ	لَا	تَعْقِلُونَ	أَفَ	فَ	مَنْ	وَعَدْنَا	هُ	وَعَدًا	حَسَنًا
will	then	not	you understand	is	then	he	We promised	him	a promise	good

أَفَلَا تَعْقِلُونَ ﴿٦١﴾ أَفَمَنْ وَعَدْنَاهُ وَعَدًا حَسَنًا

Will you not then understand? Is he, then to whom We have promised a goodly promise (the fulfillment of)

فَ	هُوَ	لَاقِي	هِ	كَ	مَنْ	مَّتَّعْنَا	هُ	مَتَاعَ	الْحَيَاةِ	الدُّنْيَا
so	he	meet	it	like	whom	We provided	him	good things	life	world

فَهُوَ لَاقِيهِ كَمَنْ مَّتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا

Which he will meet, like the one whom We have provided with the good things of this life,

ثُمَّ	هُوَ	يَوْمَ	الْقِيَامَةِ	مِنَ	الْمُحْضَرِّينَ
then	he	Day	Resurrection	of	those brought

ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِّينَ ﴿٦٢﴾

and then on the Day of Resurrection he will be of those who will be brought (arraigned before God)?

وَ	يَوْمَ	يُنَادِي	هُمْ	فَ	يَقُولُ	أَيْنَ	شُرَكَاءِ	يَ
and	the day	He call	them	so	say	where	partners	My

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِ يَ

And on that day He will call to them, and say, 'Where are My 'partners'

الَّذِينَ	كُنْتُمْ	تَزْعُمُونَ	قَالَ	الَّذِينَ	حَقَّ
those whom	you were	you imagined	they say	those who	became due

الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿63﴾ قَالَ الَّذِينَ حَقَّ

that you so imagined? Those against whom the sentence will become due,

عَلَى	هُمْ	الْقَوْلُ	رَبِّ	نَا	هَؤُلَاءِ	الَّذِينَ	أَغْوَيْنَا
upon	whom	sentence	Lord	our	these	those who	we led astray

عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا

will say, 'Our Lord, these are those whom we led astray. We led them astray,

أَغْوَيْنَ	هُمْ	كَ	مَا	غَوَيْنَا	تَبَرَّأْنَا	إِلَى	كَ	مَا	كَانُوا
we led astray	them	as	that	we went astray	we dissociate	to	you	not	was

أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا

even as we had gone astray (ourselves). We (now) dissociate ourselves (from them and turn) to You. It was not

إِيَّا	نَا	يَعْبُدُونَ	وَ	قِيلَ	ادْعُوا	شُرَكَاءَ	كُمْ
only	us	they worshipped	and	said	call you	partners	your

إِيَّا نَا يَعْبُدُونَ ﴿64﴾ وَقِيلَ ادْعُوا شُرَكَاءَ كُمْ

us that they worshipped.' And it will be said,' Call upon your partners.'

فَ	دَعَوْ	هُمْ	فَ	لَمْ	يَسْتَجِيبُوا	لَ	هُمْ	وَ	رَأَوْا
and	they call	them	but	not	they answer	to	them	and	they see

فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوْا

And they will call upon them, but they will not answer them. And they will see



يَوْمَ	وَ	يَهْتَدُونَ	كَانُوا	هُمْ	أَنَّ	لَوْ	الْعَذَابَ
the day	and	followed guidance	had	they	that	would that	punishment

الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٥﴾ وَيَوْمَ

the punishment. Would that they had followed the guidance! And on that day

يُنَادِي	هُمْ	فَ	يَقُولُ	مَا	ذَا	أَجَبْتُمْ	الْمُرْسَلِينَ
He call	them	so	say	what	that	you gave answer	the Messengers

يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٦﴾

He will call to them and say, 'What answer did you give to the Messengers?'

فَ	عَمِيَتْ	عَلَى	هُمْ	الْأَنْبَاءُ	يَوْمَئِذٍ	فَ	هُمْ	لَا	يَتَسَاءَلُونَ
so	became obscure	to	them	matters	that day	so	they	not	ask each other

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٧﴾

Then all matters will become obscure to them on that day, and they will not (even) ask each other.

فَ	أَمَّا	مَنْ	تَابَ	وَ	أَمَنَ	وَ	عَمِلَ	صَالِحًا	فَ	عَسَى	أَنْ
so	as for	who	repents	and	believes	and	does	righteous	so	may be	that

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَى أَنْ

But as for him who repents and believes and does righteous deeds, may be

يَكُونُ	مِنَ	الْمُفْلِحِينَ	وَ	رَبُّ	كَ	يَخْلُقُ	مَا	يَشَاءُ
he be	among	the prosperous	and	Lord	your	creates	what	He pleases

يَكُونُ مِنَ الْمُفْلِحِينَ ﴿٦٨﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ

he will be among the prosperous. And your Lord creates whatever He pleases

وَ	يَخْتَارُ	مَا	كَانَ	لَ	هُمْ	الْخَيْرَةَ	سُبْحَانَ	اللَّهِ
and	chooses	not	is	for	them	to choose	Glorified be	Allah

وَيَخْتَارُ مَا كَانَ لَهُمُ الْخَيْرَةُ سُبْحَانَ اللَّهِ

and chooses (whomsoever He pleases). It is not for them to choose. Glorified be Allah,

وَ	تَعْلَى	عَنْ	مَا	يُشْرِكُونَ	وَ	رَبُّ	كَ	يَعْلَمُ	مَا	تَكِنُّ
and	far above	from	that	they associate	and	your	Lord	knows	what	conceal

وَتَعْلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٩﴾ وَرَبُّكَ يَعْلَمُ مَا تَكِنُّ

and far is He above all that they associate (with Him). And your Lord knows what

صُدُورُ	هُمُ	وَ	مَا	يُعْلِنُونَ	وَ	هُوَ	اللَّهُ	لَا	إِلَهَ
breasts	they	and	what	they reveal	and	He	Allah	no	God

صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٠﴾ وَهُوَ اللَّهُ لَا إِلَهَ

their breasts conceal, and what they reveal. And He is Allah; there is no God

إِلَّا	هُوَ	لَ	هُ	الْحَمْدُ	فِي	الْأُولَىٰ	وَ	الْآخِرَةَ	وَ	لَ	هُ
but	He	for	Him	all praise	in	beginning	and	Hereafter	and	for	Him

إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ زُولَهُ

but He. To Him belongs all praise in the beginning and the Hereafter. His is

الْحُكْمُ	وَ	إِلَىٰ	هِ	تُرْجَعُونَ	قُلْ	أَ	رَأَيْتُمْ	إِنْ
the judgement	and	to	Him	you brought back	say	do	tell me	if

الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ

the judgement and to Him shall you be brought back. Say, 'Tell me, if

جَعَلَ	اللَّهُ	عَلَىٰ	كُمُ	الَّيْلِ	سَرْمَدًا	إِلَىٰ	يَوْمِ
make	Allah	upon	you	night	continuous	to	the Day

جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ

Allah make the night continue over you till the Day

الْقِيَمَةِ	مَنْ	إِلَهَ	غَيْرُ	اللَّهِ	يَأْتِي	كُمُ	بِ	ضِيَاءٍ
of Resurrection	which	god	beside	Allah	bring	you	with	light

الْقِيَمَةِ مَنْ إِلَهَ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ط

of Resurrection, what god is there besides Allah who could bring you light?

أ	فَ	لَا	تَسْمَعُونَ	قُلْ	أ	رَأَيْتُمْ	إِنْ	جَعَلَ	اللَّهُ
will	so	not	heed	say	do	you tell me	if	make	Allah

أَفَلَا تَسْمَعُونَ<sup>72</sup> قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ

Will you not then heed ? Say, 'Tell me, if Allah make

عَلَى	كُمُ	النَّهَارَ	سَرْمَدًا	إِلَى	يَوْمِ	الْقِيَمَةِ
upon	you	day	continuous	till	Day	of Resurrection

عَلَيْكُمْ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ

the day continue over you till the Day of Resurrection,

مَنْ	إِلَهَ	غَيْرُ	اللَّهِ	يَأْتِي	كُمُ	بِ	لَيْلٍ	تَسْكُنُونَ
who	god	besides	Allah	bring	you	with	night	you could rest

مَنْ إِلَهَ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ

what god is there besides Allah who could bring you night wherein you

فِي	هِ	أ	فَ	لَا	تُبْصِرُونَ	وَ	مِنْ	رَحْمَةِ	هِ	جَعَلَ
in	it	will	then	not	you see	and	of	mercy	His	He made

فِيهِ<sup>73</sup> أَفَلَا تُبْصِرُونَ<sup>73</sup> وَمِنْ رَحْمَتِهِ جَعَلَ

could rest? Will you not then see? And of His mercy He has made

لَ	كُمُ	الَّيْلِ	وَ	النَّهَارَ	لِ	تَسْكُنُوا	فِي	هِ	وَ	لِ	تَبْتَغُوا
for	you	night	and	day	that	you rest	in	it	and	that	you seek

لَكُمْ اللَّيْلِ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا

for you the night and the day, that you may rest therein, and that you may seek

مِنْ	فَضْلِ	هِ	وَ	لَعَلَّ	كُمُ	تَشْكُرُونَ	وَ	يَوْمِ
of	bounty	His	and	so that	you	be grateful	and	the day

مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ<sup>74</sup> وَيَوْمِ

of His bounty, and that you may be grateful. And on the day

يُنَادِي	هُمْ	فَ	يَقُولُ	أَيْنَ	شُرَكَاءِ	يَ	الَّذِينَ
He will call	them	so	say	where	partners	My	those who

يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِ يَ الَّذِينَ

He will call to them and say, 'Where are My 'partners' whom

كُنْتُمْ	تَزْعُمُونَ	وَ	نَزَعْنَا	مِنْ	كُلِّ
you were	imagined	and	We draw	from	every

كُنْتُمْ تَزْعُمُونَ ﴿٧٥﴾ وَنَزَعْنَا مِنْ كُلِّ

you so imagined? And We shall draw from every

أُمَّةٍ	شَهِيدًا	فَ	قُلْنَا	هَاتُوا	بُرْهَانَ	كُمُ	فَ	عَلِمُوا
people	a witness	and	We say	you bring	proof	your	so	they will know

أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا

people a witness and We shall say, 'Bring your proof.' Then they will know

أَنَّ	الْحَقَّ	لِ	اللَّهِ	وَ	ضَلَّ	عَنْ	هُمْ	مَا	كَانُوا	يَفْتَرُونَ
that	the truth	for	Allah	and	lost	unto	them	whatever	used to	they forge

أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٦﴾

that the truth belongs to Allah. And that which they used to forge will be lost to them.

إِنَّ	قَارُونَ	كَانَ	مِنْ	قَوْمِ	مُوسَى	فَ	بَغَى
verily	Korah	was	of	people	Moses	so	he behaved as tyrant

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى

Verily, Korah was of the people of Moses, but he behaved like a tyrant

عَلَى	هُمْ	وَ	آتَيْنَا	هُ	مِنَ	الْكُنُوزِ	مَا	إِنَّ
upon	them	and	We gave	him	of	treasures	that	indeed

عَلَيْهِمْ صَوَّاتَيْنَهُ مِنَ الْكُنُوزِ مَا إِنَّ

towards them. And We had given him of treasures so much so that

مَفَاتِحَ	هَ	لَ	تَنْوَأُ	بِ	الْعُصْبَةِ	أُولَى	الْقُوَّةِ	إِذْ
the keys	its	surely	weighed	with	party	with	strong men	when

مَفَاتِحَ لَتَنْوَأُ بِاَلْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ

the keys thereof would have weighed down a party of strong men. When

قَالَ	لَ	هَ	قَوْمُ	هَ	لَا	تَفْرَحُ	إِنَّ	اللَّهَ	لَا	يُحِبُّ	الْفَرِحِينَ
said	to	him	people	his	not	exult	surely	Allah	not	loves	one who exult

قَالَ لَهُ قَوْمُهُ لَا تَفْرَحُ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٧﴾

his people said to him, 'Exult not, surely Allah loves not those who exult.

وَابْتَغِ	فِي	مَا	آتَى	كَ	اللَّهُ	الدَّارَ	الْآخِرَةَ	وَ	لَا	تَنْسَ
and	in	that	given	you	Allah	home	Hereafter	and	not	neglect

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ

'And seek, in that which Allah has given you, the Home of the Hereafter; and neglect not

نَصِيبَ	كَ	مِنَ	الدُّنْيَا	وَ	أَحْسِنِ	كَ	مَا	أَحْسَنَ
lot	your	of	this world	and	do good	as	that	good

نَصِيبِكَ مِنَ الدُّنْيَا وَأَحْسِنِ كَمَا أَحْسَنَ

your lot in this world; and do good (to others) as Allah has done

اللَّهُ	إِلَى	كَ	وَ	لَا	تَبْغِ	الْفَسَادَ	فِي	الْأَرْضِ	إِنَّ	اللَّهَ
Allah	to	you	and	not	seek	mischief	in	earth	verily	Allah

اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ط إِنَّ اللَّهَ

good to you; and seek not to make mischief in the earth, verily Allah

لَا	يُحِبُّ	الْمُفْسِدِينَ	قَالَ	إِنَّمَا	أُوتِيْتُ	هَ	عَلَى
not	loves	who make mischief	say	only	was given	it	upon

لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٨﴾ قَالَ إِنَّمَا أُوتِيْتُ عَلَى

loves not those who make mischief.' He said, 'This has been given to me because

عِلْمٍ	عِنْدِي	أَوْ	لَمْ	يَعْلَمْ	أَنَّ	اللَّهُ	قَدْ	أَهْلَكَ
knowledge	near	and	not	he know	that	Allah	infact	destroy

عِلْمٍ عِنْدِي<sup>ط</sup> أَوْ لَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ

of the knowledge I possess. 'Did he not know that Allah had destroyed

مِنْ	قَبْلِ	هُ	مِنْ	الْقُرُونِ	مَنْ	هُوَ	أَشَدُّ	مِنْ	هُ	قُوَّةً
of	before	him	of	generation	who	he	stronger	from	it	might

مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً

before him generations that were mightier than he

وَ	أَكْثَرُ	جَمْعًا	وَ	لَا	يُسْأَلُ	عَنْ	ذُنُوبِهِمْ
and	greater	riches	and	not	be asked	from	their sins

وَ أَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمْ

and greater in riches? And the guilty shall not be asked (to offer an explanation)

الْمُجْرِمُونَ	فَ	خَرَجَ	عَلَى	قَوْمِهِ	هُ	فِي	زِينَتِهِ	هُ
the guilty	so	he went forth	upon	his people	his	in	his pomp	his

الْمُجْرِمُونَ<sup>79</sup> فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ<sup>ط</sup>

of their sins. So he went forth before his people in his pomp.

قَالَ	الَّذِينَ	يُرِيدُونَ	الْحَيَاةَ	الدُّنْيَا	يَا	لَيْتَ
said	those who	desire	life	of world	O	would that

قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لَيْتَ

Those who were desirous of the life of this world said, 'O would that

لَ	نَا	مِثْلَ	مَا	أُوتِيَ	قَارُونُ	إِنَّ	هُ	لَ	ذُو	حَظٍّ
for	us	like	what	given	Korah	truly	he	is	master	fortune

لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ

we had the like of what Korah has been given! Truly, he is the master of

عَظِيمٍ	وَ	قَالَ	الَّذِينَ	أُوتُوا	الْعِلْمَ	وَيْلَ	كُم
great	and	said	those who	given	knowledge	woe	you

عَظِيمٍ ⑧٠ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ

great fortune.' But those who had been given knowledge said, 'Woe to you,

ثَوَابُ	اللَّهِ	خَيْرٌ	لِّ	مَنْ	آمَنَ	وَ	عَمِلَ	صَالِحًا
reward	Allah	best	for	who	believe	and	do	good works

ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا

Allah's reward is best for those who believe and do good works;

وَ	لَا	يُلْقَى	هَا	إِلَّا	الصَّابِرُونَ	فَ	خَسَفْنَا	بِ	هِ	وَ	بِ	دَارِهِ
and	none	granted	it	but	steadfast	so	caused to sink	with	him	and	with	his dwellings

وَلَا يُلْقَىٰهَا إِلَّا الصَّابِرُونَ ⑧١ فَخَسَفْنَا بِهِ وَبِدَارِهِ

and it shall be granted to none except those who are steadfast.' Then We caused the earth to swallow him up

الْأَرْضِ	فَ	مَا	كَانَ	لِ	هِ	مِنْ	فِيَّةٍ	يَنْصُرُونَ	هِ
the earth	so	no	had	for	him	of	party	help	him

الْأَرْضِ فَفَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ

and his dwellings; and he had no party to help him

مِنْ	دُونِ	اللَّهِ	وَ	مَا	كَانَ	مِنْ	الْمُنْتَصِرِينَ
from	beside	Allah	and	nor	was	of	who overpower

مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ⑧٢

against Allah, nor was he of those who could overpower (Allah's decree).

وَ	أَصْبَحَ	الَّذِينَ	تَمَنَّوْا	مَكَانَ	هِ	بِ	الْأَمْسِ
and	they became	those who	coveted	position	his	with	day before

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ

And those who had coveted his position the day before began

يَقُولُونَ	وَيَ	كَانَ	اللَّهُ	يَبْسُطُ	الرِّزْقَ	لِ	مَنْ	يَشَاءُ
they say	woe	indeed	Allah	enlarges	provision	for	whom	He pleases

يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

to say, 'Ah! it is indeed Allah Who enlarges the provision for such of His servants as

مِنْ	عِبَادِهِ	وَ	يَقْدِرُ	لَوْ	لَا	أَنْ	مَنْ	اللَّهُ	عَلَى	نَا
of	His servants	and	straitens	if	not	that	gracious	Allah	to	us

مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنْ اللَّهُ عَلَيْنَا

He pleases and straitens (it for whom He pleases). Had not Allah been gracious to us,

لَ	خَسَفَ	بِ	نَا	وَيَ	كَانَ	هَ	لَا	يُفْلِحُ	الْكَافِرُونَ
surely	cause to swallow	with	us	Ah!	like that	he	not	prosperous	the ungrateful

لَخَسَفَ بِنَا وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ<sup>83</sup>

He would have caused it to swallow us up (also). Ah! the ungrateful never prosper.'

تِلْكَ	الدَّارُ	الْآخِرَةُ	نَجْعَلُ	هَا	لِ	الَّذِينَ	لَا	يُرِيدُونَ
this	home	Hereafter	We give	it	to	those who	not	desire

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ

This is the Home of the Hereafter! We give it to those who desire not

عُلُوءًا	فِي	الْأَرْضِ	وَ	لَا	فَسَادًا	وَ	الْعَاقِبَةُ	لِ	الْمُتَّقِينَ
exaltation	in	earth	and	nor	corruption	and	end	for	the righteous

عُلُوءًا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ<sup>84</sup>

self-exaltation in the earth, nor corruption. And the end is for the righteous.

مَنْ	جَاءَ	بِ	الْحَسَنَةِ	فَ	لَ	هَ	خَيْرٌ	مِنْ	هَا	وَ	مَنْ
who	does	with	good deed	so	for	him	better	than	that	and	who

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ

He who does a good deed shall have better reward than that; and (as for him) who



جَاءَ	بِ	السَّيِّئَةِ	فَ لَا	يُجْزَى	الَّذِينَ	عَمِلُوا	السَّيِّئَاتِ
does	with	evil deed	not so	rewarded	those who	do deeds	evil

جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ

does an evil deed -- those who do evil deeds shall not be rewarded

إِلَّا	مَا	كَانُوا	يَعْمَلُونَ	إِنَّ	الَّذِي	فَرَضَ
but	what	did	they do	surely	who	made binding

إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٥﴾ إِنَّ الَّذِي فَرَضَ

but (according to) what they did. Most surely He Who had made (the teaching of) Quran binding on you

عَلَىٰ	كَ	الْقُرْآنَ	لَ	رَأْدُ	كَ	إِلَىٰ	مَعَادٍ	قُلْ	رَبِّ	يَ
upon	you	Quran	surely	bring back	to	you	place of return	say	Lord	My

عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ قُلْ رَبِّيَ

will bring these back to (your) place of return. Say, 'My Lord

أَعْلَمُ	مَنْ	جَاءَ	بِ	الْهُدَىٰ	وَ	مَنْ	هُوَ	فِي	ضَلَلٍ
knows best	who	brings	with	guidance	and	who	he	in	error

أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَلٍ

knows best who brings the guidance, and who is in manifest

مُبِينٍ	وَ	مَا	كُنْتَ	تَرْجُوا	أَنْ	يُلْقَىٰ
manifest	and	never	you did	you expect	that	revealed

مُبِينٍ ﴿٨٦﴾ وَمَا كُنْتَ تَرْجُوا أَنْ يُلْقَىٰ

error.' And you did never expect that the Book would be revealed to you;

إِلَىٰ	كَ	الْكِتَابِ	إِلَّا	رَحْمَةً	مِّنْ	رَّبِّ	كَ	فَ لَا
to	you	Book	but	mercy	from	Lord	your	so never

إِلَيْكَ الْكِتَابِ إِلَّا رَحْمَةً مِّنْ رَبِّكَ فَلَا

But it is a mercy from your Lord; so never

تَكُونَنَّ	ظَهِيرًا	لِ	الْكَافِرِينَ	وَ	لَا	يَصُدُّنَّ	كَ	عَنْ
you be	helper	of	who disbelieve	and	not	turn away	you	from

تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٧﴾ وَلَا يَصُدُّنَّكَ عَنْ

be a helper of those who disbelieve. And let them not turn you away from

آيَاتِ	اللَّهِ	بَعْدَ	إِذْ	أُنزِلَتْ	إِلَيْكَ	وَ	ادْعُ	إِلَى	رَبِّكَ
Signs	Allah	after	when	sent down	to you	and	call	to	your Lord

آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ

the Signs of Allah, after they have been sent down to you; and call (*mankind*) to your Lord,

وَ	لَا	تَكُونَنَّ	مِنَ	الْمُشْرِكِينَ	وَ	لَا	تَدْعُ
and	not	you be	among	attribute partners	and	not	call

وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٨﴾ وَلَا تَدْعُ

and be not of those who attribute partners (*to Him*). And call not

مَعَ	اللَّهِ	إِلَّهًا	آخَرَ	لَا	إِلَهَ	إِلَّا	هُوَ	كُلُّ
with	Allah	God	beside	no	God	but	he	every

مَعَ اللَّهِ إِلَهًا آخَرَ. لَا إِلَهَ إِلَّا هُوَ كُلُّ

on any other God beside Allah. There is no God but He. Every

شَيْءٍ	هَالِكٌ	إِلَّا	وَجْهَهُ	هُوَ	لِ	هُوَ	الْحُكْمُ	وَ	إِلَى	هُوَ
thing	perish	except	face	His	for	His	judgement	and	to	Him

شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ط لَهُ الْحُكْمُ وَإِلَيْهِ

thing will perish except Himself. His is the judgement, and to Him

تُرْجَعُونَ ﴿٨٩﴾

will you be brought back.

## 23- سُورَةُ الْعَنْكَبُوتِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Ankabut

أَيَاتُهَا ٦٩ رُكُوعَاتُهَا ٤

Ruku 7

Verses 69

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.

أَنْ	يُتْرَكُوا	أَنْ	النَّاسُ	حَسِبَ	أَ	أَنَا-لَمْ
that	they will be left	that	men	think	do	I am Allah the All knowing

أَلَمْ ② أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ

(I am Allah the All knowing) Do men think that they will be left alone because

يَقُولُوا	أَمَّا	وَ	هُمْ	لَا	يُفْتَنُونَ	وَ	لَ	قَدْ	فَتَّنَا
they say	we believe	and	they	not	put to trial	and	for	sure	We did test

يَقُولُوا أَمَّا وَهُمْ لَا يُفْتَنُونَ ③ وَلَقَدْ فَتَّنَا

they say,' We believe,' and they will not be put to trial. And We did test

الَّذِينَ	مِنْ	قَبْلِ	هُمْ	فَ	لَ	يَعْلَمَنَّ	اللَّهُ	الَّذِينَ
those who	from	before	them	so	surely	distinguish	Allah	those who

الَّذِينَ مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ

those who were before them. So Allah will surely distinguish those who

صَادِقُوا	وَ	لَ	يَعْلَمَنَّ	الْكَاذِبِينَ	أَمْ	حَسِبَ
truthful	and	surely	distinguish	liars	or	think

صَادِقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ④ أَمْ حَسِبَ

are truthful and He will surely distinguish the liars (from the truthful). Or

الَّذِينَ	يَعْمَلُونَ	السَّيِّئَاتِ	أَنْ	يَسْبِقُونَا	نَا	سَاءَ
those who	commit	evil deeds	that	they escape	Us	evil

الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ

do those who commit evil deeds think that they will escape Us? Evil is

مَا	يَحْكُمُونَ	مَنْ	كَانَ	يَرْجُوا	لِقَاءَ	اللَّهِ
what	they judge	who	was	hopes	to meet	Allah

مَا يَحْكُمُونَ ⑤ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ

what they judge. Whoso hopes to meet Allah, (let him be prepared for it),

فَ	إِنَّ	أَجَلَ	اللَّهِ	لَآتٍ	وَ	هُوَ	السَّمِيعُ	الْعَلِيمُ
so	certainly	appointed time	Allah	is	coming	and	He	All-Hearing

فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ⑥

for Allah's appointed time is certainly coming. And He is the All-Hearing, the All-Knowing.

وَ	مَنْ	جَاهَدَ	فَ	إِنَّمَا	يُجَاهِدُ	لِ	نَفْسِهِ	إِنْ
and	whoso	strives	so	only	strives	for	soul	his

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ

And whoso strives, strives only for his own soul; Verily

اللَّهُ	لَ	غَنِيٌّ	عَنِ	الْعَالَمِينَ	وَ	الَّذِينَ	آمَنُوا
Allah	is	Independent	from	entire universe	and	those who	believe

اللَّهُ لَغَنِيٌّ عَنِ الْعَالَمِينَ ⑦ وَالَّذِينَ آمَنُوا

Allah is Independent of the entire universe. And (as to) those who believe

وَ	عَمِلُوا	الصَّالِحَاتِ	لَ	نُكَفِّرَنَّ	عَنْ	هُمْ	سَيِّئَاتِهِمْ
and	do	good works	surely	We remove	from	them	their

وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

and do good works, We shall surely remove from them their evils,

وَل	وَجَزِيْنًا	هُمْ	أَحْسَنَ	الَّذِي	كَانُوا	يَعْمَلُونَ
and	We give reward	them	best	which	were	they do

وَلَجَزِيْنَهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ⑧

and We shall surely give them the best reward of their works.

وَصَيِّنَا	الْإِنْسَانَ	بِوَالِدَيْهِ	وَأَن جَاهِدَكَ	وَإِنْ جَاهِدَكَ	ك
We enjoined	man	with	parents	his	kindness
and					you contend

وَوَصَيِّنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهِدَكَ

And We have enjoined on man kindness to his parents; but if they contend with you

لِئَلَّا تُشْرِكُوا	بِي مَا لَيْسَ لَكَ	بِهِ عِلْمٌ	فَلَا تُطِعْهُمَا	هُمَا
so that	you associate	Me	with	what
not	for	you	with	it
any knowledge	with	you	for	not
so	any knowledge	it	with	you
not	so	any knowledge	it	with
you obey	not	so	any knowledge	it
you obey	not	so	any knowledge	it

لِئَلَّا تُشْرِكُوا بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

so that you (too) may associate partners with Me; of which you have no knowledge whatsoever, then obey them not.

إِلَىٰ	مَرَجِعُكُمْ	فَأُنَبِّئُكُمْ	بِمَا كُنْتُمْ	تَعْمَلُونَ
to	Me	return	your	and
to	Me	return	your	and
to	Me	return	your	and
to	Me	return	your	and
to	Me	return	your	and
to	Me	return	your	and
to	Me	return	your	and

إِلَىٰ مَرَجِعِكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ⑨

To me is your return , and I shall inform you of what you did.

وَالَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	لَنُدْخِلَنَّهُمْ
and	those who	believe	and	do
and	those who	believe	and	do
and	those who	believe	and	do
and	those who	believe	and	do
and	those who	believe	and	do
and	those who	believe	and	do
and	those who	believe	and	do

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ

And those who believe and do good works -- them We shall surely admit

فِي	الصَّالِحِينَ	وَمِنَ	النَّاسِ	مَنْ	يَقُولُ	أَمَّا
into	the righteous	and	of	men	who	say
into	the righteous	and	of	men	who	say
into	the righteous	and	of	men	who	say
into	the righteous	and	of	men	who	say
into	the righteous	and	of	men	who	say
into	the righteous	and	of	men	who	say
into	the righteous	and	of	men	who	say

فِي الصَّالِحِينَ ⑩ وَمِنَ النَّاسِ مَنْ يَقُولُ أَمَّا

into (the company of) the righteous. And of men there are (some) who say, ' We believe

بِ	اللَّهِ	فَ	إِذَا	أُذِي	فِي	اللَّهِ	جَعَلَ	فِتْنَةَ	النَّاسِ
with	Allah	but	when	made to suffer	in cause of	Allah	regard	persecution	of men

بِاللَّهِ فَإِذَا أُذِي فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ

in Allah,' but when they are made to suffer in the cause of Allah, they regard the persecution of men

كَ	عَذَابِ	اللَّهِ	وَ	لَئِنْ	جَاءَ	نَصْرٌ	مِّنْ	رَّبِّ	كَ
like	punishment	of Allah	and	if	comes	help	from	Lord	your

كَعَذَابِ اللَّهِ طَوْلَيْنِ جَاءَ نَصْرٌ مِّنْ رَبِّكَ

to be like the punishment of Allah. And if help comes from your Lord

لَ	يَقُولَنَّ	إِنَّا	كُنَّا	مَعَ	كُمْ	أَ	وَ	لَيْسَ	اللَّهُ	بِ	أَعْلَمَ
surely	they say	we	were	with	you	is	and	not	Allah	with	best aware

لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ طَأُولَيْسَ اللَّهُ بِأَعْلَمَ

they are sure to say,'Certainly, we were with you. Is not Allah best aware

بِ	مَا	فِي	صُدُورِ	الْعَلَمِينَ	وَ	لَ	يَعْلَمَنَّ	اللَّهُ
with	what	in	hearts	all the people	and	surely	distinguish	Allah

بِمَا فِي صُدُورِ الْعَلَمِينَ ⑪ وَلَيَعْلَمَنَّ اللَّهُ

of what is in the hearts of all the people? And Allah will surely distinguish

الَّذِينَ	آمَنُوا	وَ	لَ	يَعْلَمَنَّ	الْمُنْفِقِينَ	وَ	قَالَ
those who	believe	and	surely	distinguish	hypocrites	and	say

الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنْفِقِينَ ⑫ وَقَالَ

those who believe and He will surely distinguish the hypocrites (from the believers). And

الَّذِينَ	كَفَرُوا	لِ	الَّذِينَ	آمَنُوا	اتَّبِعُوا	سَبِيلَ	نَا
those who	disbelieve	for	those who	believe	follow	way	our

الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا

those who disbelieve say to those who believe, 'Follow our way,

وَل	نَحْمِلُ	خَطَايَا	كُفْرًا	وَمَا	هُمْ	بِ	حَمِلِينَ	مِنْ
and	we bear	sins	your	not	they	with	one who bear	of

وَلَنَحْمِلُ خَطَايَاكُمْ طَوْمَا هُمْ بِحَمِلِينَ مِنْ

and we will surely bear your sins.' And they cannot bear aught of

يَحْمِلُونَ	لَ	وَل	كَذِبُونَ	لَ	هُمْ	إِنَّ	شَيْءٍ	مِّنْ	هُم	خَطَايَا
they bear	surely	and	liars	are	they	surely	anything	from	their	sins

خَطَايَاهُمْ مِّنْ شَيْءٍ إِنَّهُمْ لَكَذِبُونَ<sup>13</sup> وَلِيَحْمِلُونَ

their sins. They are surely liars. But they shall surely bear

يَوْمَ	يُسْأَلُونَ	لَ	وَل	هُمْ	أَنْتَقَالِ	مَعَ	أَنْتَقَالًا	وَ	هُمْ	أَنْتَقَالِ
the Day	be questioned	surely	and	their	burdens	with	burdens	and	their	burdens

أَنْتَقَالَهُمْ وَأَنْتَقَالًا مَعَ أَنْتَقَالِهِمْ وَلِيُسْأَلُونَ يَوْمَ

their own burdens as well as burdens other than their own. And they will surely be questioned on the Day

أَرْسَلْنَا	قَدْ	لَ	وَل	يَفْتَرُونَ	كَانُوا	عَنْ	مَّا	الْقِيَمَةِ
We sent	sure	for	and	they fabricated	they were	that	about	of Resurrection

الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ<sup>14</sup> وَلَقَدْ أَرْسَلْنَا

of Resurrection concerning that which they fabricated. And We certainly sent

أِلَّا	سَنَةٍ	أَلْفَ	هُمْ	فِي	لَبِثَ	فَ	هُوَ	قَوْمِ	إِلَى	نُوحًا
less	year	thousand	them	among	he dwelt	and	his	people	to	Noah

نُوحًا إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا

Noah to his people, and he dwelt among them a thousand years less

هُمْ	وَ	الطُّوفَانَ	هُمْ	أَخَذَ	فَ	عَامًا	خَمْسِينَ
they	and	deluge	them	overtook	then	year	fifty

خَمْسِينَ عَامًا فَأَخَذَ هُمُ الطُّوفَانُ وَهُمْ

fifty. Then the deluge overtook them, while they were

ظَلْمُونَ	فَ	أَنْجَيْنَا	هُ	وَ	أَصْحَابَ	السَّفِينَةِ	وَ	جَعَلْنَا	هَا
wrongdoers	with	We saved	him	and	companions	of Ark	and	We made	it

ظَلْمُونَ<sup>15</sup> فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا

wrongdoers. But We saved him and those who were (with him) in the Ark; and We made it

آيَةً	لِّ	الْعَالَمِينَ	وَ	إِبْرَاهِيمَ	إِذْ	قَالَ	لِ	قَوْمِهِ	ه
a Sign	for	all peoples	and	Abraham	when	said	to	his people	his

آيَةً لِّلْعَالَمِينَ<sup>16</sup> وَ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ

a Sign for all peoples. And (remember) Abraham when he said to his people,

اعْبُدُوا	اللَّهَ	وَ	اتَّقُوا	هُ	ذَلِكَمُ	خَيْرٌ	لِّ	كُمْ	إِنْ
worship	Allah	and	you fear	Him	that is	better	for	you	if

اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ

'Worship Allah and fear Him. That would be better for you if

كُنْتُمْ	تَعْلَمُونَ	إِنَّمَا	تَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ
you are	you knew	only	you worship	from	other than	Allah

كُنْتُمْ تَعْلَمُونَ<sup>17</sup> إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

only you knew. 'You only worship idols beside Allah,

أَوْثَانًا	وَ	تَخْلُقُونَ	إِفْكًَا	إِنَّ	الَّذِينَ	تَعْبُدُونَ
idols	and	you forge	lie	certainly	those whom	you worship

أَوْثَانًا وَتَخْلُقُونَ إِفْكًَا إِنَّ الَّذِينَ تَعْبُدُونَ

and you forge a lie. Those whom you worship

مِنْ	دُونِ	اللَّهِ	لَا	يَمْلِكُونَ	لَ	كُمْ	رِزْقًا	فَ	ابْتَغُوا
from	beside	Allah	no	they have power	for	you	to provide sustenance	then	you seek

مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا

beside Allah have no power to provide sustenance for you. Then seek



عِنْدَ	اللَّهِ	الرِّزْقَ	وَ	اعْبُدُوهُ	هُ	وَ	اشْكُرُوا	لَ	هُ
Him	to	sustenance	and	worship	Him	and	be grateful	to	Him

عِنْدَ اللَّهِ الرَّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ط

sustenance from Allah, and worship Him, and be grateful to Him.

إِلَى	هِ	تُرْجَعُونَ	وَ	إِنْ	تُكذِّبُوا	فَ	قَدْ	كَذَّبَ
Him	to	you be brought back	and	if	you reject	then	surely	rejected

إِلَيْهِ تَرْجَعُونَ<sup>18</sup> وَإِنْ تُكذِّبُوا فَقَدْ كَذَّبَ

To Him will you be brought back. 'And if you reject then

أُمَّم	مِّنْ	قَبْلِ	كُمُ	وَ	مَا	عَلَى	الرَّسُولِ	إِلَّا
generations	from	before	you	and	not	upon	Messenger	only

أُمَّم مِّنْ قَبْلِكُمْ ط وَمَا عَلَى الرَّسُولِ إِلَّا

generations before you (also) rejected. And the Messenger is only responsible for the

الْبَلْغُ	الْمُبِينُ	أَوْ	لَمْ	يَرَوْ	كَيْفَ	يُبْدِي	اللَّهُ	الْخَلْقَ
convey	clear	do?	not	they see	how	originates	Allah	creation

الْبَلْغُ الْمُبِينُ<sup>19</sup> أَوْ لَمْ يَرَوْا كَيْفَ يُبْدِي اللَّهُ الْخَلْقَ

clear conveying (of the Message). See they not how Allah originates creation,

ثُمَّ	يُعِيدُ	هُ	إِنَّ	ذَلِكَ	عَلَى	اللَّهِ	يَسِيرٌ	قُلْ
then	repeats	it	surely	that	upon	Allah	easy	say

ثُمَّ يُعِيدُهُ ط إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ<sup>20</sup> قُلْ

then repeats it? That surely is easy for Allah. Say,

سِيرُوا	فِي	الْأَرْضِ	فَ	انظُرُوا	كَيْفَ	بَدَأَ	الْخَلْقَ
travel	in	earth	and	you see	how	He originated	creation

سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

'Travel in the earth, and see how He originated the creation

ثُمَّ	اللَّهُ	يُنشِئُ	النَّشْأَةَ	الْآخِرَةَ	إِنَّ	اللَّهَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
then	Allah	raise	creation	another	surely	Allah	upon	all	thing	power

ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

then Allah will raise another creation (later). Surely, Allah has power over all things.

يُعَذِّبُ	مَنْ	يَشَاءُ	وَ	يُرْحَمُ	مَنْ	يَشَاءُ
He punishes	whom	He pleases	and	show mercy	whom	He pleases

يُعَذِّبُ مَنْ يَشَاءُ وَيُرْحَمُ مَنْ يَشَاءُ

He punishes whom He pleases and shows mercy to whom He pleases;

وَ	إِلَىٰ	هُ	تُقَلَّبُونَ	وَ	مَا	أَنْتُمْ	بِ	مُعْجِزِينَ	فِي
and	to	Him	turned back	and	not	you are	to	frustrate	in

وَالِيهِ تُقَلَّبُونَ ﴿٢٢﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي

and to Him will you be turned back. And you cannot frustrate (the designs of Allah) in

الْأَرْضِ	وَ	لَا	فِي	السَّمَاءِ	وَ	مَا	لَ	كُمْ	مِنْ	دُونِ
earth	and	nor	in	heaven	and	nor	for	you	from	beside

الْأَرْضِ وَلَا فِي السَّمَاءِ ز وَمَا لَكُمْ مِنْ دُونِ

the earth nor in the heaven; nor have you any

اللَّهُ	مِنْ	وَلِيِّ	وَ	لَا	نَصِيرٍ	وَ	الَّذِينَ	كَفَرُوا	بِ	آيَاتِ
Allah	any	friend	and	nor	helper	and	those who	disbelieve	in	Sign

اللَّهُ مِنْ وَلِيِّ وَلَا نَصِيرٍ ﴿٢٣﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِ

friend or helper beside Allah. Those who disbelieve in the Signs

اللَّهُ	وَ	لِقَاءِ	هُ	أُولَئِكَ	يَيْسُؤُونَ	مِنْ	رَحْمَةِ	يَ	وَ	أُولَئِكَ
of Allah	and	meeting	Him	they who	despaired	of	mercy	My	and	they who

اللَّهُ وَلِقَائِهِ أُولَئِكَ يَيْسُؤُونَ مِنْ رَحْمَتِي وَأُولَئِكَ

of Allah and the meeting with Him -- it is they who have despaired of My mercy. And they

لَ هُمْ عَذَابٌ أَلِيمٌ فَ مَا كَانَ جَوَابَ قَوْمِ هَ
his people answer was not and grievous punishment them for

لَهُمْ عَذَابٌ أَلِيمٌ<sup>24</sup> فَمَا كَانَ جَوَابَ قَوْمِهِ

will have a grievous punishment. And the only answer of his people was

إِلَّا أَنْ قَالُوا اقْتُلُوا هَ أَوْ حَرِّقُوا هَ فَ أَنْجَى هَ اللَّهُ
Allah him saved so him burn or him slay they said that except

إِلَّا أَنْ قَالُوا اقْتُلُوا أَوْ حَرِّقُوا فَأَنْجَاهُ اللَّهُ

that they said, 'Slay him or burn him.' But Allah saved him

مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَ آيَاتٍ لِّ قَوْمٍ يُؤْمِنُونَ
who believe people for Signs are that in surely the fire from

مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَ آيَاتٍ لِّ قَوْمٍ يُؤْمِنُونَ<sup>25</sup>

from the fire. In that surely are Signs for a people who (would) believe.

وَ قَالَ إِنَّ مَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ
out of love idols Allah beside of you have taken not verily he said and

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ

And he said, 'Verily you have taken for yourselves idols beside Allah, out of love

بَيْنَ كُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ
of Resurrection Day then worldly life in you between

بَيْنَكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ

for each other in the present life. Then on the Day of Resurrection

يَكْفُرُ بَعْضُ كُمْ بِ بَعْضٍ وَ يَلْعَنُ بَعْضُ كُمْ
your some curse and some with you some deny

يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ

you will deny each other, and curse each other.

بَعْضًا	وَ	مَأْوَى	كُمُ	النَّارُ	وَ	مَا	لَ	كُمُ	مِّنْ
other	and	abode	your	Fire	and	not	for	you	any

بَعْضًا وَ مَأْوَاكُمُ النَّارُ وَمَا لَكُمُ مِّنْ

And your abode will be the Fire; and you will have no

تُصِرِينَ	فَ	أَمَّنَ	لَ	هُ	لُوطُ	وَ	قَالَ	إِنَّ	يُ	مُهَاجِرٌ
helper	and	believe	for	him	Lot	and	said	indeed	I	take refuge

تُصِرِينَ ﴿٢٦﴾ فَاَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ

helpers.' And Lot believed him; And (Abraham) said, 'I take refuge

إِلَى	رَبِّ	يُ	إِنَّ	هُ	هُوَ	الْعَزِيزُ	الْحَكِيمُ
to	Lord	my	surely	He	Who	the Mighty	the Wise

إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

with my Lord; surely He is the Mighty, the Wise.

وَ	وَهَبْنَا	لَ	هُ	إِسْحَاقَ	وَ	يَعْقُوبَ	وَ	جَعَلْنَا	فِي
and	We bestowed	for	him	Isaac	and	Jacob	and	We placed	among

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي

And We bestowed on him Isaac and Jacob, and We placed (the gift of)

ذُرِّيَّةٍ	هُ	النُّبُوَّةَ	وَ	الْكِتَابَ	وَ	آتَيْنَا	هُ	أَجْرَهُ	هُ
descendants	his	prophethood	and	Book	and	We gave	him	reward	his

ذُرِّيَّتِهِ النَّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ

prophethood and the Book among his descendants, and We gave him his reward

فِي	الدُّنْيَا	وَ	إِنَّ	هُ	فِي	الْآخِرَةِ	لَ	مِنَ	الصَّالِحِينَ
in	this life	and	surely	he	in	Hereafter	will be	of	righteous

فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٨﴾

in this life, and in the Hereafter he will surely be among the righteous.

وَأَلُوطًا	إِذْ	قَالَ	لِ	قَوْمِهِ	إِنَّ	كُم	لَ	تَأْتُونَ
Lot	when	he said	to	his people	surely	you	surely	you come

وَأَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ

And (We sent) Lot; he said to his people, 'You commit

أَلْفَاحِشَةً	مَا	سَبَقَ	كُم	بِ	هَا	مِنْ	أَحَدٍ
abomination	not	before	you	with	it	from	any one

أَلْفَاحِشَةً مَّا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ

an abomination which none among mankind has ever

مِنَ	الْعَالَمِينَ	أَ	إِنَّ	كُم	لَ	تَأْتُونَ	الرِّجَالَ
of	mankind	do	indeed	you	surely	come to	men

مِنَ الْعَالَمِينَ ۚ أَأَنْتُمْ لَأْتُونَ الرِّجَالَ

committed before you. 'Do you indeed come (lustfully) to men

وَأَنْتُمْ	تَقَطُّعُونَ	السَّبِيلَ	وَ	تَأْتُونَ	فِي	نَادِيكُمْ
and	cut off	the highway	and	you indulge	in	your meetings

وَأَنْتُمْ تَقَطُّعُونَ السَّبِيلَ ۚ وَتَأْتُونَ فِي نَادِيكُمْ

and cut off the highway (for travellers)? And you indulge in your meetings

الْمُنْكَرَ	فَ	مَا	كَانَ	جَوَابَ	قَوْمِهِ	إِلَّا	أَنْ	قَالُوا
the loathsome	but	not	was	answer	his people	except	that	they said

الْمُنْكَرَ طَفَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا

in all that is loathsome. But the only answer of his people was that they said,

أَنْتِ	نَا	بِ	عَذَابِ	اللَّهِ	إِنْ	كُنْتَ	مِنَ	الصَّادِقِينَ
you bring	us	with	punishment	of Allah	if	you are	of	truthful

أَنْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝٣٠

'Bring upon us the punishment of Allah if you speak the truth.'

قَالَ	رَبِّ	انصُرْ	نِي	عَلَى	الْقَوْمِ	الْمُفْسِدِينَ
he said	my Lord	help	me	against	people	wicked

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣١﴾

He said, 'Help me, my Lord, against the wicked people.'

وَلَمَّا	جَاءَتْ	رُسُلُ	نَا	إِبْرَاهِيمَ	بِ	الْبُشْرَى
and	came to	Messengers	Our	Abraham	with	glad tidings

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى ۖ

And when Our messengers brought Abraham glad tidings,

قَالُوا	إِنَّا	مُهْلِكُوا	أَهْلَ	هَذِهِ	الْقَرْيَةِ
they said	surely we	going to destroy	people	this	town

قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ ۚ

they said, 'We are going to destroy the people of this town;

إِنَّ	أَهْلَ	هَا	كَانُوا	ظَلِمِينَ	قَالَ	إِنَّ	فِي	هَا
surely	people	its	are	wrongdoers	he said	surely	in	there

إِنَّ أَهْلَهَا كَانَ ظَلِمِينَ ﴿٣٢﴾ قَالَ إِنَّ فِيهَا

surely its people are wrongdoers. He said, 'But Lot is there.'

لُوطًا	قَالُوا	نَحْنُ	أَعْلَمُ	بِ	مَنْ	فِي	هَا
Lot	they said	we	know well	with	who	in	there

لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا وَفَقَهُ

They said, 'We know full well who is there.

لَ	نُنَجِّينَ	هُ	وَ	أَهْلَ	هُ	إِلَّا	امْرَأَةَ	هُ	كَانَتْ	مِنْ
surely	we save	him	and	family	his	except	wife	his	she is	of

لَنُنَجِّينَهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۚ كَانَتْ مِنْ

We will surely save him and his family, except his wife, who is of

الْغَبْرِينَ	وَ	لَمَّا	أَنْ	جَاءَتْ	رُسُلُ	نَا	لُوطًا	سَيِّءٌ
those who remain behind	and	when	that	came	Messengers	Our	Lot	distressed

الْغَبْرِينَ<sup>33</sup> وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سَيِّئًا

those who remain behind.' And when Our messengers came to Lot, he was distressed

بِ	هَمُّ	وَ	ضَاقَ	بِ	هَمِّ	ذُرْعًا	وَ	قَالُوا	لَا	تَخَفُ
with	them	and	felt powerless	to	them	with regard	and	they said	not	you fear

بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفُ

on account of them and felt powerless with regard to them. And they said, 'Fear not,

وَ	لَا	تَحْزَنُ	إِنَّا	مُنْجُوكَ	وَ	أَهْلَكَ	كَ	إِلَّا	امْرَأَتَكَ	
and	not	grieve	surely we	save	you	and	your	family	except	your

وَلَا تَحْزَنُ قَدْ أَنَا مُنْجُوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ

nor grieve; we will surely save you and your family except your wife,

كَانَتْ	مِنْ	الْغَبْرِينَ	إِنَّا	مُنْزِلُونَ	عَلَى	أَهْلِ
she is	of	those remain behind	we surely	going to bring down	on	the people

كَانَتْ مِنَ الْغَبْرِينَ<sup>34</sup> إِنَّا مُنْزِلُونَ عَلَى أَهْلِ

who is of those who remain behind. 'We are surely going to bring down on the people of

هَذِهِ	الْقَرْيَةَ	رِجْزًا	مِّنَ	السَّمَاءِ	بِ	مَا	كَانُوا
this	town	punishment	from	heaven	because of	that	they were

هَذِهِ الْقَرْيَةَ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا

this town a punishment from heaven, for they have been

يَفْسُقُونَ	وَ	لَ	قَدْ	تَرَكْنَا	مِنْ	هَا	آيَةً	بَيِّنَةً
rebellious	and	for	sure	We left	from	it	Sign	clear

يَفْسُقُونَ<sup>35</sup> وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً

rebellious. And We have left thereof a clear Sign

لِّ	قَوْمٍ	يَعْقِلُونَ	وَ	إِلَى	مَدْيَنَ	أَخَا	هُمْ
for	a people	who understand	and	to	Midian	brother	their

لِقَوْمٍ يَعْقِلُونَ<sup>36</sup> وَإِلَى مَدْيَنَ أَخَاهُمْ

for a people who would understand. And to Midian (We sent) their brother

شُعَيْبًا	فَ	قَالَ	يَا	قَوْمِ	اعْبُدُوا	اللَّهِ	وَ	ارْجُوا
Shuaib	so	he said	O	my people	serve	Allah	and	hope for

شُعَيْبًا<sup>37</sup> فَقَالَ يُقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا

Shuaib who said, 'O my people, serve Allah, and fear

الْيَوْمِ	الْآخِرِ	وَ	لَا	تَعْتُوا	فِي	الْأَرْضِ	مُفْسِدِينَ
Day	Last	and	not	you commit iniquity	in	earth	creating disorder

الْيَوْمِ الْآخِرِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ<sup>37</sup>

the Last Day and commit not iniquity in the earth, creating disorder.'

فَ	كَذَّبُوهُ	هُ	فَ	أَخَذَتْ	هُمْ	الرَّجْفَةُ	فَ	أَصْبَحُوا
so	belied	him	so	seized	them	an earthquake	and	lay prostrate

فَكَذَّبُوهُ فَأَخَذَتْهُمْ الرَّجْفَةُ فَأَصْبَحُوا

But they called him a liar. So a violent earthquake seized them,

فِي	دَارِهِمْ	هُمْ	وَ	جَثِمِينَ	وَ	عَادًا	وَ	ثَمُودًا
in	homes	their	and	lay prostrate	and	A'd	and	Thamud

فِي دَارِهِمْ جَثِمِينَ<sup>38</sup> وَعَادًا وَثَمُودًا

and in their homes they lay prostrate upon the ground. And (We destroyed) 'A'd and Thamud;

وَ	قَدْ	تَبَيَّنَ	لَ	كُمُ	مِّنْ	مَّسْكِنِهِمْ	هُمُ
and	in fact	evident	from	their	from	their dwellings	them

وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسْكِنِهِمْ قَف

and it is evident to you from their dwelling places.



و	زَيْنَ	لَ	هُمُ	الشَّيْطٰنُ	اَعْمَالَ	هُمُ	فَ	صَدَّ	هُمُ
and	good	to	them	satan	deeds	their	so	turned	them

وَزَيْنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ

And Satan made their deeds (*appear*) good to them, and thus turned them

عَنِ	السَّبِيلِ	وَ	كَانُوا	مُسْتَبْصِرِينَ
from	path	and	they were	capable of discerning

عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٩﴾

away from the path, despite their being capable of discerning (*the truth*).

وَ	قَارُونَ	وَ	فِرْعَوْنَ	وَ	هَامَانَ	وَ	لَقَدْ
and	Korah	and	Pharaoh	and	Haman	and	indeed

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ قَدْ

And (We destroyed) Korah and Pharaoh and Haman. And Moses

جَاءَ	هُمُ	مُوسَىٰ	بِ	الْبَيِّنَاتِ	فَ	اسْتَكْبَرُوا	فِي
came	them	Moses	with	manifest	but	behaved proudly	in

جَاءَ هُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي

did come to them with manifest Signs, but they behaved proudly in

الْأَرْضِ	وَ	مَا	كَانُوا	سَابِقِينَ	فَ	كُلًّا	أَخَذْنَا
the earth	and	not	they were	outstrip Us	so	all	We seized

الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٤٠﴾ فَكُلًّا أَخَذْنَا

the earth, yet they could not outstrip Us. So each one (*of them*) We seized

بِ	ذُنُوبِهِ	هَ	فَ	مِنْ	هُمُ	مَنْ	أَرْسَلْنَا	عَلَيْهِ	هَ	حَاصِبًا
with	his	sins	and	of	them	whom	We sent	against	them	sand storm

بِذُنُوبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا

in his sin; of them were those against whom We sent a violent sandstorm,

وَمِنْهُمْ	مَنْ	أَخَذَتْ	هُ	الصَّيْحَةُ	وَ	مِنْ	هُمْ	مَنْ
and	whom	seized	them	roaring blast	and	of	them	whom

وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ

and of them were those whom a roaring blast overtook, and of them were those whom

وَمِنْهُمْ	مَنْ	أَخَذَتْهُ	الصَّيْحَةُ	وَ	مِنْ	هُمْ	مَنْ	أَغْرَقْنَا	وَ	
and	whom	We drowned	whom	them	of	and	the earth	it	with	caused to swallow

خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَ

We caused the earth to swallow up, and of them were those whom We drowned. And

مَا	كَانَ	اللَّهُ	لِ	يُظْلِمَ	هُمْ	وَ	لَكِنْ	كَانُوا
they used to	but	and	them	do wrong	to	Allah	was	not

مَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا

Allah would not wrong them, but they used to

أَنْفُسَ	هُمْ	يُظْلِمُونَ	مَثَلُ	الَّذِينَ	اتَّخَذُوا	مِنْ	دُونِ
other than	of	take (helper)	those who	example	wrong	them	selves

أَنْفُسَهُمْ يُظْلِمُونَ<sup>41</sup> مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ

wrong their own souls. The case of those who take

اللَّهُ	أَوْلِيَاءَ	كَ	مَثَلِ	الْعَنْكَبُوتِ	إِتَّخَذَتْ
Allah	helpers	like	case of	the spider	who make

اللَّهُ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ صَاحِبِ إِتَّخَذَتْ

helpers beside Allah is like the case of the spider, who makes for herself

بَيْتًا	وَ	إِنَّ	أَوْهَنَ	الْبُيُوتِ	لَ	بَيْتِ	الْعَنْكَبُوتِ
the spider	house	surely	houses	frailest	surely	and	house

بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتِ الْعَنْكَبُوتِ

a house; and surely the frailest of (all) houses is the house of the spider;

مَا	يَعْلَمُ	اللَّهِ	إِنَّ	يَعْلَمُونَ	كَانُوا	لَوْ		
whatever	knows	Allah	verily	they knew	they were	if only		
لَوْ كَانُوا يَعْلَمُونَ ﴿42﴾ إِنَّ اللَّهَ يَعْلَمُ مَا								
if they but knew. Verily, Allah knows whatever								
هُوَ	وَ	شَيْءٍ	مِّنْ	هُ	دُونِ	مِّنْ	يَدْعُونَ	
He	and	anything	from	Him	beside	from	they call upon	
يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ ط وَهُوَ								
they call upon beside Him; and He								
الْأَمْثَالُ	تِلْكَ	وَ	الْحَكِيمُ	الْعَزِيزُ				
similitude	these	and	the Wise	the Mighty				
الْعَزِيزُ الْحَكِيمُ ﴿43﴾ وَتِلْكَ الْأَمْثَالُ								
is the Mighty, the Wise. And these are similitudes								
إِلَّا	هَآ	يَعْقِلُ	مَا	وَ	النَّاسِ	لِ	هَآ	نَضْرِبُ
except	them	understand	not	and	mankind	for	it	We set forth
نَضْرِبُهَا لِلنَّاسِ ط وَمَا يَعْقِلُهَا إِلَّا								
which We set forth for mankind, but only those understand them who								
الْأَرْضِ	وَ	السَّمَوَاتِ	اللَّهِ	خَلَقَ	الْعِلْمُونَ			
earth	and	heavens	Allah	created	those who have knowledge			
الْعِلْمُونَ ﴿44﴾ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضِ								
have knowledge. Allah created the heavens and the earth								
بِ	الْحَقِّ	إِنَّ	فِي	ذَلِكَ	لِ	آيَةٍ	لِّ	الْمُؤْمِنِينَ
with	truth	surely	in	that	surely	sign	for	believers
بِالْحَقِّ ط إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤْمِنِينَ ﴿45﴾								
with truth. In that surely is a Sign for the believers.								

# “A’man Khalaqa”

Part Twenty of the Holy Quran with split word English translation  
Published by Majlis Ansarullah UK

Copyright  
Majlis Ansarullah UK ®