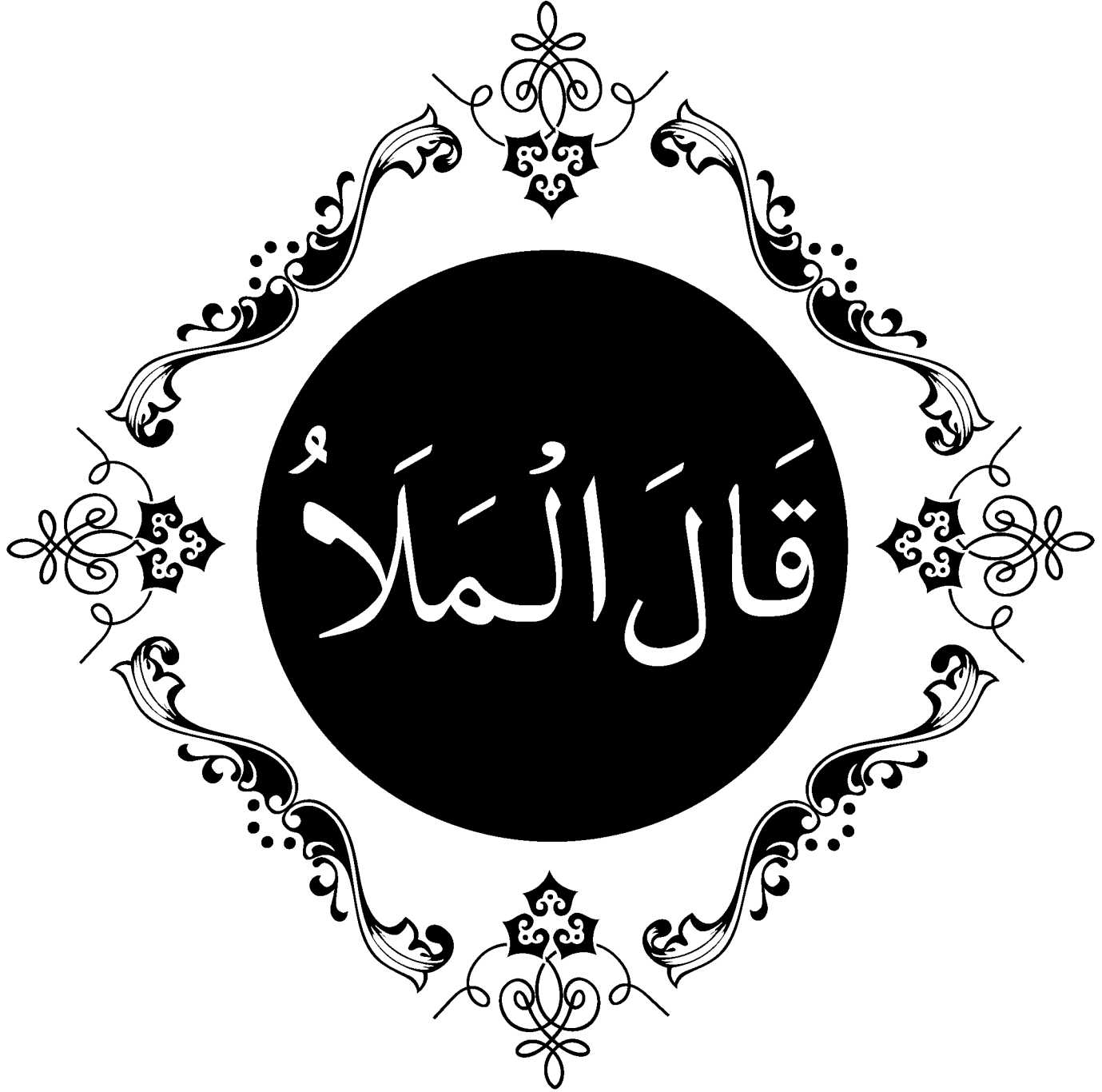


# The Holy Quran

(Part Nine)



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 عليه الله تعالى بنصره العزيز Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. Split word translation of the First Part was published in 2009 under Waleed Ahmad Sb (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sb (Sadr Majlis Ansarullah UK 20010-15) in 2015. الحمد لله In all honesty, this mammoth task may not have been possible without the zeal & persistence of Ch Waseem Ahmed Sb who worked hard to get this project off the ground.

I am deeply indebted to my father Ch Ata Ur Rehman Sb (Rabwah & USA) who painstakingly did the English split word translation despite many difficulties. Without his dedication & commitment this project may have been significantly delayed. The split word translation is based on Hadrat Maulvī Sher Ali Sb's رضي الله عنه translation as amended by Hadrat Khalīfatul Masīh IV رحمه الله. I am very grateful to Dr Sir Iftikhar Ayaz Sb (UK) who despite his very busy schedule graciously undertook the review of the split word translation.

Hazoor-e-Aqdas عليه الله تعالى بنصره العزيز appointed Additional Wakil-ul-Tasnif London Maulana Munir-ud-Din Shamas Sb for review and final approval of this translation. His patient help and support to guide us through this task, despite many competing demands on his valuable time, is commendable.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Addl Qaid Ishaat Muhammad Ishaq Nasir Sb, Farhat Hayat Sb, Hafiz Muhammad Zafarullah Sb and Hafiz Masood Iqbal Sb.

By the Grace of Allah Ninth Part with English split word translation is being presented and I am hopeful that more parts will be published this year.

I would humbly request for your special prayers that 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  
March 2016

## Important Note

In Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses, so both meanings were included in split word translation of Part 2 &3 for learning purposes,

For example:

يَقُولُ means he says / he will say,

يَهْدِي means He guides / He will guide,

يَشَاءُ means He desires / He will desire.

We have not included both meanings in this Part and reader should keep the above rule in mind while learning the split word translation.

قَالَ	الْمَلَأُ	الَّذِينَ	اسْتَكْبَرُوا	مِنْ	قَوْمِ	ه
he said	chiefs	those who	they were arrogant	from	people	his

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ

The chief men of his people who were arrogant said,

لَ	نُخْرِجَنَّ	كَ	يَا	شُعَيْبُ	وَ	الَّذِينَ	اٰمَنُوا	مَعَكَ	كَ
surely	we expel	you	O	Shu'aib	and	those who	they believed	with	you

لَنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ اٰمَنُوا مَعَكَ

'Assuredly, we will drive you out, O Shu'aib, and the believers (that are) with you,

مِنْ	قَرْيَةٍ	نَا	اَوْ	لَ	تَعُوْدَنَّ	فِي	مِلَّةِ	نَا	قَالَ	ا	وَ	لَوْ
from	our town	or	surely	you return	to	our religion	our	religion	he said	what	even	if

مِنْ قَرْيَتِنَا اَوْ لَتَعُوْدَنَّ فِي مِلَّتِنَا ۗ قَالَ اَوْلُو

from our town, or you shall have to return to our religion.' He said: 'Even though

كُنَّا	كُرِهِيْنَ	قَدِ	اَفْتَرَيْنَا	عَلَى	اللَّهِ	كَذِبًا	اِنْ
we were	those who are unwilling	indeed	we forged	against	Allah	lie	if

كُنَّا كُرِهِيْنَ ۗ قَدِ افْتَرَيْنَا عَلَى اللّٰهِ كَذِبًا اِنْ

we be unwilling?' We have indeed been forging a lie against Allah, if

عُدْنَا	فِي	مِلَّةِ	كُمُ	بَعْدَ	اِذْ	نَجَّى	نَا	اللَّهُ	مِنْ	هَا	وَ
we returned	in	religion	your	after	when	he saved	us	Allah	from	it	and

عُدْنَا فِي مِلَّتِكُمْ بَعْدَ اِذْ نَجَّيْنَا اللّٰهَ مِنْهَا ۗ وَ

we (now) return to your religion after Allah has saved us therefrom. And

مَا	يَكُوْنُ	لَنَا	اَنْ	نَعُوْدَ	فِي	هَا	اِلَّا	اَنْ	يَشَاءَ	اللَّهُ	رَبُّ	نَا
not	it be	for us	that	we return	to	it	except	that	He wills	Allah	Lord	our

مَا يَكُوْنُ لَنَا اَنْ نَعُوْدَ فِيْهَا اِلَّا اَنْ يَشَاءَ اللّٰهُ رَبُّنَا ۗ

it behoves us not to return thereto except that Allah, our Lord, should (so) will.

وَسِعَ	رَبُّ	نَا	كُلَّ	شَيْءٍ	عِلْمًا	عَلَى	اللَّهِ	تَوَكَّلْنَا
he comprehended	Lord	our	every	thing	knowledge	upon	Allah	we trusted

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ط عَلَى اللَّهِ تَوَكَّلْنَا ط

In knowledge our Lord comprehends all things. In Allah have we put our trust.

رَبِّ	نَا	اِفْتَحْ	بَيْنَ	نَا	وَ	بَيْنَ	قَوْمِ	نَا	بِ	الْحَقِّ	وَ	أَنْتَ
our	Lord	you decide	between	us	and	between	people	our	with	truth	and	you

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ

(So) O our Lord, decide you between us and between our people with truth, and you are

خَيْرُ	الْفَتِحِينَ	وَ	قَالَ	الْمَلَأُ	الَّذِينَ	كَفَرُوا	مِنْ	قَوْمِهِ
best	the judges	and	he said	chiefs	those who	they disbelieved	from	his people

خَيْرُ الْفَتِحِينَ 90 وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ

the Best of those who decide.' And the chief men of his people who disbelieved said,

لَ	إِنْ	اتَّبَعْتُمْ	شُعَيْبًا	إِنَّ	كُمْ	إِذَا
surely	if	you followed	Shu'aib	surely	you	then

لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا

'If you follow Shu'aib, you shall then certainly

لَ	خَسِرُونَ	فَ	أَخَذَتْ	هُمُ	الرَّجْفَةُ
indeed	losers	so	it seized	them	earthquake

لَخَسِرُونَ 91 فَأَخَذَتْهُمُ الرَّجْفَةُ

be the losers.' So the earthquake seized them

فَأَصْبَحُوا	فِي	دَارِهِمْ	جَثْمِينَ	الَّذِينَ	كَذَّبُوا	شُعَيْبًا
so they became	in	their	those who prostrate	those who	they accused of lying	Shu'aib

فَأَصْبَحُوا فِي دَارِهِمْ جَثْمِينَ 92 الَّذِينَ كَذَّبُوا شُعَيْبًا

and in their homes they lay prostrate upon the ground. Those who accused Shu'aib of lying

كَانَ	لَمْ	يَعْنُوا	فِيهَا	الَّذِينَ	كَذَّبُوا	شُعَيْبًا	كَانُوا	هُمْ
as if	never	they dwell	in it	those who	they accused of lying	Shu'aib	they were	they

كَانَ لَمْ يَعْنُوا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمْ

became as if they had never dwelt therein. Those who accused Shu'aib of lying — it was they who were

الْخَسِرِينَ	فَ	تَوَلَّى	عَنْ	هُمْ	وَ	قَالَ	يَا	قَوْمِ	لَقَدْ
the losers	then	he turned away	from	them	and	he said	O	my people	indeed

الْخَسِرِينَ ۝ فَتَوَلَّى عَنْهُمْ وَقَالَ يٰ قَوْمِ لَقَدْ

the losers. Then he turned away from them and said, 'O my people, indeed,

أَبْلَغْتُ	كُمُ	رِسَالَتِ	رَبِّي	وَ	نَصَحْتُ	لَ	كُمُ	فَ	كَيْفَ
I delivered	you	messages	my	and	I counselled	to	you	so	how

أَبْلَغْتُكُمْ رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ

I delivered to you the messages of my Lord and gave you sincere counsel. How then should

أَسَى	عَلَى	قَوْمِ	كَافِرِينَ	وَ	مَا	أَرْسَلْنَا	فِي	قَرْيَةٍ
I grieve	over	people	disbelievers	and	not	We sent	in	town

أَسَى عَلَى قَوْمِ كَافِرِينَ ۝ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ

I sorrow for a disbelieving people?' And never did We send a Prophet to any town

مِّنْ	نَّبِيٍّ	إِلَّا	أَخَذْنَا	أَهْلَ	هَا	بِ	الْبَأْسَاءِ	وَ	الضَّرَّاءِ
from	prophet	except	We seized	people	its	with	adversity	and	suffering

مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ

but We seized the people thereof with adversity and suffering,

لَعَلَّ	هُمْ	يَضْرَعُونَ	ثُمَّ	بَدَّلْنَا	مَكَانَ	السَّيِّئَةِ
might	they	they become humble	then	We changed	place/condition	the evil

لَعَلَّهُمْ يَضْرَعُونَ ۝ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ

that they might become humble. Then We changed (their) evil (condition)

قَالُوا	وَ	عَفَوْا	حَتَّى	الْحَسَنَةَ
they said	and	they grew in numbers/affluence	until	the good

الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا

into good until they grew (in affluence and number) and said,

قَدْ	مَسَّ	أَبَاءَنَا	الضَّرَّاءُ	وَ	السَّرَّاءُ	فَأَخَذْنَا	هُمْ	بَغْتَةً	وَ	هُمْ
indeed	it befell	our fathers	suffering	and	happiness	We seized	them	suddenly	and	they

قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَا هُمْ بَغْتَةً وَهُمْ

'Suffering and happiness betided our fathers (also).' Then We seized them suddenly, while they

لَا	يَشْعُرُونَ	وَ	لَوْ	أَنَّ	أَهْلَ	الْقُرَى	آمَنُوا
not	they perceived	and	if	indeed	people	towns	they believed

لَا يَشْعُرُونَ 96 وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا

perceived not. And if the people of (those) towns had believed

وَ	اتَّقَوْا	لَ	فَتَحْنَا	عَلَى	هُمْ	بَرَكَاتٍ	مِّنَ	السَّمَاءِ
and	they were righteous	surely	We opened	on	them	blessings	from	the heaven

وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ

and been righteous, We would have surely opened for them blessings from heaven

وَ	الْأَرْضِ	وَلَكِنْ	كَذَّبُوا	فَ	أَخَذْنَا	هُمْ	بِ	مَا	كَانُوا
and	earth	but	they belied	so	We seized	them	because	what	they were

وَالْأَرْضِ وَلَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا

and earth; but they disbelieved, so We seized them because of that which

يَكْسِبُونَ	أَفَ	أَمِنَ	أَهْلُ	الْقُرَى	أَنْ	يَأْتِيَهُمْ	بِأَسْ	نَا
they earn	do	he secured	people	towns	that	it comes	them	Our

يَكْسِبُونَ 97 أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا

they used to earn. Are the people of (these) towns, then, secure from the coming of Our punishment

بَيَاتًا	وَّ	هُمْ	نَائِمُونَ	أَ	وَ	أَمِنَ	أَهْلُ	الْقُرَى	أَنْ
night	and	they	those who are asleep	are	and	he secured	people	towns	that

بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٨﴾ وَأَمِنَ أَهْلُ الْقُرَى أَنْ

upon them by night while they are asleep? And are the people of (these) towns secure

يَأْتِي	هُمْ	بَأْسُ	نَا	ضَحَى	وَ	هُمْ	يَلْعَبُونَ	أَفَ	أَمِنُوا
it come	them	punishment	our	forenoon	and	they	are they engage in play	then	they secured

يَأْتِيهِمْ بَأْسُنَا ضَحَى وَهُمْ يَلْعَبُونَ ﴿٩٩﴾ أَفَأَمِنُوا

from the coming of Our punishment upon them in the early part of the forenoon while they are engaged in play? Are they then secure

مَكَرَ	اللَّهِ	فَ	لَا	يَأْمَنُ	مَكَرَ	اللَّهِ	إِلَّا	الْقَوْمَ
he planed	Allah	then	none	he feels secure	plan	Allah	except	people

مَكَرَ اللَّهُ ۚ فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمَ

from the design of Allah? And none feels secure from the design of Allah save the people

الْخَسِرُونَ	أَ	وَلَمْ	يَهْدِ	لِ	الَّذِينَ	يَرِثُونَ	الْأَرْضَ
losers	do	not	he guides	for/to	those who	they inherit	earth

الْخَسِرُونَ ﴿١٠٠﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ

that perish. Does it not afford guidance to those who have inherited the earth

مِنْ	بَعْدِ	أَهْلِ	هَا	أَنْ	لَوْ	نَشَاءُ	أَصَبْنَا	هُمْ	بِ	ذُنُوبِهِمْ	هُمْ
from	after	inhabitants	its	that	if	We please	we smote	them	for	their	sins

مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ ۚ

in succession to its (former) inhabitants, that if We please, We can smite them for their sins

وَ	نَطْبَعُ	عَلَى	قُلُوبِ	هُمْ	فَ	هُمْ	لَا	يَسْمَعُونَ
and	We seal	upon	hearts	their	so	they	not	they hear

وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠١﴾

and seal up their hearts, so that they should not hear?



تِلْكَ	الْقُرَى	تَقُصُّ	عَلَيْ	كَ	مِنْ	أَنْبَاءِ	هَا	وَ
such	towns	We relate	upon	you	from	news	its	and

تِلْكَ الْقُرَى تَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا ۗ وَ

Such were the towns some of whose news We have related to you. And

لَقَدْ	جَاءَتْ	هُمْ	رُسُلٌ	هُمْ	بِالْبَيِّنَاتِ	فَ	مَا	كَانُوا	لِ	يُؤْمِنُوا
indeed	it came	them	messengers	their	with clear Signs	but	not	they were	for	they believe

لَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۚ فَمَا كَانُوا لِيُؤْمِنُوا

their Messengers did indeed come to them with clear Signs. But they would not believe

بِ	مَا	كَذَّبُوا	مِنْ	قَبْلُ	كَ	ذَلِكَ	يَطْبَعُ	اللَّهُ	عَلَى	قُلُوبِ
with	what	they belied	from	before	like	this	he seals	Allah	upon	hearts

بِمَا كَذَّبُوا مِنْ قَبْلُ ۗ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ

what they had disbelieved before. In this manner does Allah seal up the hearts of

الْكَافِرِينَ	وَ	مَا	وَجَدْنَا	لِ	أَكْثَرِ	هُمْ	مِنْ	عَهْدِ
the disbelievers	and	not	We found	for	most of	them	from	covenant

الْكَافِرِينَ ۝<sup>102</sup> وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۚ

the disbelievers. And We found not in most of them any observance of covenant

وَ	إِنْ	وَجَدْنَا	أَكْثَرَ	هُمْ	لِ	فَسِيقِينَ	ثُمَّ
and	indeed	We found	most of	them	surely	evil-doers	then

وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَسِيقِينَ ۝<sup>103</sup> ثُمَّ

and surely We found most of them to be evil-doers. Then,

بَعَثْنَا	مِنْ	بَعْدِ	هُمْ	مُوسَى	بِآيَاتِنَا	نَا	إِلَى	فِرْعَوْنَ	وَ	مَلَائِهِ
We sent	from	after	them	Moses	with Signs	Our	to	Pharaoh	and	his chiefs

بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ

after them, We sent Moses with Our Signs to Pharaoh and his chiefs,

فَ	ظَلَمُوا	بِ	هَا	فَ	انظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ
then	they acted unjustly	with	it	so	you see	how	it was	the end

فَظَلَمُوا بِهَا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ

but they unjustly (*rejected*) them. Behold, then, what was the end of

الْمُفْسِدِينَ	وَ	قَالَ	مُوسَى	يَا	فِرْعَوْنُ	إِنَّ	أَنَا
those who create disorder	and	he said	Moses	O	Pharaoh	surely	I am

الْمُفْسِدِينَ ۝<sup>104</sup> وَقَالَ مُوسَى يُفِرْعَوْنُ إِنِّي

those who created disorder! And Moses said, 'O Pharaoh, (*truly*), I am

رَسُولٌ	مِّنْ	رَّبِّ	الْعَالَمِينَ	حَقِيقٌ	عَلَى	أَنْ	لَّا
a Messenger	from	Lord	the worlds	binding	upon	that	not

رَسُولٌ مِّنْ رَّبِّ الْعَالَمِينَ ۝<sup>105</sup> حَقِيقٌ عَلَى أَنْ لَّا

a Messenger from the Lord of the worlds.' 'It is not right that

أَقُولَ	عَلَى	اللَّهِ	إِلَّا	الْحَقَّ	قَدْ	جِئْتُ	كُمْ
I should say	on	Allah	except	the truth	indeed	I came	you

أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ ۖ قَدْ جِئْتُكُمْ

I should say anything of Allah except the truth. I have come to you

بِ	بَيِّنَةٍ	مِّنْ	رَّبِّ	كُمْ	فَ	أَرْسِلْ	مَعِيَ	بَنِي	إِسْرَائِيلَ
with	clear Sign	from	Lord	your	so	you let go	with	me	children

بِبَيِّنَةٍ مِّنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ۝<sup>106</sup>

with a clear Sign from your Lord; therefore, let the children of Israel go with me.'

قَالَ	إِنْ	كُنْتَ	جِئْتَ	بِ	آيَةٍ	فَ	أَتِ	بِ	هَا	إِنْ	كُنْتَ	مِنْ
he said	if	you were	you came	with	Sign	then	you come	with	it	if	you were	from

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَآتِ بِهَا إِنْ كُنْتَ مِنَ

(Pharaoh) replied, 'If you have indeed come with a Sign, then produce it, if you are of

تُعْبَانُ	هِيَ	إِذَا	فَ	هُ	عَصَا	أَلْقَى	فَ	الصَّٰدِقِينَ
serpent	it	behold	so	his	rod	he flung	so	the truthful

الصَّٰدِقِينَ ﴿١٠٧﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ

the truthful.' So he flung down his rod, and behold! it was a serpent

مُبِينٌ	وَ	نَزَعَ	يَدَ	هُ	فَ	إِذَا	هِيَ	بَيَضَاءٌ	لِ	النَّٰظِرِينَ
clearly visible	and	he drew forth	hand	his	so	lo	it	white	for	beholders

مُبِينٌ ﴿١٠٨﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيَضَاءٌ لِلنَّٰظِرِينَ ﴿١٠٩﴾

plainly visible. And he drew forth his hand, and lo! it was white for the beholders.

قَالَ	الْمَلَأُ	مِنْ	قَوْمِ	فِرْعَوْنَ	إِنَّ	هَذَا	لَ	سِحْرٌ	عَلِيمٌ
he said	chiefs	from	people	Pharaoh	surely	this	indeed	magician	skilful/one who knows

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿١١٠﴾

The chiefs of Pharaoh's people said, 'This is most surely a skilful magician.'

يُرِيدُ	أَنْ	يُخْرِجَ	كُمُ	مِّنْ	أَرْضِ	كُمُ
He desires	that	he turns out	you	from	land	your

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ ۚ

'He desires to turn you out from your land.

فَ	مَا	ذَا	تَأْمُرُونَ	قَالُوا	أَرَجِ	هُ	وَ	أَخَاهُ	هُ
so	what	is it	you direct	they said	you put off	him	and	brother	his

فَمَاذَا تَأْمُرُونَ ﴿١١١﴾ قَالُوا أَرَجِهْ وَأَخَاهُ

Now what do you advise?' They said, 'Put him off and his brother (*awhile*),

وَ	أَرْسِلْ	فِي	الْمَدَائِنِ	حٰشِرِينَ	يَأْتُونَ	كَ
and	you send	into	the cities	summoners	they bring	you

وَأَرْسِلْ فِي الْمَدَائِنِ حٰشِرِينَ ﴿١١٢﴾ يَأْتُونَكَ

and send into the cities summoners, 'Who should bring to you

بِ	كُلِّ	سِحْرٍ	عَلِيمٍ	وَ	جَاءَ	السَّحْرَةَ	فِرْعَوْنَ	قَالُوا
with	every	magician	skilful	and	it came	the magicians	Pharaoh	they said

بِكُلِّ سِحْرٍ عَلِيمٍ ۝<sup>113</sup> وَجَاءَ السَّحْرَةَ فِرْعَوْنَ قَالُوا

every skilful magician' And the magicians came to Pharaoh (and) said:

إِنَّ	لَ	نَا	لَ	أَجْرًا	إِنْ	كُنَّا	نَحْنُ	الْغَلِبِينَ	قَالَ	نَعَمْ
surely	for	us	a	reward	if	we were	we	those who prevail	he said	yes

إِنَّ لَنَا أَجْرًا إِنْ كُنَّا نَحْنُ الْغَلِبِينَ ۝<sup>114</sup> قَالَ نَعَمْ

'We shall, of course, have a reward, if we prevail.' He said, 'Yes,

وَ	إِنَّ	كُمُ	لَ	مِنَ	الْمُقَرَّبِينَ	قَالُوا	يَا	مُوسَى	إِمَّا	أَنْ
and	surely	you	indeed	from	those who are near/the favourite	they said	O	Moses	either	that

وَأِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ۝<sup>115</sup> قَالُوا يُمُوسَى إِمَّا أَنْ

and you shall also be of those who are placed near (me).' They said, 'O Moses, either

تُلْقَى	وَ	إِمَّا	أَنْ	نَكُونُ	نَحْنُ	الْمُلْقِينَ	قَالَ	أَلْقُوا
you throw	and	or	that	we be	we	the throwers	he said	you throw

تُلْقَى وَإِمَّا أَنْ نَكُونُ نَحْنُ الْمُلْقِينَ ۝<sup>116</sup> قَالَ أَلْقُوا

throw you (first), or we shall be the (first) throwers.' He replied, 'You Throw.'

فَ	لَمَّا	أَلْقُوا	سَحَرُوا	أَعْيُنَ	النَّاسِ	وَ	اسْتَرْهَبُوا	هُمْ
so	when	they threw	they enchanted	eyes	the people	and	they frightened	them

فَلَمَّا أَلْقُوا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ

And when they threw, they enchanted the eyes of the people, and struck them with awe

وَ	جَاءُوا	بِ	سِحْرٍ	عَظِيمٍ	وَ	أَوْحَيْنَا	إِلَى	مُوسَى	أَنْ
and	they came	with	magic	great	and	We inspired	to	Moses	that

وَجَاءُوا بِسِحْرٍ عَظِيمٍ ۝<sup>117</sup> وَأَوْحَيْنَا إِلَى مُوسَى أَنْ

and brought forth a great magic. And We inspired Moses, (saying),

أَلْقِ	عَصَا	كَ	فَ	إِذَا	هِيَ	تَلَقَّفُ	مَا	يَأْفِكُونَ
you throw	rod	your	so	lo!	it	it swallowed up	what	they feign

أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلَقَّفُ مَا يَأْفِكُونَ ﴿١١٨﴾

'Throw your rod,' and lo! it swallowed up whatever they feigned.

فَ	وَقَعَ	الْحَقُّ	وَ	بَطَلَ	مَا	كَانُوا	يَعْمَلُونَ	فَ	غُلِبُوا
so	it established	truth	and	it proved vain	what	they were	they do	so	they were vanquished

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٩﴾ فَغُلِبُوا

So was the Truth established, and their works proved vain. Thus were they vanquished

هُنَالِكَ	وَ	انْقَلَبُوا	صَغِيرِينَ	وَ	أَلْقَى	السَّحَرَةَ
there	and	they returned	there who are humiliated	and	it was made to fall down	the magicians

هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١٢٠﴾ وَأَلْقَى السَّحَرَةَ

there, and they returned humiliated. And the magicians were impelled to fall down

سَجِدِينَ	قَالُوا	أَمَّا	بِ	رَبِّ	الْعَالَمِينَ	رَبِّ	مُوسَى
those who prostrate	they said	we believed	with/in	Lord	the worlds	Lord	Moses

سَجِدِينَ ﴿١٢١﴾ قَالُوا أَمَّا رَبِّ الْعَالَمِينَ ﴿١٢٢﴾ رَبِّ مُوسَى

prostrate. (And) they said, 'We believe in the Lord of the worlds,' 'The Lord of Moses

وَ	هَارُونَ	قَالَ	فِرْعَوْنُ	أَمْتُمْ	بِهِ	قَبْلَ	أَنْ	أُذِنَ	لَكُمْ
and	Aaron	he said	Pharaoh	you believed	with it	before	that	I permitted	for you

وَهَارُونَ ﴿١٢٣﴾ قَالَ فِرْعَوْنُ أَمْتُمْ بِهِ قَبْلَ أَنْ أُذِنَ لَكُمْ ۚ

and Aaron.' Pharaoh said, 'You have believed in him before I gave you leave.

إِنَّ	هَذَا	لَ	مَكْرٌ	مَكْرْتُمْوُ	هُ	فِي	الْمَدِينَةِ
surely	this	indeed	a plot	you plotted	it	in	the city

إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمْوُ فِي الْمَدِينَةِ

Surely, this is a plot that you have plotted in the city,

لِ	تُخْرِجُوا	مِنْ	هَآ	أَهْلَ	هَآ	فَ	سَوْفَ	تَعْلَمُونَ
that	you turn out	from	it	inhabitants	its	so	soon	you know

لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٤﴾

that you may turn out therefrom its inhabitants, but you shall soon know (the consequences).'

لَ	أَقْطَعَنَّ	أَيْدِي	كُمُ	وَ	أَرْجُلَ	كُمُ	مِّنْ	خِلَافٍ	ثُمَّ
indeed	I will cut	hands	your	and	feet	your	from	alternate sides	then

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ

'Most surely will I cut off your hands and your feet on alternate sides. Then

لَ	أَصْلِبَنَّ	كُمُ	أَجْمَعِينَ	قَالُوا	إِنَّا	إِلَى	رَبِّ	نَا	مُنْقَلِبُونَ
indeed	I will crucify	you	all together	they said	surely	to	Lord	our	those who shall return

لَأَصْلِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٥﴾ قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٢٦﴾

will I surely crucify you all together. They answered, 'To our Lord (then) shall we return.'

وَ	مَا	تَنْقِمُ	مِنَ	نَا	إِلَّا	أَنْ	أَمْنَا	بِ	آيَاتِ	رَبِّ	نَا	لَمَّا
and	not	you take revenge	from	us	except	that	we believed	in	Signs	Lord	our	when

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ أَمْنَا بِآيَاتِ رَبِّنَا لَمَّا

'And you do not wreak vengeance on us but because we have believed in the Signs of our Lord, when

جَاءَتْ	نَا	رَبِّ	نَا	أَفْرَغُ	عَلَى	نَا	صَبْرًا	وَ	تَوَفَّنَا	مُسْلِمِينَ
it came	us	Lord	our	you pour forth	upon	us	steadfastness	and	you cause us to die	those who obedient

جَاءَتْ نَا رَبَّنَا أَفْرَغُ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٧﴾

they came to us. Our Lord, pour forth upon us steadfastness and cause us to die resigned (to you).'

وَ	قَالَ	الْمَلَأُ	مِنْ	قَوْمِ	فِرْعَوْنَ	أَ	تَذَرُ	مُوسَى
and	he said	the chiefs	from	people	Pharaoh	do	you leave	Moses

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى

And the chiefs of Pharaoh's people said, 'Will you leave Moses

وَ	قَوْمَ	هَ	لِ	يُفْسِدُوا	فِي	الْأَرْضِ	وَ	يَذَرُكَ	وَ	الِهَةَ	كَ
your	gods	and	you	he forsakes	and	the land	in	they create disorder	to	his people	and

وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرِكَ وَالِهَتِكَ ط

and his people to create disorder in the land, and forsake you and your gods?'

قَالَ	سَ	تُقْتَلُ	أَبْنَاءَهُمْ	وَ	نَسْتَحْيِي	نِسَاءَهُمْ	وَ	إِنَّا
surely we	and	their	women	we let live	and	their	sons	we will slay soon he said

قَالَ سَنُقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ ؕ وَإِنَّا

He answered, 'We will ruthlessly slay their sons and let their women live. And surely we are

فَوْقَ	هُمْ	قَهْرُونَ	قَالَ	مُوسَى	لِ	قَوْمِهِ	هَ	اسْتَعِينُوا
you seek help	his	people	for	Moses	he said	those who are dominant	them	over

فَوْقَهُمْ قَهْرُونَ ﴿١٢٨﴾ قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا

dominant over them.' Moses said to his people, 'Seek help

بِ	اللَّهِ	وَ	اصْبِرُوا	إِنَّ	الْأَرْضَ	لِ	اللَّهِ	يُورِثُ	هَا	مَنْ	يَشَاءُ
He pleases	whom	it	as a heritage	Allah	for	earth	surely	you be steadfast	and	Allah	in

بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ ۖ يُورِثُهَا مَنْ يَشَاءُ

from Allah and be steadfast. Verily, the earth is Allah's ; He gives it as a heritage to whomsoever He pleases

مِنْ	عِبَادِهِ	هَ	وَ	الْعَاقِبَةُ	لِ	الْمُتَّقِينَ	قَالُوا	أُوزِينَا
we were persecuted	they said	those who are God fearing	for	the end	and	His	servants	from

مِنْ عِبَادِهِ ط وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٩﴾ قَالُوا أُوزِينَا

of His servants, and the (good) end is for the God-fearing.' They replied, 'We were persecuted

مِنْ	قَبْلِ	أَنْ	تَأْتِيَ	نَا	وَ	مِنْ	بَعْدِ	مَا	جِئْتَ	نَا	قَالَ
he said	us	you came	that	after	from	and	us	you came	that	before	from

مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ط قَالَ

before you came to us and (even) after you came to us.' He said,

عَسَى	رَبُّكُمْ	أَنْ	يُهْلِكَ	عَدُوَّكُمْ	وَ	يَسْتَخْلِفَ	كُمْ	فِي	الْأَرْضِ	
the land	in	you	he makes you successor	and	your	enemy	he destroys	that	your Lord	soon

عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ

'Your Lord is about to destroy your enemy and make you rulers in the land,

فَ	يَنْظُرُ	كَيْفَ	تَعْمَلُونَ	وَ	لَ	قَدْ	أَخَذْنَا	الْ	فِرْعَوْنَ
Pharaoh	people	We punished	indeed	surely	and	you act	how	He may see	so

فَيَنْظُرُ كَيْفَ تَعْمَلُونَ ﴿١٣٠﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ

(that) He may then see how you act.' And We punished Pharaoh's people

بِ	السِّنِينَ	وَ	تَقْصِيرِ	مِنَ	الثَّمَرَاتِ	لَعَلَّ	هُمْ	يَدَّ	كُرُونًا
they might be admonished	they	so that	the fruits	from	scarcity	and	years of drought	with	

بِالسِّنِينَ وَتَقْصِيرِ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَدَّكُرُونَ ﴿١٣١﴾

with drought and scarcity of fruits, that they might be admonished.

فَ	إِذَا	جَاءَتْ	هُمْ	الْحَسَنَةُ	قَالُوا	لَ	نَا	هَذِهِ	وَ	إِنْ
if	and	this is	us	for	they said	the good	them	it came	when	so

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ ۗ وَإِنْ

But when there came to them good, they said, 'This is for us.' And if

تُصِبُّ	هُمْ	سَيِّئَةٌ	يَطِّيرُوا	بِ	مُوسَى	وَ	مَنْ	مَعَهُ	هَ	آلَا
beware	him	with	who	and	Moses	with	they ascribe the evil fortune	evil	them	it befell

تُصِيبُهُمْ سَيِّئَةٌ يَطِّيرُوا بِمُوسَى وَمَنْ مَعَهُ ۗ آلَا

evil befell them, they ascribed the evil fortune to Moses and those with him. Now,

إِنَّمَا	طَئِرُ	هُمْ	عِنْدَ	اللَّهِ	وَ	لَكِنَّ	أَكْثَرَهُمْ	هُمْ	لَا	يَعْلَمُونَ
they know	not	them	most	but	and	Allah	with	their	evil fortune	surely

إِنَّمَا طَئِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣٢﴾

surely, (the cause of) their evil fortune is with Allah. But most of them do not know.



وَ	قَالُوا	مَهُمَا	تَاتِ	نَا	بِ	ه	مِنْ	آيَةٍ	لِ	تَسْحَرَ	نَا	بِ	هَا
it	with	us	you bewitch	to	Sign	from	it	with	us	you bring	whatever	they said	and

وَقَالُوا مَهُمَا تَاتِنَا بِهِ مِنْ آيَةٍ لَتَسْحَرَنَا بِهَا ۗ فَمَا

And they said, 'Whatever Sign you may bring us to bewitch us with,

فَ	مَا	نَحْنُ	لَكَ	بِمُؤْمِنِينَ	فَ	أَرْسَلْنَا	عَلَى	هُمْ	الطُّوفَانَ
the storm	them	upon	We sent	so	believers	for you	we	not	so

نَحْنُ لَكَ بِمُؤْمِنِينَ ۝ فَارْسَلْنَا عَلَيْهِمُ الطُّوفَانَ

we will not believe in you.' Then We sent upon them the storm

وَ	الْجَرَادَ	وَ	الْقُمَّلَ	وَ	الضَّفَادِعَ	وَ	الدَّمَ
blood	and	frogs	and	lice	and	locusts	and

وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ

and the locusts, and the lice, and the frogs, and the blood –

أَيِّ	مُفْصَلَاتٍ	فَاسْتَكْبَرُوا	وَ	كَانُوا	قَوْمًا	مُجْرِمِينَ
sinners	people	they were	and	so they behaved proudly	clear ones	Signs

أَيِّ مُفْصَلَاتٍ ۖ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ۝

clear Signs; but they behaved proudly and were a sinful people.

وَ	لَمَّا	وَقَعَ	عَلَى	هُمْ	الرَّجْزُ	قَالُوا
they said	the punishment	them	upon	it fell	when	and

وَلَمَّا وَقَعَ عَلَيْهِمُ الرَّجْزُ قَالُوا

And when there fell upon them the punishment, they said,

يَا	مُوسَى	ادْعُ	لَنَا	رَبَّكَ	بِ	مَا	عَهَدَ	عِنْدَكَ	لَ	أَنْ			
if	surely	you	with	he promised	that	with	your	Lord	us	for	you pray	Moses	O

يُمُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهَدَ عِنْدَكَ ۗ لَعَلَّ

'O Moses, pray for us to your Lord according to that which He has promised to you. If

كَشَفْتَ	عَنْ	نَا	الرَّجْزِ	لَ	نُؤْمِنَنَّ	لَ	كَ	وَ	لَ	نُرْسِلَنَّ
you removed	from	us	the punishment	surely	we believe	for/in	you	and	surely	we will send

كَشَفْتَ عَنَّا الرَّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ

you remove from us the punishment, we will surely believe in you and we will surely send

مَعَ	كَ	بَنِي	إِسْرَائِيلَ	وَ	لَمَّا	كَشَفْنَا	عَنْ	هُمْ
with	you	children	Israel	so	when	We removed	from	them

مَعَكَ بَنِي إِسْرَائِيلَ ۝<sup>135</sup> فَلَمَّا كَشَفْنَا عَنْهُمْ

with you the children of Israel.' But when We removed from them

الرَّجْزِ	إِلَى	أَجَلٍ	هُمْ	يَبْلُغُونَ	هُ	إِذَا	هُمْ	يَنْكُثُونَ
the punishment	for	a term	they	those who reach	it	lo!	they	they break their promise

الرَّجْزِ إِلَى أَجَلٍ هُمْ بِالْغُوهِ إِذَا هُمْ يَنْكُثُونَ ۝<sup>136</sup>

the punishment for a term which they were to reach, lo! they broke their promise.

فَ	انْتَقَمْنَا	مِنْ	هُمْ	وَ	أَغْرَقْنَا	هُمْ	فِي	الْيَمِّ	بِأَنَّ	هُمْ
so	We took vengeance	from	them	so	We drowned	them	in	the sea	because	they

فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ

So We took vengeance upon them and drowned them in the sea, because

كَذَّبُوا	بِ	آيَاتِنَا	وَ	كَانُوا	عَنْ	هَا	غَفْلِينَ
they belied	with	Our Signs	and	they were	from	it	those who are heedless

كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَفْلِينَ ۝<sup>137</sup>

they treated Our Signs as lies and were heedless of them.

وَ	أَوْرَثْنَا	الْقَوْمَ	الَّذِينَ	كَانُوا	يُسْتَضْعَفُونَ
and	We caused to inherit	the people	those	they were	they are considered weak

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

And We caused the people who were considered weak to inherit the

مَشَارِقَ	الْأَرْضِ	وَ	مَغَارِبَ	هَا	الَّتِي	بَرَكْنَا	فِيهَا
eastern parts	the land	and	western parts	its	which	We blessed	in it

مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا ۗ

eastern parts of the land and the western parts thereof, which We blessed.

وَ	تَمَّتْ	كَلِمَتُ	رَبِّ	كَ	الْحُسْنَى	عَلَى	بَنِي
and	it was fulfilled	the word	Lord	your	the gracious	upon	children

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي

And the gracious word of your Lord was fulfilled for the children

إِسْرَائِيلَ	بِمَا	صَبَرُوا	وَ	دَمَّرْنَا	مَا	كَانَ
Israel	because	they were steadfast	and	We destroyed	that	it was

إِسْرَائِيلَ بِمَا صَبَرُوا ۗ وَدَمَّرْنَا مَا كَانَ

of Israel because they were steadfast; and We destroyed all that

يَصْنَعُ	فِرْعَوْنُ	وَ	قَوْمُ	هُ	وَ	مَا	كَانُوا	يَعْرِشُونَ
he builds	Pharaoh	and	people	his	and	that	they were	they erect

يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ۝

Pharaoh and his people had built and all that they had erected.

وَ	جَوْرْنَا	بِ	بَنِي	إِسْرَائِيلَ	الْبَحْرَ	فَ	آتُوا	عَلَى
and	We brought across	with	children	Israel	the sea	so	they came	on

وَجَوْرْنَا بِنِي إِسْرَائِيلَ يَلِ الْبَحْرِ فَأَتُوا عَلَيَّ

And We brought the children of Israel across the sea, and they came to

قَوْمٍ	يَعْكُفُونَ	عَلَى	أَصْنَامٍ	لَّ	هُمُ	قَالُوا
people	they are devoted	upon	idols	for	their	they said

قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ ۗ قَالُوا

a people who were devoted to their idols. They said,

يَا	مُوسَى	اجْعَلْ	لَنَا	إِلَهًا	كَ	مَا	لَهُمْ	الِهَةُ
O	Moses	you make	us	god/diety	like	that	for	gods/dieties

يُمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمُ الْهَةُ ط

'O Moses, make for us a god just as they have gods.'

قَالَ	إِنَّ	كُمْ	قَوْمٌ	تَجْهَلُونَ	إِنَّ	هَؤُلَاءِ	مُتَبَّرٌ
he said	surely	you are	people	you are ignorant	surely	these	one that is destroyed

قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ١٣٩ إِنَّ هَؤُلَاءِ مُتَبَّرٌ

He said, 'Surely, you are an ignorant people.' (As to) these, surely destroyed shall be

مَا	هُمْ	فِي	ه	وَ	بِطْلٌ	مَا	كَانُوا	يَعْمَلُونَ
that	they	in	it	and	one who is vain	that	they were	they do

مَا هُمْ فِيهِ وَبِطْلٌ مَا كَانُوا يَعْمَلُونَ ١٤٠

all that they are engaged in, and vain shall be all that they do.'

قَالَ	أ	غَيْرَ	اللَّهِ	أَبْغِي	كُمْ	إِلَهًا	وَ	هُوَ	فَضَّلَ	كُمْ
he said	do	other	Allah	I seek	(for) you	god	and	He	he exalted	you

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ

He said, 'Shall I seek for you a god other than Allah, while He has exalted you

عَلَى	الْعَلَمِينَ	وَ	إِذْ	أَنْجَيْنَا	كُمْ	مِّنْ
upon	all people	and	when	We delivered	you	from

عَلَى الْعَلَمِينَ ١٤١ وَإِذْ أَنْجَيْنَاكُمْ مِّنْ

above all peoples?' And (remember the time) when We delivered you from

الِ	فِرْعَوْنَ	يَسُومُونَ	كُمْ	سُوءَ	الْعَذَابِ	يُقْتَلُونَ
people	Pharaoh	they afflict	you	grievous	torment	they slay

الِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ ١٤٢ يُقْتَلُونَ

Pharaoh's people who afflicted you with grievous torment, slaughtering

أَبْنَاءُكُمْ	وَ	يَسْتَحْيُونَ	نِسَاءَكُمْ	وَ	فِي	ذَلِكَ
sons	and	they keep alive	women	and	in	this

أَبْنَاءُكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكَ

your sons and sparing your women. And therein was a

بَلَاءٍ	مِّنْ	رَّبِّكُمْ	عَظِيمٍ	وَ	وَعَدْنَا	مُوسَىٰ
trial	from	your	great	and	We promised	Moses

بَلَاءٍ مِّنْ رَبِّكُمْ عَظِيمٍ ۝<sup>142</sup> وَوَعَدْنَا مُوسَىٰ

great trial for you from your Lord. And We made Moses a promise

ثَلَاثِينَ	لَيْلَةً	وَ	أَتَمَمْنَا	هَا	بِ	عَشْرٍ	فَ	تَمَّ	مِيقَاتُ	رَبِّهِ
thirty	nights	and	we supplemented	it	with	ten	so	he completed	appointed period	his Lord

ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ

of thirty nights and supplemented them with ten. Thus the period appointed by his Lord was completed —

أَرْبَعِينَ	لَيْلَةً	وَ	قَالَ	مُوسَىٰ	لِ	أَخِي	هِ	هَارُونَ
forty	nights	and	he said	Moses	for/to	brother	his	Aaron

أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ

forty nights. And Moses said to his brother, Aaron,

اخْلُفْ	نِي	فِي	قَوْمِي	وَ	أَصْلِحْ	وَ	لَا	تَتَّبِعْ	سَبِيلَ
you succeed	me	in	my people	and	you manage	and	not	you follow	way

اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ

'Act for me among my people in my absence, and manage (them) well, and follow not the way

الْمُفْسِدِينَ	وَ	لَمَّا	جَاءَ	مُوسَىٰ	لِ	مِيقَاتِنَا	وَ	كَلَّمَهُ	رَبُّهُ
those who cause disorder	and	when	he came	Moses	for	appointed time	and	he spoke to him	his Lord

الْمُفْسِدِينَ ۝<sup>143</sup> وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ۗ

of those who cause disorder.' And when Moses came at Our appointed time and his Lord spoke to him,

قَالَ	رَبِّ	أَرِنِي	أَنْظُرُ	إِلَى	كَ	قَالَ	لَنْ	تَرَى	نِي
he said	My Lord	you show	I look	at	You	He said	never	you see	me

قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۖ قَالَ لَنْ تَرَانِي

he said, 'My Lord, show (Yourself) to me that I may look at You.' He replied, 'You shall not see Me,

وَلَكِنْ	أَنْظُرُ	إِلَى	الْجَبَلِ	فَ	إِنْ	اسْتَقَرَّ	مَكَانَ	هُ
but	you look	at	the mountain	so	if	it remained	place	its

وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ

but look at the mountain; if it remains in its place,

فَ	سَوْفَ	تَرَى	نِي	فَ	لَمَّا	تَجَلَّى	رَبُّ	هُ	لِ	الْجَبَلِ	جَعَلَ	هُ	دَكَّاءَ
so	shall	you see	me	so	when	he manifested	his	Lord	for	the mountain	he made	it	pieces

فَسَوْفَ تَرَانِي ۖ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكَّاءَ

then shall you see Me.' And when his Lord manifested Himself on the mountain, He broke it into pieces

وَ	خَرَّ	مُوسَى	صَعِقًا	فَ	لَمَّا	أَفَاقَ	قَالَ	سُبْحَانَ	كَ
and	he fell	Moses	unconscious	so	when	he recovered	he said	Holy	You

وَخَرَّ مُوسَى صَعِقًا ۖ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ

and Moses fell down unconscious. And when he recovered, he said, 'Holy are You,

تُبْتُ	إِلَى	كَ	وَ	أَنَا	أَوَّلُ	الْمُؤْمِنِينَ	قَالَ	يَا	مُوسَى
I turned	towards	you	and	I am	first	believers	He said	O	Moses

تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٤﴾ قَالَ يُمُوسَى

I turn towards You, and I am the first to believe.' (God) said, 'O Moses,

إِنَّ	يَ	أَصْطَفَيْتُ	كَ	عَلَى	النَّاسِ	بِ	رِسَالَتِي	وَ	بِ	كَلَامِي
I	surely	I chose	you	upon	the people	with	my messages	and	with	my word

إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي ۚ

I have chosen you above the people (of your time) by My messages and by My word.

فَ	خُذْ	مَا	آتَيْتُ	كَ	وَ	كُنْ	مِنَ	الشُّكْرِينَ	وَ	كَتَبْنَا
We wrote	and	the grateful	among	you be	and	you	I have given	that	you	take hold so

فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشُّكْرِينَ ﴿١٤٥﴾ وَكَتَبْنَا

So take hold of that which I have given you and be of the grateful.' And We wrote

لَ	هُ	فِي	الْأَلْوَابِ	مِنْ	كُلِّ	شَيْءٍ	مُّوعِظَةً	وَ	تَفْصِيلًا
an explanation	and	an admonition	thing	every	about	tablets	in	him	for

لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مُوعِظَةً وَتَفْصِيلًا

for him upon the tablets about everything – an admonition and an explanation

لِ	كُلِّ	شَيْءٍ	فَ	خُذْ	هَا	بِ	قُوَّةٍ	وَ	أْمُرْ	قَوْمَكَ	يَأْخُذُوا	
they hold	your	people	you enjoin	and	strong /fast	with	it	you hold	so	thing	every	for

لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا

of all things. 'So hold them fast and bid your people follow

بِ	أَحْسَنِ	هَا	سَ	أُورِي	كُمُ	دَارَ	الْفٰسِقِينَ
the transgressors	abode	you	I show	soon	its	the best	with

بِأَحْسَنِهَا ۖ سَأُورِيكُمْ دَارَ الْفٰسِقِينَ ﴿١٤٦﴾

the best thereof. Soon shall I show you the abode of the transgressors.'

سَ	أَصْرِفُ	عَنْ	آيَاتِي	الَّذِينَ	يَتَكَبَّرُونَ	فِي
in	they behave proudly	those	My	Signs	from	you turn away soon

سَأَصْرِفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي

I shall soon turn away from My Signs those who behave proudly in

الْأَرْضِ	بِغَيْرِ	الْحَقِّ	وَ	إِنْ	يَرَوْا	كُلَّ	آيَةٍ
Sign	all	they see	if	and	just manner	without	the land

الْأَرْضِ بِغَيْرِ الْحَقِّ ۖ وَإِنْ يَرَوْا كُلَّ آيَةٍ

the land in an unjust manner; and even if they see all the Signs,

لَا	يُؤْمِنُوا	بِ	هَا	وَ	إِنْ	يَرَوُا	سَبِيلَ	الرُّشْدِ
not	they believe	with/in	it	and	if	they see	way	righteousness

لَا يُؤْمِنُوا بِهَا ۖ وَإِنْ يَرَوُا سَبِيلَ الرُّشْدِ

they will not believe therein; and if they see the way of righteousness,

لَا	يَتَّخِذُو	هُ	سَبِيلًا	وَ	إِنْ	يَرَوُا	سَبِيلَ	الْغَيِّ
not	they will adopt	it	a way	and	if	they see	way	error

لَا يَتَّخِذُوهُ سَبِيلًا ۖ وَإِنْ يَرَوُا سَبِيلَ الْغَيِّ

they will not adopt it as their way; but if they see the way of error,

يَتَّخِذُو	هُ	سَبِيلًا	ذَلِكَ	بِأَنَّ	هُمْ	كَذَّبُوا	بِ	آيَاتِ	نَا
they will adopt	it	a way	this	because	they	they treated as lies	with/in	Signs	Our

يَتَّخِذُوهُ سَبِيلًا ۖ ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا

they will adopt it as (their) way. That is because they treated Our Signs as lies

وَ	كَانُوا	عَنْ	هَا	غَفِلِينَ	وَ	الَّذِينَ	كَذَّبُوا
and	they were	about	it	those who are heedless	and	those	they belied

وَكَانُوا عَنْهَا غَفِلِينَ ۝<sup>147</sup> وَالَّذِينَ كَذَّبُوا

and were heedless of them. And those who disbelieve

بِ	آيَاتِ	نَا	وَ	لِقَاءِ	الْآخِرَةِ	حَبِطَتْ	أَعْمَالُ	هُمْ	هَلْ
with / in	Signs	Our	and	meeting	Hereafter	it went in vain	works	their	can

بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ۖ هَلْ

in Our Signs and the meeting of the Hereafter — their works are vain. Can

و	يُعْمَلُونَ	كَانُوا	مَا	إِلَّا	يُجْزَوْنَ
and	they do	they were	that	except	they are rewarded

يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۝<sup>148</sup> وَ

they (expect to) be rewarded (for anything) except for what they do? And



اَتَّخَذَ	قَوْمُ	مُوسَى	مِنْ	بَعْدِ	ه	مِنْ	حُلِيِّ	هَمُّ	عِجْلًا
he made	people	Moses	from	after	him	from	ornaments	their	a calf

اَتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا

the people of Moses made, in his absence, out of their ornaments a calf —

جَسَدًا	لَ	ه	خَوَارٌ	أَ لَمْ	يَرَوْا	أَنَّ	ه	لَا	يُكَلِّمُ	هَمُّ
a body	for/of	it	lowing sound	not	they see	that	it	not	he speaks	them

جَسَدًا لَه خَوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ

a (lifeless) body producing a lowing sound. Did they not see that it spoke not to them,

وَ	لَا	يَهْدِي	هَمُّ	سَبِيلًا	اِتَّخَذُوا	ه	وَ	كَانُوا
and	not	he guides	them	any way	they took	it	and	they were

وَلَا يَهْدِيهِمْ سَبِيلًا اِتَّخَذُوا وَكَانُوا

nor guided them to any way? They took it (for worship) and they were

ظَلِمِينَ	وَ	لَمَّا	سُقِطَ	فِي	أَيْدِي	هَمُّ	وَ	رَأَوْا
transgressors	and	when	they were smitten with remorse	in	hand	their	and	they saw

ظَلِمِينَ ۝ وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا

transgressors. And when they were smitten with remorse and realised

أَنَّ	هَمُّ	قَدْ	ضَلُّوا	قَالُوا	لَ	إِنْ	لَمْ	يَرَحْمَنَا	رَبَّنَا
surely	they	indeed	they went astray	they said	surely	if	not	he has mercy on us	Our Lord

أَنَّ هَمُّ قَدْ ضَلُّوا قَالُوا لَ إِنْ لَمْ يَرَحْمَنَا رَبَّنَا

that they had indeed gone astray, they said, 'If our Lord do not have mercy on us

وَ	يَغْفِرُ	لَ	نَا	لَ	نَكُونَنَّ	مِنْ	الْخَسِرِينَ
and	he forgives	for	us	indeed	we will be	among	the losers

وَيَغْفِرُ لَنَا لَنَكُونَنَّ مِنَ الْخَسِرِينَ ۝

and forgive us, we shall surely be among the losers.'

وَ	لَمَّا	رَجَعَ	مُوسَى	إِلَى	قَوْمِ	هِ	غَضَبَانَ	أَسِفًا
and	when	he returned	Moses	to	people	his	indignant	grieved

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ أَسِفًا

And when Moses returned to his people, indignant and grieved,

قَالَ	بِئْسَ	مَا	خَلَفْتُمُو	نِي	مِنْ	بَعْدِي	أَ	عَجَلْتُمْ
he said	evil	that	you substituted	me	from	after	do	you hastened

قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۗ أَعَجَلْتُمْ

he said, 'Evil is that which you did in my place in my absence. Did you hasten (to devise a way for yourselves without waiting for)

أَمَرَ	رَبِّكُمْ	وَ	أَلْقَى	الْأَلْوَاخَ	وَ	أَخَذَ	بِرَأْسِ	أَخِيهِ
he commanded	your Lord	and	he put down	tablets	and	he held	he held	his brother

أَمَرَ رَبِّكُمْ ۗ وَأَلْقَى الْأَلْوَاخَ وَأَخَذَ بِرَأْسِ أَخِيهِ

the command of your Lord?' And he put down the tablets, and caught hold of his brother's head,

يَجْرُهُ	إِلَى	هِ	قَالَ	ابْنِ	أُمِّ	إِنَّ	الْقَوْمَ
he drags	towards	him	he said	son	mother	surely	the people

يَجْرُهُ إِلَيْهِ ۗ قَالَ ابْنِ أُمَّ إِنَّ الْقَوْمَ

dragging him towards himself. He (Aaron) said, 'Son of my mother, the people indeed

اسْتَضَعُّو	نِي	وَ	كَادُوا	يَقْتُلُونَ	نِي	فَ
they were deemed weak	me	and	they were about to	they kill	me	so

اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونِي ۗ فَلَا

deemed me weak, and were about to kill me. Therefore make not

لَا تُشْمِتْ	بِي	الْأَعْدَاءَ	وَ	لَا	تَجْعَلْ	نِي	مَعَ	الْقَوْمِ	الظَّالِمِينَ
make not them rejoice at my affliction	and	enemies	not	you place	me	with	people	unjust	

تُشْمِتْ بِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ۝

the enemies rejoice over me, and place me not with the unjust people.'

قَالَ	رَبِّ	اغْفِرْ لِي	وَلِي	أَخِي	وَأَدْخِلْنَا
he said	My Lord	you forgive	for	me and my brother	and admit us

قَالَ رَبِّ اغْفِرْ لِي وَلَاخِي وَأَدْخِلْنَا

He (Moses) said, 'My Lord, forgive me and my brother, and admit us

فِي	رَحْمَتِكَ	وَ أَنْتَ	أَرْحَمُ	الرَّحِيمِينَ	إِنَّ	الَّذِينَ
in	mercy	and	You are	most merciful	surely	those

فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ۝<sup>152</sup> إِنَّ الَّذِينَ

to Your mercy, and You are the Most Merciful of those who show mercy.' As to those

اتَّخَذُوا	الْعِجْلَ	سَ	يَنَالُ	هُمُ	غَضَبٌ	مِّنْ	رَّبِّ	هُمُ	وَ	ذَلَّةٌ
they took	the calf	soon	it overtakes	them	wrath	from	their	Lord	and	abasement

اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَبِّهِمْ وَذَلَّةٌ

who took the calf (for worship), wrath from their Lord shall overtake them and abasement

فِي	الْحَيَاةِ	الدُّنْيَا	وَ	كَ	ذَلِكَ	نَجْزِي	الْمُفْتَرِينَ
in	the life	the worldly	and	like	this	We reward	those who invent lies

فِي الْحَيَاةِ الدُّنْيَا ۖ وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ۝<sup>153</sup>

in the present life. And thus do We reward those who invent lies.

وَ	الَّذِينَ	عَمِلُوا	السَّيِّئَاتِ	ثُمَّ	تَابُوا	مِنْ	بَعْدِ	هَا
and	those	they did	evil deeds	then	they repented	from	after	it

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا

But those who did evil deeds and repented after that

وَ	آمَنُوا	إِنَّ	رَبَّ	كَ	مِنْ	بَعْدِ	هَا	لَغَفُورٌ	رَّحِيمٌ
and	they believed	surely	Your	Lord	from	after	it	Most Forgiving	Merciful

وَأَمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ۝<sup>154</sup>

and believed, surely your Lord is thereafter Most Forgiving, Merciful.

وَ	لَمَّا	سَكَتَ	عَنْ	مُوسَى	الْغَضَبُ	أَخَذَ	الْأَلْوَاخَ
and	when	he became calm	from	Moses	the anger	he took	the tablets

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاخَ ۚ

And when the anger of Moses was appeased, he took the tablets,

وَ	فِي	نُسْخَةٍ	هَا	هُدًى	وَ	رَحْمَةً	لِ	الَّذِينَ	هُمْ
and	in	writing	its	guidance	and	mercy	for	those	they

وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ

and in their writing there was guidance and mercy for those

لِ	رَبِّ	هُمْ	يَرْهَبُونَ	وَ	اخْتَارَ	مُوسَى	قَوْمَ	هُ
for	Lord	their	they fear	and	he chose	Moses	people	his

لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٥﴾ وَاخْتَارَ مُوسَى قَوْمَهُ

who fear their Lord. And Moses chose of his people

سَبْعِينَ	رَجُلًا	لِ	مِيقَاتِ	نَا	فَلَمَّا	أَخَذَتْ	هُمْ	الرَّجْفَةُ
seventy	men	for	appointment	Our	so when	it overtook	them	earthquake

سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ

seventy men for Our appointment. But when the earthquake overtook them,

قَالَ	رَبِّ	لَوْ	شِئْتَ	أَهْلَكْتَ	هُمْ	مِّنْ	قَبْلُ
he said	My Lord	if	you pleased	you destroyed	them	this	before

قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّنْ قَبْلُ

he said, 'My Lord, if it pleased You, You could have destroyed them before (this),

وَ	إِيَّائِي	أَ	تُهْلِكُ	نَا	بِ	مَا	فَعَلَ	السُّفَهَاءُ	مِنْ	نَا
and	me too	will	you destroy	us	because	what	he did	the foolish	among	us

وَإِيَّائِي ۖ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۚ

and me (also). Will You destroy us for that which the foolish among us have done?

إِنْ هِيَ إِلَّا	فِتْنَتُكَ	تُضِلُّ	بِهَا مَنْ	تَشَاءُ	وَ	تَهْدِي
You let go astray	trial from You	you	whom	You please	and	You guide

إِنْ هِيَ إِلَّا فِتْنَتُكَ ۖ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي

This is nothing but a trial from You. You causes to perish thereby whom You please and You guide

مَنْ	تَشَاءُ	أَنْتَ	وَلِيُّ	نَا فَ	اغْفِرْ لَنَا	وَ	ارْحَمْ	نَا
whom	You please	You	Protector	us	you forgive	and	have you mercy	on us

مَنْ تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا

whom You please. You are our Protector; forgive us then and have mercy on us,

وَ	أَنْتَ	خَيْرُ	الْغَفِرِينَ	وَ	اَكْتُبْ	لَنَا
and	you are	the best	those who forgive	and	You ordain	for us

وَأَنْتَ خَيْرُ الْغَفِرِينَ ۝ ١٥٦ وَ اَكْتُبْ لَنَا

for You are the Best of those who forgive. 'And ordain for us

فِي	هَذِهِ	الدُّنْيَا	حَسَنَةً	وَ	فِي	الْآخِرَةِ	إِنَّا	هُدْنَا	إِلَيْكَ
in	this	world	good	and	in	the Hereafter	surely we	we turned	You to

فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۖ

good in this world, as well as in the next; we have turned to You (seeking forgiveness).'

قَالَ	عَذَابِي	أَصِيبُ	بِهَا مَنْ	أَشَاءُ	وَ	رَحْمَتِي
He said	my punishment	I will inflict	whom	I will	and	my mercy

قَالَ عَذَابِي أَصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي

God replied, 'I will inflict My punishment on whom I will; but My mercy

وَسِعَتْ	كُلَّ	شَيْءٍ	فَ	سَ	اَكْتُبُ	هَا لِ	الَّذِينَ	يَتَّقُونَ
it encompassed	every	thing	so	soon	I will ordain	for it	those who	they are righteous

وَسِعَتْ كُلَّ شَيْءٍ ۖ فَسَاكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

encompasses all things; so I will ordain it for those who act righteously,

وَ	يُؤْتُونَ	الزَّكَاةَ	وَ	الَّذِينَ	هُمْ	بِ	آيَاتِنَا	نَا	يُؤْمِنُونَ
	they pay	the Zakat	and	those who	they	with/in	Signs	Our	they believe

وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾

and pay the Zakat and those who believe in Our Signs—

الَّذِينَ	يَتَّبِعُونَ	الرَّسُولَ	النَّبِيَّ	الْأُمِّيَّ	الَّذِي
those who	they follow	the Messenger	the Prophet	the unlettered	those

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي

'Those who follow the Messenger, the Prophet, the unlettered one, whom

يَجِدُونَ	هَ	مَكْتُوبًا	عِنْدَ	هُمْ	فِي	التَّوْرَةِ	وَ	الْإِنْجِيلِ
they find	him	mentioned/ written	with	them	in	the Torah	and	the Gospel

يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

they find mentioned in the Torah and the Gospel (*which are*) with them.

يَأْمُرُ	هُمْ	بِ	الْمَعْرُوفِ	وَ	يَنْهَى	هُمْ	عَنِ	الْمُنْكَرِ
he enjoins	them	with/on	good	and	he forbids	them	from	evil

يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

He enjoins on them good and forbids them evil,

وَ	يُجِلُّ	لَ	هُمْ	الطَّيِّبَاتِ	وَ	يُحَرِّمُ	عَلَيْ	هُمْ
and	he makes lawful	for	them	the good	and	he forbids	on	them

وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ

and makes lawful for them the good things and forbids them

الْخَبِيثَاتِ	وَ	يَضَعُ	عَنْ	هُمْ	إِصْرَهُمْ	وَ	الْأَغْلَالَ	الَّتِي
the bad	and	he removes	from	them	their burden	and	the shackles	which

الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي

the bad, and removes from them their burden and the shackles that

كَانَتْ	عَلَى	هِمْ	فَ	الَّذِينَ	آمَنُوا	بِ	هِ	وَ	عَزَّرُوهُ	هُ
was	upon	them	so	those who	they believed	with/in	him	and	they honoured	him

كَانَتْ عَلَيْهِمْ ۖ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ

were upon them. So those who shall believe in him, and honour and support him,

وَ	نَصَرُوهُ	هُ	وَ	اتَّبَعُوا	النُّورَ	الَّذِي	أُنزِلَ	مَعَ	هُ
and	they helped	him	and	they followed	the light	that	it was sent down	with	him

وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۖ

and help him, and follow the light that has been sent down with him —

أُولَئِكَ	هُمْ	الْمُفْلِحُونَ	قُلْ	يَا أَيُّهَا	النَّاسُ	إِنِّي	أَنَا
these	they	those who are prosper	you say	O you	mankind	truly	I am

أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٨﴾ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي

these shall prosper.' Say, 'O mankind! truly I am

رَسُولُ	اللَّهِ	إِلَى	كُم	جَمِيعًا	الَّذِي	لَ	هُ	مُلْكُ
Massenger	Allah	to	you	all	to Whom	for	Him	kingdom

رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ

a Messenger to you all from Allah to Whom belongs the kingdom of

السَّمَوَاتِ	وَ	الْأَرْضِ	لَا	إِلَهَ	إِلَّا	هُوَ	يُحْيِي	وَ	يُمِيتُ
heavens	and	the earth	no	God/deity	but	He	He gives life	and	He causes death

السَّمَوَاتِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ

the heavens and the earth. There is no God but He. He gives life, and He causes death.

فَ	آمِنُوا	بِ	اللَّهِ	وَ	رَسُولِهِ	هُ	النَّبِيِّ	الْأُمِّيِّ	الَّذِي	يُؤْمِنُ
so	you believe	with/in	Allah	and	His Messenger	His	the Prophet	the unlettered	who	he believes

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ

So believe in Allah and His Messenger, the Prophet, the unlettered one, who believes

بِ	اللَّهِ	وَ	كَلِمَاتِهِ	وَ	اتَّبِعُوهُ	هُ	لَعَلَّكُمْ	تَهْتَدُونَ
you be guided	Allah	and	His words	and	you follow	Him	so that	you

بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾

in Allah and His words; and follow him that you may be rightly guided.'

وَ	مِنْ	قَوْمِ	مُوسَى	أُمَّةٍ	يَهْدُونَ	بِ	الْحَقِّ	وَ
and	from	people	Moses	a party	they guide	with/to	the truth	and

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ

And of the people of Moses there is a party that guides with truth and

بِهِ	يَعْدِلُونَ	وَ	قَطَعْنَا	هُمْ	اِثْنَتَيْ	عَشْرَةَ	أَسْبَاطًا
with it	they do justice	and	We divided	them	two	twelve	tribes

بِهِ يَعْدِلُونَ ﴿١٦٠﴾ وَقَطَعْنَاهُمْ اِثْنَتَيْ عَشْرَةَ أَسْبَاطًا

does justice therewith. And We divided them into twelve tribes,

أُمَّةً	وَ	أَوْحَيْنَا	إِلَى	مُوسَى	إِذِ	اسْتَسْقَى	هُ	قَوْمُهُ
peoples	and	We revealed	to	Moses	when	he asked for drink	him	his people

أُمَّةً وَأَوْحَيْنَا إِلَى مُوسَى إِذَا اسْتَسْقَى قَوْمَهُ

(distinct) peoples. And We revealed to Moses, when his people asked drink of him, (saying),

أَنْ	اضْرِبْ	بِ	عَصَا	كَ	الْحَجَرِ	فَ	انْبَجَسَتْ	مِنْ	هُ
to	you strike	with	rod	your	the rock	so	it gushed forth	from	it

أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ

'Strike the rock with your rod;' and there gushed forth

اِثْنَتَا	عَشْرَةَ	عَيْنًا	قَدْ	عَلِمَ	كُلُّ	أَنْاسٍ
two	twelve	spring	indeed	he knew	every	people/tribe

اِثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ

twelve springs; every tribe knew



مَشْرَبٍ	وَهُمْ	وَ	ظَلَّلْنَا	عَلَىٰ	هُمْ	الْغَمَامَ	وَ	أَنْزَلْنَا
drinking place	their	and	We caused shadow	on	them	cloudes	and	We sent down

مَشْرَبَهُمْ ۖ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا

their drinking place. And We caused the clouds to overshadow them, and We sent down

عَلَىٰ	هُمْ	الْمَنَّ	وَ	السَّلْوَىٰ	كُلُّوْا	مِنْ	طَيِّبَاتِ	مَا
on	them	Manna	and	Salwa	you eat	from	good things	that

عَلَيْهِمُ الْمَنَّ وَالسَّلْوَىٰ ۖ كُلُّوْا مِنْ طَيِّبَاتِ مَا

for them Manna and Salwa: 'Eat of the good things

رَزَقْنَا	وَكُمْ	وَ	مَا	ظَلَمُوْا	نَا	وَلَكِنْ	كَانُوْا	أَنْفُسَ	هُمْ
We provided	you	and	not	they wronged	Us	but	they were	selves	them

رَزَقْنَكُمْ ۖ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوْا أَنْفُسَهُمْ

We have provided for you.' And they wronged Us not, but it was themselves

يَظْلِمُونَ	وَ	إِذْ	قِيلَ	لَ	هُمْ	اسْكُنُوا	هَذِهِ	الْقَرْيَةَ
they wrong	and	when	it was said	for/to	them	you dwell	this	town

يَظْلِمُونَ ۝ وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ

that they wronged. And when it was said to them, "Dwell in this town

وَ	كُلُّوْا	مِنْ	هَا	حَيْثُ	شِئْتُمْ	وَ	قُولُوْا	حِطَّةً	وَ	ادْخُلُوا
and	you eat	from	it	wherever	you willed	and	you say	lighten burden of sins	and	you enter

وَ كُلُّوْا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوْا حِطَّةً وَادْخُلُوا

and eat therefrom wherever you will, and say, '(God)! lighten (our) burden,' and enter

الْبَابِ	سُجَّدًا	نَغْفِرُ	لَ	كُمْ	خَطِيئَاتِكُمْ	كَمْ	سَ	نَزِيدُ
the gate	those who prostrate	We will forgive	for	you	sins	your	surely	We shall increase

الْبَابِ سُجَّدًا نَغْفِرُ لَكُمْ خَطِيئَاتِكُمْ ۖ سَنَزِيدُ

the gate in humility, We shall forgive you your sins, (and) surely We shall give increase

قَوْلًا	هُمْ	مِنْ	ظَلَمُوا	الَّذِينَ	بَدَّلَ	فَ	الْمُحْسِنِينَ
a word	them	from	the transgressed	those who	he changed	so	those who do good

الْمُحْسِنِينَ ۝ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا

to those who do good." But the transgressors among them changed (it) for a word

غَيْرَ	الَّذِي	قِيلَ	لَ	هُمْ	فَ	أَرْسَلْنَا	عَلَىٰ	هُمْ	رِجْزًا	مِّنَ	السَّمَاءِ
other than	it was said	for/to	them	so	We sent	on	them	punishment	from	heaven	

غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ

other than that which was said to them. So We sent upon them a punishment from heaven,

بِمَا	كَانُوا	يَظْلِمُونَ	وَ	اسْتَأْذَنُوا	هُمْ	عَنِ	الْقَرْيَةِ	الَّتِي	كَانَتْ	حَاضِرَةً
because	they were	they wrong	and	you ask	them	about	the town	that	she was	stood by

بِمَا كَانُوا يَظْلِمُونَ ۝ وَاسْتَأْذَنُوا عَنْ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً

because of their wrongdoing. And ask them concerning the town which stood by

الْبَحْرِ	إِذْ	يَعْدُونَ	فِي	السَّبْتِ	إِذْ	تَأْتِي	هُمْ	حَيْثَانُ	هُمْ
the sea	when	they profan	in	the Sabbath	when	it comes	them	fish	their

الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حَيْثَانُهُمْ

the sea. When they profaned the Sabbath; when their fish came to them

يَوْمَ	سَبْتِ	هُمْ	شُرْعًا	وَ	يَوْمَ	لَا	يَسْبِتُونَ	لَا	تَأْتِيهِمْ
day	Sabbath	their	appear on surface	and	not day	not	Sabbath	not	it comes to them

يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ

on their Sabbath day appearing on the surface (of the water), but on the day when they did not keep the Sabbath, they came not to

كَذَلِكَ	نَبَلُّوْهُمْ	بِمَا	كَانُوا	يَفْسُقُونَ	وَ	إِذْ
like this	we try	because	they were	they rebell	and	when

كَذَلِكَ نَبَلُّوْهُمْ بِمَا كَانُوا يَفْسُقُونَ ۝ وَإِذْ

them. Thus did We try them because they were rebellious. And when

قَالَتْ	أُمَّةٌ	مِّنْهُمْ	لِمَ	تَعِظُونَ	قَوْمًا	اللَّهُ	مُهْلِكٌ	هُمْ	أَوْ
it said	a party	among them	for what	you preach	people	Allah	one who destroys	them	or

قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۗ اللَّهُ مُهْلِكُهُمْ أَوْ

And when a party among them said, 'Wherefore do you preach to a people whom Allah is going to destroy or

مُعَذِّبٌ	هُمْ	عَذَابًا	شَدِيدًا	قَالُوا	مَعْدِرَةً	إِلَى	رَبِّ	كُم
one who punishes	them	punishment	severe	they said	an excuse	before	Lord	your

مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۗ قَالُوا مَعْدِرَةً إِلَىٰ رَبِّكُم

'punish with a severe punishment?' They said, 'In order to be absolved in the sight of your Lord

وَ	لَعَلَّ	هُمْ	يَتَّقُونَ	فَ	لَمَّا	نَسُوا	مَا	ذُكِّرُوا	بِ	هَـ	أَنْجَيْنَا
and	so that	they	they become righteous	so	when	they forgot	that	they were admonished	with	it	We saved

وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٨٥﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا

and that per chance they fear (Allah).' And when they forgot all that with which they had been admonished, We saved

الَّذِينَ	يَنْهَوْنَ	عَنِ السُّوْءِ	وَ	أَخَذْنَا	الَّذِينَ	ظَلَمُوا
those who	they forbid	from	and	We seized	those who	they transgressed

الَّذِينَ يَنْهَوْنَ عَنِ السُّوْءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا

those who forbade evil, and We seized the transgressors

بِ	عَذَابٍ	بَيِّسٍ	بِمَا	كَانُوا	يَفْسُقُونَ	فَ	لَمَّا	عَتَوْا
with	punishment	severe	because	they were	they rebell	so	when	they rebelled

بِعَذَابٍ بَيِّسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٨٦﴾ فَلَمَّا عَتَوْا

with a severe punishment because of the sins they used to commit. And when they insolently rebelled

عَنْ	مَا	نُهُوا	عَنْ	هُ	قُلْنَا	لَهُمْ	كُونُوا	قِرْدَةً	خَسِئِينَ
from	what	they were forbidden	from	it	We said	them	you be	apes	ones who are despised

عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرْدَةً خَسِئِينَ ﴿١٨٧﴾

against that which they had been forbidden, We said to them, 'Be you apes, despised!'

وَاذْ	تَأَذَّنَ	رَبُّكَ	لَ	يُبْعَثَنَّ	عَلَيْهِمْ	إِلَى	يَوْمِ	الْقِيَامَةِ
and	when	you	surely	he raises	against	till	Day	Resurrection

وَاذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ

And (remember the time) when you Lord proclaimed that He would truly raise against them, till the Day of Resurrection,

مَنْ	يَسُومُهُمْ	هُمُ	سُوءَ	الْعَذَابِ	إِنَّ	رَبَّكَ	لَ	سَرِيعٌ
who	he afflicts	them	grievous	torment	surely	your	indeed	one who is quick

مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعٌ

those who would afflict them with grievous torment. Surely, your Lord is quick

الْعِقَابِ	وَ	إِنَّ	هُوَ	لَ	غَفُورٌ	رَحِيمٌ	وَ	قَطَّعْنَا	هُمْ
retribution	and	surely	He	indeed	Most Forgiving	Merciful	and	We broke	them

الْعِقَابِ ۚ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ۝١٦٨ وَقَطَّعْنَاهُمْ

in retribution, and surely He is (also) Most Forgiving, Merciful. And We broke them up

فِي	الْأَرْضِ	أُمَّمًا	مِنْ	هُمْ	الصَّالِحُونَ	وَ	مِنْ	هُمْ
in	the earth	groups	among	them	the righteous	and	among	them

فِي الْأَرْضِ أُمَّمًا ۚ مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ

into (separate) peoples in the earth. Among them are those that are righteous and among them

دُونَ	ذَلِكَ	وَ	بَلَوْنَا	هُمْ	بِ	الْحَسَنَاتِ	وَ	السَّيِّئَاتِ
other	this	and	We tried	them	with	the good	and	the bad

دُونَ ذَلِكَ ۚ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ

are those that are otherwise. And We tried them with good things and bad things

لَعَلَّ	هُمْ	يَرْجِعُونَ	فَ	خَلَفَ	مِنْ	بَعْدِ	هُمْ	خَلْفٌ
so that	they	they return	then	he succeeded	from	after	them	successor

لَعَلَّهُمْ يَرْجِعُونَ ۝١٦٩ فَخَلَفَ مِنْ بَعْدِ هُمْ خَلْفٌ

that they might return. Then there has come an (evil) generation after them

وَرِثُوا	الْكِتَابَ	يَأْخُذُونَ	عَرَضَ	هَذَا	الْأَدْنَى	وَ	يَقُولُونَ
they inherited	the Book	they take	paltry goods	this	low	and	they say

وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ

who inherited the Book. They take the paltry goods of this low (*world*) and say,

سَ	يُغْفَرُ	لَنَا	وَ	إِن	يَأْتِ	هُمْ	عَرَضٌ	مِثْلُ	هَذَا	يَأْخُذُوا	هُ	أَلَمْ
will	be forgiven	us	for	if	and	us	comes	he	similar	goods	them	not

سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ ۗ أَلَمْ

'It will be forgiven us.' But if there came to them similar goods (*again*), they would take them. Was not

يُؤْخَذُ	عَلَى	هُمْ	مِيثَاقُ	الْكِتَابِ	أَنْ	لَا	يَقُولُوا	عَلَى
it is taken	from	them	covenant	the Book	that	not	they would say	of

يُؤْخَذُ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى

the covenant of the Book taken from them, that they would not say of

اللَّهُ	إِلَّا	الْحَقُّ	وَ	دَرَسُوا	مَا	فِي	هِيَ	وَ	الدَّارُ	الْآخِرَةُ
Allah	except	the truth	and	they studied	in	that	it	and	the abode	Hereafter

اللَّهُ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالِدَّارُ الْآخِرَةُ

Allah (*anything*) but the truth? And they have studied what is therein. And the abode of the Hereafter

خَيْرٌ	لِلَّذِينَ	يَتَّقُونَ	أَفَ	لَا	تَعْقِلُونَ	وَ	الَّذِينَ
is better	for	those who	will	then	you understand	and	those who

خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿١٧٠﴾ وَالَّذِينَ

is better for those who are righteous. Will you not then understand? And (*as to*) those who

يُمْسِكُونَ	بِ	الْكِتَابِ	وَ	أَقَامُوا	الصَّلَاةَ	إِنَّا	لَا	نُضِيعُ
they hold fast	with	the Book	and	they observed	the prayer	surely	not	we perish

يُمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ ۗ إِنَّا لَا نُضِيعُ

hold fast by the Book, and observe Prayer, surely We suffer not

أَجْرَ	وَالْمُصْلِحِينَ	وَ	إِذْ	نَتَقْنَا	الْجَبَلَ	فَوْقَ	هُمْ
reward	those who reform	and	when	we raised/shook	the mountain	over	them

أَجْرَ الْمُصْلِحِينَ ۝ وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ

the reward of (such) righteous (people) to perish. And when We caused the mountain to lean over them

كَ	أَنْ	هَ	ظُنُّوا	وَ	ظُلَّةٌ	هَ	بِ	هَمَّ	خُدُّوا
las	if	it	they thought	and	a canopy	it	over	them	you hold

كَانَهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ ۚ خُدُّوا

as though it were a canopy and they thought it was about to fall upon them, (We said), 'Hold

مَا	آتَيْنَا	كُمُ	بِ	قُوَّةٍ	وَ	أَذْكُرُوا	مَا	فِي	هَ	لَعَلَّ	كُمُ
that	we gave	you	with	strength	and	you remember	what	in	it	so that	you

مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ

fast that which We have given you, and remember what is therein that you

تَتَّقُونَ	وَ	إِذْ	أَخَذَ	رَبُّ	كَ	مِنْ	بَنِي	آدَمَ	مِنْ
you may be saved	and	when	he took	Lord	your	from	children	Adam	out of

تَتَّقُونَ ۝ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ

may be saved.' And when your Lord brings forth from Adam's children—

ظُهُورِهِمْ	هُمُ	ذُرِّيَّةَ	هُمُ	وَ	أَشْهَدَ	هُمُ	عَلَى	أَنْفُسِهِمْ	هُمُ
their loins	their	offspring	and	he made witness	them	over	selves	themselves	them

ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ ۚ

— out of their loins — their offspring and makes them witnesses against their own selves

أَلَسْتُ	بِرَبِّ	كُمُ	قَالُوا	بَلَى	شَهِدْنَا	أَنْ	تَقُولُوا
do	Am I not	your	they said	why not	we bear witness	that	you say

أَلَسْتُ بِرَبِّكُمْ ۗ قَالُوا بَلَى ۗ شَهِدْنَا ۗ أَنْ تَقُولُوا

(by saying): 'Am I not your Lord?' They say, 'Yes, we do bear witness.' (This He does) lest you should say

يَوْمَ	الْقِيَمَةِ	إِنَّا	كُنَّا	عَنْ	هَذَا	غُفْلِينَ
Day	Resurrection	surely we	we were	about	this	those who are unaware

يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غُفْلِينَ ﴿١٧٣﴾

on the Day of Resurrection, 'We were surely unaware of this.'

أَوْ	تَقُولُوا	إِنَّمَا	أَشْرَكَ	أَبَاؤُنَا	نَا	مِنْ	قَبْلُ	وَ	كُنَّا
or	you say	only	he associated partner	fathers	us	from	before	and	we were

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا

Or lest you should say, 'It was only our fathers who attributed co-partners (to God) in the past and we were (merely)

ذُرِّيَّةً	مِّنْ	بَعْدِ	هَمَّ	أَ	فَ	تُهْلِكُ	نَا	بِ	مَا	فَعَلَ
generation	from	after	do them		then	You destroy	us	for	what	he did

ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ

a generation after them. Will You then destroy us for what was done

الْمُبْطِلُونَ	وَ	كَ	ذَلِكَ	نُفِّصِلُ	الْآيَاتِ	وَ	لَعَلَّ	هُمْ
those who lied	and	like	this	We clear	Signs	and	so that	they

الْمُبْطِلُونَ ﴿١٧٤﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ

by those who lied?' And thus do We make clear the Signs, (that they may be admonished)

يَرْجِعُونَ	وَ	آتُلُّ	عَلَى	هُمْ	نَبَأَ	الَّذِي	آتَيْنَاهُ	آيَاتِنَا
they return	and	you recite	on / to	them	news	whom	We gave him	Our Signs

يَرْجِعُونَ ﴿١٧٥﴾ وَآتُلُّ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا

and that they may return to (Us). And relate to them the story of him to whom We gave Our Signs,

فَ	انْسَلَخَ	مِنْ	هَا	فَ	اتَّبَعَ	هُ	الشَّيْطَانُ	فَ	كَانَ
but	he stepped away	from	it	so	he followed	him	the Satan	so	he became

فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ

but he stepped away from them; so Satan followed him up, and he became

مِنَ	الْغَوِيْنَ	وَ	لَوْ	شِئْنَا	لَ	رَفَعْنَا	هُ	بِ	هَا	وَلَكِنَّ	هَ
among	those who go astray	and	if	We had pleased	surely	We exalted	him	with	it	but	he

مِنَ الْغَوِيْنَ ۝ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ

(one) of those who go astray. And if We had so desired, We could have exalted him thereby; but he

أَخْلَدَ	إِلَى	الْأَرْضِ	وَ	اتَّبَعَ	هُوَ	هُ	فَ	مِثْلُ	هُ	كَ	مِثْلِ
he inclined	to	the earth	and	he followed	his	evil inclination	so	example	his	like	example

أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَمِثْلُهُ كَمِثْلِ

inclined to the earth and followed his evil inclination. His case is like that of

الْكَلْبِ	إِنْ	تَحْمِلُ	عَلَى	هِ	يَلْهَتْ	أَوْ	تَتْرُكُ	هُ
the Book	if	you drive	over	him	he hangs out his tongue	or	you leave	him

الْكَلْبِ ۖ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَتْ أَوْ تَتْرُكُهُ

a dog that hangs out his tongue in exhaustion (while barking at you) regardless of whether you make a motion of casting a stone at

يَلْهَتْ	ذَلِكَ	مِثْلُ	الْقَوْمِ	الَّذِينَ	كَذَّبُوا	بِ	آيَاتِنَا	نَا
he hangs out his tongue	this	case	the people	those who	they belied	in	Signs	Us

يَلْهَتْ ۖ ذَلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ

him or leave him alone, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs.

فَ	أَقْصِصْ	الْقِصَصَ	لَعَلَّ	هُمُ	يَتَفَكَّرُونَ	سَاءَ
so	you describe	the stories	so that	they	they ponder	it was evil

فَأَقْصِصِ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ سَاءَ

So narrate episodes from history so that they may ponder to draw lessons from them. Evil is

مَثَلًا	الْقَوْمِ	الَّذِينَ	كَذَّبُوا	بِ	آيَاتِنَا	وَ	أَنْفُسَهُمْ
the case	the people	those who	they belied	with	Signs	and	their

مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ

the case of the people who treat Our Signs as lies. And it was their own selves



كَانُوا	يَظْلِمُونَ	مَنْ	يَهْدِي	اللَّهُ	فَ	هُوَ	الْمُهْتَدِي
they were	they wrong	whom	he guides	Allah	so	he is	the guided one

كَانُوا يَظْلِمُونَ ﴿١٧٨﴾ مَنْ يَهْدِي اللَّهُ فَهُوَ الْمُهْتَدِي ۚ

that they wronged. He whom Allah guides is on the right path.

وَ	مَنْ	يُضِلُّ	فَ	أُولَئِكَ	هُمْ	الْخٰسِرُونَ
and	whom	He lets go astray	so	it is these	they	the losers

وَمَنْ يُضِلُّ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿١٧٩﴾

And they whom He adjudges astray, these it is who shall be the losers.

وَ	لَ	قَدْ	ذَرَأْنَا	لِجَهَنَّمَ	كَثِيرًا	مِّنَ الْجِنِّ	وَ الْإِنسِ
and	verily	indeed	We created	for Hell	many	among Jinn	and men

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۚ

Verily, We have created many of the Jinn and men whose end shall be Hell!

لَ	هُمْ	قُلُوبٌ	لَّا	يَفْقَهُونَ	بِ	هَا
for	them	hearts	not	they understand	with	it

لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا ۚ

They have hearts (*but*) they understand not therewith,

وَ	لَ	هُمْ	أَعْيُنٌ	لَّا	يُبْصِرُونَ	بِ	هَا	وَ	لَ	هُمْ
and	for	them	eyes	not	they see	with	it	and	for	them

وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا ۚ وَلَهُمْ

and they have eyes (*but*) they see not therewith, and they have

أَذَانٌ	لَّا	يَسْمَعُونَ	بِ	هَا	أُولَئِكَ	كَ	الْأَنْعَامِ
ears	not	they hear	with	it	these are	like	cattle

أَذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُولَئِكَ كَالْأَنْعَامِ

ears (*but*) they hear not therewith. They are like cattle;

بَلْ	هُمْ	أَضَلُّ	أُولَئِكَ	هُمْ	الْغٰفِلُونَ	وَ	لِ	اللَّهِ
no	they	more astray	these are	they	those who are heedless	and	for	Allah

بَلْ هُمْ أَضَلُّ ۖ أُولَئِكَ هُمُ الْغٰفِلُونَ ﴿١٨٠﴾ وَلِلَّهِ

no, they are even more astray. They are indeed (*quite*) heedless. And to Allah

الْأَسْمَاءُ	الْحُسْنَىٰ	فَ	ادْعُوْهُ	هُ	بِ	هَا	وَ	ذَرُّوْا	الَّذِينَ
the names	the good	so	you call	Him	with/by	these	and	you leave	those who

الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوْهُ بِهَا ۖ وَذَرُّوْا الَّذِينَ

(*alone*) belong (*all*) perfect attributes. So call on Him by these. And leave alone those who

يُذٰحِدُونَ	فِي	أَسْمَاءِ	هُ	سَ	يُجْزَوْنَ	مَا	كَانُوا
they deviate	in/from	attributes	His	soon	they shall be repaid	what	they were

يُذٰحِدُونَ فِيْ أَسْمَائِهِ ۖ سَيُجْزَوْنَ مَا كَانُوا

deviate from the right way with respect to His attributes. They shall be repaid for what

يَعْمَلُونَ	وَ	مِنْ	مَنْ	خَلَقْنَا	أُمَّةً	يَهْدُونَ
they do	and	among	those	We created	a people	they guide

يَعْمَلُونَ ﴿١٨١﴾ وَمِنْ خَلَقْنَا أُمَّةً يَهْدُونَ

they do. And of those We have created there are a people that guide (*men*)

بِ	الْحَقِّ	وَ	بِ	هُ	يَعْدِلُونَ	وَ	الَّذِينَ	كَذَّبُوا
with	truth	and	with	it	they do justice	and	those who	they rejected

بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨٢﴾ وَالَّذِينَ كَذَّبُوا

with truth and do justice therewith. And those who reject

بِ	آيَاتِنَا	سَ	نَسْتَدْرِجُ	هُمْ	مِّنْ	حَيْثُ	لَا	يَعْلَمُونَ
with/in	Our Signs	soon	We will draw step by step	them	from	where	not	they know

بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٣﴾

Our Signs, We will draw them (*to destruction*) step by step in a manner which they do not know.

وَ	أُمْلِي	لَ	هُمَّ	إِنَّ	كَيْدِي	يَ	مَتِينٌ
and	I give respite	for	them	surely	plan	My	mighty

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٤﴾

And I give them the rein; surely, My plan is mighty.

أَوْ	لَمْ	يَتَفَكَّرُوا	مَا	بِ	صَاحِبِ	هُمْ	مِّنْ	جِنَّةٍ
do	not	they ponder	not	for	companion	their	from	insanity

أَوَلَمْ يَتَفَكَّرُوا<sup>س</sup> مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ<sup>ط</sup>

Have they not considered (*that*) there is no insanity about their companion?

إِنَّ	هُوَ	إِلَّا	نَذِيرٌ	مُّبِينٌ	أَوْ	لَمْ	يَنْظُرُوا
only	he	but	a warner	plain	and	not	they look

إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٥﴾ أَوَلَمْ يَنْظُرُوا

He is only a plain Warner. And have they not looked

فِي	مَلَكُوتِ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ
in	kingdom	the heavens	and	the earth	and

فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَ

into the kingdom of the heavens and the earth, and

مَا	خَلَقَ	اللَّهُ	مِنْ	شَيْءٍ	وَ	أَنْ	عَسَى	أَنْ
that	he created	Allah	from	things	and	that	may be	that

مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ

all things that Allah has created? And (*do they not see*) that, may be their

يَكُونُ	قَدْ	اقْتَرَبَ	أَجَلُ	هُمْ	فَبِأَيِّ	حَدِيثٍ	بَعْدَهُ	يُؤْمِنُونَ
it is	their	it was near	term	their	then in what	saying	after it	they believe

يَكُونُ قَدْ اقْتَرَبَ أَجَلُهُمْ<sup>ح</sup> فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٦﴾

(*own*) term has already drawn nigh? Then in what thing will they believe thereafter?

مَنْ	يُضِلُّ	اللَّهُ	فَ	لَا	هَادِيَ	لَ	هُ	وَ	يَذَرُ	هُمْ
whom	he adjudges astray	Allah	then	no	guide	for	him	and	He leaves	them

مَنْ يُضِلُّ اللَّهُ فَلَا هَادِيَ لَهُ ۖ وَيَذَرُهُمْ

Whomsoever Allah adjudges astray, there can be no guide for him. And He leaves such

فِي	طُغْيَانٍ	هُمْ	يَعْمَهُونَ	يَسْأَلُونَ	كَ	عَنِ
in	transgression	their	they wander	they ask	you	about

فِي طُغْيَانِهِمْ يَعْمَهُونَ ۖ يَسْأَلُونَكَ عَنِ

in their transgression, wandering in distraction. They ask you respecting

السَّاعَةِ	أَيَّانَ	مُرْسَى	هَا	قُلْ	إِنَّمَا	عِلْمُ	هَا
the Hour	when	come to pass	it	you say	only	knowledge	its

السَّاعَةِ أَيَّانَ مُرْسَاهَا ۗ قُلْ إِنَّمَا عِلْمُهَا

the Hour: 'When will it come to pass?' Say, 'The knowledge thereof is only

عِنْدَ	رَبِّي	لَا	يُجَلِّي	هَا	لِ	وَقْتِ	هَا	إِلَّا	هُوَ
with	Lord	none	he manifests	it	for	time	its	but	He

عِنْدَ رَبِّي ۗ لَا يُجَلِّيهَا الْوَقْتُهَا إِلَّا هُوَ ۗ

with my Lord. None can manifest it at its time but He.

ثَقُلْتُ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	لَا	تَأْتِي	كُمُ
it was heavy	in	the heavens	and	the earth	not	It comes	you

ثَقُلْتُ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ لَا تَأْتِيكُمُ

It lies heavy on the heavens and the earth. It shall not come upon you

إِلَّا	بَغْتَةً	يَسْأَلُونَ	كَ	كَ	أَنَّ	كَ	حَفِيٌّ	عَنْ	هَا
but	suddenly	they ask	you	as	if	you	well acquainted	about	it

إِلَّا بَغْتَةً ۗ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ۗ

but of a sudden.' They ask you as if you were well acquainted therewith.

قُلْ	إِنَّمَا	عِلْمُ	هَا	عِنْدَ	اللَّهِ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ
you say	only	knowledge	its	with	Allah	but	most	men

قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ

Say, 'The knowledge thereof is only with Allah; but most men

لَا	يَعْلَمُونَ	قُلْ	لَا	أَمْلِكُ
not	they know	you say	no	I have power

لَا يَعْلَمُونَ ۝ قُلْ لَا أَمْلِكُ

do not know.' Say, 'I have no power

لِنَفْسِي	نَفْعًا	وَّ	لَا	ضَرًّا	إِلَّا	مَا	شَاءَ	اللَّهُ	وَ	لَوْ	كُنْتُ
for myself	good	and	and	harm	except	that	he was please	Allah	and	if	I had

لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۖ وَلَوْ كُنْتُ

to do good or harm to myself, save as Allah please. And if I had

أَعْلَمُ	الْغَيْبِ	لَ	أَسْتَكْثَرْتُ	مِنَ	الْخَيْرِ	وَ
I have knowledge	the unseen	surely	I secured in abundance	of	good	and

أَعْلَمُ الْغَيْبِ لَا سَتَكْثَرْتُ مِنَ الْخَيْرِ ۗ وَ

knowledge of the unseen, I should have secured abundance of good' and

مَا	مَسَّنِيَ	السُّوءَ	إِنْ	أَنَا	إِلَّا	نَذِيرٌ	وَ	بَشِيرٌ	لِّ	قَوْمٍ
not	it touched me	evil	if	I am	but	warner	and	one who is a bearer of good tidings	for	people

مَا مَسَّنِيَ السُّوءَ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ

evil would not have touched me. I am only a warner and a bearer of good tidings to a people

يُؤْمِنُونَ	هُوَ	الَّذِي	خَلَقَ	كُمُ	مِّنْ	نَفْسٍ	وَاحِدَةٍ
they believe	He	it is Who	he created	you	from	soul	single

يُؤْمِنُونَ ۝ هُوَ الَّذِي خَلَقَكُمْ مِّنْ نَفْسٍ وَاحِدَةٍ

who believe.' He it is Who has created you from a single being,

وَجَعَلَ	مِنْ	هَا	زَوْجَ	هَا	لِ	يَسْكُنَ
he made	from	it	mate	its	for	he finds comfort

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ

and made from that its mate, that he might find comfort

إِلَى	هَا	فَ	لَمَّا	تَغَشَّى	هَا	حَمَلَتْ	حَمَلًا	خَفِيفًا
in	her	so	when	he covered	her	she conceived	burden	light

إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمَلًا خَفِيفًا

in her. And when he covered her, she conceived and carried a light burden,

فَ	مَرَّتْ	بِ	هَ	فَ	لَمَّا	أَثْقَلَتْ	دَعَا	اللَّهُ	رَبَّ	هُمَا
so	she walked	with	it	so	when	she grew heavy	they	Allah	Lord	them both

فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهُ رَبَّهُمَا

and walked about with it. And when she grew heavy, they both prayed to Allah:

لَ	إِنْ	آتَيْتَ	نَا	صَالِحًا	لَ	نَكُونَنَّ	مِنْ	الشُّكْرِينَ
indeed	if	You gave	us	righteous	surely	we will be	among	the thankful

لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشُّكْرِينَ ﴿١٩٠﴾

'If You give us a healthy righteous *child* we shall surely be of those who are grateful.'

فَ	لَمَّا	آتَى	هُمَا	صَالِحًا	جَعَلَا	لَ	هُ	شُرَكَاءَ	فِي	مَا
so	when	he gave	them both	righteous	they both	attributed	for/to	him	partners	in

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا

But when He gives them a good (*child*), they attribute to Him partners in respect of

الَّتِي	هُمَا	فَ	تَعْلَى	اللَّهُ	عَنْ	مَا	يُشْرِكُونَ
He gave	them both	so	He exalted	Allah	of	what	they associate partners

الَّتِي هُمَا فَتَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩١﴾

that which He has given them. But exalted is Allah above what they associate (with Him).

أ	يُشْرِكُونَ	مَا	لَا	يَخْلُقُ	شَيْئًا	وَّ	هُمْ	يُخْلَقُونَ
	they associate partners	that	not	he creates	anything	and	they	they are created

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩٢﴾

Do they associate (with Him) as partners those who create nothing, and are themselves created?

وَّ	لَا	يَسْتَطِيعُونَ	لَ	هُمْ	نَصْرًا	وَّ	لَا	أَنْفُسَ	هُمْ	يَنْصُرُونَ
and	not	they are able	for	them	help	and	not	selves	them	they help

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٣﴾

And they can give them no help, nor can they help themselves.

وَ	إِنْ	تَدْعُو	هُمْ	إِلَى	الْهُدَى	لَا
and	if	you call	them	to	guidance	not

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا

And if you call them to guidance, they will not

يَتَّبِعُونَ	كُم	سَوَاءً	عَلَى	كُم	أ	دَعَوْتُمُو	هُمْ	أَمْ	أَنْتُمْ
they follow	you	equal	to	you	whether	you called	them	or	you

يَتَّبِعُونَ كُمْ سَوَاءً عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ

follow you. It is the same to you whether you call them or you

صَامِتُونَ	إِنَّ	الَّذِينَ	تَدْعُونَ	مِنْ	دُونِ	اللَّهِ
those who remain silent	surely	those who	you call	from	beside	Allah

صَامِتُونَ ﴿١٩٤﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

remain silent. Surely, those whom you call on beside Allah

عِبَادُ	أَمْثَالُ	كُم	فَ	ادْعُوا	هُمْ	فَ	لَ	يَسْتَجِيبُوا	لَ	كُم
servant	like	you	then	you call	them	and	surely	they answer	for/to	you

عِبَادُ أَمْثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ

are (mere) servants like you. Then call on them and let them answer you,

إِنْ	كُنْتُمْ	صَادِقِينَ	أَ	لَهُمْ	أَرْجُلٌ	يَمْشُونَ	بِهَا
if	you are	truthful	do	for them	feet	they walk	with it

إِنْ كُنْتُمْ صَادِقِينَ ۝ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا

if you are truthful. Have they feet wherewith they walk,

أَمْ	لَ	هُمْ	أَيْدٍ	يَبْطِشُونَ	بِ	هَا	أَمْ	لَ	هُمْ
or	for	them	hands	they hold	with	it	or	for	them

أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ

or have they hands wherewith they hold, or have they

أَعْيُنٌ	يُبْصِرُونَ	بِ	هَا	أَمْ	لَهُمْ	أَذَانٌ	يَسْمَعُونَ	بِ	هَا
eyes	they see	with	it	or	for them	ears	they hear	with	it

أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ أَذَانٌ يَسْمَعُونَ بِهَا

eyes wherewith they see, or have they ears wherewith they hear?

قُلِ	ادْعُوا	شُرَكَاءَ	كُمُ	ثُمَّ	كِيدُونِ
you say	you call	partners	your	then	you contrive against me

قُلِ ادْعُوا شُرَكَاءَ كُمُ ثُمَّ كِيدُونِ

Say, 'Call upon the partners you associate (with God), then contrive (you all) against me,

فَ	لَا	تُنْظِرُونَ	نِ	إِنَّ	وَلِيَّ	يَ	اللَّهُ	الَّذِي	نَزَّلَ
so	not	you give respite	me	surely	protector	my	Allah	who	he revealed

فَلَا تُنْظِرُونَ ۝ إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ

and give me no time. 'Truly, my protector is Allah Who revealed

الْكِتَابِ	وَ	هُوَ	يَتَوَلَّى	الصَّالِحِينَ	وَ	الَّذِينَ
the Book	and	He	he protects	the righteous	and	those who

الْكِتَابِ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ۝ وَالَّذِينَ

the Book. And He protects the righteous. 'And they whom



تَدْعُونَ	مِنْ	دُونِ	هُ	لَا	يَسْتَطِيعُونَ	نَصْرَ	كُمْ
you call	from	beside	Him	no	they have power	help	you

تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ

you call on beside Him have no power to help you,

وَ	لَا	أَنْفُسَ	هُمْ	يَنْصُرُونَ	وَ	إِنْ	تَدْعُو	هُمْ	إِلَى
and	not	selves	them	they help	and	if	you invite	them	to

وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٨﴾ وَإِنْ تَدْعُوهُمْ إِلَى

nor can they help themselves.' And if you invite them to

الْهُدَى	لَا	يَسْمَعُوا	وَ	تَرَى	هُمْ	يَنْظُرُونَ	إِلَى	كَ	وَ	هُمْ
guidance	not	they hear	and	you see	them	they look	towards	you	and	they

الْهُدَى لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ

guidance, they hear not. And you see them looking towards you, but they

لَا	يُبْصِرُونَ	خُذِ	الْعَفْوَ	وَ	أْمُرْ	بِ	الْعُرْفِ	وَ	أَعْرِضْ
not	they see	take	forgiveness	and	you enjoin	with	kindness	and	you turn away

لَا يُبْصِرُونَ ﴿١٩٩﴾ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ

see not. Take to forgiveness, and enjoin kindness, and turn away

عَنِ	الْجَاهِلِينَ	وَ	إِمَّا	يَنْزَعَنَّ	كَ	مِنْ	الشَّيْطَانِ
from	the ignorant	and	if	he incites	you	from	Satan

عَنِ الْجَاهِلِينَ ﴿٢٠٠﴾ وَإِمَّا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ

from the ignorant. And if an evil suggestion from Satan

نَزَعٌ	فَ	اسْتَعِذْ	بِ	اللَّهِ	إِنَّ	هُ	سَمِيعٌ	عَلِيمٌ	إِنَّ	الَّذِينَ
incite	then	you seek refuge	in	Allah	surely	He	All-Hearing	All-Knowing	surely	those

نَزَعٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠١﴾ إِنَّ الَّذِينَ

incite you, then seek refuge in Allah; surely, He is All-Hearing, All-Knowing. (As to) those who

تَذَكَّرُوا	مِّنَ الشَّيْطَانِ	مِّن	طَيْفٌ	هُم	مَسَّ	إِذَا	اتَّقُوا
they remember	the Satan	from	suggestion	them	it assailed	when	you be righteous

اتَّقُوا إِذَا مَسَّهُمْ طَيْفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا

are righteous, when a suggestion from Satan assails them, they remember (God):

فَ إِذَا هُمْ	مُبْصِرُونَ	وَ	إِخْوَانُ	هُم	يَمُدُّونَ	هُم
then	they begin to see	and	brother	their	make to continue	them

فَإِذَا هُمْ مُبْصِرُونَ ۝ وَإِخْوَانُهُمْ يَمُدُّونَهُمْ

and behold! they begin to see (things rightly). And their brether make them continue

فِي	الْغَيِّ	ثُمَّ	لَا	يُقْصِرُونَ	وَ	إِذَا	لَمْ	تَأْتِ	هُم	بِ	آيَةٍ
into	error	then	not	they relax	and	when	not	you come	them	with	Sign

فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ۝ وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ

in error, and then they relax not. And when you bring not to them a Sign,

قَالُوا	لَوْ	لَا	اجْتَبَيْتَ	هَا	قُلْ	إِنَّمَا	أَتَّبِعُ	مَا	يُوحَى
he said	wherefore	not	you chose	it	you say	only	I follow	that	it is revealed

قَالُوا لَوْ لَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَى

they say, 'Wherefore do you not forge it?' Say, 'I follow only that which is revealed

إِلَى	مِنَ	رَبِّ	يَ	هَذَا	بَصَائِرُ	مِنَ	رَبِّ	كُم	وَ	هُدًى
to me	from	Lord	my	these	evidences	from	Lord	you	and	guidance

إِلَىٰ مِن رَّبِّي ۚ هَذَا بَصَائِرُ مِّن رَّبِّكُمْ وَهُدًى

to me from my Lord. These are illuminating Signs from your Lord, and a guidance

وَ	رَحْمَةً	لِّ	قَوْمٍ	يُؤْمِنُونَ	وَ	إِذَا	قُرِئَ	الْقُرْآنُ
and	mercy	for	people	they believe	and	when	it was recited	the Quran

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝ وَإِذَا قُرِئَ الْقُرْآنُ

and blessing for a people that believe.' And when the Qur'an is recited,

فَ	اسْتَمِعُوا	لَ	هَ	وَ	أَنْصِتُوا	لَعَلَّ	كُمْ	تُرْحَمُونَ
	you give ear	to	it	and	you keep silence	so that	you	you are shown mercy

فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٥﴾

give ear to it and keep silence, that you may be shown mercy.

وَ	اذْكُرْ	رَبَّ	كَ	فِي	نَفْسِكَ	تَضَرُّعًا	وَ	خِيفَةً	وَ	دُونَ
	you remember	Lord	in	your	mind	with humility	and	fear	and	without

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ

And remember your Lord in your mind with humility and fear, and without

الْجَهْرِ	مِنَ	الْقَوْلِ	بِ	الْغُدُوِّ	وَ	الْأَصَالِ	وَ	لَا	تَكُنْ
loudness	from	the speech	with/in	the morning	and	evening	and	not	you be

الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ

loudness of speech, in the mornings and evenings; and be not

مِّنَ	الْغَفْلِينَ	إِنَّ	الَّذِينَ	عِنْدَ	رَبِّ	كَ
from	the neglectful	surely	those who	near	Lord	your

مِّنَ الْغَفْلِينَ ﴿٢٠٦﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ

of the neglectful. Truly, those who are near to your Lord,

لَا	يَسْتَكْبِرُونَ	عَنْ	عِبَادَةِ	هُ	وَ	يُسَبِّحُونَ	هُ
not	they turn away with pride	from	worship	His	and	they glorify	Him

لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ

turn not away with pride from His worship, but they glorify Him

وَ	لَ	هُ	يَسْجُدُونَ
and	for	Him	they prostrate

وَلَهُ يَسْجُدُونَ ﴿٢٠٧﴾

and prostrate themselves before Him.

## ٨- سُورَةُ الْأَنْفَالِ مَدَنِيَّةٌ

Revealed in Madina

Anfal 8

رُكُوعَاتُهَا ١٠

آيَاتُهَا ٤٦

10 Portions

76 Verses

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

يَسْأَلُونَ	كَ	عَنِ	الْأَنْفَالِ	قُلِ	الْأَنْفَالُ	لِ	اللَّهِ
they ask	you	concerning	spoils	you say	the spoils	for	Allah

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ٥ قُلِ الْأَنْفَالُ لِلَّهِ

They Ask you concerning the spoils (of war). Say, 'The spoils belong to Allah

وَ	الرَّسُولِ	فَ اتَّقُوا	اللَّهَ	وَ	أَصْلِحُوا	ذَاتَ	بَيْنَ	كُمْ
and	the Messenger	so	Allah	and	you set things right	in	between	you

وَالرَّسُولِ ٦ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ٧

and the Messenger. So fear Allah, and set things right among yourselves,

وَ	أَطِيعُوا	اللَّهَ	وَ	رَسُولَ	هُ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
and	you obey	Allah	and	Messenger	His	if	you wear	believers

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ②

and obey Allah and His Messenger, if you are believers.'

إِنَّمَا	الْمُؤْمِنُونَ	الَّذِينَ	إِذَا	ذُكِرَ	اللَّهُ	وَجَلَّتْ	قُلُوبُ	هُمْ
only	believers	those who	when	it was mentioned	Allah	it trembled	hearts	their

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّتْ قُلُوبُهُمْ

(True) believers are only those whose hearts tremble when (the name of) Allah is mentioned,

و	إِذَا	تُلِيَتْ	عَلَى	هِمْ	أَيُّ	هُ	زَادَتْ	هُمْ
and	when	it was recited	to	them	Signs	His	it increased	them

وَإِذَا تُلِيَتْ عَلَيْهِمُ آيَاتُهُ زَادَتْهُمْ

and when His Signs are recited to them they increase their

إِيمَانًا	وَّ	عَلَى	رَبِّ	هِمْ	يَتَوَكَّلُونَ	الَّذِينَ
faith	and	on	Lord	their	they put their trust	those who

إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ③ الَّذِينَ

faith, and who put their trust in their Lord, Who

يُقِيمُونَ	الصَّلَاةَ	وَ	مِنْ	مَا	رَزَقْنَا	هُمْ	يُنْفِقُونَ
they observe	the prayer	and	from	that	We provided	them	they spend

يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ④

observe Prayer and spend out of that which We have provided for them.

أُولَئِكَ	هُمْ	الْمُؤْمِنُونَ	حَقًّا	لَ	هُمْ	دَرَجَاتٍ	عِنْدَ
it is these	they	believers	true	for	them	grades	with

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٍ عِنْدَ

These it is who are true believers. They have grades (of rank) with

رَبِّ	هُمْ	وَ	مَغْفِرَةً	وَ	رِزْقًا	كَرِيمًا
Lord	their	and	forgiveness	and	provision	honourable

رَبِّهِمْ وَمَغْفِرَةً وَرِزْقًا كَرِيمًا ⑤

their Lord, as well as forgiveness and an honourable provision.

كَمَا	أَخْرَجَ	كَ	رَبُّكَ	مِنْ	بَيْتِكَ	بِ	الْحَقِّ	وَ	إِنَّ	فَرِيقًا
as that	he brought forth	you	your Lord	from	your house	with	truth	and	surely	a party

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا

As (it was) your Lord (Who) rightfully brought you forth from your house, while a party

مِنَ الْمُؤْمِنِينَ	لَ	كَرَهُونَ	يُجَادِلُونَ	كَ	فِي	الْحَقِّ
of	indeed	those who are adverse	they dispute	you	concerning	the truth

مِنَ الْمُؤْمِنِينَ لَكَرَهُونَ ٦ يُجَادِلُونَكَ فِي الْحَقِّ

of the believers were averse, (therefore He helped you against your enemy) They dispute with you concerning the truth

بَعْدَ مَا	تَبَيَّنَ	كَ	أَنَّمَا	يُسَاقُونَ	إِلَى الْمَوْتِ	وَ	هُمْ
after	it become manifest	as	though	they are driven	to	death	and

بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ

after it has become manifest, as though they are being driven to death while they

يَنْظُرُونَ	وَ	إِذْ	يَعِدُّ	كُمُ	اللَّهُ	إِحْدَى	الطَّائِفَتَيْنِ
they see	and	when	He promises	you	Allah	one	two parties

يَنْظُرُونَ ٧ وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ

actually see (it). And (remember the time) when Allah promised you one of the two parties

أَنَّ	هَا	لَ	كُمُ	وَ	تَوَدُّونَ	أَنَّ	غَيْرَ	ذَاتِ الشُّوْكَةِ
that	it	for	you	and	you wish	that	not	with

أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ

that it should be yours, and you wished that the one without sting

تَكُونُ	لَ	كُمُ	وَ	يُرِيدُ	اللَّهُ	أَنَّ	يُحِقَّ	الْحَقَّ
it be	for	you	and	he desires	Allah	that	he establishes	the truth

تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ

should be yours, but Allah desired to establish the truth

بِ	كَلِمَاتِهِ	وَ	يَقْطَعُ	دَابِرَ	الْكَافِرِينَ	لِ	يُحِقَّ	الْحَقَّ
with	His	and	he cuts off	root	the disbelievers	to	he establishes	the truth

بِكَلِمَاتِهِ وَيَقْطَعُ دَابِرَ الْكَافِرِينَ ٧ لِ يُحِقَّ الْحَقَّ

by His words and to cut off the root of the disbelievers, That He might establish the truth

وَالْمُجْرِمُونَ	كَرِهَ	لَوْ	وَ	الْبَاطِلَ	يُبْطِلَ	وَ
those who are guilty	he disliked	although	and	he proves false	prove false	and

وَيُبْطِلُ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٩﴾

and bring to naught that which is false, although the guilty might dislike it.

إِذْ	تَسْتَغِيثُونَ	رَبَّكُمْ	فَ	اسْتَجَابَ	لَكُمْ	أَنْ	أَنَا
I	you implore assistance	your Lord	so	He answered	for you	surely	when

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي

When you implored the assistance of your Lord, and He answered you, (saying), 'I

مُؤْمِدًا	بِكُمْ	بِ	أَلْفٍ	مِّنَ	الْمَلَائِكَةِ	مُتَدَفِّعِينَ
one who assists	you	with	a thousand	from	angels	those who follow one another

مُؤْمِدًا كُمْ بِالْأَلْفِ مِنَ الْمَلَائِكَةِ مُتَدَفِّعِينَ ﴿١٠﴾

will assist you with a thousand of the angels, following one another.'

وَمَا	جَعَلَ	هُ	اللَّهُ	إِلَّا	بُشْرَى	وَ	لِ	تَطْمِئِنَّ	بِهِ	قُلُوبُكُمْ
and	he made	it	Allah	but	glad tidings	and	for	it sets at rest	with it	your hearts

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ

And Allah made it only as glad tidings, and that your hearts might thereby be set at rest.

وَ	مَا	النَّصْرُ	إِلَّا	مِنَ	عِنْدِ	اللَّهِ	إِنَّ
and	no	the help	except	from	with	Allah	surely

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۗ إِنَّ

But help comes from Allah alone; surely, .

اللَّهُ	عَزِيزٌ	حَكِيمٌ	إِذْ	يُغْشِي	كُمُ	النُّعَاسَ
Allah	Mighty	Wise	when	He covers	you	the sleep

اللَّهُ عَزِيزٌ حَكِيمٌ ﴿١١﴾ إِذْ يُغْشِيكُمُ النَّعَاسَ

Allah is Mighty, Wise. When He caused sleep to come upon you

أَمْنَةً	مِّنْ	هُ	وَ	يُنزِّلُ	عَلَىٰ	كُم	مِّنَ	السَّمَاءِ	مَاءً
security	from	Him	and	He sends down	on	you	from	clouds	water

أَمْنَةً مِّنْهُ وَيُنزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً

as a (*sign of*) security from Him, and He sent down water upon you from the clouds,

لِّ	يُطَهِّرَ	كُم	بِ	ه	وَ	يُذْهِبَ	عَنْ	كُم	رِجْزَ	الشَّيْطَانِ
so that	He purifies	you	with	it	and	He removes	from	you	filth	the Satan

لِيُطَهِّرَ كُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ

that thereby He might purify you, and remove from you the filth of Satan,

وَ	لِ	يُرْبِطَ	عَلَىٰ	قُلُوبِ	كُم	وَ	يُثَبِّتَ	بِ	ه	الْأَقْدَامَ
and	so that	He strengthens	on	your	hearts	and	he makes firm	with	it	steps

وَلِيُرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝١٢

and that He might strengthen your hearts and make (*your*) steps firm therewith.

إِذْ	يُوحِي	رَبُّ	كَ	إِلَى	الْمَلَائِكَةِ	أَنَّ	يَ	مَعَ	كُم	فَ	تَبَّتُ
when	he reveals	your	Lord	to	the angels	surely	I	with	you	so	you make firm

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا

When your Lord revealed to the angels, (*saying*), 'I am with you; so give firmness to

الَّذِينَ	آمَنُوا	سَ	أَلْقِي	فِي	قُلُوبِ	الَّذِينَ	كَفَرُوا	الرُّعْبَ
those who	they believed	soon	I will cast	in	hearts	those who	they disbelieved	terror

الَّذِينَ آمَنُوا ۖ سَأَلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

those who believe. I will cast terror into the hearts of those who disbelieve.

فَ	اضْرِبُوا	فَوْقَ	الْأَعْنَاقِ	وَ	اضْرِبُوا
so	you smite	upper part	necks	and	you smite

فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا

Smite, then, the upper parts of (*their*) necks, and smite



مِنْ	هُمْ	كُلِّ	بَنَانٍ	ذَلِكَ	بِأَنَّ	هُمْ	شَاقُّوا	اللَّهِ
from	them	all	finger-tips	that is	because	they	they opposed	Allah

مِنْهُمْ كُلِّ بَنَانٍ ۝<sup>13</sup> ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ

off all finger-tips.' That is because they have opposed Allah

وَأَنَّ	رَسُولَهُ	هَ وَ	مَنْ	يُشَاقِقِ	اللَّهِ	وَ	رَسُولَهُ	هَ فَ	إِنَّ
and	His Messenger	and	whoso	opposes	Allah	and	His Messenger	then	surely

وَأَنَّ رَسُوْلَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُوْلَهُ فَإِنَّ

and His Messenger. And whoso opposes Allah and His Messenger, then Allah is surely

اللَّهُ	شَدِيدُ	الْعِقَابِ	ذَلِكَ	فَ	ذُوقُوْهُ	هُ
Allah	severe	retribution	that is	then	you taste	it

اللَّهُ شَدِيدُ الْعِقَابِ ۝<sup>14</sup> ذَلِكَ فَذُوقُوْهُ

severe in retribution. That (is your punishment), taste it then;

وَأَنَّ	لِلْكَافِرِينَ	عَذَابَ	النَّارِ	يَأْتِيهَا	الَّذِينَ
and	disbelievers	punishment	the Fire	O you	those who

وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ۝<sup>15</sup> يَأْتِيهَا الَّذِينَ

and (know) that for disbelievers there is the punishment of the Fire. O you who

أَمَّنُوا	إِذَا	لَقِيتُمْ	الَّذِينَ	كَفَرُوا	زَحْفًا
they believed	when	you met	those who	they disbelieved	in battle

أَمَّنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحْفًا

believe! when you meet those who disbelieve, advancing in force,

فَإِنَّ	لَا	تُؤَلُّوْا	هُمُ	وَالْأَدْبَارَ	وَمَنْ	يُؤَلِّهِمْ
then	not	you turn	from them	backs	whoso	he turns them

فَإِنَّ تُولُّوْهُمْ الْأَدْبَارَ ۝<sup>16</sup> وَمَنْ يُؤَلِّهِمْ

turn not (your) backs to them. And whoso turns

يَوْمَئِذٍ	دُبْرَهُ	إِلَّا	مُتَحَرِّفًا	لِّ	قِتَالٍ	أَوْ	مُتَحَيِّرًا
such a day	his back	except	manoeuvring	for	battle	or	turning to join

يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا

his back to them on such a day, unless manoeuvring for battle or turning to (join

إِلَى	فِيئَةٍ	فَ	قَدْ	بَاءَ	بِ	غَضَبٍ	مِّنَ	اللَّهِ	وَ	مَأْوَاهُ	جَهَنَّمَ
to	company	then	indeed	he returned	with	wrath	from	Allah	and	his abode	Hell

إِلَى فِيئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمَ ط

another) company, he indeed draws upon himself the wrath of Allah, and Hell shall be his abode.

وَ	بِئْسَ	الْمَصِيرُ	فَ	لَمْ	تَقْتُلُوهُم	هُم
and	evil	resort	so	not	you kill	them

وَبِئْسَ الْمَصِيرُ ﴿١٧﴾ فَلَمْ تَقْتُلُوهُمْ

And an evil resort it is. So you killed them not,

وَلَكِنَّ	اللَّهِ	قَتَلَ	هُمْ	وَ	مَا	رَمَيْتَ	إِذْ	رَمَيْتَ
but	Allah	he killed	them	and	not	you threw	when	you threw

وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۖ وَمَا رَمَيْتَ إِذْ رَمَيْتَ

but it was Allah Who killed them. And you threw not when you did throw,

وَلَكِنَّ	اللَّهِ	رَمَى	وَ	لِ	يُبْلِي	الْمُؤْمِنِينَ
but	Allah	he threw	and	so that	he confers a trial	the believers

وَلَكِنَّ اللَّهَ رَمَى ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ

but it was Allah Who threw, (that He might overthrow the disbelievers) and that He might confer on the believers a trial

مِّنْ	هُ	بَلَاءٌ	حَسَنًا	إِنَّ	اللَّهِ	سَمِيعٌ	عَلِيمٌ	ذَلِكَ
from	Him	trial	good	surely	Allah	All-Hearing	All-Knowing	that

بَلَاءٌ حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨﴾ ذَلِكَ

from Himself---a goodly trial---Surely, Allah is All-Hearing, All-Knowing. That

وَ	أَنَّ	اللَّهِ	مُوهِنٌ	كَيْدِ	الْكَافِرِينَ	إِنْ
and	that	Allah	one who weakens	design	the disbelievers	if

وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ ۝١٩

(is what happened); and (know) that Allah is He Who weakens the design of the disbelievers. If

تَسْتَفْتِحُوا	فَ	قَدْ	جَاءَ	كُمُ	الْفَتْحِ	وَ	إِنْ	تَنْتَهُوْا
you seek a judgements	so	indeed	he came	you	judgement	and	if	you desist

تَسْتَفْتِحُوا فَقَدْ جَاءَ كُمُ الْفَتْحِ ۚ وَإِنْ تَنْتَهُوْا

you sought a judgment, then judgment has indeed come to you. And if you desist,

فَ	هُوَ	خَيْرٌ	لَّكُمْ	وَ	إِنْ	تَعُودُوا	نَعُدُّ	وَ
so	that	better	for you	and	if	you return	we return	and

فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدُّ ۚ

it will be better for you; but if you return (to hostility), We (too) will return. And

لَنْ	تُغْنِيَ	عَنكُمُ	فِئَةٌ	كُمُ	شَيْئًا	وَ	لَوْ	كَثُرَتْ
never	you avail	to you	party	your	at all	and	however	it was numerous

لَنْ تُغْنِيَ عَنكُمُ فِئَتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ ۚ

your party shall be of no avail at all to you, however numerous it be,

وَ	أَنَّ	اللَّهِ	مَعَ	الْمُؤْمِنِينَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
and	that	Allah	with	the believers	O you	those who	they believed

وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ۝٢٠ يَا أَيُّهَا الَّذِينَ آمَنُوا

and (know) that Allah is with the believers. O ye who believe!

أَطِيعُوا	اللَّهَ	وَ	رَسُولَ	هُ	وَ	لَا	تَوَلَّوْا	عَنْ	هُ	وَ	أَنْتُمْ
you obey	Allah	and	Messenger	His	and	not	you turn	from	Him	and	you

أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ

obey Allah and His Messenger, and do not turn away from him while

تَسْمَعُونَ	وَ	لَا	تَكُونُوا	كَ	الَّذِينَ	قَالُوا	سَمِعْنَا
you hear	and	not	you be	like	those who	they said	we heard

تَسْمَعُونَ ﴿٢١﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا

you hear (him speak). And be not like those who say, 'We hear,'

وَ	هُمْ	لَا	يَسْمَعُونَ	إِنَّ	شَرَّ	الدَّوَابِّ	عِنْدَ
and	they	not	they hear	surely	worst	beasts	in the sight of

وَهُمْ لَا يَسْمَعُونَ ﴿٢٢﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ

but they hear not. Surely, the worst of beasts in the sight of

اللَّهُ	الصُّمُّ	الْبُكْمُ	الَّذِينَ	لَا	يَعْقِلُونَ	وَ	لَوْ
Allah	those who are the deaf	those who are the dumb	those who	not	they have sense	and	if

اللَّهُ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٣﴾ وَلَوْ

Allah are the deaf (and) the dumb, who have no sense. And if

عَلِمَ	اللَّهُ	فِي	هِمْ	خَيْرًا	لَّ	أَسْمَعَ	هُمْ	وَ	لَوْ
he known	Allah	in	them	good	certainly	he made hear	them	and	if

عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ

Allah had known any good in them, He would certainly have made them hear. And if

أَسْمَعَ	هُمْ	لَ	تَوَلَّوْا	وَ	هُمْ	مُعْرِضُونَ	يَا أَيُّهَا
he made hear	them	indeed	they turned away	and	they	those who are in aversion	O you

أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٤﴾ يَا أَيُّهَا

He (now) makes them hear, they will turn away, in aversion. O ye

الَّذِينَ	أَمَنُوا	اسْتَجِيبُوا	لِ	اللَّهِ	وَ	لِ	الرَّسُولِ	إِذَا
those who	they believed	you respond	to	Allah	and	to	Messenger	when

الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا

who believe! respond to Allah, and the Messenger when

دَعَا	كُم	لِ	مَا	يُحْيِيكُمْ	وَ	اعْلَمُوا	أَنَّ	اللَّهَ	يَحُولُ
he called	you	so	that	he gives life	and	you know	surely	Allah	He comes in

دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ

he calls you that he may give you life, and know that Allah comes in

بَيْنَ	الْمَرْءِ	وَ	قَلْبِهِ	وَ	أَنَّ	هُ	إِلَىٰ	هُ	تُحْشَرُونَ
between	man	and	heart	and	that	He	to	Him	you shall be gathered

بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٥﴾

between a man and his heart, and that He it is to Whom you shall be gathered.

وَ	اتَّقُوا	فِتْنَةً	لَّا	تُصِيبَنَّ	الَّذِينَ	ظَلَمُوا	مِنْكُمْ	خَاصَّةً
and	you beware	an affliction	not	you will smite	those who	they done wrong	among you	exclusively

وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۚ

And beware of an affliction which will not smite exclusively those among you who have done wrong.

وَ	اعْلَمُوا	أَنَّ	اللَّهَ	شَدِيدُ	الْعِقَابِ
and	you know	that	Allah	severe	requiting

وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦﴾

And know that Allah is severe in requiting.

وَ	اذْكُرُوا	إِذْ	أَنْتُمْ	قَلِيلٌ	مُّسْتَضْعَفُونَ
and	you remember	when	you were	a few	those who are deemed weak

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ

And remember (the time) when you were few (and) deemed weak

فِي	الْأَرْضِ	تَخَافُونَ	أَنْ	يَتَخَطَّفَ	كُمُ	النَّاسُ
in	the land	you are in fear	that	he snatches away	you	the people

فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ

in the land, (and) were in fear lest people should snatch you away,

فَ	أَوَى	وَكُمُ	وَ	أَيْدِ	كُمُ	بِ	نَصْرِهِ	وَ	رَزَقَ	كُمُ	مِّنْ
so	He sheltered	you	and	he strengthened	you	with	His help	and	he provided	you	from

فَأَوَىٰكُمْ وَأَيْدِيَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنْ

but He sheltered you and strengthened you with His help, and provided you with

الطَّيِّبَاتِ	لَعَلَّ	كُمُ	تَشْكُرُونَ	يَا أَيُّهَا	الَّذِينَ
good things	so that	you	you are thankful	O you	those who

الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ

good things that you might be thankful. O ye who

أَمَنُوا	لَا	تَخُونُوا	اللَّهَ	وَ	الرَّسُولَ	وَ	تَخُونُوا	أَمْنَتِ	كُمُ
not believed	you betray	Allah	and	the Messenger	and	you betray	your trusts	your	trusting

أَمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ

believe! Do not betray Allah and the Messenger, while you (so often) betray your trusts

وَ	أَنْتُمْ	تَعْلَمُونَ	وَ	أَعْلَمُوا	أَنْمَا	أَمْوَالُ	كُمُ
and	you	know	and	you know	that	possessions	your

وَأَنْتُمْ تَعْلَمُونَ ﴿٢٨﴾ وَأَعْلَمُوا أَنْمَا أَمْوَالِكُمْ

and you know it. And know that your possessions

وَ	أَوْلَادُكُمْ	فِتْنَةٌ	وَ	أَنَّ	اللَّهَ	عِنْدَهُ	أَجْرٌ	عَظِيمٌ
and	your children	a trial	and	that	Allah	with Whom	reward	great

وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٩﴾

and your children are but a trial and that it is Allah with Whom is a great reward.

يَا أَيُّهَا	الَّذِينَ	أَمَنُوا	إِنْ	تَتَّقُوا	اللَّهَ
O you	those who	they believed	if	you fear	Allah

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ

O ye who believe! if you fear Allah,

يَجْعَلُ	لَ	كُمُ	فُرْقَانًا	وَ	يُكَفِّرُ	عَنْ	كُمُ	سَيِّئَاتِ	كُمُ
he will make	for	you	a distinction	and	he will remove	from	you	evils	your

يَجْعَلُ لَكُمْ فُرْقَانًا وَيُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ

He will grant you a distinction and will remove your evils from you

وَ	يَغْفِرُ	لَ	كُمُ	وَ	اللَّهُ	ذُو	الْفَضْلِ	الْعَظِيمِ
and	he will forgive	for	you	and	Allah	one possessor of	bounty	great

وَيَغْفِرُ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝<sup>30</sup>

and will forgive you; and Allah is (Lord) of great bounty.

وَ	إِذْ	يَمْكُرُ	بِ	كَ	الَّذِينَ	كَفَرُوا	لِ	يُشْتَبَوُ	كَ	أَوْ	يَقْتُلُونَ	كَ
and	when	he plots	against	you	those who	they disbelieved	to	they imprison	you	or	they kill	you

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُشْتَبُوكَ أَوْ يَقْتُلُوكَ

And (remember the time) when the disbelievers plotted against you that they might imprison you or kill you

أَوْ	يُخْرِجُونَ	كَ	وَ	يَمْكُرُونَ	وَ	يَمْكُرُ	اللَّهُ	وَ	اللَّهُ
or	they expel	you	and	they plan	and	he plans	Allah	and	Allah

أَوْ يُخْرِجُوكَ ۗ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ

or expel you. And they planned and Allah (also) planned, and Allah is

خَيْرُ	الْمُكْرِمِينَ	وَ	إِذَا	تُتْلَى	عَلَيْهِمْ	أَيُّ	نَا	قَالُوا
Best	the planners	and	when	it is recited	upon	them	Our	they said

خَيْرُ الْمُكْرِمِينَ ۝<sup>31</sup> وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا

the Best of planners. And when Our verses are recited to them, they say,

قَدْ	سَمِعْنَا	لَوْ	نَشَاءُ	لَ	قُلْنَا	مِثْلَ	هَذَا
indeed	we heard	if	we wish	certainly	we uttered	like	this

قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا ۗ

'We have heard. If we wished we could certainly utter the like of this.

إِنْ	هَذَا	إِلَّا	أَسَاطِيرُ	الْأَوَّلِينَ	وَ	إِذْ	قَالُوا	اللَّهُمَّ
not	this	except	tales	the ancients	and	when	they said	O Allah

إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝<sup>32</sup> وَإِذْ قَالُوا اللَّهُمَّ

This is nothing but (*mere*) tales of the ancients.' And (*remember the time*) when they said, 'O Allah,

إِنْ	كَانَ	هَذَا	هُوَ	الْحَقُّ	مِنْ	عِنْدِكَ	فَ	أَمْطُرُ
if	it was	this	that	the truth	from	with	then	you rain

إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطُرُ

if this be indeed the truth from You, then rain down

عَلَى	نَا	حِجَارَةً	مِّنَ	السَّمَاءِ	أَوْ	أَنْتِ	نَا	بِعَذَابٍ	الْيَمِّ
our	us	stones	from	the heaven	or	you bring	to us	punishment	grievous

عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ أَنْتِ نَا بِعَذَابٍ الْيَمِّ ۝<sup>33</sup>

on us stones from heaven or bring down upon us a grievous punishment.'

وَ	مَا	كَانَ	اللَّهُ	لِ	يُعَذِّبَ	هُمْ	وَ	أَنْتَ
and	not	he was	Allah	that	he punishes	them	and	you

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ

But Allah would not punish them while you

فِي	هُمْ	وَ	مَا	كَانَ	اللَّهُ	مُعَذِّبَ	هُمْ	وَ	هُمْ
in	them	and	not	he was	Allah	one who punishes	them	and	they

فِيهِمْ ۝<sup>34</sup> وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ

were among them, and Allah would not punish them while

يَسْتَغْفِرُونَ	وَ	مَا	لَ	هُمْ	أَنْ	لَّا	يُعَذِّبَ	هُمْ	اللَّهُ
they seek forgiveness	and	what is	for	them	that	not	he punishes	them	Allah

يَسْتَغْفِرُونَ ۝<sup>34</sup> وَمَا لَهُمْ إِلَّا يُعَذِّبَهُمُ اللَّهُ

they sought forgiveness. And what excuse have they (*now*) that Allah should not punish them,



وَ	الْحَرَامِ	الْمَسْجِدِ	عَنِ	يَصُدُّونَ	هُمْ	وَ
and	the Sacred	the Mosque	from	they hinder	they	and

وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَ

when they hinder (men) from the Sacred Mosque, and

مَا	كَانُوا	أَوْلِيَاءَ	هَ	إِنْ	أَوْلِيَاؤُ	هَ	إِلَّا	الْمُتَّقُونَ
those who are righteous	they were	guardians	its	not	guardians	its	only	those who are righteous

مَا كَانُوا أَوْلِيَاءَ هَ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ

they are not its (true) guardians? Its (true) guardians are only those who are righteous,

وَ	يَعْلَمُونَ	لَا	هُمْ	أَكْثَرُ	وَلَكِنَّ
and	they know	not	them	most	but

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٥﴾ وَ

but most of them know not. And

مَا	كَانَ	صَلَاتُ	هُمْ	عِنْدَ	الْبَيْتِ	إِلَّا	مُكَاءٌ	وَ	تَصْدِيَةٌ
clapping	it/he was	prayers	their	at	the House	except	whistling	and	clapping

مَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ ط

their prayer at the House is nothing but whistling and clapping of hands.

فَ	ذُوقُوا	الْعَذَابَ	بِمَا	كُنْتُمْ	تَكْفُرُونَ
so	you taste	the punishment	because	you were	you disbelieve

فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٦﴾

'Taste then the punishment because you disbelieved.'

إِنَّ	الَّذِينَ	كَفَرُوا	يُنْفِقُونَ	أَمْوَالَ	هُمْ	لِ	يَصُدُّوا
surely	those who	they disbelieved	they spend	wealth	their	so that	they turn away

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا

Surely, those who disbelieve spend their wealth to turn (people) away

عَنْ	سَبِيلِ	اللَّهِ	فَ	سَ	يُنْفِقُونَ	هَا	ثُمَّ	تَكُونُ
from	way	Allah	so	surely	they spend	it	then	it becomes

عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ

from the way of Allah. They will surely continue to spend it, but then it will result for them in nothing

عَلَى	هُمْ	حَسْرَةً	ثُمَّ	يُغْلَبُونَ	وَ	الَّذِينَ	كَفَرُوا
on	them	regret	then	they be overcome	and	those who	they disbelieved

عَلَيْهِمْ حَسْرَةٌ ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا

but lament and mourning at their utter failure and then shall they be roundly defeated. And the disbelievers

إِلَى	جَهَنَّمَ	يُحْشَرُونَ	لِ	يَمِيزَ	اللَّهُ	الْخَبِيثَ
to	Hell	they shall be gathered	so that	he separates	Allah	the bad

إِلَى جَهَنَّمَ يُحْشَرُونَ ﴿٣٧﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ

shall be gathered into Hell; That Allah may separate the bad

مِنَ	الطَّيِّبِ	وَ	يَجْعَلُ	الْخَبِيثَ	بَعْضَ	هَ	عَلَى	بَعْضِ
from	the good	and	he puts	the bad	some of	it	on	some

مِنَ الطَّيِّبِ وَيَجْعَلُ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ

from the good, and put the bad, one upon another,

فَ	يَرْكُمَهُ	هَ	جَمِيعًا	فَ	يَجْعَلُ	هَ	فِي	جَهَنَّمَ	أُولَئِكَ
so	it heaps up	them	together	so	he casts	them	into	Hell	these are

فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ ۗ أُولَئِكَ

and heap them up all together, (and) then cast them into Hell. These indeed

هُمْ	الْخٰسِرُونَ	قُلْ	لِ	الَّذِينَ	كَفَرُوا	إِنْ
they	the losers	you say	to	those who	they disbelieved	if

هُمْ الْخٰسِرُونَ ﴿٣٨﴾ قُلْ لِلَّذِينَ كَفَرُوا إِنْ

are the losers. Say to those who disbelieve, if

يَنْتَهُوْا	يُغْفَرُ	لَ	هُمُ	مَا	قَدْ	سَلَفَ	وَ	إِنْ
they desist	he will be forgiven	to	them	that	indeed	it passed	and	if

يَنْتَهُوْا يُغْفَرُ لَهُمْ مَا قَدْ سَلَفَ ۚ وَإِنْ

they desist, that which is past will be forgiven them; and if

يَعُوْدُوْا	فَ	قَدْ	مَضَتْ	سُنَّتُ	الْأَوَّلِيْنَ
they turn	so /then	verily	it was gone	example	former people

يَعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِيْنَ ۝<sup>39</sup>

they return (thereto), then verily, the example of the former peoples has already gone (before them).

وَ	قَاتِلُوْهُ	هُمُ	حَتَّى	لَا	تَكُوْنَ	فِتْنَةٌ	وَ	يَكُوْنَ	الدِّيْنُ
and	you fight	them	until	no	it be	persecution	and	it be	religion

وَقَاتِلُوْهُمُ حَتَّى لَا تَكُوْنَ فِتْنَةٌ وَيَكُوْنَ الدِّيْنُ

And fight them until there is no persecution and religion is

كُلُّ	هَ	لِ	اللّٰهِ	فَ	إِنْ	انْتَهُوْا	فَ	إِنَّ	اللّٰهَ
all of	it	for	Allah	so	if	they disisted	then	surely	Allah

كُلُّهُ لِلّٰهِ ۚ فَإِنْ انْتَهُوْا فَإِنَّ اللّٰهَ

wholly for Allah. But if they desist, then surely Allah

بِمَا	يَعْمَلُوْنَ	بَصِيْرٌ	وَ	إِنْ	تَوَلَّوْا	فَ	اعْلَمُوْا	أَنَّ
what	they do	watchful	and	if	they turned back	so	you know	surely

بِمَا يَعْمَلُوْنَ بَصِيْرٌ ۝<sup>40</sup> وَإِنْ تَوَلَّوْا فاعْلَمُوْا أَنَّ

is Watchful of what they do. And if they turn their backs , then know that

اللّٰهُ	مَوْلَى	كُمُ	نِعْمَ	الْمَوْلَى	وَ	نِعْمَ	النَّصِيْرُ
Allah	Protector	your	excellent	Protector	and	excellent	Helper

اللّٰهُ مَوْلَىكُمْ ۚ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيْرُ ۝<sup>41</sup>

Allah is your Protector. What an excellent Protector and what an excellent Helper!

# قَالَ الْمَلَأُ

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