

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا

to us are sent down why not a meeting with Us hope not those who and said

Those who do not hope to meet Us ask: 'why have no angels been sent to us? why can we not

الْمَلَائِكَةَ أَوْ نَرَى رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا

and are scornful themselves of they think arrogantly indeed our Lord we see or the angels

see our Lord?' Assuredly they think too highly of themselves and have exceeded (the bounds)

عَتَوْا كِبِيرًا ۚ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ

glad tidings (will there be) not the angels they will see on the Day great (with) pride

with great, excess.(21) On the Day when they see the angels - there will be no joy

يَوْمَئِذٍ لِلْجُرِمِينَ وَيَقُولُونَ حَجْرًا

(all glad tidings) are forbidden (for you) and they will say (the angels) for the criminals the day

for the sinners that day. The angels will say: 'All kinds of good news are forbidden

فَحُجُورًا ۚ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ

We shall make (it) them deeds (from) they did whatever to and We shall turn strictly

(to you) altogether.'(22) Then We shall turn to that which they have done and

هَبَاءً مُنثَرًا ۚ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ

(will have) the best on that day (of) Paradise the dwellers scattered as floating particles of dust

render it as scattered dust.(23) On that Day, the people of Paradise (will have) a better

مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ۚ وَيَوْمَ تُنْفَقُ

shall be rent asunder and (remember) the day (when) (of) places for repose and the fairest abode

abode and a nicer resting place.(24) On that Day, the sky with all its clouds shall be

السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ۚ الْمُلْكُ

the Sovereignty with a grand descending the angels and will be sent down with clouds the heaven

rent asunder and the angels sent down descending (in ranks).(25) The kingdom

يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۚ وَكَانَ يَوْمًا عَلَىٰ

for a day and it will be belonging to the Most Gracious will be the Truth on the Day

that day will be True (Kingdom) belonging to the Lord of Mercy and it shall be hard

الْكَافِرِينَ عَسِيرًا ۚ وَيَوْمَ يُعْضُ الظَّالِمُ

on the wrong-doer will bite and (remember) the day (when) hard the disbelievers

day for the unbelievers.(26) On the day when the wrongdoer will bite at his hands, he will say:

يَدِيهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَوَيْلَتِي

Ah! woe to me | a Path | the Messenger | with | I had taken | Oh! would that | he will say | his hands.
'Would that I had taken a path with the Apostle!(27) Woe to me! Would that I had

لَيْتَنِي لَمْ آتَّخِذْ فَلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ

the Reminder (Quran) | from | he led me astray | indeed | as a friend | so-and-so | I take | did not | would that
never chosen such a one for a friend!(28) He led me astray from the Reminder (Quran) after

بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

deserter in the hour of need | to man | Satan | and is ever | it had come to me | (when) | after
it had reached me. And Satan is ever treacherous to man (in the hour of need).'(29)

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

as deserted | Quran | this | took | my people | verily | O my Lord! | the Messenger | and will say
The Apostle will say: 'Lord, my people have treated this Quran as a thing to be shunned.'(30)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ

and sufficient is | the criminals | among | an enemy | Prophet | for every | We made | and thus
And thus to every prophet We have appointed adversaries among the wrongdoers: but enough

بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ

is revealed (sent down) | why not | disbelieve | those who | and say | and Helper | as a Guide | your Lord
is your Lord as a Guide and Helper.(31) The unbelievers ask: 'Why was the Quran not revealed to

عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهَا قُرْآنَكَ

your heart | thereby | that We may strengthen | thus | at once | all | the Quran | to him
him all at once?' (We have revealed it) thus so that we may strengthen your heart thereby. And

وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُوكَ بِسَلِّ إِلَّا

but | example or similtude | they do bring to you | and not | in recitation | and We have recited it
We have imparted it to you by gradual revelation. (32) No sooner will they come to you with an

حِجْنًا بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ

on | will be gathered | those who | explanation | and better | the truth | We bring to you
argument than We shall reveal to you the truth and properly explain it.(33) Those who will be dragged

وُجُوهُهُمْ إِلَىٰ جَهَنَّمَ ۗ أُولَٰئِكَ شَرُّ مَكَانٍ وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

the (Straight) Path | and most astray from | place | (in) evil | such (will be) | Hell | to | their faces
on their faces to Hell such will be in a worst place and farther away from the (right) path.(34)

مع

٢٣

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ

Aaron | his brother | with him | and (We) placed | the Scripture | Moses | We gave | and indeed.
We gave Moses the Book, and We placed with him his brother Aaron as

وَزَيْرًا ۗ فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا

Our Verses | have denied | who | the people | to | go you both | and We said | as a helper (minister)
minister (a helper).(35) Then We said: 'Go you both to the people who have denied Our signs.' And then

فَدَمَّرْنَاهُمْ تَدْمِيرًا ۗ وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ

the Messengers | they denied | when | (of) Noah | and the people | with utter destruction | then We destroyed them
We destroyed them, a complete destruction. (36) As for Noah's people, when they denied their

أَعْرَفْنَاهُمْ وَجَعَلْنَاهُمْ لِبَنِي آدَمَ آيَةً ۗ وَأَعْتَدْنَا لِلظَّالِمِينَ

for the wrong-doers | and We have prepared | as a Sign | for mankind | and We made them | We drowned them
We drowned them and made them to be a sign to mankind. And for the wrongdoers, We

عَذَابًا أَلِيمًا ۗ وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا

We brought to ruin | (of) Ar-Rass | and the dwellers | and Thamud | and Ad | painful | torment
have prepared a painful chastisement (punishment).(37) So too (the tribes of) Aad and Thamoud and the

بَيْنَ ذَلِكَ كَثِيرًا ۗ وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا

and each | examples | for him | We put forward | and each of them | many | (those) | in between
people of the Rass and many generations in between.(38) To each of them, We set forth

تَبْرًا تَبْرًا تَتَّبِعُونَ ۗ وَلَقَدْ آتَيْنَا لُوطًا آيَةً ۗ وَجَعَلْنَا

on which | the town (of Lot) | by | they have passed | and indeed | complete ruin | We brought to ruin
examples, and each of them We utterly annihilated.(39) They have indeed passed by the city

أَمْطَرْنَا عَلَيْهَا سَائِرًا مِمَّا يُنْزَلُ ۗ أَفَلَمْ يَكُونُوا يَرْتَوْنَ ۗ أَمْ لَمْ

to expect | not | they used | nay, but | to see it | they are able | are not | the evil | rain | was rained
which was rained on by an evil rain. Can it be that they have never seen it? Yet they have no

تُحْسِنُونَ ۗ وَإِذَا رَأَوْكَ إِذَا تُبْرِئُوا كَيْفًا ۗ وَإِذَا رَأَوْكَ إِذَا تُبْرِئُوا كَيْفًا ۗ

is this the one | in mockery | but | they take you not | they see you | and when | any resurrection
hope for the Resurrection. (40) Whenever they see you, they scoff at you, (saying): 'Is this he

الَّذِي بَعَثَ اللَّهُ رَسُولًا ۗ إِنْ كَادَ لَيُضِلَّنَا عَنْ إِلَهِنَا

our gods | from | misled Us | He would have nearly | as a Messenger | Allah | has sent | whom
whom Allah has sent as (His) Apostle?(41) He would have turned us away from our gods, if we

لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ

when and they will know in their (worship) we were patient and constant that had it not been had not adhered to them? But when they face their punishment, they shall

يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ۝٤٢ أَرَأَيْتَ مَنْ

him who have you seen (from) the (Right) Path (is) most astray who it is that the torment they see know who is further astray from the way.(42) Have you seen him who has taken

اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيْلًا ۝٤٣

watched/ disposer of affairs over him be would you then his own desire as his god has taken his desires to be his god? Would you be a guardian over him?(43)

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا

but they (are) not understand or hear most of them that do you think or Do you think that most of them can hear or understand? They are like cattle, and

كَالْأَنْعَامِ بَدَّ هُمْ أَضَلُّ سَبِيلًا ۝٤٤ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ

how your Lord to see do you not (from) the Path further astray they are nay like cattles even further astray from the way.(44) Have you not regarded your Lord how he spread the

مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا

We have made then still He could have made it He willed and if the shadow He spread shadow? Had it been His will, He could have made it still, but We have made the sun an

الشَّمْسَ عَلَيْهِ دَلِيلًا ۝٤٥ ثُمَّ قَبْضُنَا إِلَيْنَا قَبْضًا يَسِيرًا ۝٤٦ وَهُوَ

and it is He gradual a withdraw to Us We withdraw it then a guide over it the sun indication of it. (45) Thereafter, We seize it to Ourselves, drawing it gently.(46) It is He who has

الَّذِي جَعَلَ لَكُمْ الَّيْلَ لِبَاسًا وَالنُّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ

the day and makes as a repose and the sleep a covering the night for you make who made the night a covering for you and the sleep (as) a rest and the day He appointed

نُشُورًا ۝٤٧ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا

as heralds of glad tidings the winds sends who and it is He getting up (like resurrection) for arising.(47) It is He who drives the winds as harbingers of

بَيْنَ يَدَيْ رَحْمَتِهِ ۝٤٨ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ۝٤٩

pure water the sky from and We send down His Mercy before His mercy, and sends down pure water from the sky.(48)

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا
thereof | and We give to drink | dead | (to) a land (town) | thereby | that We may give life

So that He may give life to dead lands and provide drink for cattle and

خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ۝٤٩ وَلَقَدْ صَرَّفْنَاهُ

We have distributed it | and indeed | many | and men | cattle | We have created
many people that We have created.(49) We have indeed distributed it (rain and

بَيْنَهُمْ لِيَذْكُرُوا ۝٥٠ فَآبَى أَكْثَرُ
most | but refuse (or deny) | in order that they may remember (the Grace of Allah) | amongst them

water) among them so that they may be mindful. Yet most men decline to render

النَّاسِ إِلَّا كَفُورًا ۝٥١ وَلَوْ شِئْنَا لَبعَثْنَا فِي كُلِّ قَرْيَةٍ
town | every | In | We would have raised | We willed | and had | disbelief or ingratitude | except | people

thanks.(50) Had it been Our will, We could have raised a warner in every

تَذِيْرًا ۝٥٢ فَلَا تُطِيعُ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيْرًا ۝٥٣
utmost | endeavour | with it | (but) strive against them | the disbelievers | obey | so, not | a warner

town.(51) Do not obey the unbelievers, but fight them thereby mightily.(52)

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فَرَاتٌ وَهَذَا
and this (one) | (and) sweet | (is) palatable | (this) one | the two seas | has let free (merge) | who | and it is He

It was He who let forth the two seas, this one palatable and sweet, the other salt and

مِلْحٌ اُجَابٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ۝٥٤ وَهُوَ
and it is He | suppressed | and partition | a barrier | between them | and He has sent | and bitter | (is) salt

bitter, and He set a barrier and a complete partition between them.(53) It was He

الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا
kindred by blood | and has appointed for him | man | water | from | created | who

who created man from water and gave him kindred of blood and kindred of

وَاصِرًا ۝٥٥ وَكَانَ رَبُّكَ قَدِيْرًا ۝٥٦ وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
Allah | besides | and they worship | All-Powerful | your Lord | and is ever | and kindred by marriage

marriage. And Your Lord is ever All powerful.(54) Yet they worship instead of Allah,

مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ
his Lord | against | the disbeliever | and is | harm them | nor | can benefit (profit) them | neither | that which

that which can neither benefit them nor hurt them. Surely the unbeliever is ever a helper

ظَهِيرًا ٥٥ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَتَذِيرًا ٥٦ قُلْ

say and a Warner as a bearer of glad tidings but We have sent you and not a helper (of evil) against his Lord.(55) We have sent you only to proclaim good news and to give warning.(56)

مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ

His Lord to take to wills whosoever save that reward any for this I ask of you not Say: 'I do not ask of you a wage for this except that he who will may take (the right) way to his

سَبِيلًا ٥٧ وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ

and glorify dies not who the Ever-living one in and put your trust a path Lord.(57) Put your trust in the Living One who never dies. Celebrate His praises:

بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ٥٨ الَّذِي خَلَقَ

created who as All-Knower (of) His slaves regarding the sins and sufficient is He His Praise and enough is He to be aware of His servants' sins.(58) He it is who created the heavens and the

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ

He rose then days six in (is) between them and all that and the earth the heavens earth and all that lies between them in six days (periods) and then ascended His throne. The

عَلَىٰ الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَبِيرًا ٥٩ وَإِذَا قِيلَ

it is said and when those who know about Him so ask the Most Gracious the Throne over Most Merciful Ask those who know, concerning Him.(59) When it is said to them:

لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ

the Most Gracious and what is they say to the Most Gracious prostrate yourselves to them 'Bow yourselves to the Most Merciful', they say: 'what is the Most Merciful? Shall we bow

أَنْسَجُدَ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ٦٠

aversion and it increased in them you command us to that which shall we fall down in prostration ourselves to what you command us?' And it increases in them only aversion.(60)

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا

a great lamp therein and has placed big stars the heaven in has placed who blessed is He Blessed be He Who has placed in the heaven constellations and set in it a lamp (sun) and a

وَقَمَرًا مَنِيرًا ٦١ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ

for such who in succession and the day the night has put who and He it is shining and a moon shining moon.(61) He makes the night and day follow each other: (a sign) to those who would

مع

السجدة ٧

أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكْرًا ۖ وَعِبَادُ الرَّحْمَنِ

(of) the Most Gracious | and the slaves | to show his gratitude | desires | or | remember | to | desires
take heed and desire to be thankful.(62) The true servants of the Most Merciful are

الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ

the foolish | address them | and when | in humility | earth | on | walk | are those who
those who walk humbly on the earth, and when the ignorant address them, they

قَالُوا سَلَامًا ۖ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ

before their Lord | spend the night | and those who | peaces (mild words of gentleness) | they say (reply)
say: 'Peace!(63) Who spend the night before their Lord, prostrate and

سُجَّدًا وَقِيَامًا ۖ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ

the torment | from us | avert | our Lord | say | and those who | and standing | prostrating
standing.(64) Who say: 'Lord, ward off from us the punishment of Hell,

جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۖ إِنَّهَا سَاءَتْ

is evil | indeed it | an inseparable permanent punishment | is | its torment | verily | (of) Hell
for its punishment is most terrible.(65) Evil indeed it is as a dwelling and

مُسْتَقَرًّا وَمُقَامًا ۖ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ

nor | are extravagant | neither | they spend | when | and those who | and as a place to dwell | as an abode
as a resting place';(66) who when they spend are neither extravagant nor

يَقْتَرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۖ وَالَّذِينَ لَا يَدْعُونَ مَعَ

with | invoke | not | and those who | a medium (way) | those (extremes) | between | but there is | stingy
niggardly, but hold a just (balance) between those (extremes);(67) who call not upon

اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

for just cause | except | Allah | has forbidden | which | the soul | they kill | nor | another | god | Allah
another god besides Allah and do not kill the soul which God has forbidden except

وَلَا يَزْنُونَ ۖ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَمًا ۖ

the punishment | shall receive | this | does | and whoever | commit illegal sexual intercourse | nor
for a just cause; who do not commit adultery. For he that does this, shall meet with evil: (68)

يُضَعَّفَ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ

therein | and he will abide | (of) Resurrection | (on the) Day | the torment | for (to) him | will be doubled
His punishment shall be doubled on the Day of Resurrection, and he shall abide therein

مُهَاجِرًا ۖ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ

for those | righteous | deed | and do | and believe | repent | those who | except | in disgrace
for ever in disgrace,(69) unless he repent and believe and do good works, for then

يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٦٠

Most Merciful | Oft-Forgiving | Allah | and is | into good deeds | their sins | Allah | will change
Allah will change their evil deeds into good: Allah is ever Forgiving and Merciful.(70)

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ

Allah | to | repents | then verily he | righteous good deeds | and does | repents | and whoever
He that repents and does good works, then verily, he repents toward Allah with a true

مَتَابًا ۚ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا

they pass | and if | (to) falsehood | bear witness | do not | and those who | (with true) repentance
repentance(71) (and the true servants are those) who do not witness falsehood and when they

بِالْغُورِ مَرُّوا كِرَامًا ۚ وَالَّذِينَ إِذَا ذُكِّرُوا

they are reminded | when | and those who | with dignity | they pass by | by some evil play or evil talk
pass by idle talk, pass by it with honourable (avoidance), (72) who when they are reminded of the

بَايَاتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَعَيْبًا ۚ وَالَّذِينَ يَقُولُونَ

say | and those who | and blind | deaf | upon it | they fall | not | (of) their Lord | (of) Verses
signs of their Lord, fall not down deaf and blind thereat;(73) who say:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا

and make us | (of) our eyes | comfort | and our offspring | our wives | from | on us | bestow | our Lord!
Lord, give us joy in our wives and children and make us a model to the

لِلْمُتَّقِينَ ۚ إِنَّهُمْ يُجْزَوْنَ ۚ أُولَٰئِكَ بِمَا

because | with the highest room (place) | will be rewarded | those | leaders | for the pious
God-fearing.(74) These shall be rewarded with the highest place (in heaven) for that they endured patiently.

صَبَرُوا وَيَلْقَوْنَ فِيهَا سَلَامًا ۚ وَسَلَامًا ۚ خَالِدِينَ فِيهَا ۚ

therein | abiding | and word of peace | greetings | therein | they shall be met with | they kept patience
There they shall find welcome and greeting,(75) and there they shall abide for ever: a blessed dwelling and

حَسَنَاتٍ مُسْتَقَرًّا وَمُقَامًا ۚ قُلْ مَا يَعْبُؤُكُمْ رَبِّي لَوْلَا

had there not been | My Lord | to you | pays attention | not | say | and as a place to dwell | as an abode | excellent it is
blessed resting place.(76) Say (to the unbelievers): 'My Lord cares not for you, were it not for your prayers

دَعَاؤَكُمْ قَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزِمَامٍ

necessary | so (torment) will be | you have denied | but indeed | your invocation (to Him)

and now you have indeed denied him, soon will come the inevitable (punishment)'. (77)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

طَسَمَ ۝ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۝ لَعَلَّكُمْ بَاخِعٌ

are going to kill (with grief) | it may be (that) you | manifest | (of) the Book | the Verses | these (are) | Ta-Sin-Mim

Ta Sin Mim. These are the verses of the Book (1) which makes clear (right and wrong). (2) You will

تَفْسِكُ إِلَّا يَكُونُوا مُؤْمِنِينَ ۝ إِن نَّشَاءُ نُنزِلْ عَلَيْهِمْ

to them | We could send down | We will | if | believers | become | that they do not | yourself

perhaps kill yourself with grief that they are not believers. (3) If We will, We shall send down on

مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ۝ وَمَا يَأْتِيهِمْ

comes to them | and not | in humility | to it | their necks | so would bend | a Sign | the heaven | from

them a sign from heaven before which they will bow their necks in (utter) humility. (4) But never

مِّنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ۝

turning away | from it | they were | but | recent revelations | the Most Gracious | from | Reminder | any

fresh remembrance comes to them from the All-merciful, but they turn away therefrom. (5)

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهَا يَسْتَهْزِءُونَ ۝

mocking | at (with it) | they were | (of) what | the news | then will come to them | have denied | so they

They have indeed denied, (the truth - this Quran) but there will come to them the news of that

أَوْلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَأْنَا فِيهَا مِنْ كُلِّ زَوْجٍ

pair | every | of | therein | We caused to grow | how much | the earth | (to) | they observe | do not

they mocked at. (6) Do they not see the earth, how We have brought forth in it every generous

كَرِيمٍ ۝ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝ وَإِنَّ

and verily | believers | most of them | are | and not | (is) a Sign | this | in | verily | good

(fruitful) Kind? (7) Surely in this there is a sign; yet most of them are not believers. (8) Your Lord

رَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ وَإِذْ نَادَى رَبُّكَ مُوسَىٰ

Moses | your Lord | called | and (remember) when | the Most-Merciful | the All-Mighty | He is truly | your Lord

is the Mighty One, the Merciful. And (remember) (9) when your Lord called to Moses, saying: 'Go

إِن أَنْتِ الْقَوْمَ الظَّالِمِينَ ۝ قَوْمٌ فِرْعَوْنٌ ۝ أَلَا يَتَّقُونَ ۝

fear (Allah) | will they not | (of) Pharaoh | (to) the people | (who are) wrong-doers | the people | you go (to) | that
to the wrongdoing people, (10) the people of Pharaoh. Will they not ward off (evil)? (11)

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ۝ وَيَضِيقُ صَدْرِي وَلَا

and not | my breast | and straitens | they will deny me | that | I fear | verily | My Lord | he said
'Lord,' he replied, 'I fear they will deny me. I may become impatient (12) and my tongue may not

يُطَلِّقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ۝ وَاهُمْ عَلَىٰ ذَنْبٍ

a charge of crime | against me | and they have | Aaron | for | so send | my tongue | expresses well
speak plainly. So send for Aaron (to come along with me). (13) They hold a charge of crime

فَأَخَافُ أَنْ يَقْتُلُونِي ۝ قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ

(be) with you | verily We shall | with Our Signs | go you both | nay | (Allah) said | they will kill me | that | and I fear
against me, and I fear that they may kill me. (14) He said: 'No need; go both of you with Our

مُسْتَمِعُونَ ۝ فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ

(of) Lord | the Messengers | we are | and say | Pharaoh | and go both of you (to) | listening
signs; We shall be with you listening. (15) Go to Pharaoh and say (to him): "We are messengers

الْعَالَمِينَ ۝ أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ۝ قَالَ

(Pharaoh) said | (of) Israel | the children | (to go) with us | send | so (that) | (of) the worlds
from the Lord of all Being. (16) So send with us the Children of Israel." (17) (Pharaoh) said to

الْمُتْرَبِّكَ فِينَا وَلَيْدًا وَلَيْسَتْ فِينَا مِنْ عَمْرٍكَ سِنِينَ ۝

many years | your life | of | with us | and you stayed | as a child | among us | bring you up | did we not
Moses: 'Did We not bring you up among us as a child? And have you not spent several years of

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتِ مِنَ الْكَافِرِينَ ۝ قَالَ

(Moses) said | — the ingrates | (one) of | and you (were) | you did | which | your deed | and you did
your life amongst us? (18) Yet you have done what you have done; surely you are ungrateful. (19)

فَعَلْتَهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ۝ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ

I feared you | when | from you | so I fled | the misguided | from/ of | when I (was) | then | I did it
(Moses) replied: 'I did that when I was in error. (20) I fled from you because I feared

فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ۝

the Messengers | (one) of | and made me | right Judgement | my Lord | (to) me | but granted
you. But my Lord has given me wisdom and made me one of the apostles. (21)

وَتِلْكَ نِعْمَةٌ تَنْهَىٰ عَلَىٰ أَنْ عَبَّدتَّ بَنِي

the children | you have enslaved | that | (over) me | with which you reproach | (is) favour | and this
And this is the (past) favor with which you did oblige me that you have enslaved the

إِسْرَائِيلَ ۗ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ۗ قَالَ رَبُّ

Lord | (Moses) said | (of) the worlds | (is) the Lord | and what is | Pharaoh | said | (of) Israel

Children of Israel.'(22) 'And what is the Lord of all Being?' said Pharaoh.(23) Moses

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ إِنَّ كُنْتُمْ

(you are) | if | (is) between them | and all that | and the earth | (of) the heavens

said: 'He is the Lord of the heavens and the earth and all that is between them. If

مُوقِنِينَ ۗ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ۗ

you hear | do not | around him | to those | (Pharaoh) said | seeking to be convinced with certainty

only you had faith!' (24) Pharaoh said to those around: 'Do you not hear (what he says)?' (25)

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۗ قَالَ إِنَّ

verily | (Pharaoh) said | ancient | (of) your fathers | and the Lord | your Lord | (Moses) said

(Moses) said: Your Lord and the Lord of your fathers from the beginning! (26) Pharaoh said:

رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَسَاجُونَ ۗ قَالَ رَبُّ

Lord | (Moses) said | (is) a mad man | to you | has been sent | who | your Messengers

'Your apostle who has been sent to you is surely a mad!' (27) 'He is the Lord of the East and the

الْمَشْرِيقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۗ إِنَّ كُنْتُمْ تَعْقِلُونَ ۗ

understand | you did | if | is between them | and all that | and the West | (of) the East

West,' said Moses, 'and all that is between them. If only you could understand!' (28)

قَالَ لِمَنِ اتَّخَذتَ الْهَاتَا غَيْرِي لِجَعَلَنكَ

the prisoners | among | I will certainly put you | other than me | a god | you choose | if | (Pharaoh) said

'(Pharaoh) said: If you take a god other than me, I will certainly put you among the prisoners.(29)

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ۗ قَالَ فَأْتِ بِهِ ۗ إِنَّ

if | it | bring forth | (Pharaoh) said | manifest (clear) | something | I bring you | even | (Moses) said

'Even if I showed you some thing clear (and) convincing?' said Moses. (30) Pharaoh said: 'Show

كُنْتَ مِنَ الصَّادِقِينَ ۗ قَالَ قَالَتْ هِيَ ثُعْبَانٌ

a serpent | it was | and behold | his stick | so (Moses) threw | the truthful | (one) of | you are

it then, if what you say be true.'(31) Moses threw down his staff and lo! it was a

مَبِينٌ ۝ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ۝ قَالَ

(Pharaoh) said to all beholders white it was and behold his hand and he drew out manifest (clear) serpent plain (for all to see).(32) Then he drew out his hand, and lo, it was white to the beholders.(33)

لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ۝ يُرِيدُ أَنْ يُخْرِجَكُمُ
drive you out to he went a well-versed (is) indeed a sorcerer this verily around him to the chiefs
'This man,' said Pharaoh to his chiefs around him, 'is a skilled enchanter (34) who seeks to drive

مِّنْ أَرْضِكُمْ بِسِحْرِهِ ۖ فَمَاذَا تَأْمُرُونَ ۝ قَالُوا أَرْجِهْ

put him off (for a while) they said (that) you command what is it then by his sorcery your land of
you from your land by his witchcraft. What is your counsel?' (35) They replied: 'Put them off

وَآخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ۝ يَا تَوَكُّبُ كُلُّ سِحْرٍ
sorcerer every they will bring to you callers the cities to and send and his brother
awhile, him and his brother, and send forth callers to the cities(36) to bring every skilled magician

عَلَيْهِمْ ۝ فَجُمِعَ السَّحَرَةُ لِيَوْمٍ مَّعْلُومٍ ۝ وَقِيلَ

and it was said appointed on a day at a fixed time the sorcerers so were assembled well-versed
to your presence.'(37) The magicians were gathered at a set time on a day made known,(38) and

لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ۝ لَعَلْنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا
they are if the sorcerer follow that we may assemble you will to the people
the people were asked "will you assemble?"(39) That we may follow the magicians if they are the

هُمُ الْغَالِبِينَ ۝ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لِنَأْتِيكَ
a reward for us is there to Pharaoh they said the sorcerers arrived so when the winners (they)
winners.'(40) And when the magicians came to Pharaoh, they said: 'Will there surely be a reward

إِن كُنَّا نَحْنُ الْغَالِبِينَ ۝ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا
then and verily you (shall be) yes (Pharaoh) said the winners (We) we are if
for us if we are the winners?'(41) 'Yes,' he answered, 'and you shall become my

لَيِّنَ الْمُتَقَرِّبِينَ ۝ قَالَ لَهُمْ مُوسَى الْقَوْمَا أَأَنْتُمْ مُلْقُونَ ۝
are going to throw you what throw Moses to them said those brought near (to myself) of
favoured friends.'(42) Moses said to them: 'Throw down all that you wish to throw.'(43)

فَالْقَوْمَا جِبَالَهُمْ وَعِصِيَهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ

(We for sure) it is we (of) Pharaoh by the might and said and their sticks their ropes so they threw
They cast down their ropes and staffs, saying: 'By Pharaoh's glory, it is we who shall surely

الْغَلْبُونَ ﴿٥٣﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٥٤﴾

they falsely showed | all that | swallowed up | if | and behold | his stick | Moses | then threw | who (are) the winners
win!" (44) Then Moses threw down his staff and it (forthwith) swallowed that which they had devised. (45)

فَأَلْقَى السَّحَرَةُ سِجِّدِينَ ﴿٥٥﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٥٦﴾ رَبِّ

the Lord | (of) the worlds | in the Lord | we believe | saying | prostrate | the sorcerers | and fell down
The magicians fall down, bowing themselves. (46) saying: 'We believe in the Lord of the Creation. (all Being). (47)

مُوسَى وَهَارُونَ ﴿٥٧﴾ قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ

to you | I give leave | that | before | in him | you have believed | (Pharaoh) said | and Aaron | (of) Moses
the Lord of Moses and Aaron.' (48) (Pharaoh) said: 'you have believed him before I gave you

إِنَّهُ لَكَبِيرُكَ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۗ

you come to know | so verily (soon) shall | (sorcery) magic | has taught you | who | is your chief | surely he
leave. Why, he is the chief of you, the same that has taught you witchcraft. But soon shall you

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ۖ وَأَوْصِيْبَكُمْ أَجْمَعِينَ ﴿٥٩﴾

all | and I will crucify you | opposite sides | on | and your legs | your hands | I will cut off
know! I will cut off your hands and feet on opposite sides and crucify you all.' (49)

قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾ إِنَّا نَرْجُو أَنْ يَغْفِرَ لَنَا

us | will forgive | that | hope | verily we | we are to return | our Lord | to | surely | harm | no | they said
'No matter,' they said, 'for to our Lord we shall return. (50) We really hope that He will forgive us

رَبَّنَا خَطِيئَاتِنَا أَنْ لَنَا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ

(saying) that | Moses | to | and we revealed | (of) the believers | the first | we are | that (as) | our sins | our Lord
our sins, since we are the first who have believed.' (51) Then We inspired Moses, saying: 'Go with My

أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ ﴿٥٢﴾ فَارْسَلْ فِرْعَوْنَ فِي السِّدَائِينَ

the cities | to | Pharaoh | then sent | (will be) pursued | verily you | with My slaves | depart by night
servants by night; surely, you will be followed.' (52) Pharaoh sent forth callers to all the cities. (53) (Sayings):

خَشِرِينَ ﴿٥٣﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾

have enraged | for us | and verily they | a small | are (indeed but) band | these | verily callers (saying)
these (Israelites) are a small band who have provoked us (much). (54) But we are a numerous army, (55)

وَإِنَّا لَجَمِيعٌ خَدِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾

and springs | gardens | from | so We expelled them | amply fore-warned | (are) all assembled | and verily we
on our guard.' (56) Thus We made them leave their gardens and their fountains, (57)

وَكَوْنُنِي وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾

(of) Israel | the children | and We caused to inherit them | thus | honourable | and a place | and treasures
their treasures and every kind of honourable position. (58) Thus we caused the children of Israel

فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾ فَلَمَّا تَرَا الْجَمْعَ قَالَ أَصْحَابُ

the companions | said | the two hosts | saw (each other) | and when | at sunrise | so they pursued them
to inherit them. (59) Then they followed them at the sunrise. (60) And when the two hosts came in

مُوسَى إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

He will guide me (is) My Lord | with me | verily | nay | (Moses) said | We are to be overtaken | surely | (of) Moses
view of each other, the people of Moses said: 'We are indeed caught!' (61) 'No,' said Moses, 'my

فَأَوْحَيْنَا إِلَى مُوسَى أَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ

and became | and it parted | the sea | with your stick | strike | (saying) that | Moses | to | then we revealed
Lord is with me and He will guide me. (62) We revealed to Moses: Strike the sea with your staff,

كُلُّ فَرْقٍ كَالظُّورِ الْعَظِيمِ ﴿٦٣﴾ وَأَزَلْفْنَا ثُمَّ الْآخِرِينَ ﴿٦٤﴾

the others | there | and We brought near (to that sea) | huge | like the mountain | part | each
so it divided, each part as high as a massive mountain. (63) and there We brought the others on (64)

وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٦٦﴾ إِنَّ

verily | the others | We drowned | then | all | with him | and those | Moses | and we saved
We delivered Moses and those who were with him, (65) and drowned the others. (66) Surely, in

فِي ذَلِكَ لآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ

your Lord | and verily | believers | most of them | were | and yet not | is indeed a Sign | this | in
that there was a sign; yet most men do not believe. (67) Truly, your Lord is the Mighty

لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ

he said | when | (of) Abraham | the story | to them | and recite | the Most-Merciful | the All-Mighty | He is truly
One, the Merciful. (68) Recount to them the story of Abraham, (69) As he said to his father and to his

لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ

and we will remain | Idols | we worship | they said | do you worship | what | and his people | to his father
people: 'What is that which you worship?' (70) They replied: 'We worship idols and to them we

لَهَا كَافِينَ ﴿٧١﴾ قَالَ هَلْ يَسْعَوْنَكَ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنْفَعُونَكَ

do they benefit you | or | you call (on them) | when | they hear you | do | he said | devoted | to them
are ever devoted.' (71) 'Do they hear you when you call?' he ask. (72) or do they profit you or

أَوْ يَضُرُّونَ ۖ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ۗ قَالَ

he said | doing | so | our fathers | we found | nay but | they said | do they harm (you) | or
harm?(73) They said 'Nay, but we found our fathers doing so.'(74) He said: 'Do you

أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۗ أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ۗ

the ancients | and your fathers | you | worshipping | you have been | that which | do you observe
see those which you have been worshipping.(75) You and your forefathers?(76)

قَالَتْهُمْ عَدُوٌّ لِّي إِلَّا رَبُّ الْعَالَمِينَ ۗ الَّذِي خَلَقَنِي فَهُوَ

and it is He who | has created me | who | (of) the world | the Lord | except (save) | to me | enemies | verily they are
They are an enemy to me except the Lord of all Being.(77) Who created

يَهْدِينِ ۗ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۗ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۗ

cures me | it is He who | I am ill | and when | and gives me to drink | feeds me | He | and he who | guides me
me;(78) and it is He who guides me; Who gives me food and drink;(79) Who, when I am sick,

وَالَّذِي يُبَيِّتُنِي ثُمَّ يُحْيِينِ ۗ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ

He will forgive | that | I hope | and who | will bring me to life (again) | then | will cause me to die | and who
cures me;(80) Who will cause me to die then gives me life.(81) Who, I hope, will forgive me my

لِي خَطِيئَتِي يَوْمَ الدِّينِ ۗ رَبِّ هَبْ لِي حُكْمًا

religious knowledge | on me | bestow | My Lord | (of) Resurrection | (on) the Day | my faults (sins) | (for) me
faults on the Day of Judgement.(82) 'Lord, bestow on me wisdom and let me join the

وَالْحَقِّقِي بِالصَّالِحِينَ ۗ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي

in | an honourable (truth) | mention (tongue) | (for) me | and grant | with the righteous | and join me
righteous.(83) Give me honourable mention among the later generations.(84) and place me

الْآخِرِينَ ۗ وَاجْعَلْنِي مِنْ وَرَثَةِ الْجَنَّةِ النَّعِيمِ ۗ وَاعْفُرْ لِأَبِي إِنَّهُ

verily | my father | and forgive | (of) Delight | of Paradise | the inheritors | of | and make me | later generations
amongst the heirs of the Blissful Garden.(85) Forgive my father, for he is one of the astray(86)

كَانَ مِنَ الضَّالِّينَ ۗ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۗ

the Day whereon | they will be resurrecting | (on) the Day (when) | disgrace me | and not | the erring | of | he is
and hold me not to shame on the Day when they (all the creatures) are raised up; (87) the Day

لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۗ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۗ

clean (pure) | a heart | (to) Allah | brings | (him) who | except | sons | nor | wealth | will avail | neither
when neither wealth nor sons shall profit,(88) except for him who comes before his Lord with a pure heart.(89)

وَأُزِلَّتْ الْجَنَّةُ لِلْمُتَّقِينَ ٩٠ وَبُرِزَتْ الْجَحِيمُ لِلْغَاوِينَ ٩١

(for) the erring | the Hell-Fire | and will be placed in full view | to the pious persons | Paradise | and will be brought near and Paradise shall be brought forward for the righteous (90) and Hell shall be placed in full view

وَقِيلَ لَهُمْ أَيُّنَا كُنْتُمْ تَعْبُدُونَ ٩٢ مِنْ دُونِ اللَّهِ هَلْ

can | Allah | instead of | to worship | you used | those where that (are) | to them | and it will be said to the erring. (91) It shall be said to them: 'Where are the (gods) you worshipped (92) besides

يُصْرُونَكُمْ أَوْ يَنْتَصِرُونَ ٩٣ فَكَلِبُوا فِيهَا هُمْ وَالْغَاوُونَ ٩٤

and those who were in error | they | into it | then they will be thrown on their faces | help themselves | or | they help you Allah? Can they help you or help themselves? (93) And into Hell they shall be thrown on their

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ٩٥ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ٩٦

contending (fight with each other) | are in it | while they | they will say | together | (of) Iblis | and the hosts (soldiers) faces, they and those who misled (them) (94) and Satan's legions all. (95) "By Allah," they will say

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ٩٧ إِذْ نُسَوِّبُكُمْ بِرَبِّ

with the Lord | we held you as equals (in worship) | when | manifest | an error | in | we were | truly | by Allah while they quarrel: (96) "We were truly in error manifest, (97) when we held you as equals with the

الْعَالَمِينَ ٩٨ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ٩٩ فَمَا لَنَا مِنْ

any | we have | now not | the criminals | except | brought us into error | and none | (of) the worlds Lord of the Worlds. (98) It was the evil doers who led us astray. (99) We have no intercessors

شَافِعِينَ ١٠٠ وَلَا صَدِيقَ حَمِيمٍ ١٠١ فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ ١٠٢

the believers | among | we shall be | a chance | we had | that | if | a close | friend | nor | intercessors now, (100) nor intimate friend. (101) O that we might return again, we would be true believers." (102)

إِنَّ فِي ذَلِكَ لَآيَةً ١٠٣ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ١٠٤ وَإِنَّ

and verily | believers | most of them | (was) your Lord | yet not | (is) indeed a Sign | this | in | verily Surely in that there was a sign, yet most of them do not believe. (103) Your Lord is the

رَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ١٠٥ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ١٠٦

the Messengers | (of) Noah | the people | denied | the Most Merciful | the All-Mighty | He is truly | your Lord Mighty One, the Merciful. (104) The people of Noah, (too), denied their apostles. (105)

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ١٠٧ إِنِّي لَكُمْ رَسُولٌ

(am) a Messenger | to you | verily | I | fear (Allah) | will you not | Noah | their brother | to them | said | when (remember) when their brother, Noah said to them: 'Will you have no fear (of your Lord? (106)

أَمِينٌ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۗ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ
not | reward | any | for it | I ask of you | and not | and obey me | Allah | so fear | trustworthy

I am indeed your true apostle.(107) So fear Allah, and obey me.(108) I ask of you no wage

أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۗ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۗ قَالُوا
they said | and obey me | Allah | so fear | (of) the worlds | the Lord | (on) from | but | my reward | (is)

for this. My wage falls only upon the Lord of all Being.(109) So fear Allah and obey me.'(110)

أَنْتُمْ مِنْ لَدُنِّكَ وَأَتَّبَعَكَ الْأَرْذَلُونَ ۗ قَالَ وَمَا عَلِمْتُ بِمَا
of what | knowledge I have | and what | he said | the lowest (of the people) | (while) follow you | in you | shall we believe

They said: 'Shall we believe in you when it is the meanest (of the people) that follow you?'(111)

كَانُوا يَعْمَلُونَ ۗ إِنْ حَسِبْتُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ۗ وَمَا
not | and | you could know | if | my Lord | with | (is) but | their account | verily | to do (doing) | they used

I have no knowledge of what they have been doing? said Noah. (112) Their account is only with

أَنَا بِطَارِدِ الْمُؤْمِنِينَ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ۗ قَالُوا لَئِنْ
if | they said | plain | a Warner | but | I (am) | not | the believers | going to drive away | I (am)

my Lord. Would that you understood! (113) I am not to drive away the believers.(114) I am (sent)

لَمْ تَنْتَهُ يَنْوَحْ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ۗ قَالَ رَبِّ إِنْ قَوْمِي
my people | verily | My Lord | he said | (those) stoned (to death) | among | you will surely be | O Noah | you cease | not

only to give plain warning.'(115) 'Noah,' they said: 'If you cease not, you shall be stoned to

كَذَّبُونَ ۗ فَانصُرْ بَيْنِي وَبَيْنَهُمْ فَتَحَا وَنَجِّنِي وَمَنْ
and those who | and save me | (Judgement) | and them | between me | therefore, Judge | have denied me

death.'(116) He said: 'Lord, verily, my people have denied me.(117) Therefore, judge between me

مَعِيَ مِنَ الْمُؤْمِنِينَ ۗ فَانجِئْهُ وَمَنْ مَعَهُ فِي الْفُلِكِ الشُّحُونَ ۗ
laden | the ship | in | with him | and those | and We saved him | the believers | of | (are) with me

and them and save me and the believers who are with me.'(118) We delivered him and those who

ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ۗ إِنَّ فِي ذَلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ
most of them | are | yet not | (is) indeed a Sign | this | in | verily | the rest | thereafter | We drowned | then

were with him in the laden Ark, and(119) then We drowned the rest thereafter. (120) Surely in that

مُؤْمِنِينَ ۗ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۗ كَذَّبَتْ عَادٌ
Ad (people) | denied | the Most Merciful | (is) the All-Mighty | He indeed | your Lord | and verily | believers

there was a sign; yet most of them do not believe.(121) Your Lord is the Mighty One, the Merciful.(122)

الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُوْدٌ أَلَا تَتَّقُونَ ﴿١٢٣﴾ إِنِّي

verily I (am) | fear (Allah) | will you not | Hud | their brother | to them | said | when | the Messengers
(The tribe of) Aad denied the messengers (of Allah),(123) when their brother Hood said to them: 'Will you

لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٤﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٢٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ

for it | I ask of you | and not | and obey me | Allah | so fear | trust worthy | a Messenger | to you
not have fear (of Allah)?(124) I am indeed your true Apostle.(125) Fear Allah and obey me.(126) I ask of

مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٥﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ

high place | on every | do you build | (of) the worlds | the Lord | (on) from | but | my reward | (is) not | reward | any
you no wage for this; my wage falls only upon the Lord of all Being.(127) Do you build on every high place

آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٨﴾

will live (therein) forever | as if you | places (fine buildings) | and do you take for yourselves | to play frivolously | a landmark
a sign to muse yourselves.(128) You raise strong fortresses, hoping that you may last for ever.(129) When you

وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي

and obey me | Allah | so fear | as tyrants | you seize | you seize | and when
exercise your power, you act like cruel tyrants.(130) Have fear of Allah, and obey me.(131) Fear

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُمْ بِالنَّعَامِ وَبَنِينَ ﴿١٣٢﴾

and children | with cattle | He has aided you | you know | with all that | has aided you | who | and fear Him
Him who has given you all the things you know.(132) (He) has given you flocks and children,(133)

وَجَنَّاتٍ وَعَيْوُنٍ ﴿١٣٣﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٤﴾ قَالُوا

they said | Great | (of) a Day | the torment | for you | fear | verily I | and springs | and gardens
gardens and springs.(134) Truly I fear for you the torment of a Great Day.(135) They said: 'It is the

سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾ إِنْ هَذَا

this is | not | those who preach | of | be | not | or | whether you preach | to us | (it is the) same
same to us whether you preach or be not one of the preachers.(136) This is but a habit (custom and

إِلَّا خُلُقٌ الْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٧﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ

and we destroyed them | so they denied him | to be punished | we are | and not | (of) the ancients | the custom | but
religion) of the men of old.(137) Surely we are not going to be punished.(138) They denied him, and

إِنَّ فِي ذَلِكَ لَآيَةً ﴿١٣٩﴾ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ

your Lord | and verily | believers | most of them | are | and not | (is) indeed a Sign | this | in | verily
We utterly destroyed them. Surely in that, there was a sign; yet most of them do not believe. (139)

لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ كَذَبَتْ ثَمُودُ الْمُرْسَلِينَ ۝ إِذْ قَالَ

said | when | the Messengers | Thamud | denied | the Most Merciful | (is) the All-Mighty | He indeed
Your Lord is the Mighty One, the Merciful.(140) (The tribe of) Thamoud, (too) disbelieved their apostles.(141)

لَهُمْ أَخُوهُمْ صَالِحٌ إِلَّا تَتَّقُونَ ۝ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

trustworthy | a Messenger | to you | verily I (am) | fear Allah | will you not | Salih | their brothers | to them
When their brother Saleh said to them: 'Will you not be god-fearing.(142) I am indeed your true apostle.(143)

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ

my reward | (is) not | reward | any | for it | I ask you | and not | and obey me | Allah | so fear
Fear Allah and obey me.(144) I ask of you no wage for this, my wage falls only upon the Lord of

إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝ أَتُتْرَكُونَ فِي مَا هُنَّآ أَمْنِينَ ۝ فِي

in | secure | which you have here | that | in | will you be left | (of) the worlds | the Lord | (on) from | but
all Being.(145) Are you to be left safe in (the enjoyment of) all that you have here, (146) amidst

جَدَّتِ وَعْيُونٌ ۝ وَرُؤُوعٌ وَنَخْلٌ طَلْعَهَا هُضَيْمٌ ۝ وَتَنْجُونَ

and you carve | soft | flowing branches | and date-palms | and corn fields | and springs | gardens
gardens and fountains, (147) cornfields and palm trees heavily laden (with fine fruit), (148) Will

مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ۝ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝ وَلَا تُضِعُوا

follow/ obey | and not | and obey me | Allah | so fear | skillfully | houses | the mountains | off in
you still skillfully hew out houses in the mountains?(149) Have fear of Allah and obey me.(150) Do not

أَمْرَ الْمُسْرِفِينَ ۝ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝

reform | and not | the land | in | make mischief | who | (of) the wasters, extravagants | the command
follow the command of the extravagants (151) who commit evil in the earth and reform nothing.(152)

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ۝ مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلَنَا ۝

like us | a human being | but | you are | not | (those) bewitched | of | you are | verily Only | they said
They said: 'Surely you are one of the bewitched. (153) You are but a mortal like ourselves. Show

فَأْتِ بَآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝ قَالَ هَذِهِ نَاقَةٌ ۝ لَهَا

it has | (is) a she camel | this | he said | the truthful | of | you are | if | a Sign | then bring (us)
us a sign, if what you say be true.'(154) He said: 'Here is a she camel. She shall have her share

شَرْبٍ وَلَكُمْ شَرْبٌ يَوْمَ مَعْلُومٍ ۝ وَلَا تَسْوَأْهَا

touch her | and not | known | on a day | to drink (water) | and you have (a right) | (a right) to drink (water)
of water as you have yours on a day known.(155) Do not touch her with harm, lest the penalty of

يُسُوًّا فَيَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَتَقَرُّوْهَا قَاصِبَحُوًّا

and then they became | but they killed her | Great | (of) a Day | the torment | Lest should seize you | with harm
a Great Day seize you.'(156) Yet they killed her and then they became

نَدِيمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ

are | yet not | (is) indeed a Sign | this | in | verily | the torment | so overtook them | regretful
regretful.(157) So the torment took hold of them.Surely in that,there was a sign. Yet most of them

أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾ كَذَّبَتْ

denied | the Most Merciful | is the All-Mighty | He indeed | your Lord | and verily | believers | most of them
do not believe.(158) Your Lord is the Mighty One, the Merciful.(159) Lot's people, too, denied

قَوْمَ لُوطٍ وَالْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾

fear (Allah) | will you not | Lot | their brother | to them | said | when | the Messengers | (of) Lot | the people
their apostles.(160) When their brother Lot said to them: 'Will you not be god fearing?(161)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا وَمَا أَسْأَلُكُمْ

I ask of you | and not | and obey me | Allah | so fear | trustworthy | (am) a Messenger | to you | verily I
I am indeed your true apostle.(162) Fear Allah and obey me.(163) I ask of you no wage for

عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٣﴾ أَتَأْتُونَ الذُّكْرَانَ

the males | do you go unto | (of) the worlds | the Lord | upon | but | my reward | (is) not | reward | any | for it
this; my wage falls only upon the Lord of all Being.(164) What! do you come to the males

مِنَ الْعَالَمِينَ ﴿١٦٤﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ

your wives | of | your Lord | for you | has created | those whom | and leave | the mankind | of
being.(165) and leave your wives, whom Allah has created for you? Surely you are great

بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٥﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ

(one) of | verily you will be | O Lot | you cease | not | if | they said | trespassing | (are) people | you | nay
transgressors.'(166) 'Lot,' they said: 'if you cease not, you will assuredly be one of those

الْمُخْرَجِينَ ﴿١٦٦﴾ قَالَ إِنِّي لِعِبَاكُمْ مِّنَ

those who disapprove with severe anger and fury | (am) of | for your action | indeed | he said | those who will be driven out
who are driven out!'(167) He said: 'I abhor your ways.(168) My Lord, save me and

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَجَنَّبْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾

all | and his family | so We saved him | they do | from what | and my family | save me | My Lord
my kinsfolk from their evil doings.'(169) We delivered Lot and all his kinsfolk,(170)

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۗ ثُمَّ دَمَرْنَا الْآخَرِينَ ۗ

the other | We destroyed | then after | those who remained behind | among | an old woman (his wife) | except
Except an old woman (his wife) who stayed behind, (171) and the rest We utterly destroyed. (172)

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ۗ إِنَّ فِي

in | verily | of those who had been warned | was the rain | and how evil | a rain (of torment) | on them | and We rained
We rained down on them a shower (of brimstone), and evil was the rain (which fell on those) who had been

ذَلِكَ لآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۗ وَإِنَّ رَبَّكَ لَهوَ

He indeed (is) your Lord | and verily | believers | most of them | are | yet not | (is) indeed a Sign | this
warned.(173) Surely in that there was a sign. Yet most of them do not believe.(174) Your Lord is the

الْعَزِيزُ الرَّحِيمُ ۗ كَذَّبَ أَصْحَابُ

the Messengers | of Al-Aiyka (a garden with thick trees) | the dwellers | denied | the Most Merciful | the All-Mighty
Mighty One, the Merciful.(175) The dwellers of the Wood (of Midian), too, disbelieved their apostles.(176)

إِذْ قَالَ لَهُمْ شُعَيْبٌ ۙ أَلَا تَتَّقُونَ ۗ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۗ فَاتَّقُوا

so fear | trustworthy | (am) a Messenger | to you | verily | you fear | will not | Shuaib | to them | said | when
Shu'ayb said to them: 'Will you not be God-fearing? (177) I am indeed your true apostle. (178) Fear

اللَّهِ وَأَطِيعُوا ۗ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى

upon | but | my reward | (is) not | reward | any | for it | I ask of you | and not | and obey me | Allah
Allah, and obey me.(179) I ask of you no wage for this; my wage falls only upon the Lord of

رَبِّ الْعَالَمِينَ ۗ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْخَالِفِينَ ۗ وَزِنُوا

and weigh | those who cause loss (to other) | among | be | and not | full measure | give | of the worlds | the Lord
all Being.(180) Give full measure and be not of those who give less (than the due). (181) Weigh

بِالْقِسْطِ الْمُسْتَقِيمِ ۗ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْمُوا

do evil | nor | their things | people | defraud by reducing | and not | the Straight | with just balance
with even scales and do not (182) diminish the goods of the people (what is rightly theirs;) nor

فِي الْأَرْضِ مُفْسِدِينَ ۗ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبَّةَ الْأُولَىٰ ۗ

(of) the men of old | and the generation | created you | who | and fear Him | making corruption | the land | in
corrupt the land with evil.(183) Fear Him Who created you and those who have gone before you.(184)

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ۗ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلَنَا وَإِنْ

and verily | like us | a human being | but | you (are) | and not | those bewitched | (one) of | you are | verily | they said
They said: 'You are surely one of the bewitched. (185) You are but a mortal like ourselves.

نظنك لمن الكذابين ١٨٦ فأسقط علينا كسفا من السماء

the heaven of a piece on us so cause to fall the liars (one) indeed of we think that you are
Indeed, we think that you are one of the liars. (186) Bring down upon us a part of heaven if what

إن كنت من الصادقين ١٨٧ قال ربّي أعلم بما تعملون ١٨٨

you do of what (is) Best Knower my Lord he said the truthful of you are if
you say be true.' (187) He said: 'My Lord knows very well what you are doing. (188) They

فكذبوه فأخذهم عذاب يوم الظلة ١٨٩ إنّه كان عذاب

the torment was indeed that (of) shadow (of) the day the torment so seized them but they denied him
disbelieved him, and thus there came on them the punishment of the Day of Shadow (gloomy

يوم عظيم ١٩٠ إن في ذلك لآية ١٩١ وما كان أكثرهم مؤمنين ١٩٢

believers most of them are yet not (is) indeed a Sign this in verily Great (of) a Day
cloud); it was the punishment of a Great Day. (189) Surely in that there was a sign; yet most of

وإن ربك لهو العزيز الرحيم ١٩٣ وإنّه لتنزيل رب

(of) the Lord (is) a revelation and truly this the Most-Merciful the All-Mighty He is indeed your Lord and verily
them do not believe. (190) Your Lord is the Mighty One, the Merciful. (191) Verily this is a

العلمين ١٩٤ نزل به الروح الأمين ١٩٥ على قلبك لتكون

that you may be your heart upon the trustworthy the spirit (Gabriel) with it has brought down (of) the worlds
revelation from the Lord of the Worlds. (192) Brought down by the trusted spirit (Gabriel), (193) that you

من المنذرين ١٩٦ بلسان عربي مبين ١٩٧ وإنّه لفي زبر

the Scriptures (is) in and verily it plain Arabic in tongue (language) warners (one) of the
may be one of the warners. (194) In plain Arabic language. (195) It is (foretold) in the scriptures of

الأولين ١٩٨ أولم يكن لهم آية أن يعلمه علماء بني

(of) the children the learned scholars knew it that a Sign to them is it not (of) former-people
the ancients. (196) Is it not a sign to them that the learned scholars of the Children of Israel know it (as

إسرائيل ١٩٩ ولو أنزلناه على بعض الأعجميين ٢٠٠ فقرأه عليهم

to them and he had recited it the non-Arabs (some) any to We have revealed it and if (of) Israel
true)? (197) If We had revealed it to a non-Arab, (198) and he had read it to them, they still would not

ما كانوا به مؤمنين ٢٠١ كذلك سلكه في قلوب المجرمين ٢٠٢

(of) the criminals the hearts (in) We have caused it to enter thus be believers in it they would not
have believed. (199) Thus We put it (the denial of the Quran) in the hearts of the evil doers: (200)

١٠
١٣

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيَهُمْ بَغْتَةً

suddenly | it shall come to them | painful | the torment | they see | until | in it | they will believe | not

They shall not believe in it (201) until they see the painful doom which will suddenly come upon

وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾ أَلَيْعَادِئِنَا

is it for our Torment | be respited | we | can | then they will say | perceive | not | while they

them while they are not aware. (202) And then they will say: 'Shall we be respited?' (203) Do they wish

يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَاءَهُمْ

come to them | and afterwards | for (a few) years | We do let them enjoy | if | have you thought | they wish to be hastened

to hasten Our punishment? (204) (Think!) If We let them enjoy (this life) for a few years, and then (205)

مَا كَانُوا يُوْعَدُونَ ﴿٢٠٦﴾ مَا آغْنَىٰ عَنْهُمْ مَا كَانُوا يَسْتَعْمِلُونَ ﴿٢٠٧﴾

to enjoy | they used | what | them | shall avail | not | promised | they were (had been) | what

there comes on them that they were promised. (206) What shall that which they enjoyed avail them? (207)

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٨﴾ ذِكْرًا وَمَا كُنَّا

We have been | and not | (by way of) reminder | warners | it had | but | township | any | did We destroy | and not

Never have We destroyed a town but had its warners (208) By way of reminder and We have

ظَالِمِينَ ﴿٢٠٩﴾ وَمَا تَنْزَلَتْ بِهِ الشَّيْطَانُ ﴿٢١٠﴾ وَمَا يَنْبَغِي لَهُمْ وَمَا

nor | them | it would suit | and neither | the devils | it | have brought down | and not | unjust

never been unjust. (209) Not by the Satan has it (this revelation) been brought down; (210) it would

يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ اللَّهِ

Allah | with | invoke | so not | have been removed far | hearing its | from | verily | they can (produce it)

neither suit them nor would they be able. (211) Indeed, they have been removed far from hearing it. (212)

إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

of near kindred | your tribe | and warn | those who receive torment | among | lest you should be | another | -god

Call on no other god besides Allah, lest you should be among those who will be punished. (213)

وَاحْفَظْ وَجْهَكَ لِجَنَاحِكَ لِيُذَكَّرَ مِنْكَ الْيَوْمَانِ ﴿٢١٥﴾ فَإِنْ

then if | the believers | of | follow you | to those who | your wing (be humble) | and lower or put down

Admonish your nearest kinsfolk (214) and lower your wing (in kindness) to the believers who

عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ

the All-Mighty | in | and put your trust | you do | of what (am) innocent | verily | then say | they disobey you

follow you. (215) If they disobey you, say: 'I am free (of responsibility) for what you do.' (216) Put

الرَّحِيمِ ۝۱۷۰ الَّذِي يَرَىٰكَ حِينَ تَقُومُ ۝۱۷۱ وَتَقْبَلُكَ فِي

among and (sees) your movement | you stand up (in prayer) | when | sees you | who | the Most Merciful
your trust in the Mighty One, the Merciful,(217) who sees you when you stand up (alone at night for

السَّجِدِينَ ۝۱۷۲ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝۱۷۳ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ

whom | upon | I inform you | shall | the All-Knower | (is) the All-Hearer | He | verily | those who fall prostrate
Tahajjud prayers).(218) and (sees) your movements among those who bow.(219) He hears all and

تَنْزِلُ الشَّيَاطِينُ ۝۱۷۴ تَنْزُلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ ۝۱۷۵ يُنْقُونَ السَّعَةَ

ear (to the devils) | who give | sinful person | lying | every | on | they descend | the devils | descend
knows all.(220) Shall I tell you on whom the Satans come down?(221) They come down on every lying

وَأَكْثَرَهُمْ كَذِبُونَ ۝۱۷۶ وَالشُّعْرَاءُ ۝۱۷۷ يَتَّبِعُهُمُ الْغَاوُونَ ۝۱۷۸ أَلَمْ تَرَ أَنَّهُمْ

that they | you see | do not | the erring ones | follow then | as for the people | are liars | and most of them
sinner.(222) They listen eagerly, but most of them are liars(223) and the poets - the erring follow them;(224)

فِي كُلِّ وَادٍ يَهيمُونَ ۝۱۷۹ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۝۱۸۰

they do | do not | what | say | and that they | they roam about | valley | every | in/ about
Have you not seen them how they wander in every valley (speak about every subject praising others

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا

much | Allah | and remember | righteous | and do | believe | those who | except
right and wrong in their poetry) and(225) how they say that which they do not do.(226) except those that

وَأَنْتَصَرُوا ۝۱۸۱ مِنْ بَعْدِ مَا ظَلَمُوا ۝۱۸۲ وَسَيَعْلَمُ

and will come to know | they have been wronged | after | and vindicate themselves
believe and do good works and remember Allah much and defend themselves only after

الَّذِينَ ظَلَمُوا ۝۱۸۳ أَيُّ شَيْءٍ يُنْقَلِبُونَ ۝۱۸۴

they will be overturned | overturning | (by) what | do wrong | those who
they had been wronged. The wrongdoers will see what a come-back they shall have (They are doomed to come to an evil end)(227)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ۝۱ هُدًى وَبُشْرَىٰ

and glad tidings | a guide | clear | and a Book | (of) the Quran | (are) Verses | these | Ta-Sin
Ta Sin, These are the verses of the Quran, the Book that makes plain (right and wrong); (1) a

لِلْمُؤْمِنِينَ ۚ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ

and they | alms-tax | and give | prayer | perform | those who | for the believers

guidance and joyful news to true believers, (2) who attend to their prayers and pay the alms_tax

بِالْآخِرَةِ هُمْ يُوقِنُونَ ۚ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّاتًا

We have made fair-seeming | in Hereafter | believe | not | those who | verily | believe with certainty. | they | in the Hereafter

and firmly believe in the Hereafter.(3) As for those who believe not in the Hereafter, We have

لَهُمْ أَعْمَالُهُمْ فَهُمْ فِيهَا يَعْمَهُونَ ۚ أُولَٰئِكَ الَّذِينَ لَهُمْ

for them (will be) | who | (they are) those | wander about blindly | so that they | their deeds | to them

made their works seem fair to them, so that they wander blindly.(4) Such are those for whom is

سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ ۚ وَإِنَّكَ

and verily you | (will be) the greatest losers | (they) | the Hereafter | in | and they | torment | the evil

the worst of punishment and in the Hereafter they will be the greatest losers. (5) You receive the

كُتُبَ الْقُرْآنِ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ۚ إِذْ قَالَ مُوسَىٰ

Moses | said | (remember) when | All-Knowing | All-Wise | from | the Quran | are being taught

Quran from the One All_wise and All_knowing.(6) (Remember) when Moses said to his family:

لَا إِلَهَ إِلَّا أَنَا أَنَسْتُ نَارًا سَأَلْتُمْ مِنْهَا مَغْبِرًا أَوْ آتِيكُمْ

I will bring you | or | some information | from it | I will bring you | a fire | have seen | verily I | to his family,

'Surely I see fire. I will bring you news of it, or I will bring you a burning brand with which you

بِشَهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ۚ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ

blessed is | that | he was called | he came to it | but when | may warm yourselves | that you | burning | a brand

may warm yourselves.(7) And when he came to it, he was called: 'Blessed is

مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا ۚ وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۚ

(of) the worlds | Lord | Allah | and glorified is | (is) round about it | and whoever | the fire | (is) in | He Who

He who is in the fire and all around it! Glory to Allah, Lord of all Being!(8)

يُمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ۚ وَأَلْقَ عَصَاكَ فَلَمَّا

but when | your stick | and throw down | the All-Wise | the All-Mighty | Allah | (it is) | verily | O Moses

Moses, it is I, Allah, the Mighty, the Wise One.(9) Throw down your staff.'And when he saw it

رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَىٰ لَا

not | O Moses | look back | and did not | in flight | he turned | (were) a snake | as if it | moving | he saw it

moving like a serpent, he turned back in retreat, and looked not back. (Said He), 'My apostles are

تَخَفَ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ ۗ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ

he has changed | then | has done wrong | him who | except | the Messengers | in front of Me (in My presence) | fear | not | verily | I | fear
never afraid in My presence. (10) Except him who has done wrong and afterward has changed

حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ۝ وَأَدْخُلْ يَدَكَ فِي جَيْبِكَ

your bosom | into | your hand | and put | Most Merciful | (am) Oft-Forgiving | then surely | I | evil | after | (for) good
evil for good, then verily, I am Forgiving, Merciful. (11) 'Put your hand into your bosom. It will

تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ ۗ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ

and his people | Pharaoh | to | signs | nine | (there are) in/ among | hurt | without | white | it will come forth
come out white, although unharmed. (This is but one of the) nine signs to Pharaoh and his

إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝ فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا

this | they said | clear to see | our Verses | came to them | but when | impious | a people | are | verily they
people; for, truly, they are wicked people.' (12) But when Our undoubted signs came to them, they

سِحْرٌ مُّبِينٌ ۝ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا

and arrogantly | wrongfully | their own selves | though convinced them | them | and they rejected | manifest | (is) a magic
said: 'This is plain witchcraft.' (13) They denied them unjustly and in arrogance, though their

فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۝ وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ

and Solomon | David | We have given | and indeed | (of) the evil-doers | (the) end | was | how | so see
souls knew them to be true. So see what was the end of the wrongdoers. (14) and We gave David

عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ

His slaves | of | many | above | has preferred us | who | (are) to Allah | all the praises | and they said | knowledge
and Solomon knowledge. They said: 'Praise be to Allah who has preferred us above many of His

الْمُؤْمِنِينَ ۝ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا

We have been taught | mankind | O | and he said | David | Solomon | and inherited | believing
believing servants.' (15) Solomon became David's heir. He said: 'Know, my people, we have been

مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِن هَذَا لَهُوَ

indeed (it) | this | verily | thing | every | from | and on us has been bestowed | (of) birds | the language
taught the speech of birds and We have been given of everything. Surely, this is evident

الْفَضْلُ الْمُبِينُ ۝ وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ

and men | Jinn | of | his hosts | before Solomon | and (there) were gathered | evident | is grace
favour.' (16) And there were gathered before Solomon his forces of jinn and men and birds, and

وَالطَّيْرُ فَهَمُّ ۝ يُوْزَعُونَ ۝ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ

said (of the ants valley to they came when till were sent in battle order and they and birds set in battle array, (17) till when they came to the Valley of the ants, and one of the ants said: 'O

نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطَبُنَا سُلَيْمٰنُ وَجُنُودُهُ وَهُمْ

while they and his hosts Solomon should crush you lest your dwelling enter ants O one ant ants, go into your dwellings lest Solomon and his armies crush you (under foot) without

لَا يَشْعُرُونَ ۝ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي

bestow upon me ability My Lord and said her speech at laughing so he smiled perceive not knowing it.' (18) Solomon smiled laughing at her words, and said: 'My Lord arouse me

أَنْ أَشْكُرَ نِعْمَتِكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ

and that my parents and on on me you have bestowed which (for) your Favours I may thank (you) that to render thanks for the favours wherewith you have favoured me and my parents and that I may

أَعْمَلُ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ

your slaves among by your Mercy and admit me you will be pleased with righteous deeds I may do do good work that will please you and admit me by your Mercy among your righteous

الصَّالِحِينَ ۝ وَتَفَقَّأَ الطَّيْرُ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ

he is or the hoopoe I see not what is the matter and said the birds and he inspected righteous servants.' (19) He inspected the birds and said: 'Why is it that I do not see the Hoopoe here? Or

مِنَ الْغَائِبِينَ ۝ لَأَكْفِبَنَّكَ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحُنَّهُ

slaughter him or severe with Punishment I will surely punish him the absentees among is he among of the absentees? (20) I will certainly punish him with hard punishment, or slay him

أَوْ لِيَأْتِنِي بِسُلْطٰنٍ مُّبِينٍ ۝ فَكَثَرَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطُّ

I have grasped he said long not but he stayed clear a reason he brings me unless unless he bring me a clear reason (for absence)' (21) The bird, was not long in coming, and he

بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَا بِنَبَأٍ يَقِينٍ ۝

true with news Sheba from and I have come to you it you have grasped not that which said: 'I have compassed (territory) which you have not compassed. And have come to you from

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا

and for her thing every from and she has been given ruling over them a woman found verily I Sheba with true news. (22) There I found a woman ruling over them, and she has been given of

عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ

before the sun | prostrating themselves | and her people | I found her | great | (is) a throne
every thing and has a great throne. (23) I found her and her people prostrating to the sun instead

مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ

and has barred them | their deeds | Satan | to them | and has made fair seeming | Allah | instead of
of Allah and Satan has made their deeds seem pleasing to them and has kept them away from

عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ إِلَّا يَسْجُدُوا لِلَّهِ

before Allah | they prostrate themselves | so not | are guided | not | so they | (Allah's) way | from
the (right) way. Therefore, they are not well-guided, (24) and they are kept away from worshipping

الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا

what | and knows | and the earth | the heavens | in | the hidden thing | brings out | who
Allah, Who brings forth what is hidden in the heaven and earth and knows what you hide and

تُحْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ

(of) the Throne | Lord | He | but | god | (there is) no | Allah | you reveal | and what you conceal
what you reveal.(25) Allah; there is no god but He, the Lord of the supreme Throne.(26)

الْعَظِيمِ ﴿٢٦﴾ قَالَ سَنُنظَرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

the liars | of | you are | or | whether you speak the truth | we shall see | he said | Supreme
Solomon said: 'We shall soon see whether you have spoken truly or you are of the liars. (27)

أَذْهَبْ بِكِتَابِي هَذَا فَاَلْقَهُ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ

and see | from them | draw back | then | to them | and deliver it | this | with my letter | go
Go you with this letter of mine and deliver it to them. Then turn aside and see what (answer) they

مَاذَا يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يَا أَيُّهَا الْمَلَأَىٰ أَلْقَىٰ إِلَىٰ كِتَابِ كَرِيمٍ ﴿٢٩﴾

noble | a letter | to me | is delivered | verily | chiefs | O | she said | they return | what
return.(28) The Queen (of Sheba) said: 'Know, my nobles, that a gracious letter has been delivered to me.(29)

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

the Most Merciful | the Most Gracious | (of) Allah | in the Name | and verily it (reads) | Solomon | (is) from | verily it
It is from Solomon and reads: "In the Name of Allah, the Most Compassionate, the Most Merciful.(30).

إِلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَا أَيُّهَا الْمَلَأَىٰ أَفْتُونِي فِي

in | advise me | chiefs | O | she said | as Muslims | but come to me | against me | be exalted | not
Do not exalt yourselves above me, but come to me as Muslims (true believers who submit to

أَفْرَىٰ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ۖ قَالُوا نَحْنُ

We they said you are present till any case deciding I am not my case

Allah with full submission)."(31) Nobles, counsel me in my affair, for I make no decision except

أُولَٰئِقُوَّةٌ وَأُولَٰئِي سُدِّيَّةٌ وَالْأَمْرُ إِلَيْكَ فَانظُرِي

so look (is) for you and the matter/ command great strength and of (are) of power

in your presence.'(32) They said: 'We have great strength and great ability for war but it is for

مَاذَا تَأْمُرِينَ ۖ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا

they spoil it a town they enter when kings verily she said do you command what

you to command, so consider what you will command.'(33) She said: 'When kings enter a city,

وَجَعَلُوا أَعزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ۖ وَإِنِّي

but verily I they do and thus the lowest (of) its people the most honourable and make

they ruin it and make the noblest of its people its meanest. Thus they do. (34) But I shall send

رُسُلًا إِلَيْهِمْ يَهْدِيهِمْ فَنظِرَةً لِّمِمَّا يُرْجِعُ الْمُرْسَلُونَ ۖ فَلَمَّا جَاءَ

(the Messengers) came so when the Messengers return with what and see a present to them (will) send

them a present and see what the envoys bring back.' (35) And when he (her envoy) came to him,

سُلَيْمِنَ قَالَ أَتَيْدُونَنِي بِإِلَٰهٍ فَمَا آتَىٰكَ اللَّهُ خَيْرٌ مِّمَّا

than that which (is) better Allah has given me what in wealth will you help me he said (to) Solomon

Solomon said: 'Is it wealth that you would give me? That which Allah has given me is better than

أَتَاكُمْ بَلْ أَنْتُمْ يَهْدِيَتِكُمْ تَفْرَحُونَ ۖ إِنْجِعْ إِلَيْهِمْ فَلَنَأْتِيَهُمْ

we verily shall come to them to them go back rejoice in your gift you nay He has given you

that which He has given you. Yet you rejoice in your gift. (36) Go back to them: we will march

بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً

in disgrace from their (land) and we shall drive them out of it for them (is) resistance not with hosts

against them with forces they cannot resist, and drive them from their land humbled (indeed)

وَهُمْ صُغُرُونَ ۖ قَالَ يَا أَيُّهَا الْمَلَأَ الْأَيْمَنُ يَا أَيُّهَا الْمَلَأَ الْأَيْمَنُ بِعَرْشِي قَبْلَ

before her throne can bring me which of you chiefs O he said (will be) a based and they

and they will be abased.'(37) And he said: 'O nobles, which of you will bring to me her throne,

أَنْ يَأْتُونِي مُسْلِمِينَ ۖ قَالَ عَفْرَيْتُ مِنَ الْجِنِّ

the jinn from a strong one said as Muslims surrendering themselves in obedience they come to me that

before they come to me in surrender?'(38) A stalwart among the jinn said: 'I will bring it to you

أَنَا أَيْتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ

(am) indeed strong | for it | and verily | your place | from | you rise | that | before | it | will bring to you | I
before you rise from your place. Verily, I am strong enough and am trusty (for such

أَمِينٌ ٣٩) قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ

will bring to you | I | the Scripture | of | (was) knowledge | with him | one who | said | trustworthy
work). (39) But he who had knowledge of the Book, said: 'I will bring it to you before your glance comes

بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ

he said | before him | placed | he saw it | then when | your eyesight | to you | returns | that | before | it
back to you (within the twinkling of an eye). And when he saw it set before him, Solomon said: 'This is a

هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ

and whoever | ungrateful | or | whether I am grateful | to test me | (of) My Lord | Grace | (is) from | this
favour from my Lord with which He would test me whether I am grateful or ungrateful. He that gives thank, his gratitude is for (the good) of his

شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ٤٠

Bountiful | (is) Rich | my Lord | certainly | is ungrateful | and who | for himself | he is grateful | indeed | is grateful
own soul; but he who is ungrateful, truly Allah is Free of all Needs and is Bountiful!' (40)

قَالَ تَكُونُ مِنْ

of | she will be | or | whether she will be guided | that we may see | her throne | for her | disguise | he said
(Then) he said: 'Let her throne be altered, so that we may see whether she is guided, or is one of

الَّذِينَ لَا يَهْتَدُونَ ٤١) فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ

she said | your throne | is like this | it was said | she came | so when | are guided | not | those who
those who are not (rightly) guided.' (41) and when she came to Solomon, she was asked: 'Is your

كَانَهُ هُوَ وَأَوْتَيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا

and we were | before her | knowledge | and was bestowed on us | it (were) the same | (it is) as though
throne like this?' And she said: 'It looks as though it were the very one.' (Solomon said): 'We

مُسْلِمِينَ ٤٢) وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنَ دُونِ اللَّهِ إِيَّاهَا

indeed she | Allah | besides | worship | she used to | that which | has prevented her and | Muslims submitted (to Allah)
were given knowledge before her and we had surrendered to Allah. (42) That which she worshipped

كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ٤٣) قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ

she thought it | she saw it | but when | the palace | enter | to her | it was said | disbelieving | a people | of | was
besides Allah has prevented her (from Islam), for she came from an unbelieving people.' (43)

بِجُودٍ وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَارِحٌ مُرَدُّ مِّنْ قَوَائِدِهِ

glass | of/with | traced smooth | (is) a Palace | verily it | he said | her legs | and she uncovered | to be a pool
She was asked to enter the palace; and when she saw it, she thought it was a pool of water and bared

قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ

Lord | to Allah | Solomon | with | and submit (accept Islam) | myself | have wronged | verily I | my Lord | she said
her legs. (But) Solomon said: 'It is a palace paved with glass.' 'Lord,' she said, 'I have wronged my own

الْعَالَمِينَ ﴿٤٤﴾ وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا

then look | Allah | worship | to | Saïh | their brother | Thamud | to | We sent | and indeed | (of) the worlds
soul. Now I submit with Solomon to Allah, Lord of all Being.'(44) We sent to Thamoud their brother

هُمْ فَرِيقَيْنِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَقَوْمِ لِمَ تَسْتَعْجِلُونَ

do you seek to hasten | why | O my people | he said | quarreling with each other | (became) two parties | they
Saleh! (saying): 'Worship Allah.' But they became two factions quarrelling.(45) 'My people,' he said,

بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ

that you | (of) Allah | you seek the forgiveness | why not | the good (Allah's Mercy) | before | the evil (Allah's torment)
'why do you wish to hasten evil rather than good? if only you seek forgiveness of Allah, you may

تُرْحَمُونَ ﴿٤٦﴾ قَالُوا أَظُنُّوا بِكَ وَبِمَنْ مَعَكَ قَالَ طَرِكْكُمْ

you will omen | he said | with you | and those | at you | we augur ill omen | they said | may be treated with mercy
receive His mercy.'(46) They said: 'We presage ill omen from you and from those with you.' He said:

عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُقْتَلُونَ ﴿٤٧﴾ وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ

nine | the city | in | and there were | that are beings tested | (are) a people | you | nay but | Allah | (is) with
'Your ill omen is with Allah; but you are a people being tested.'(47) And in the town there was a band

رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا نَقَامُوا بِاللَّهِ

by Allah | swear one to another | they said | would reform | and not | the land | in | who made mischief | men
of nine men, who did evil in the land and reformed not.(48) They said: 'Swear you, one to another by

لَنَيْبَتِهِ وَأَهْلِهِ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا

not | to his near relative | we will surely say | then | and his household | we shall surely make a night attack on him
Allah that We will attack him by night, together with all his household. We will then say to his near

شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكْرُؤًا مَكَرًا

We planned | a plot | so they plotted | (are) truthful | and verily we | (of) his household | the destruction | we witnessed
relatives: "We were not even present at the slaughter of his people. It is the truth we are telling."(49)

مَكَرُوا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَأَنْظِرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ

destroyed them | verily we | (of) their plot | (the) end | was | how | thus see | perceived | not | while they | a plan
And they devised a scheme and We devised a scheme, while they perceived not.(50) Then see what

وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ فَبُتِكَ بِيَوْمِهِمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ

this | in | verily | they did wrong | for what | in ruin | (are) their houses | these | all together | and their people
was the end of their plots! We destroyed them and their people all together.(51) Those are their houses.

لَايَةٌ لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

fear Allah | and used to | believed | those who | and we saved | who know | for people | (is) indeed a Sign
all fallen down because of the evil they committed. Surely in this, there is a sign for people who know.(52)

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَيْبَتَكُمْ

why do you | see | while you | indecency | do you commit | to his people | he said | when | and (remember) Lot
But We saved those who believed and kept from evil.(53) And (tell of) Lot. He said to his people: 'Do

لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

who are ignorant | (are) a people | you | nay but | women | instead of | with lust | (to) men | come
you commit indecencies while you see?(54) Do you lustfully seek men instead of women? Surely you

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ

your city | from | (of) Lot | the family | drive out | they said | that | except | by his people | answer | (there) was | so not
are an ignorant people.(55) And the only answer of his people was that they said: "Drive out the household of

إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ

his wife | except | and his family | so We saved him | (who) are clean | a people | verily they are
Lot from your city. They are men who would keep themselves clean.(56) We delivered him and all his

قَدَرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا

a rain (of stones) | on them | and We rained down | those who remained behind | (to) be of | We destined her
family, except his wife. We destined her to be of those who stayed behind.(57) And We rained on them a

فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ

on | and peace be | (is) to Allah | all Praises | say | (of) those who were warned | the rain | so evil was
rain; evil indeed is the rain of them that are warned.(58) Say: 'Praise be to Allah and peace be upon

عِبَادِهِ الَّذِينَ اصْطَفَىٰ اللَّهُ خَيْرٌ مَّا يَشْرِكُونَ ﴿٥٩﴾

they ascribe as partners | or what | better | is Allah | He has chosen | whom | His slaves
His servants whom He has chosen! (Who) is better, Allah or that which they serve besides Him?(59)