

١٠٠٠٠

اَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ

the sky from for you and sends down and the earth the heavens created is not He who (Surely worthier is He) He who made the heavens and the earth, and sends

مَآءً فَاَنْبَتْنَا بِهٖ حَدٰٓئِقَ ذٰتٍ بِهٖجَةً مَا كَانَ لَكُمْ

(for you) it is not beauty and delight full of gardens with it and We cause to grow water down water from the sky, wherewith We cause to grow gardens full of

اَنْ تَنْبِتُوْا شَجَرَهَا ؕ اِلٰهٌ مَّعَ اللّٰهِ بَلْ هُمْ قَوْمٌ

a people they are Nay but Allah with is there any god their trees you cause to grow that beauty whose trees you could never grow. Is there a god with Allah? Yet they

يَعْدِلُوْنَ ۗ اَمَّنْ جَعَلَ الْاَرْضَ قَرَارًا وَّجَعَلَ خِلٰلَهَا

in its midst and has placed as a fixed abode the earth has made is He who who ascribe equals set up equals with Him.(60) He who has made the earth a fixed place (to live in) and set amidst it

اَنْهٰرًا وَّجَعَلَ لَهَا رَوَاسِيًّ وَّجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

a barrier the two seas between and has made firm mountains for it and has placed rivers rivers and placed firm mountains and made a separating bar between the two seas. Is there a

اِلٰهٌ مَّعَ اللّٰهِ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۗ اَمَّنْ يُجِيبُ

who responds is He they know not most of them Nay but Allah with is there any god god with Allah? Indeed, most of them know not. (61) (Surely worthier is He who answers the

الْمُضْطَّرَّ اِذَا دَعَا وَّيَكْشِفُ السُّوْءَ وَيَجْعَلُكُمْ خُلَفَآءَ

in heritors and makes you the evil and removes he calls Him when to the distressed one distressed one when he cries out to Him and removes the evil, and makes you inheritors of the

الْاَرْضِ ؕ اِلٰهٌ مَّعَ اللّٰهِ قَلِيْلًا مَّا تَذْكُرُوْنَ ۗ اَمَّنْ يَهْدِيْكُمْ

guides you is He who you remember that little Allah with is there any god (of) the earth earth. Is there a god with Allah? Little is that you remember!(62) (Surely worthier is)

فِي ظُلْمٰتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا

as heralds of glad tidings the winds sends and who and the sea (of) the land the darkness in He who guides you in the darkness of the land and sea and sends the winds as harbingers of His

بَيْنَ يَدَيْ رَحْمَتِهٖ ؕ اِلٰهٌ مَّعَ اللّٰهِ تَعَالٰى اللّٰهُ عَمَّا

above all that Allah High/Exalted is Allah with is there any god His Mercy (rain) before mercy. Is there a god with Allah? Exalted be Allah above all that they associate as

يُشْرِكُونَ ﴿٦٣﴾ أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ

provides you | and who | shall repeat it | then | creation | Originates | is He who | they associate partners (with Him) partners (to Him). (63) (Surely worthier is He) who originates the creation and then brings it back

مِّنَ السَّمَاءِ وَالْأَرْضِ ؕ ءِإِلَهُ مَعَ اللَّهِ قَدْ هَاتُوا بُرْهَانَكُمْ

your proof | bring forth | Say | Allah | with | is there anybody | and earth | heavens | from again; who gives you sustenance from earth and sky. Is there a god with Allah? Say: 'Show us

إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ

the heavens | (is) in | who | knows | none | Say | truthful | you are | if your proof, if what you say be true!' (64) Say: 'No one in the heavens or the earth has knowledge

وَالْأَرْضِ الْغَيْبِ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

they shall be resurrected | when | can they perceive | nor | Allah | except | the unseen | and the earth of what is hidden except Allah. Nor they know when they will be raised to life.' (65)

بَلْ أَدْرَكَ عَلَيْهِمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ

doubt | (are) in | they | nay | the Hereafter | of/as to | their knowledge | fails | nay But their knowledge fails as to the Hereafter. Surely they are in doubt about it.

مِّنْهَا بَلْ هُمْ مِّنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ كَفَرُوا ءِذَا كُنَّا

we have become | when | disbelieve | those who | and say | (are) blind | about it | they | nay | about it Nay, they are blind to it. (66) The unbelievers say: 'When we and our fathers are turned

تُرَابًا وَآبَاءُنَا أَيُّهَا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وَعَدْنَا هَذَا نَحْنُ

We | this | we were promised | indeed | be brought forth | shall we really | and our fathers | dust to dust, shall we be raised to life? (67) We were promised this once

وَآبَاءُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

(of) the ancients | tales | (nothing) but | this is | verily | before | and our forefathers before, and so were our fathers. It is but tales of the ancients.' (68)

قَدْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

(of) the Criminals | the end | has been | how | and see | the land | in | travel | say Say: 'Travel in the world and see what was the end of the criminals (the guilty).' (69)

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

they plot | because of what | distress | in | be | nor | over them | grieve | and not Do not grieve for them, nor be distressed because of what they plot. (70)

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤١﴾ قُلْ

Say | truthful | you are | if | promise (will be fulfilled) | this | when | and they say

And they ask: 'When will this promise (be fulfilled), if what you say be true?' (71)

عَسَىٰ أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٤٢﴾

you haste on | (of) that which | some | (to) you | close behind | may be | that | perhaps

Say: 'A part of what you hasten may well be near to you.' (72)

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا

do not | most of them | yet (but) | mankind | for | (of) grace | (is) full | your Lord | and verily

Your Lord is full of grace to mankind: yet most of them do not give

يَشْكُرُونَ ﴿٤٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا

and what | their breasts | conceal | what | knows | your Lord | and verily | give thanks

thanks. (73) And verily, your Lord knows what they hide in their hearts and what

يُعْلِنُونَ ﴿٤٤﴾ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا

but | and the earth | the heaven | in | hidden | from | (and there is) nothing | they reveal

they reveal. (74) There is no secret in heaven or earth but is (recorded) in a

فِي كِتَابٍ مُّبِينٍ ﴿٤٥﴾ إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي

the children | to | narrates | Quran | this | verily | a clear | book | (is) in

Clear Book. (75) This Quran declares to the Children of Israel most of that

إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَإِنَّهُ لَهْدًى

a guidance | and verily it is | differ | in which | they | (of) that | most | (of) Israel

concerning which they disagree. (76) It is a guidance and a mercy

وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٤٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ وَهُوَ

and He is | by His Judgement | between them | will decide | your Lord | verily | for the believers | and a mercy

to believers. (77) Surely your Lord will decide between them by His judgement. He is the Mighty

الْعَزِيزُ الْعَلِيمُ ﴿٤٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ

truth | (are) on | surfeit you | Allah | in | so put your trust | the All-Knowing | the All-Mighty

One, the All-Knowing. (78) Therefore, put your trust in Allah, for undoubtedly, you are (on the

النَّبِيِّنَ إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الصَّمَّ

the deaf | can you make hear | nor | the death | make hear | can not | verily you | the manifest

path) of the manifest truth. (79) You cannot make the dead to hear, nor can you make the deaf

الدَّعَاءَ إِذَا وَتَوْا مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنْتَ بِهَادِي الْعُمْى عَن
 out of | the blind | lead | can you | and nor | turning their backs | they flee | when | the call

hear the call when they turn their backs in retreat. (80) Nor you can lead the blind out of their

ضَلَّتِهِمْ إِنْ تَسْبِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ
 and they | in Our Signs | believe | those who | except | you can make to hear | not | their error

error. Only those will you get to listen who believe in Our revelations and surrender themselves

مُسْلِمُونَ ﴿٨١﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ
 for them | we shall bring out | against them | the world | is fulfilled | and when | have submitted as Muslims

(to Us). (81) When the word is fulfilled against them, We will bring out from the earth

دَابَّةً مِّنَ الْأَرْضِ تَكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا
 in Our Signs | were | mankind | because | (which) will speak to them | the earth | from | a beast

a beast that shall speak to them. "because mankind believed not with certainty in

لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا
 a troop | nation | every | out of | we shall gather | (and remember) the Day when | certain | not

Our revelations." (82) On that Day, We shall gather from every nation a host of those who

مِمَّنْ يَكْذِبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰ إِذَا جَاءُوا قَالَ
 He will say | they come | when | till | shall be driven | and they | Our Signs | denied | of those who

disbelieved Our revelations. And they shall be led in separate bands. (83) And When they come,

أَكْذَبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عِلْمًا أَمْ آدَا
 or what | by knowledge | them | you comprehended | where as not | My Signs (Proofs) | did you deny

He will say (to them): 'Did you deny My revelations although you knew nothing of them. What

كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا
 they have done wrong | because | against them | the word | and will be fulfilled | do | you used to

was it you were doing?' (84) and the word will be fulfilled against them and they will be

فَهُمْ لَا يُنْطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا
 for them to rest | the night | have made | that we | they see | did not | will be able to speak | not | and they

unable to speak. (85) Do they not see how We have made the night for them to rest

فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾
 who believe | for people | (are) Signs | this | in | verily | sight-giving | and the day | therein

in and the day to give them light? Surely there are signs in this for believers. (86)

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي

(are) in | all who | and will be terrified | the Trumpet | in | will be blown | and (remember) the day which
On that day the Trumpet shall be sounded and all who are in the heaven and on earth

السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ

and all | Allah | wills (to exempt) | him whom | except | the earth | (are) on | and who | the heavens
be seized with fear, except those whom Allah will be pleased (to exempt). All shall come

أَتَوْهُ ذَخِيرِينَ ﴿٨٧﴾ وَتَدْرَى الْجِبَالُ تَحْسِبُهَا جَائِدَةً وَهِيَ

but they | solid | and think them | mountains | and you will see | humbled | shall come to him
to Him humbled. (87) The mountains which you take to be firm will pass away as

تَرَى مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ

every | perfected | who | (of) Allah | the work | (of) the clouds | as the passing away | shall pass away
the clouds pass away. Such is the handiwork of Allah, Who has rightly perfected

شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾ مَنْ جَاءَ بِالْحَسَنَةِ

a good deed | brings | whoever | you do | with all what | (is) Well-Acquainted | verily He | thing
all things. He has knowledge of all that you do. (88) Whosoever comes with a good deed, he shall

فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَرَقٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾ وَمَنْ

and whoever | (will be) safe | on that Day | the terror | from | and they | than it | (will be) better | for him
have better than it, and shall be safe from the fear that Day. (89) and whosoever

جَاءَ بِالسَّيِّئَةِ فَكَلَبَتْ وُجُوهُهُمْ فِي النَّارِ هَلْ

are | the Fire | in | on their faces | they will be cast down | an evil (deed) | brings (does)
comes with an evil deed, such will be flung down on their faces into the Fire.

تُجْرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾ إِنَّمَا أُوتِرْتُ

I have been commanded | indeed | do | you used to | what | except | you being recompensed
Are you rewarded but for what you used to do. ? (90) (Say): 'I am commanded to

أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ الَّذِي حَرَّمَهَا وَلَهُ

and to whom (belongs) | has sanctified it | who | city | (of) this | the Lord | worship | to
worship the Lord of this City (Makka), which He has made sacred. To Him

كُلُّ شَيْءٍ وَأُوتِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

the Muslims | from among | be | to | and I have been commanded | thing | (is) every
belongs every thing. 'I am commanded to be of those that surrender, (to Him) (91)

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي

he received it | then verily | received guidance | so whoever | the Quran | recite | and to
and to recite the Quran. So whosoever is guided, is only guided to his own

لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ

(one) of | I (am) | verily | say (to him) | goes astray | and whosoever | for the good of his own self
gain.' And whosoever goes astray, say (to him): 'I am only a warner.'(92)

النَّذِيرِينَ ۚ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ

His Signs | He will show you | (is) to Allah | All Praises | and say | the warners
Then say: 'Praise be to Allah! He will show you His signs and you will

تَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۚ

you do | of what | is unaware | your Lord | and not | and you shall recognize them
know them. Your Lord is not unmindful of all that you do.'(93)

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 ۚ نَتْلُو عَلَيْكَ مِنْ

of | to you | we recite | manifest | (of) the Book | (are) these Verses | these | Ta-Sin-Mim
Ta Sin Mim.(1) These are the verses of the Book which makes plain (right and wrong). (2) We

نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ۚ إِنَّ فِرْعَوْنَ

Pharaoh | verily | who believe | for a people | in truth | and Pharaoh | (of) Moses | the news
shall recount to you some of the story of Moses and Pharaoh in truth for people who believe.(3)

عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةٌ

a group | weakening | sects | its people | and made | the land | in | exalted himself
Lo! Pharaoh exalted himself in the land. He divided its people into castes, one group

مِنْهُمْ يُدَبِّرُهُمْ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ

of | he was | verily | their females | and letting live | their sons | killing | among them
of which he oppressed, killing their sons and sparing their women. Truly, he was an

الْمُفْسِدِينَ ۚ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا

were weak | those who | on | do a favour | to | and we wished | those who commit great sins
evil doer.(4) But it was Our will to favour those who were oppressed in the

فِي الْأَرْضِ وَبَجَعَلَهُمْ أَيْمَّةً وَبَجَعَلَهُمُ الْوَارِثِينَ ۝ وَتَمَكَّنَ

and to establish | the inheritors | and to make them | rulers | and to make them | the land | in
land(5) and to make them leaders and make them the inheritors, and to establish

لَهُمْ فِي الْأَرْضِ وَتَرَى فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ

from them | and their hosts | and Haman | Pharaoh | and we let see | the land | in | (for) them
them (give them power) in the land; and to show Pharaoh, Haman, and their army, the very thing

مَا كَانُوا يَحْذَرُونَ ۝ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ

to | (of) Moses | the mother | to | and We inspired | fearing | they were | that (which)
they were fearing from them. (6) We inspired this to the mother of Moses: 'Give him suck,

أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا

and not | fear | and not | the river | in to | then cast him | for him | you fear | but if | suckle him
but if you fear for him put him down the river and do not fear, neither sorrow; for

تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۝

the Messengers | (one) of | and shall make him | to you | shall bring him back | verily we | grieve
We shall bring him back to you and make him one of the apostles.'(7)

فَالنَّقْطَةَ أَلْ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۝

and grief | an enemy | for them | that he might become | (of) Pharaoh | the household | them pick him up
But Pharaoh's men picked him up, so that (as decreed) he might become an enemy and

إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ۝ وَقَالَتِ امْرَأَتُ

the wife | and said | sinners | were | and their hosts | and Haman | Pharaoh | verily
a sorrow to them. For Pharaoh, Haman, and their hosts were sinners all.(8) Pharaoh's wife said

فِرْعَوْنَ قُرْتُ عَيْنٍ لِّيَ وَلَكَ لَا تَقْتُلُوهُ ۝ عَلَيَّ أَنْ

(that) | perhaps | kill him | do not | and for you | for me | of the eye | a comfort | (of) Pharaoh
to him: 'Here is a joy of the eye for me and for you. Do not kill him. He may be of use to us, or we

يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ۝

perceive | not | and they | as a son | we may adopt him | or | he may be of benefit to us
may adopt him as our son.' and they were not aware (what they were doing).(9)

وَاصْبِرْ فَوَادِّ أُمِّ مُوسَىٰ فِرْعَاءُ إِنَّ كَادَتْ لِتَنبِئِي

to disclose | she was very near | verily | empty | (of) Moses | (of) the Mother | the heart | and became
The heart of the mother of Moses became empty. She would have revealed (who he

بِهِ لَوْلَا أَنْ رَبَّنَا عَلَى قَلْبِهَا لَتَكُونَ مِنْ

(as one) of | so that she might remain | her heart | (over) | We strengthened | that | had not | him
was) had We not strengthened her heart so that she might be of the

الْمُؤْمِنِينَ ۝۱۰ وَقَالَتْ لِأُخْتِهِ قُصِّيهِ قَبَّرَتْ بِهٖ عَنْ جُنُبٍ

a far place | from | him | so she watched | follow him | to his sister | and she said | the believers
believers.(10) She said to (Moses') sister: 'Follow him.' She watched him from a distance, even

وَهُمْ لَا يَشْعُرُونَ ۝۱۱ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ

already | suckling mothers | for him | and we had forbidden | perceive | not | while they
while they knew not.(11) Now We had caused him to refuse suck until (his sister)

فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَكَ لَكُمْ

for you | who will care for him | a house-hold | people of | on/ to | I direct you | shall | then she said
said to them: 'Shall I direct you to a family who will bring him up for you and take

وَهُمْ لَهُ نِصْحُونَ ۝۱۲ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ

that | his mother | to | so we restored him | look after in a good manner | to him | and they will
good care of him?(12) Thus we returned him to his mother, so that she

تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ

the Promise | that | and that she might know | grieve | and not | her eye | might be comforted
might be comforted and grieve no more, and that she know that Allah's

اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝۱۳ وَلَمَّا بَلَغَ

he attained | and when | know | not | most of them | but | (is) true | (of) Allah
promise is true. Yet most of them know not.(13) And when he had reached full

أَشَدَّهُ وَإِسْتَوَىٰ ۖ وَآتَيْنَاهُ حُكْمًا وَعِلْمًا

and knowledge | Judgement | We bestowed on him | and became perfect (in manhood) | his full strength
age and became firm, We bestowed on him wisdom and knowledge. Thus We

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝۱۴ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ

a time | at | the city | and he entered | the good doers | We reward | and thus
reward the righteous.(14) And he entered the town at a time when its people were

غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يُقَاتِلَنِ هَذَا

this | fighting | two men | there (in it) | and he found | its people | of | (of) unawareness
not watching and there he found two men fighting, the one of his own party, the

مِنْ شَيْعَتِهِ وَهَذَا مِنْ عَدُوِّهِ ۖ فَاسْتَعَاثَهُ ۗ الَّذِي مِنْ

(was) of (the man) who and asked him for help his foes (was) of and that his party (was) of other of his enemies. The man of his party asked him for help against his

شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ۖ فَوَكَرَهُ مُوسَى فَقَضَىٰ

and killed Moses so struck him with his fist his foe (who was) of the one against his party enemy, so that Moses struck him with his fist and killed him. 'This is the work

عَلَيْهِ ۗ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ۝

plain misleading an enemy verily he is (of) Satan the doing (is) of this he said him of Satan,' said Moses. 'He is an enemy (of man) that manifestly misleads.(15)

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ

verily him and He forgave (for me) so forgive myself have wronged verily I My Lord he said He said "My Lord, I have wronged myself. So forgive me." Then Allah forgave him; for

هُوَ الْغَفُورُ الرَّحِيمُ ۝ قَالَ رَبِّ بِمَا أَنْعَمْتَ

you have favoured for that with which My Lord he said the Most Merciful (is) the Oft-Forgiving He He is the Forgiving One, the Merciful.(16) He said: 'By the favour You have shown me, Lord, I

عَلَىٰ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ۝ فَاصْبِرْ فِي الْمَدِينَةِ خَافِيًا

afraid the city in so he became of the criminals a helper I will be never me vow that) I will never be a helper to a wrong-doer.' (17) So he became afraid, looking about in the

يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ

called him for his help yesterday has sought his help the man who when/behold looking about town when the man who had the day before sought his help cried out to him again for help.

قَالَ لَهُ مُوسَىٰ إِنَّكَ لَعَوِيٌّ مُّبِينٌ ۝ فَلَمَّا أَنْ أَرَادَ

he decided that then when plain a misleader verily you are Moses to him said 'Clearly,' said Moses, 'you are truly a quarrelsome man.'(18) And when Moses was about

أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا ۖ قَالَ يَمْوَسَىٰ

O Moses (the man) said to both of them (was) an enemy who the man seize to to seize him who was the enemy of both of them, he said: 'Moses, would you kill me

أَتُرِيدُ أَنْ تَفْتَلِنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنَّ تَرِيدَ إِلَّا

but you want nothing yesterday a man you killed as kill me to do you want as you killed a person yesterday. You are surely seeking to be a tyrant in this land, not

أَنْ تَكُونَ جَبْرًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلِحِينَ ١٩

those who do right | of | be | to | you want | and not | the land | in | a tyrant | become | to
to be of those who set things right.'(19) But someone came running from

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يُوسَىٰ

O Moses | he said | running | (of) the city | the farthest end | from | a man | and there came
the farthest part of the city. He said O Moses, verily, the Chiefs are taking

إِنَّ الْمَلَائِكَةَ لِيُقْضَىٰ عَلَيْكَ وَأَنْ يُكْرَهَ بِكَ لِيُقْتَلُوكَ فَاحْرَجْ إِلَىٰ لَكَ

to you | truly I am | so escape | to kill you | about you | are taking counsel together | the chiefs | verily
counsel together a bout you to kill you. Run for your life, for I am giving you

مِنَ النَّصِيحِينَ ٢٠ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ

my Lord | he said | looking about | being afraid | fom there | so he escaped | the good advisers | (one of)
sincere advice.'(20) He went away, looking about in fear He said: 'Lord, deliver

نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ٢١ وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ

(the city of) Madyan | toward | he went | and when | wrong-doers | the people | from | save me
me from people given to wrong doing.'(21) And as he made his way towards

قَالَ عَلَىٰ رَبِّيَ أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ٢٢ وَلَمَّا وَرَدَ

he arrived | and when | Path | (to) the Right | guides me | (that) my Lord | it may be | he said
Madian, he said: It may be that my Lord will guide me on the right way.' (22) When he came to the

مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ ٢٣

watering (their flocks) | men | of | a group | there | he found | (of) Madyan | (at) the water
waters of Madian, he found there a band of men drawing water, and beside them two

وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ٢٤ قَالَ مَا

what | he said | who were keeping back (their flocks) | two women | besides them | and he found
women who were keeping back (their sheep). 'What is the matter with you?' he said.

خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءَ ٢٥

the shepherds | take (their flocks) | until | we can water (our flocks) | not | they said | (is) the matter with you
They said: 'We may not draw water until the shepherds have driven away their flocks and our

وَأَبُونَا شَيْخٌ كَبِيرٌ ٢٦ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ

he turned back | then | for them | so he watered (their flocks) | very | old man | and our father is
father is an aged man.'(23) So he drew water for them; then he turned away to the

إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ

good | of | on me | you bestowed | of whatever | truly, I am | My Lord | and said | shade | to
shade, saying; 'Lord, I stand in need of whatever good You may send

فَقِيرٌ ۖ فَجَاءَهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ

she said | shyly | walking | one of the two women | then there came to him | in need
me.'(24) Then one of the girls came towards him walking shyly and said: 'My father calls

إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا

so when | for us | you watered | that | reward | that he may give you | calls you | my father | verily
you that he may reward you for having watered (the sheep) for us.' And when he came to

جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ ۗ

you have escaped | fear | not | he said | the story | to him | and narrated | he came to him
him and told him his story, (the old man) said: 'Fear nothing. You have escaped from

مِنَ الْقَوْمِ الظَّالِمِينَ ۖ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ

verily | hire him | only father | one of them | said | wrong-doers | the people | from
the wrong doing people.'(25) One of the girls said: 'Father, hire him, surely the

خَيْرُ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ۗ قَالَ إِنِّي أُرِيدُ أَنْ

to | I want | verily | he said | the trustworthy | (is) the strong | you can hire | who | the best
best man you can hire is the one strong and trusty.'(26) He said: 'verily I wish to

أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي

for eight | you serve me | that | on the condition | these two | daughters of mine | one of | wed to you
marry you to one of these two daughters of mine if you serve me for eight years

حَجَبٍ فَإِنْ أَتَمَّمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ

to | I want | and not | from you | then it will be | ten years | you complete | but if | years
in my service; but if you complete ten years, it will be (a favour) from you; I do not

أَشُقُّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ۗ

the righteous | (one) of | Allah | wills | if | you will find me | for you | make it difficult
desire to press hard upon you. Allah willing, you shall find me an upright man.'(27)

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتَ فَلَا

then no | I fulfil | (of) the two terms | whichever | and you | (is) between me | that | he said
'So be it between me and you,' said Moses. 'Whichever term I fulfil, I trust that I

عُدَّوَانَ عَلَيَّ ۖ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ فَلَمَّا قَضَىٰ

fulfilled then when (is) Surety we say what over and Allah (will be) on me injustice shall not be wronged. Allah is the witness of what we say.'(28) And when he had

مُوسَىٰ الرِّجْلَ وَسَارَ بِأَهْلِيهِ أَنَسَ مِنْ جَانِبِ الظُّورِ

(of) the Tur Mount the direction in he saw with his family and was travelling the term Moses fulfilled his term and was travelling with his family, he saw a fire on the side of

نَارًا ۖ قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ

I may bring to you perhaps a fire have seen verily I wait to his family he said a fire the Mount. He said to his family: 'Stay here, for I can see a fire. Perhaps I can bring

مِنْهَا مَخْبِرًا أَوْ جَذْوَةً مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

warm yourselves that you may fire of a burning brand or some information from there you news, or a brand out of the fire that you may warm yourselves.'(29)

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْأَيْمَنِ فِي الْبُقْعَةِ

place in the right (of) the valley the side from he was called he reached it so when When he came to it, he was called from the right side of the

الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَن يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ

the Lord Allah I (am) verily O Moses (saying) that the tree from the blessed valley from a tree in the blessed spot. 'Moses, I am Allah, Lord

الْعَالَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ

a snake as if it were moving he saw it but when your stick throw and (of) the worlds of all being.(30) Throw down your staff and when he saw it moving as it had been a demon, (snake) he

وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ

verily you fear and donot draw near O Moses looked back and not in flight he turned turned back in retreat and looked not back. 'Moses,' 'come forward and have no fear,

مِنَ الْآمِنِينَ ﴿٣١﴾ أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا

white it will come forth your bosom in your hand put those who are secure (are) of for you are of those who are secure.(31) Put your hand in your bosom: it will come

مِنْ غَيْرِ سَوْءٍ وَأَضْمَمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذُنُوبُكَ

these are fear from your hand to you and draw disease/hurt without out white, although unharmed. Now draw back your hand close to your side (to guard)

بُرْهَانٍ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ إِنَّهُمْ كَانُوا

they are | verily they | and his chiefs | Pharaoh | to | your Lord | from | two evidences
against fear. These are two signs from your Lord for Pharaoh and his people.

قَوْمًا فَسِيقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا

a man | of them | I have killed | verily | my Lord | he said | who are rebellious | a people
Truly, they are evil doers. (32) 'Lord,' said Moses, 'I have killed one of their men and

فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾ وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي

than me | (is) more eloquent | he | Aaron | and my brother | they will kill me | that | and I fear
fear that they will kill me. (33) Aaron my brother is more fluent in speech than I; send

لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ

that | I fear | verily | to confirm me | as a helper | with me | so send him | in speech
him with me as a helper to confirm my words, for I fear that they will disbelieve

يَكْذِبُونَ ﴿٣٤﴾ قَالَ سَنُعْضِدُكَ عِزًّا بِأَخِيكَ

through your brother | your arm | We will strengthen | Allah said | they will deny me
me. (34) He said: 'We will strengthen your arm through your brother, and give

وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيٰتِنَا

with our Signs | you (both) | they shall reach | so not | Power | for you both | and give (make)
you both power so that they shall not reach (touch) you. Because with Our signs, you, and

أَنْتُمْ وَمَنْ اتَّبَعَكُمَا الْغٰلِبُونَ ﴿٣٥﴾ فَلَمَّا جَاءَهُمْ

came to them | then when | (will be) the victors | follow you | and those who | you two
those who follow you, will be the winners.' (35) And when Moses came to them

مُوسَىٰ بِآيٰتِنَا يَبِينُ قَالُوا مَا هٰذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ

faked | magic | but | this (is) | nothing | they said | Clear | with Our Signs | Moses
with Our clear signs, they said: 'This is nothing but forged magic; never did

وَمَا سَمِعْنَا بِهٰذَا فِيٓ آبَائِنَا الْاَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ

Moses | and said | of old | our fathers | among (in) | of this | we heard | and not
we hear of the like among our fathers of old.' (36) Moses said: 'My Lord knows best

رَبِّيٓ اَعْلَمُ بِمَنْ جَاءَ بِالْهُدٰى مِنْ عِنْدِهٖ وَمَنْ تَكُوْنُ

will be | and who | from him | with guidance | came | (of) who | knows best | my Lord
who it is that comes with guidance from Him and whose will be the best end in the

لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾ وَقَالَ

and said | the wrong-doers | will be successful | not | verily | in the Hereafter | the happy end | (for him)
Hereafter. The wrongdoers shall never prosper.'(37) 'O chiefs,' said Pharaoh, 'you

فَرَعُونَ يَأْتِيهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي

other than me | god | any | that you have | I know | not | chiefs | O | Pharaoh
have no other god that I know of except myself. So kindle for me (a fire), O

فَأَوْقِدْ لِي يَهَامُنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي

so that I | a lofty tower | for me | and set up | clay | on | O Haman | for me | so kindle
Haman, on clay (to make bricks) and build for me a tower that I may climb

أُظِلُّ إِلَى اللَّهِ مُوسَىٰ وَإِنِّي لَأَكْذِبُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

the liars | (is) one of | I think that he | and verily | (of) Moses | the God | at | may I look
to the god of Moses and verily, I think that he (Moses) is a liar.'(38)

وَأَسْتَكْبِرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

right | without | that land | in | and his hosts (soldiers) | he | and was arrogant
He and his warriors conducted themselves in the land with pride without right, and

وَقَالُوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ

and his hosts (soldiers) | so we seized him | would return | not | to Us | that they | and they thought
thought that they would never return to Us.(39) But We seized them and We threw

فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

(of) the wrong-doers | the end | was | how | so behold | the sea | in | and we threw them
them into the sea. So behold how was the end of the wrongdoers.(40)

وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا

not | (of) Resurrection | and on the Day | the fire | to | inviting | leaders | and We have made them
We made them leaders inviting (men) to the Fire, but on the Day of Resurrection no

يُنصَرُونَ ﴿٤١﴾ وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ

and on the Day | a curse | world | this | in | and We made to follow them | they will be helped
help shall they find.(41) And We made a curse to follow them in this world and on

الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ

Moses | We gave | and indeed | the despised | (will be) among | they | (of) Resurrection
the Day of Resurrection they will be among the hateful.(42) We gave Moses, after We

الْكِتَابِ مِنْ بَعْدِهَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ

for mankind | as enlightments | of old | the generations | We had destroyed | after | the Scripture
had destroyed the previous generations, the Book, as an enlightenment for mankind a

وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾ وَمَا كُنْتَ بِجَانِبِ

on the side | you were | and not | might remember | that they | and a mercy | and a guidance
guide and a mercy, so that they may take heed (43) You were not (present) on the

الْقُرْبَىٰ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ مِنَ

among | you were | and not | the commandment | Moses | to | We made clear | when | Western
western side (of the Mount) when We made clear to Moses the commandment, and you

الشَّاهِدِينَ ﴿٤٤﴾ وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ

the ages | (over them) | and long were | generations | created | but We | the witness (those present)
were not among those present. (44) We raised (new) generations after him and long were the

وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا

Our Verses | to them | reciting | (of) Madyan | the people | in | a dweller | you were | and not
ages that passed over them. Neither you were a dweller among the Midianites, reciting to them

وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ

(of) the Tur (Mount) | at the side | you were | and not | sending (messengers) | were (kept) | but we
Our revelations, but it is We who were sending Messengers. (45) You were not (present)

إِذْ نَادَيْنَا وَلَكِن رَّحِمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا

to a people | to give warning | your Lord | from | as a mercy | but | We called | when
on the side of (Mountain of) Tur when We called (out to Moses). Yet (We have sent you

مَّا أَتَاهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ

in order that they | before you | warner | any | had come to them | not
forth) as a mercy from your Lord to forewarn a people to whom no warner came before,

يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْ لَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا

for what | a calamity | seize them | that | and if not | they may remember (or receive admonition)
so that they may take heed. (46) Otherwise if disaster should seize them because of

قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا

to Us | you sent | why not | our Lord! | they would have said | their hands | have sent forth
that which their own hands have sent before (them) they might say: 'Lord, had You

رَسُولًا فَتَتَّبِعْ أَلَيْتِكَ وَتَكُونُ

and we would have been | your Verses (of Quran) | we would then have followed | a Messenger
sent us an apostle, we would have followed Your revelations and been of the

مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا

they said | from Us | the truth | has come to them | but when | the believers | among
believers.'(47) And now that when the truth has come to them from Ourselves, they say:

لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْلَمَ يَكْفُرُوا بِمَا

in what | they disbelieve | did not | (to) Moses | was given | (of) what | the like | he was given | why not
'Why is he not given the like of what was given to Moses?' But did they not deny what

أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا ^{وَقَدْ}

each helping one another | two kinds of magic | they said | before | (to) Moses | was given
was given to Moses? They say: 'Two works of magic (The Tora and the Quran) supporting one

وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٨﴾ قُلْ فَأْتُوا بِكِتَابٍ مِّنْ

from | a book | then bring | say | are disbelievers | in both | verily we | and they said
another!' And they declare: 'We disbelieve both.'(48) Say: 'Bring down from

عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا إِن كُنْتُمْ

you are | if | that I may follow it | than these two | (is) better guide | which | Allah
Allah a Book that is a better guidance than these and I will follow it, if what you

صَادِقِينَ ﴿٤٩﴾ فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ

they follow | that only | then know | (to) you | they answer | not | but if | truthful
say be true!'(49) If they do not answer you, know that they are following their

أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ

without | his own lust | follows | than one who | (is) more astray | and who | their own lusts
desires. And who is in greater error than he who follows his desires without

هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾ وَلَقَدْ

and indeed | wrong-doers | the people | guides | not | Allah | verily | Allah | from | guidance
guidance from Allah? Allah does not guide the evil_ doers. (50) verily, We have caused

وَصَلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ الَّذِينَ

those two whom | they may remember | in order that | the Word | to them | We have conveyed
the Word to reach them so that they may give thought.(51) Those to whom We gave

أَتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ

it is recited | and when | believe | in it | they | before it | the Scripture | We gave
the Book before, are believers in it.(52) When it is recited to them, they

عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا

we have been | indeed | our Lord | from | is the truth | verily it | in it | we believe | they said | to them
say: 'We believe in it. Verily it is the truth from Our Lord. Indeed, even before

مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ

their reward | will be given | these | from those who submit to Allah | before it
it, we had surrendered.'(53) Twice shall their reward be given them, because

مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا

and of what | evil | with good | and repel | they are patient | because | twice
they have endured, repelling evil with good and spending (in charity) out of what

رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا

they withdraw | evil/vain talk | they hear | and when | they spend | We have provided them
We have given them;(54) and When they hear idle talk, they turn away from it, but say:

عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا

not | (be) to you | peace | your deeds | and to you | our deeds | to us | and say | from it
'We have our actions and you have yours. Peace be upon you. We do not seek (the

نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ

Allah | but | you like | whom | you guide | not | verily you | the ignorant | we seek
company of) ignorant men.'(55) You cannot guide whom you please: it is Allah

يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوا

and they say | those who are the guided | knows best | and He | He wills | whom | guides
Who guides whom He wills. He best knows those who are the guided.(56) They say:

إِنْ فَتَنَّاكَ بِهِ تَحِطُّ بِكَ مِنْ أَرْضِنَا أَوْ لَمْ

have not | our land | from | we would be snatched away | with you | the guidance | we follow | if
'Should We follow the guidance with you, we shall be torn out of our land.' But have We not

تُمْكِنَ لَهُمْ حَرَمًا آمِنًا يُجَبَّىٰ إِلَيْهِ تَمْرُكٌ كُلِّ شَيْءٍ

kinds | (of) all | fruits | to which | are brought | a secure | a sanctuary | for them | we established
given them a sanctuary of safety (Mecca) to which fruits of every kind are brought (in trade); a

رَزَقًا مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ وَكَمْ

and how many | know | not | most of them | but | Ourselves | from | a Provision
provision from Ourselves? Indeed, most of them do not know.(57) How many

أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فِتْكَ

and those (are) | for its mean of livelihood | which were thankless | a town | from | We have destroyed
a community have We destroyed which were thankless for its means of livelihood. (grew

مَسْكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا

and verily we | a little | except | after them | have been inhabited | not | (of) their dwellings
insolent in its plenty) Those are their dwelling-places, which have not been inhabited after them, except a

نَحْنُ الْوَارِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ

He sends | until | the towns | to destroy | your Lord | was | and not | are the inheritors | We
little. And verily, We are the inheritors.(58) Nor was your Lord to destroy the cities until He had

فِي أُمَّهَاتِهِمْ رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي

to destroy | We were | and not | Our Verses | to them | reciting | a Messenger | their mother (city) | in/ to
sent to their mother-city an apostle, reciting to them Our revelations. And We never destroyed

الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾ وَمَا أَوْتَيْنَاهُمْ مِنْ

from | you have been given | and whatever | (are) wrong-doers | their people | unless | the towns
towns except when their populations were wrong_ doers. (59) The things you have been given are

شَيْءٍ فِتْنَاءً الْحَيَاةِ الدُّنْيَا وَزِينَتًا وَمَا عِنْدَ

(is) with | and that which | and its adornment | worldly | (of) the life | (is) an enjoyment | things
but the conveniences and the gaudy show of this present life. Better is that which is with Allah

اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَنْ وَعَدْنَاهُ

We have promised him | is he whom | you sense | have not | and will remain forever | (is) better | Allah
and more lasting. Have you then no sense?(60) What, is he to whom We have promised a fair

وَعَدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَعْنَاهُ مَتَاعَ الْحَيَاةِ

(of) the life | luxuries | We have made to enjoy | like him whom | finds it (true) | which he | excellent | a Promise
promise (paradise) and he receives it, like him to whom We have made to enjoy the luxuries of

الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

those who are brought up | (will be) among | (of) Resurrection | on the Day | he | then | worldly
this life and who on the Day of Resurrection will be among those brought up (for punishment).(61)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ

you used | whom | (are) My partners | where | and say | He will call them | and (remember) when

On that day (Allah) will call to them, saying: 'Where are My partners whom you alleged

تَزْعُمُونَ ﴿٢١﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا

our Lord | the Word | about whom | has come true | those | said/ will say | to assert

(to be such)?' (62) Those concerning whom the Word will have come true (to be punished) will

هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا

we were astray ourselves | as | we led them astray | we led astray | whom | these are they

say: 'Lord, these are the men whom we misled. We led them astray as we were astray ourselves.

تَكْبَرْنَا إِيَّانَا يَعْبُدُونَ ﴿٢٣﴾

they worshipped | us | they were | not | before you | we declare our innocence (from them)

We declare our innocence (from them) before You; it was not us that they worshipped.' (63)

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا

they will answer | but not | and they will call upon them | your partners | call upon | and it will be said

It will be said to them: 'Call on your partners!' And they will call on them, but they shall get no

لَهُمْ وَرَأَوْا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٢٤﴾

guided | had been | they | if | the torment | and they will see | to them

answer. They shall see (Our) punishment and wish that they were rightly guided. (64)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٢٥﴾

the Messengers | did you answer | what | and He says | He will call them | and (remember) the Day when

On that Day, (Allah) will call to them saying: 'What answer did you give Our apostles?' (65) On

فَعَوَّبَتْ عَلَيْهِمُ الْأَنْبَاءَ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٢٦﴾

will be able to ask one another | not | and they | on that day | the news | to them | then will be absured

that Day, the news of a good answer will be obscured to them, nor will they ask each other. (66)

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ

that | then hopefully | righteous deeds | and did | and believed | who repented | for him | but as

But he who repented and believed and did what is right, then he will be among

يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٢٧﴾ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ

He wills | whatsoever | creates | and your Lord | those who are successful | among | he will be

those who are successful. (67) Your Lord creates whatsoever He wills and He chooses

وَيَخْتَارُ مَا كَانَ لَهُمُ الْخَيْرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى

and exalted is He | Allah | Glorified be | choice | (from them) | they have | not | and chooses
and they have not the choice. Glory be to Allah and exalted be He above all that they

عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبِّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ

their breasts | conceal what knows | and your Lord | they associate as partners with him | about all that
associate (with Him). (68) Your Lord knows what their breasts hide and what

وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخِصْمُ فِي الْأُولَى

the first | in | all Praises His (is) | He | but | god | no | Allah and he (is) | they reveal | and what
they reveal. (69) He is Allah: there is no god but He. His is all praise in the first and in

وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾ قَدْ أَرَأَيْتُمْ

do you see | Say | you shall be returned | and to him | the Decision | and His (is) | and in the last
the last. For Him is the command and to Him you shall be returned. (70) Say: 'Think!

إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ

(of) Resurrection | the day | till | continuous | the night | for you | Allah | made | if
If Allah made night ever-lasting for you till the Day of Resurrection, what

مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

you hear | will not then | light | could bring you | Allah | besides | god | who is
god is there than Allah who could give you light! Will you not hear?' (71)

قَدْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ

the Day | till | continuous | the day | for you | Allah | made | if | do you see | Say
Say: 'Think! If Allah made day ever-lasting for you until the Resurrection,

الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ

wherein | you will rest | night | could bring you | Allah | besides | god | who is | (of) Resurrection
what god is there than Allah who could bring you the night to rest in? Will you

أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ

the night | for you | that He has made | His Mercy | and (it is) out of | you see | will then not
not see?' (72) It is out of His Mercy that He has made for you night and

وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ

and that you | His Bounty | of | and that you may seek | therein | that you may rest | and the day
day that you may rest therein and that you may seek of His bounty and

تَشْكُرُونَ ﴿٤٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ

(are) My Partners | where | and say | He will call them | and (remember) when | may be grateful

render thanks.(73) On that day He will call out to them saying: 'Where are my partners

الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٤٤﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ

nation | every | from | and We shall take out | assert | you used to | whom

whom you alleged (to be such)?'(74) From every nation We will bring a witness, and We

شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ

(is) with Allah | the truth is | that | then they shall know | you proof | bring | and We shall say | a witness

shall say to them: 'Show Us your proof.' Then they shall know that the truth is Allah's,

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٤٥﴾ إِنَّ قَارُونَ كَانَ مِنْ

of | was | Korah | verily | they invent | used to | what | from them | will disappear

and their own inventions (false gods) will forsake them.(75) Korah was one of Moses'

قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ

the treasures | of | and We gave him | towards them | but he behaved arrogantly | (of) Moses | people

people. But he behaved arrogantly towards them, for We had given him such treasures

مَا إِنْ مَفَاتِحَ لَنَا لَتَوَّأْنَ بِالْأَعْصَةِ أُولَى الْقُوَّةِ إِذْ

when | strong | to a body of men | would have been a burden | the keys of it | indeed | which

that their very keys would have weighed down a band of strong men. His people said

قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٤٦﴾

those who exult/ are glad | likes | not | Allah | verily | be glad | do not | his people | to him | said

to him: 'Do not exult (in your riches); Allah does not love the exultant.(76)

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ

forget | and do not | the last | the home | Allah | his bestowed on you | with that which | but seek

But seek, by means of that which Allah has given you, home of the Hereafter.

نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا

and not | to you | Allah | has been good | as | and do good | this world | of | your portion

Do not forget your share in this world. Be good to others as Allah has been good

تَبِعِ الْفَسَادِ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُقْسِدِينَ ﴿٤٧﴾

mischief-makers | likes | not | Allah | verily | the land | in | mischief | seek

to you, and do not strive for evil in the land, for Allah does not love the evil-doers.(77)

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ

he know | did not | with me | knowledge | (on) | I have been given | only because | he said

But he said: 'What I have been given is only because of a knowledge that is in me.' Did he not

أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ

(were)strong | (he) | who | the generations | of | before him | destroyed | has | Allah | that

know that Allah had destroyed before him generations, men who were stronger than he in might

مِنْهُ قُوَّةٌ وَأَكْثَرُ جَعًا وَلَا يُسْأَلُ عَنْ

of | will be questioned | but not | in collecting (money) | and greater | in might | than him

and greater in the amount (of riches) they had collected (than he)? But the wrongdoers shall not

ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ

said | his pomp | in | his people | before | so he went forth | the criminals | their sins

be called (immediately) to account for their sins. (78) And when he went out in all his finery

الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتُ لَنَا مِثْلَ مَا

of what | the like | we had | Ah, would that | wordly | (of) the life | desirous | those who were

among his people, those who desired the life of the world said: 'Would that we had the like of

أُوتِيَ قَارُونَ إِنَّهُ لَدُوٌّ حَظٌّ عَظِيمٌ ﴿٧٩﴾ وَقَالَ الَّذِينَ

those who | and said | great | (of) fortune | (is) the Owner | verily he | Korah | has been given

what has been given to Korah! He is indeed the owner of a very great fortune.' (79) But those to

أُوتُوا الْعِلْمَ وَيَلِكُمْ تَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ

believe | for those who | (is) better | (of) Allah | the reward | woe to you | the knowledge | were given

whom knowledge had been given said: 'Alas for you! Better is the reward of Allah for

وَعَمِلَ صَالِحًا وَلَا يُكْفَىٰ إِلَّا الصَّابِرُونَ ﴿٨٠﴾

those who are patient | except | shall attain it | and none | righteous deeds | and do

him who believes and does good works; but none shall attain it except the patient.' (80)

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ

for him | there was | then not | the earth | and his dwelling place (home) | him | so We caused to swallow

We caused the earth to swallow him, and his dwelling, so that he found

مِنْ فِئَةٍ يَنْصُرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنْ

of | was he | and not | Allah | against | to help him | group (party) | any

none to protect him from Allah; nor was he one of those who defended

الْمُنْتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ

the day before | his position | has desired | those who | and began | those who could save themselves themselves.(81) And those who had wished for his place the day before, began to

يَقُولُونَ وَيَكُنَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

He wills | to whomsoever | the provision | extends (enlarge) | Allah | know you not that | to say say on the marrow: 'Behold! Allah gives provision abundantly to whom He wills

مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا

to us | Allah | was Gracious | that | had it not been | and restricts it | His slaves | of and sparingly (to whom He wills.) Had he not shown us favour, He could have

لَخَسَفَ بِنَا وَيُكَافئُ لَآ يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

the disbelievers | be successful | not | know you not that | us | He could have caused the earth to swallow caused the earth to swallow us. Behold! The unbelievers shall never prosper.'(82)

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي

in | pride | who want | not | to those who | we shall assign it | last | the home | that The Home of the Hereafter, We shall give to those who seek neither high handedness

الْأَرْضِ وَلَا فِسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾ مَنْ جَاءَ

brings | whosoever | (is) for the pious | and the (good) end | mischief | nor | the land nor mischief on earth. The blessed end is for the righteous.(83) He that who brings a

بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا

then not | the evil deed | brings | and whosoever | thereof | the better (will be) | for him | the good deed good deed, shall have better than it and whoso brings an evil deed - then those who

يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

to do | they used | what | except | the evil deeds | do | those who | will be rewarded have done evil deed shall be rewarded only for that which they have been working.(84)

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى

to | will surely bring you | the Quran | (on) you | has enjoined (given) | He who | verily He who has ordained the Quran to you will surely bring you back (to Makkah).

مَعَادٍ قَدْ رَبِّيَ أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ

and (of) him who | guidance | brings | (of) him who | (is) Most Aware | My Lord | Say | the place of return Say: 'My Lord best knows him who comes with guidance, and him who is in

هُوَ فِي ضَلَالٍ مُّبِينٍ ۝ وَمَا كُنْتَ تَرْجُوا أَنْ يُلْقَىٰ

would be sent down | thus | expecting (hoping) | you were | and not | manifest | error | (is) in | (he) gross error.'(85) You never hoped that this Book would be sent to you

إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا

a supporter | be | so not | your Lord | from | as a mercy | but | the Book | to you but it is a mercy from your Lord. Therefore, give no help to the

لِّلْكَافِرِينَ ۝ وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ

when | after | (of) Allah | the Signs | from | turn you away | and not | of the disbelievers unbelievers.(86) Let no one turn you away from Allah's revelations, after they have

أَنْزَلَتْ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ

of | be | and not | your Lord | to | and invite | to you | they have been sent down been revealed to you. Call men to your Lord, (to believe in Allah) and be not of the

الْمُشْرِكِينَ ۝ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ

He | but | god | (there is) no | another | a god | Allah | with | call | and not | the polytheists idolaters.(87) And call not upon another god with Allah. There is no god but He. All

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۝

you shall be returned (all) | and to Him | (is) the Decision | (to Him) | His face | save | will perish | thing | every things shall perish except His Face. His is the judgement, and to Him you shall return. (88)

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.

الْمَلَأَ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ

and they | we believe | say | to | they will be left | that | the people | do think | Alif-Lam, Mim Alif Lam Mim.(1) Do men think that they will be left to say 'We believe,' and will not

لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ

and will certainly make it known | before them | those who (were) | We tested | and indeed | will be tested | not be tried? (2) We tested those who were before them. Allah will certainly know

اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۝ أَمْ

or | those who are liars | and will certainly make it known | telling the truth | those who are | Allah those who are the true from those who are the liars.(3) Or

وقف لازم

مجمع القاموس

حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۗ سَاءَ مَا

that which | evil is | they can outstrip Us | that | evil deeds | do | those who | think
do the evil doers think that they will escape (Our punishment)? How ill

يَحْكُمُونَ ۚ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ

Allah's | Term | then surely | Allah | the meeting (with) | hoping | is | whoever | they judge
they judge!(4) He that hopes to meet his Lord (must know) that Allah's term (appointed

لَاتٌ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ وَمَنْ جَاهَدَ فَإِنَّمَا

then only | strives | and whosoever | the All-Knower | (is) the All-Hearer | and He | is surely coming
hour) is sure to come. And He (alone) hears all and knows all.(5) He who strives, strives

يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ۝ وَالَّذِينَ آمَنُوا

believed | and those who | all mankind and jinns | from | (is) Wealthy (free of all needs) | Allah | verily | for himself | he strives
only for himself. Verily, Allah is free of all needs from all creation.(6) As for

وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

their evil deeds | from them | surely we shall remit/ explate | righteous deeds | and did
those who believe and do good works, We shall cleanse them of their sins

وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ۝ وَوَصَّيْنَا

and We have enjoined on | to do | they used | of that which | the best | and We shall reward them
and reward them the best of that which they have been working.(7) We have enjoined

الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي

with Me | to make you join | they strive against you | and if | to be good | to his parents | man
man to show kindness to his parents. But if they (either of them) strive (to force) you

مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ إِلَىٰ رَجْعِكُمْ

(is) your return | unto Me | obey them | then not | knowledge | (of) which | you have | not | what
to join with Me (in worship) what you know nothing of, do not obey them. To Me you

فَأَنْبِئِكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ وَالَّذِينَ آمَنُوا وَعَمِلُوا

and do | believe | and (to) those who | to do | you used | what | and I shall tell you
will all return, and I shall tell you (the truth) of all that you have done.(8) Those who believe and

الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ۝ وَمِنَ النَّاسِ

mankind | and of | the righteous | among | surely We shall make them enter | righteous deeds
do good works - We shall surely admit them among the righteous.(9) Of mankind are

مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ

(of) Allah | inconcerning | they are made to suffer | and if | in Allah | we believe | say | (are) those who
some who say: We believe in Allah, yet when they suffer in (the cause of)

جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِّنْ

from | victory | comes | and if | (of) Allah | as the punishment | (of) mankind | the trial | he consider
Allah they treat the persecution of man as though it were the punishment

رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي

(is) In | of what | best Aware | Allah | not | is | with you | were | verily we | they will say | your Lord
of Allah. Then if help comes from your Lord, (the hypocrites) will say: 'We

صُدُورِ الْعَالَمِينَ ۝۱۰ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ

and verily He knows | believe | those who | Allah | verily knows | (of) the worlds (Beings) | the breast
have always been with you.'(10) Does Allah not know what is in the breasts of all beings? Verily,

الْمُنَافِقِينَ ۝۱۱ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا

our way | follow | believe | to those who | disbelieve | those who | and said | the hypocrites
Allah knows the true believers and the hypocrites.(11) The unbelievers say to those who

وَلَنَحْمِلَ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ

any | their sins | of | bearing | they are | and not | your sins | and we will verily bear
believe: 'Follow us, and we will bear the burden of your sins.' But they will bear none of their

شَيْءٍ ۗ إِنَّهُمْ لَكَذِبُونَ ۝۱۲ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا

and other loads | their own loads | and verily they shall bear | liars | surely they are | thing
sins. They are surely lying.(12) They shall bear their own burdens, and other

مَعَ أَثْقَالِهِمْ ۗ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَنَّا

about that which | (of) Resurrection | on the Day | and verily they shall be questioned | their own loads | with
burdens besides. their own, On the Day of Resurrection, they shall be questioned about that

كَانُوا يَفْتَرُونَ ۝۱۳ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ

and he stayed | his people | to | Noah | We sent | and indeed | to fabricate | they used
they were forging falsehoods.(13) We sent forth Noah to his people, and he stayed

فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ

the Deluge | and overtook them | years | fifty | less | years | a thousand | among them
amongst them one thousand years, less fifty years. Then in their sinfulness the Flood

وَهُمْ ظَالِمُونَ ﴿١٣﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا

and made it | (of) the Ark | and the people | then We saved him | were wrong-doers | while they overwhelmed them. (14) But We delivered him and all who were with him in the ship, (ark) and made

آيَةً لِلْعَالَمِينَ ﴿١٥﴾ وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا

worship | to his people | he said | when | and (remember) Abraham | for the worlds (mankind) | a Sign (the event) a sign to mankind. (15) And (tell of) Abraham. When he said to his people: 'Worship

اللَّهِ وَالْقُوَّةَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا

only | know | you did | if | for you | (is) better | that | and fear Him | Allah Allah (alone) and fear Him. That would be best for you, if you but knew it. (16) You

تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ

verily | falsehood | and you invent | idols | Allah | besides | your worship worship | idols | besides | Allah | and | invent | falsehoods. Those whom

الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ

for you | possess | not | Allah | besides | your worship | those whom you worship | besides | Allah | can | give | you | no | provision. So seek

رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ

to Him | and be grateful | and worship Him | provision | Allah | from/with | so seek | any provision your provision from Allah (alone), and worship Him. Give thanks to

إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِنْ تُكَذِّبُوا فَقَدْ كَدَّبَ أُمَّمٌ

nations | have denied | then truly | you deny | and if | you will be brought back | to Him Him, for to Him you shall be returned. (17) 'If you deny (me), likewise other nations before you

مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾

plainly | (to) convey (the Message) | but | the Messenger | (is) on | and not | before you denied (their apostles). And the duty of an apostle is only to give plain warning.' (18)

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ

that | verily | He repeats it | then | the creation | Allah | originates | how | they see | do not Do they not see how Allah initiates the Creation, and then brings it back again? That is easy

عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ

He Originated | how | and see | the land | in | travel | Say | (is) easy | Allah | for enough for Allah. (19) Say: 'Travel in the land and see how Allah initiated the Creation.

الْخَلْقَ ثُمَّ اللَّهُ يُنْشِئُ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ

every over Allah verily last (the creation of the Hereafter) the creation will bring forth Allah then the creation then Allah will create a later Creation. Verily, Allah has power over

شَيْءٍ قَدِيرٌ ۝ وَيُرْحَمُ مَنْ يَشَاءُ مِنْ يَشَاءُ ۝

He wills to whom and shows mercy He wills whom He punishes (is) Omnipotent thing all things.(20) He punishes whom He wills and shows mercy to whom He pleases. To

وَالْيَهُ تَقْلَبُونَ ۝ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا

nor the earth in (can) escape you and not you will be returned and to Him Him you shall be turned.(21) Neither on earth nor in heaven shall you

فِي السَّمَاءِ ۝ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَّلِيٍّ وَلَا

(nor) Protector any Allah besides for you and (there is) not the heaven in be beyond reach: nor have you any guardian or helper besides

تَصِيرُ ۝ وَالَّذِينَ كَفَرُوا يَالِيتِ اللَّهُ وَلِقَائِهِ أُولَٰئِكَ

they and the Meeting with Him (of) Allah in the Signs disbelieve and those who helper Allah.(22) Those that disbelieve in the signs of Allah and in (their) meeting with Him (in the

يَسُوءُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ فَمَا

so nothing painful a torment (will be) for them and they My Mercy of have no hope Hereafter) - it is they who have no hope of My mercy. Theirs shall be a woeful punishment.(23)

كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ

burn him or kill him they said that except (of) his people the answer was But the only answer of his people was that they said: 'Kill him or burn him.'

فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ

for a people (are) indeed Signs this in verily the fire from Allah then saved him Then Allah saved him from the fire. Verily, in this are signs for a people who

يُؤْمِنُونَ ۝ وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ

Allah instead of you have taken (for worship) only and he said who believe believe.(24) Abraham said: 'You have chosen idols instead of Allah as a mark

أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ

(of) Resurrection on the Day then worldly the life in between you the love idols of mutual love in the life of the world. Then, on the Day of Resurrection, you

يَكْفُرُ بِعُضْمَكُمْ يُبَعِّضُ وَيَلْعَنُ وَيَعُضُّكُمْ بَعْضًا

other | each | and curse | other | each | you shall disown
shall disown one another, and curse one another. Hell shall be

وَمَاؤِكُمْ النَّارُ وَمَا لَكُمْ مِنْ تَصْرِيحِينَ ﴿٢٥﴾ فَأَمِنَ

so believed | helpers | any | for you | and not | (will be) the fire | and your abode
your home, and you shall have no helpers.'(25) And Lot believed in him (in Abraham's

لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ

verily | my Lord | to (for the sake of) | shall emigrate | verily | and (Abraham) said | Lot | in him
Message). He (Abraham) said: 'I will emigrate for the sake of my Lord. He is the Mighty

هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ

and Jacob | Isaac | on him | and We bestowed | the All-Wise | (is) the All-Mighty | He
One, the All-Knowing.'(26) We gave him Isaac and Jacob and We appointed the

وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ

and We granted him | and the Book | Prophethood | his offspring | in | and We Ordained
Prophecy and the Book to be among his seed. We gave him his reward in this

أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾

the righteous | (is) indeed among | the Hereafter | in | and verily he | the world | in | his reward
life, and in the life to come, he shall dwell among the righteous.(27)

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ

the worst sin | commit | verily you | to his people | he said | when | and Lot (remember)
And (remember) Lot who said to his people: 'You commit such indecency

مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَيَّتَكُمْ

verily do you | worlds | of | One | any | with it | has preceded you | not
(sodomy) as never any being in Creation committed before you.(28) You go

لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ

your meetings | in | and practice | the road | and rob (you cut off) | (with) men | commit (sodomy)
into male and cut off (rob) the highway. And you turn your very gathering

الْمُنْكَرِ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اتُّبِنَا

bring upon us | they said | that | except | (of) his people | the answer | was | but not | every kind of evil deed
into orgies.' But the only answer of his people was that they said: 'bring

يَعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾ قَالَ رَبِّ

my Lord | he said | the truthful | (one) of | you are | if | (of) Allah | the torment
down Allah's scourge upon us, if what you say be true.'(29) 'Lord,' said he,

انصُرْنِي عَلَى الْقَوْمِ النُّفْسِيِّينَ ﴿٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا

Our Messengers | came | and when | corrupt | the people | against | help me
'help me against the people who do mischief.'(30) And when Our messengers

إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ

(of) this | the people | are going to destroy | verily we | they said | with the glad tidings | (to) Abraham
brought Abraham the good news, they said: 'We are about to destroy the

الْقَرْيَةَ إِنْ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾ قَالَ إِنْ فِيهَا لُوطًا

Lot | in it (is) | verily | (Abraham) said | wrong-doers | have been | its people | truly | town
people of this town. Truly its people are wrongdoers.'(31) He said "But there is Lot

قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا ۗ لَنُنَجِّيَنَّهُ وَأَهْلَهُ

and his family | we will verily save him | (is) therein | who | know better | We | they said
there." They said: 'We know very well who is there.' 'We shall deliver him and all

إِلَّا امْرَأَتَهُ ۗ كَانَتْ مِنَ الْغَيْرِينَ ﴿٣٢﴾ وَلَمَّا أَنْ جَاءَتْ

came | (that) | and when | those who remain behind | (one) of | shall be | his wife | except
his family except his wife, she is of those who shall remain behind.'(32) And when Our

رُسُلُنَا لُوطًا سِئَىٰ بِهِمْ وَصَاقَ بِهِمْ

of them | and he felt straitened | because of them | he was grieved | (to) Lot | our Messengers
messengers came to Lot, he was grieved because of them and distressed for them, (for he could

ذَرَعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ ۗ إِنَّا مُنْجُوكَ

we shall save you | truly | grieve | and do not | fear | do not | and they said | unable
not protect them). But they said: 'Have no fear, and do not grieve. For surely we shall deliver you

وَأَهْلَكَ إِلَّا امْرَأَتَكَ ۗ كَانَتْ مِنَ الْغَيْرِينَ ﴿٣٣﴾ إِنَّا

truly | those who remain behind | of | shall be | your wife | except | and your family
and your family, except your wife, she is of those who shall remain behind.'(33) We shall

مُنزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا

punishment/ torment | town | of this | the people | on | we are about to bring down
bring down a punishment from heaven upon the people of this town (to punish them)

مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٣﴾ وَلَقَدْ تَرَكْنَا

we have left | and indeed | acting immorally | they have been | because of what | the sky | from
for their sins.(34) Surely, We left of that city a clear sign for

مِنْهَا آيَةٌ بَيِّنَةٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٣٤﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ

their brother | Madyan | and to | who understand | for people | evident | a Sign | thereof
men of understanding.(35) And to the people of Madyan (We sent) their brother

شُعَيْبًا فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ

the last | the Day | and hope for | Allah | worship | O my people | so he said | Shuayb
Shu'ayb. He said: 'Worship Allah, my people. Look forward to the Last Day

وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٥﴾ فَكَذَّبُوهُ

and they denied him | being corrupt | the land | in | commit mischief | and donot
and do not mischief in the land, working corruption.'(36) But they disbelieved him,

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيًّا ﴿٣٦﴾

Prostrate (dead) | their dwellings | in | and they became | the earthquake | so seized them
so the earthquake took them, and they lay prostrate in their dwellings.(37)

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَّسْكِنِهِمُ

their dwellings | from | to you | is clearly apparent | and indeed | and Thamud | and Ad
Aad and Thamoud (We also destroyed). (Their fate) is clear to you from their (ruined)

وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ

from | and turned them away | their deeds | Satan | to them | and made fair seeming
buildings. Satan had made their foul deeds seem fair to them and kept them back from

السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾ وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ

and Haman | and Pharaoh | and Korah | intelligent | and (thought) they were | the Path (Right)
the Way, though they were keen sighted.(38) And Kora, Pharaoh, and Haman!

وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ

the land | in | but they were arrogant | with clear evidences | Moses | came to them | and indeed
Indeed Moses came to them with clear signs, but they were arrogant in the land,

وَمَا كَانُوا لَنَا بِمُبْتَلِينَ ﴿٣٩﴾ فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ فَنَقَصْنَا

of them some | for his sin | We seized | so each (of them) | to outstrip us | they were | and not
yet they could not overreach (Us).(39) Each (of them) We seized for his crime. On some

مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ

whom | and of them (were) some | a violent wind with shower stone | on them | We sent | when
We sent down a violent whirlwind; others were seized by the Dreadful Cry,

أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ

the earth | him | We caused to swallow | whom | and of them (were) some | and awful cry | overtook him
some We caused the earth to swallow up, and yet others We drowned (in

وَمِنْهُمْ مَّنْ أَعْرَفْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ

but | to wrong them | Allah | was | and not | We drowned | whom | and of them (were) some
the water). Allah would never have wronged them but they wronged

كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ

other than | take | (of) those who | the likeness | doing wrong to | themselves | they were
themselves.(40) The likeness of those who have taken to them protectors, apart from

اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ إِتَّخَذَتْ بِئْتًا وَإِنَّ

but verily | a house | who builds | (of) the spider | (is) the likeness | Protectors (helper) | Allah
Allah, is as the likeness of the spider that takes to itself a house; and surely the

أَوْهَنَ الْبُيُوتِ لَبَيْتِ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ

verily | know | they | if | (of) the spider | (is) the house | (of) houses | the frailest (weakest)
frailest (weakest) of houses is the house of the spider, if they but knew it.(41)

اللَّهُ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ

(is) the All-Mighty | and He | things | from | instead of Him | they invoke | what | knows | Allah
Allah knows whatever thing they call upon, apart from Him; He is the Mighty,

الْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ الْأَمْثَالُ لِنَاسٍ لِّئَلَّا

and not | for mankind | we put them forward | similitudes | and these | the All-Wise
the Wise One.(42) And these similitudes - We put forward for mankind; but none

يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ

and the earth | the heavens | Allah | created | those who have knowledge | except | will grasp them
understands them except the wise (who have knowledge).(43) Allah has created the heavens

بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ ﴿٤٤﴾

for those who believe | (is) surely a Sign | that | in | verily | with truth
and the earth in truth. Surely in this, there is a sign for the believers.(44)

رَقْدٌ لَّازِمٌ

عَجَبٌ ١٦