

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ

we shall certainly banish you | his people | of | puffed up with pride | (of) those who | chiefs | said

The arrogant chiefs of his tribe said: 'O Shuaib! we will banish you from our city,

لِشُعَيْبٍ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِي

to | you shall return | or | Our town | from | with you | have believed | and those who | O Shuaib

or else (you and they) shall have to return into our creed.' He said: 'Even

مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كِرْهَيْنَ ۖ قَدْ افْتَرَيْنَا عَلَى

against | we would be fabricating | verily | (who) hate (that) | we are | even though | he said | Our religion

though we hate (your creed)?' (88) 'If we returned to your faith (creed) from

اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا

from it | Allah | rescued us | when | after | your faith or religion | to | we returned | if | a lie | Allah

which Allah has delivered us, we should have invented a lie against Allah; nor can

وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ

comprehends | Our Lord | Allah | wills | that | except | to it | we return | that | for us | It is | and not

we turn to it again except by the will of Allah, our Lord. He has knowledge of all

رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ

judge | Our Lord! | we put our trust | Allah | in | in (His) Knowledge | thing | every | Our Lord

things, and in Allah we have put our trust. Lord, decide rightly between us and

بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ۖ وَقَالَ

and said | (of) the judges | (are) best | and you | in truth | our people | and between | between us

our people; you are the best to decide.' (89) But the chiefs of his people who

الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ

indeed you | Shuaib | you followed | if | his people | among | disbelieved | (of) those who | the chiefs

were disbelieving said: 'If you follow Shuaib, you shall assuredly be

إِذَا لَخِسرُونَ ۖ فَآخَذَتْهُمْ الرِّجْفَةُ فَاصْبَحُوا فِي دَارِهِمْ

their homes | in | and they became | the earthquake | then took them | (will be) the losers | then

lost.' (90) Thereupon, an earthquake seized them, and they lay (dead) prostrate in

جَحِيمٍ ۚ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا لَمْ يَخْنَوْا فِيهَا ۚ الَّذِينَ

those who | therein | they lived | not | were as if | Shuaib | denied | those who | prostrate

their homes (before the morning). (91) Those that considered Shuaib a liar seemed as if

كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ

and said | from them | so he turned | the losers | they | they were | Shuaib | denied
they had never lived there. Lost were those who disbelieved him.(92) Shuaib left them,

يَقُومُ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ

to you | and gave good advice | (of) my Lord | messages | I conveyed to you | indeed | O my people
saying: 'I conveyed to you, my people, the messages of my Lord and gave you good

فَكَيْفَ أَسَى عَلَى قَوْمٍ كَافِرِينَ ﴿٩٣﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ

a town | to | We sent | and not | disbelievers | people | for | I mourn | then how can
counsel. How should I grieve for a people of unbelievers?(93) We sent no prophet

مِّنْ بَنِي إِيلَآ أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ

so that they may | and calamity | with adversity | its people | We took up | but | Prophet | any
to a town but took up its people in suffering and adversity to humble

يَضْرَعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوا

they grew in number | until | the good | (of) the evil | in place | We changed | then | grow humble
them.(94) Then We changed adversity to good fortune, until they grew in number and

وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً

suddenly | so We seized them | and affluence | calamity | Our forefathers | had touched | verily | and said
in wealth and said: 'Our fathers also had their joys and sorrows.' Then, We overtook

وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا

and been God fearing | believed | (of) the towns | people | that | and had | perceive (it) | did not | while they
them suddenly when they perceived not.(95) Had the people of those towns believed and kept

لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا

they denied | but | and the earth | the heaven | from | blessing | to them | We would have opened
from evil, We would have opened upon them the blessings of heaven and earth. But they denied,

فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن

that | (of) the towns | people | did feel secure | earn | used to | for what | so We seized them
and We punished them for their misdeeds. (96) Were the people of those towns secure from

يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوْ أَمِنَ أَهْلُ

people | did feel secure | or | (are) asleep | while they | by night | Our punishment | come to them
being overtaken by Our punishment in the night whilst they were sleeping?(97)

الْقَرْىَ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

play | and (while) they | by day light | Our punishment | came to them | that | (of) the towns

Or were they secure from being overtaken by Our wrath in the morning while (They are) at their play?(98)

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا

except | (of) Allah | (from) plan | feel secure | but do not | (of) Allah | (against) plan | did then they feel secure

Did they feel themselves secure against the plan of God? None feels secure from the plan of

الْقَوْمِ الْخَاسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ

after | the land | inherit | to those who | indicate | did it not | (who are) the losers | the people

God except those who shall be lost. (99) Is it not guidance to those who inherit the earth after its

أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى

on (up) | and We seal | for their sins | We had punished them | We will | if | that | its people

people (had gone), that if We so willed, We could punish them for their sins and set a seal upon

قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾ تِلْكَ الْقَرْىَ تَقْصُ عَلَيْكَ

to you | We relate | towns | those | hear | do not | so that they | their hearts

their hearts, so that they could not hear?(100) Such were the towns whose story We

مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا

they were | but not | with clear proofs | their messengers | came to them | and verily | their stories

(thus) relate unto you. Their messengers came to them with clear proofs, yet they

لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ

hearts | on (up) | Allah | seals | thus | before | they had denied | in what | to believe

would not believe what they had denied before: thus Allah seals up the hearts

الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا

We found | but | covenant | any | in most of them | We find | and did not | (of) the disbelievers

of the unbelievers. (101) We found the larger part of them untrue to their covenants; indeed, We

أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى

to | with Our Signs | Moses | after them | We sent | then | transgressors | most of them

found most of them evil-doers. (102) After those, We sent forth Moses with Our signs to

فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَأَنْظِرْ كَيْفَ كَانَ عَاقِبَةُ

end | was | how | so observe | with them | but they dealt unjustly | and his chiefs | Pharaoh

Pharaoh and his chiefs, but they wrongfully rejected them. So see what was the end

النَّفْسِدِينَ ﴿١٠٣﴾ وَقَالَ مُوسَى يُفْرِعُونَ إِنِّي رَسُولٌ مِّنْ

from | a messenger | verily I (am) | O Pharaoh | Moses | and said | (of) the mischief-makers
of those who made mischief.(103) Moses said: 'Pharaoh, I am an apostle from the Lord

رَبِّ الْعَالَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا

but | Allah | about | I say | do not | that | upon (me) | (it is) incumbent | (of) the worlds | Lord
of the Creation.(104) proper it is for me that I say nothing of Allah but what is true.

الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ

with me | so send | your Lord | from | with a clear-proof | I have come to you | verily | the truth
I have brought a clear sign to you from your Lord. So send forth with me the

بَنِي إِسْرَءِيلَ ﴿١٠٥﴾ قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ

if | it | then bring | with a Sign | come | you are (have) | if | he said | (of) Israel | Children
children of Israel.(105) He answered: 'If you have come with a sign, show it to us if you

كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾ قَالَ ثَقْبَانٌ هِيَ ثُعْبَانٌ

a serpent | it (became) | and instantly | his staff | then he threw | the truthful | of | you are
are one of those who are truthful.' (106) Moses threw down his staff, and lo! it was a serpent,

مُبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾

to the beholders | (luminous) | it (was) | and instantly | his hand | and he drew out | manifest
plain (for all to see). (107) Then he drew out his hand and lo! it was white to the beholders. (108)

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ

Who wants | well-versed | a sorcer | this is | indeed | (of) Pharaoh | people | of | the chiefs | said
The elders of Pharaoh's people said: 'This man is a skilled enchanter(109) who seeks

أَن يُخْرِجَكَ مِنْ أَرْضِكَ مِمَّاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوا

they said | do you recommend | so what | your land | from | He drives you out | that
to drive you from your kingdom. What do you advise?(110) They said: 'Put them

أَرْجَاهُ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَأْتُونَكَ

they bring you | heralds | cities | to | send | and | and his brother | keep him in suspense
off awhile, him and his brother, and send forth callers (men) to your cities to(111) bring

بِكُلِّ سِحْرٍ عَلِيمٍ ﴿١١٢﴾ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا

for us | indeed | they said | (to) Pharaoh | the sorcerers | and came | knowing | sorcerer | every
every skilled magician to your presence.'(112) The magicians came to Pharaoh.

لَآجِرًا ۖ إِنَّ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ

and indeed you will be | yes | he said | the winners | we | are | if | (would be) reward

They said: 'Shall we be rewarded if we win?' (113) 'Yes,' he said. 'And you shall

لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ

we will be | [that] | or | you throw | [that] | either | O Moses | they said | nearest (to me) | of

become my favourites.' (114) They said: 'Moses will you first throw or shall we have the (first)

نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ

eyes | they enchanted | they threw | so when | you throw | he said | the throwers | [we]

throw?' 'Said Moses: 'throw you (first).' (115) And when the magicians threw, they

النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا

We inspired | and | great | with a magic | and came up | and overawed them | (of) the people

bewitched the people's eyes and terrified them for they showed a great (feat of) magic. (116)

إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ إِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

they had (made) | what | swallowed | it | and then | your staff | throw | (that) | Moses | (to)

Then We revealed to Moses: 'Now throw down your staff.' And thereupon, it swallowed up their

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغَلِبُوا

so they were defeated | to do | they used | what | and proved vain | the truth | thus was established

false devices, which they showed (117) Thus the truth prevailed and what they were doing proved vain. (118)

هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سُجُودِينَ ﴿١٢٠﴾ قَالُوا

they said | prostrate | the sorcerers | and fell down | low (disgraced) | and returned | there

They were defeated and turned about humbled, (119) and the enchanters fell down prostrate in

أَمَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ

Pharaoh | Said | and Aaron | (of) Moses | Lord | (of) the worlds | in Lord | we believed

adoration, saying: (120) 'We believe in the Lord of the Creation, (121) the Lord of Moses and

أَمَنْتُمْ بِهِ قَبْلَ أَنْ أَدْنِ لَكُمْ ۚ إِنَّ هَٰذَا الْمَكْرُ مَكْرُتُوهُ

you have plotted | (is) a plot | this | certainly | to you | I give permission | that | before | in him | you believed

Aaron.' (122) Pharaoh said: 'You have believed in Him before I gave you permission? This is a

فِي الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا أَهْلَهَا ۚ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

know (its consequences) | but soon shall you | its people | from it | that you drive out | the city | in

plot which you have plotted in the city in order to drive out its people. But you shall come to

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأَصْلَبَنَّكُمْ

I will crucify you | then | opposite sides | from (on) | and your feet | your hands | I would surely cut off
know. (123) Surely, I will cut off your hands and feet on opposite sides and then crucify

أَجْمَعِينَ ﴿١٢٣﴾ قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٤﴾ وَمَا نَنْتَقِمُ

you take vengeance | and do not | will be returning | Our Lord | to | indeed we | they said | all
you all! (124) They replied: 'We shall surely return to our Lord. (125) You take vengeance on us

مِمَّا إِلَّا أَنْ أَمَّا يَا أَيُّ رَبَّنَا لَمَّا جَاءُنَا رَبَّنَا أَفِرُّ

pour out | Our Lord! | they came to us | when | (of) Our Lord | in Signs | we believed | that | but | on us
only because we believed in His signs when they came to us. Lord, give us patience

عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ الْمَلَأُ مِنْ قَوْمِ

people | of | chiefs | and said | (as) Muslims | and cause us to die | patience | on us
and let us die as men who have surrendered (to you). (126) The elders of Pharaoh's

فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ

the land | in | to spread mischief | and his people | Moses | will you leave? | (of) Pharaoh
people said: 'Will you allow Moses and his people to make mischief in the land

وَيَذَرَكَ وَالْهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِ

and we will let live | their sons | we will kill | he said | and your gods | and they forsake you
and to leave you and your gods?' He replied: 'We will kill their sons and let live their

نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾ قَالَ مُوسَىٰ لِقَوْمِهِ

to his people | Moses | Said | dominant powers | over them | and certainly we are | their women
women. And we have over them (power) irresistible. (127) Moses said to his people: 'Seek help

اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ

to whom | He gives it as a heritage | (is) Allah's | the earth | indeed | and endure | from Allah | seek help
from Allah and be patient. The earth is Allah's; He gives it as a heritage to those of His servants

يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أُوذِينَا

we suffered hurt | they said | (is) for God-fearing people | and the end | His slaves | of | He wills
whom He chooses. Happy shall be the lot of the righteous. (128) They replied:

مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَلَىٰ

may be | he said | you came to us | that | and after | you came to us | that | before
'We were oppressed before you came to us, and oppressed we still remain.

رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَ يَسْتَخْلِفَكُمْ فِي الْأَرْضِ

the land | in | make you successors | and | your enemy | He will destroy | that | your Lord
since you have come to us.'(129) He said: 'Your Lord will perchance destroy your

فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ۖ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ

(of) Pharaoh | people | We afflicted | and verily | you act | how | so that He may see
enemies and make you successors, so that He may see how you behave (in the

بِالسِّنِينَ وَنَقْصِ مِنَ الشَّرَايِ لَعَلَّهُمْ يَذْكُرُونَ ۝

take heed/ receive admonition | that they may | fruits(crops) | of | and shortness | with years (of droughts)
land). (130) We afflicted Pharaoh's people with years of dearth and famine so that they might take

فَإِذَا جَاءَهُمُ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ

evil | afflicted them | and if | this (is) | for us | they said | the good | came to them | but when
heed. When good things came their way, they said: 'It is our due,' but when evil befell them, they

يَظْتَرِبُوا يَمُوسَى وَمَنْ مَعَهُ إِلَّا إِنَّمَا ظَنُّهُمْ عِنْدَ

(are) with | their evil omens | certainly | behold | with him | and those | to Moses | they ascribed evil omens
ascribed it to the evil auspices of Moses and his people. Yet it was Allah who had ordained their

اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ وَقَالُوا مَهْمَا تَأْتِنَا

you bring us | whatever | and they said | know | do not | most of them | but | Allah
ill fortune, though most of them did not know it. (131) They said (to Moses): 'Whatever

بِهِ مِنْ آيَةٍ لَتَسْحَرْنَا بِهَا ۚ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ۝

believers | in you | we (be) | shall not | with it | to enchant us | a Sign | there with
sign you may bring wherewith to bewitch us, we will not believe in you.'(132)

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ

and the blood | and the frogs | and the lice | and the locusts | the flood | on them | so we sent
So We sent upon them flood and locusts, the lice and frogs, and the blood, manifest

آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ۝ وَلَمَّا

and when | criminals | people | and they were | but they showed arrogance | manifest | Signs
signs, yet they remained arrogant for they were a sinful people. (133) And when

وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا لِمُوسَى اذْعُرْ لَنَا رَبَّكَ بِمَا عَهِدَ

(His) promise | because of | your Lord | for us | invoke | O Moses | they said | the penalty | on them | fell
the wrath fell upon them, they said: 'Moses pray to your Lord for us, invoking the

عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرَّجْزَ لَنُؤْمِنَنَّ لَكَ

in you | we shall certainly believe | the penalty | from us | you removed | if | to you
promise he has made you. If you lift the wrath from us, we will believe in you

وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ۖ فَلَمَّا كَشَفْنَا عَنْهُمْ الرَّجْزَ

the penalty | from them | We removed | but when | (of) Israel | Children | with you | and we shall send
and let the Children of Israel go with you.' (134) But when We had lifted the wrath from them for a

إِلَى أَجَلٍ هُمْ بَلِغُوهُ إِذَا هُمْ يَنْكُثُونَ ۖ فَانْتَقَمْنَا

so We took retribution | broke the promise | they | then | had to reach (it) | they | a fixed term | to
term which they had to reach, they broke their promise.(135) So We took vengeance

مِنْهُمْ فَأَعْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا

and they were | Our Signs | denied | because they | the sea | in | and drowned them | from them
on them and drowned them in the sea, for they had denied Our signs and gave

عَنْهَا غُفْلِينَ ۖ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

considered weak | were | who | the people | and We let inherit | heedless | of them
no heed to them.(136) We gave the people that were abased all the east and the west

مَشَارِقِ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ

and were fulfilled | wherein | We (had) blessed | which | and its west | (of) the land | (all) east
of the land which We had blessed. Thus your Lord's gracious word was fulfilled

كَلِمَاتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا

they endured | because | (of) Israel | Children | to | the fair | of your Lord | words
for the Children of Israel because they had endured patiently; and We

وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا

they used to | and what | and his people | Pharaoh | manufacture | used to | what | and We destroyed
destroyed utterly the works of Pharaoh and his people and what they had been

يَعْرِشُونَ ۖ وَجُوزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ

a people | upon | so they came | the sea | (of) Israel | Children | and We led across | erect
building.(137) We led the Children of Israel across the sea, and they came upon

يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يُؤْسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا

as | a god | for us | make | O Moses | they said | that they had | idols | to | devoted
a people zealously devoted to idols which they had. They said to Moses 'Make us a god

لَهُمُ الْهَيْهَةُ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ۝ إِنَّ هَؤُلَاءِ

(these) people | certainly | know nothing | a people | verily you are | he said | gods | they have
as they have gods.' He said: 'You are indeed an ignorant people.(138) That which

مُتَّبَعٌ مَّا هُمْ فِيهِ وَبِطُلٌ مَّا كَانُوا يَعْمَلُونَ ۝

doing | they are | what | and is(in) vain | in (it) | they (are) | for that which | are to be destroyed
they follow is doomed, and vain is the (worship) which they practise.(139)

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى

above (all) | exalted you | while He (has) | a god | I seek for you | Allah | should other than | he said
Should I seek any god for you but Allah who has preferred you above the nations.(140)

الْعَالَمِينَ ۝ وَإِذْ أَنْجَيْنَاكَ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكَ

who afflicted you (with) | (of) Pharaoh | people | from | We saved you | and (remember) when | the worlds (nations of your time)
And (remember) that He delivered you from Pharaoh's people, who had oppressed

سُوءَ الْعَذَابِ يَقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي

and in | your women | letting live | and | your sons | killing | (of) torment | worst
you cruelly, putting your sons to death and letting your women live. Surely, that was

ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ۝ وَوَعَدْنَا مُوسَى ثَلَاثِينَ

thirty | Moses | and We appointed for | great | your Lord | from | trial | that (was)
a great trial from your Lord.'(141) We appointed Moses thirty nights, and

لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ

(of) his Lord | the term (appointment) | thus was completed | with ten (more) | and We completed them | nights
completed them with ten (nights more) so that the appointment with his Lord

أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي

my people | in | take my place | Aaron | to his brother | Moses | and said | nights | (of) forty
took forty nights. Moses said to Aaron, his brother: 'Take my place among my people. Do what

وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ۝ وَلَمَّا جَاءَ مُوسَى

Moses | came | and when | (of) the mischief-makers | way | follow | and do not | and do right
is right and do not follow the path of the wrongdoers.' (142) And when Moses came to the

لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي

(that) I may look | show me (yourself) | O my Lord! | he said | his Lord | and spoke to him | at Our appointment
place appointed by Us and his Lord spoke to him, he said: 'My Lord! show me (Yourself)

إِلَيْكَ قَالَ لَنْ تَرِنِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ

if | the mountain | at | look | but | you (be able) to see Me | will never | He said | upon you
that I may look upon You.' Said He: 'You shall not see Me. But look upon the Mountain; if it

اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي فَلَمَّا تَجَلَّى رَبُّهُ

(of) his Lord | revealed (His) Glory | and when | see me | then you might | in its place | It remained firm
remains firm in its place, then shall you see Me.' And when his Lord revealed (His) glory to the

لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ

he recovered | and when | unconscious | Moses | and fell down | as dust | He made it | to the mountain
mountain He crushed it to fine dust. Moses fell down unconscious, and when he came to

قَالَ سُبْحَنكَ ثُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ۝ قَالَ

He said | (of) the believers | first | and I am | to you (in repentance) | I return | Glory be to you | he said
himself, he said: 'Glory be to You! Accept my repentance. I am the first of believers.' (143)

يُمُوسَىٰ إِلَىٰ اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي ۖ وَبِكَلَامِي ۖ

and by My speaking (to you) | by My messages | (all) people | above | chosen you | indeed I have | O Moses
He said: 'Moses I have chosen you above all mankind by the messages (I have given you) and

فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ۝ وَكَتَبْنَا لَهُ فِي

in | for him | and We ordained | the grateful | of | and be | I have given you | what | so hold
the words (I have spoken) to you. Take therefore what I have given you, and be of the

الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا

so hold these | thing | for every | and explanation | (for) admonition | thing | (from) every | the tablets
thankful.' (144) We wrote for him upon the Tablets of every thing an exhortation

بِقُوَّةٍ وَأَمَرَ قَوْمَكَ بِأَخْذِهَا بِحَسَنِهَا سَاوِرِيكُمْ دَارَ

abode | I shall show you soon | best of it | to follow | your people | and enjoin | with firmness
and clear explanations of all things: 'Observe these steadfastly, and command your people to

الْفَاسِقِينَ ۝ سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ

the earth | in | behave arrogantly | those who | My Signs | from | I shall turn away | (of) the transgressors
observe what is best in them. (145) I shall show you the home of the wicked. I will turn

بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِن يَرَوْا

they see | and if | in them | they believe | not | Sign | every | they see | and if | right | without (any)
away from My sign those who behave wrongfully on the earth, so that even if they see

سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ
way | they see | but if | (as their) way | they will take it | do not | (of) righteousness | way

each and every sign, they will not believe them. If they see the right Way, they will not choose it

الْغَى يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا
and they were | Our Signs | rejected | because they | that (is) | (as their) way | they will take it | (of) error

for (their) way: but if they see the Way of error, they shall choose it for their Way: that (is) because

عَنْهَا غَفِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
in the Hereafter | and meeting | Our Signs | rejected | and those who | heedless | to them

they disbelieved Our signs and gave no heed to them. (146) 'Vain are the deeds of those who

حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾
do | they used to | what | except (for) | they be rewarded | will | their deeds | became vain

disbelieve in Our signs and in the Meeting of the life to come. Shall they be rewarded except

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا
the body | a calf | their ornaments | from (out of) | after him | (of) Moses | people | and took

according to the things they have done?' (147) In his absence, the people of Moses made a calf

لَهُ خَوَازِءٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
it can guide them | neither | speak to them | can not | that it | they see | did not | a (lowing) sound | which had

from their ornaments, (for worship), a (lifeless) body with a hollow sound. Did they not see that it

سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا
and when | (who are) the wrong-doers | and they were | they took it (for worship) | (to the) way

could neither speak to them nor guide them to any way? Yet they took it for worship and became

سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ
did not | if | they said | gone astray | had | that they | and saw (realized) | they felt regretted

wrong-doers. (148) But when they repented and realized that they had strayed, they said:

يَرْحَمَنَا رَبَّنَا وَیَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾ وَلَمَّا
and when | the losers | among | we shall certainly be | us | forgive | and | Our Lord | have mercy on us

'If our Lord does not have mercy on us and forgive us, we shall be of the lost. (149) And when

رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا
what an evil thing | he said | (and) grieved | angry | his people | to | Moses | returned

Moses returned to his people, angry and sorrowful, he said: 'Evil is the thing you have done in

خَلَفْتُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى

and he threw down (of) your Lord (to) decree | did you hasten | after me | (you have done in my place)
my absence! Would you hasten the retribution of your Lord?' He threw down the Tablets

الْأَوَاحِ وَآخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمِّ

(of) my mother | O son | he said | to himself | dragging him | his brother | by head | and seized | the tablets
and, seizing his brother by (the head), dragged him towards himself. 'Son of my mother.'

إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشَبِّتْ

gloat | so let not | to kill me | and were about | over powered me | the people | indeed
cried Aaron, 'The people considered me weak, and almost killed me. Do not let my

بَنِي الْأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ١٥٠ قَالَ رَبِّ

O my Lord | he said | wrong-doers | the people | with | place me | and do not | the enemies | over me
enemies rejoice over me; and do not place me among the wrongdoers.' (150) 'My Lord,' said

اغْفِرْ لِي وَلِإِخِي وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ

Most Merciful | for You are | Your Mercy | to | admit us | and | and my brother | me | forgive
Moses, 'forgive me and forgive my brother. Admit us to Your mercy, for You are the most

الرَّحِيمِينَ ١٥١ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ

wrath | will overtake them | the calf (for worship) | took | those who | indeed | (of) the merciful
merciful of those who show mercy! (151) Those who chose the calf (for worship)

مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي

We do recompense | and thus | (of) the world | life | in | and humiliation | their Lord | from
incurred the wrath of their Lord and humiliation in this life. Thus do We reward those

الْمُفْتَرِينَ ١٥٢ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا

and believed | after that | repented | then | evil (deed) | did | but those who | those who fabricate
who invent a lie. (152) As for those that do evil and later repent and have faith, then

إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ١٥٣ وَلَمَّا سَكَتَ عَنْ مُوسَى

from Moses | calmed | and when | Most-Merciful | (is) All-Forgiving | after that | your Lord | verily
your Lord is Forgiving, Merciful. (153) When the anger of Moses was allayed,

الْغَضَبُ أَخَذَ الْأَوَاحِ وَفِي نُسَخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ

for those | and mercy | (was) guidance | writing whereof | and in | the tablets | he took up | anger
he took up the Tablets, upon which was inscribed guidance and mercy to those

هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ

seventy | (of) this people | Moses | and chose | fear | (to) their Lord | they (who)

that fear their Lord. (154) Moses chose from among his people seventy men for Our appointment,

رَجُلًا لِّيُيقَاتِنَا قَلَمًا أَخَذَتْهُمْ الرَّجْفَةُ قَالَ رَبِّ

O my Lord | he said | a violent earthquake | seized them | and when | for Our appointment | men

and when the earth shook (beneath their feet), Moses said: 'Had it been Your will, Lord,

لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّائِيَ أَتَهْلِكُنَا

would you destroy us | and me | before | you would have destroyed them | had you willed

You could have destroyed them before and me. But would You destroy us for that

بِمَا فَعَلَ السَّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن

whom | with it | you mislead | your trial | but | it is | not | among us | the fools | did | for what

which the fools amongst us did? It is but Your trial by which You leave in error whom

تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا

us | so forgive | (are) our Guardian | you | you will | whom | you guide | and | you will

You will, and guide whom You please. You alone are our Protector. Forgive us and have

وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾ وَكَتَبْنَا لَنَا فِي هَذِهِ

this | in | for us | and ordain | of those who forgive | (are) Best | and you | and have mercy on us

mercy on us: You are the best of forgivers. (155) Ordain for us what is good,

الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي

My punishment | he said | to you | turned | indeed we have | the Hereafter | and in | good | world

both in this life and in the Hereafter. To You alone we have turned.' He replied: 'With

أَصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْهَا

I shall ordain that | thing | every | encompasses | and My mercy | I will | whom | therewith | I afflict

my punishment, I afflict whom I will. Yet My mercy encompasses all things and I shall

لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

believe | in Our Signs | they (who) | and those | Zakat | and pay | do right | for those who

prescribe it to those that keep from evil, give the alms-tax, and believe in Our signs; (156)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا

written | they find | whom | Ummi (unlettered) | Prophet | the Messenger | follow | those who

and to those that follow the Apostle - who can neither read nor write - whom they

عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ

forbids them | and | to good | He commands them | and the Gospel | the Torah | in | with them

find written with them in the Torah and the Gospel. He enjoins righteousness upon them

عَنِ الْمُنْكَرِ وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ

on them | and prohibits | the pure things | to them | and He makes lawful | evil | from

and forbids them to do evil. He makes good things lawful to them and prohibits all that

الْعَبِيثِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

upon them | were | which | and the fetters | their burdens | from them | and He removes | the impure things

is foul and he relieves them of their burdens and of the shackles that weigh upon them.

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي

which | the light | and followed | and helped him | and supported him | in him | believed | so those who

Those that believe in him, honour him, help him and follow the light (the Quran) which

أُنْزِلَ مَعَهُ ۚ وَلَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٦﴾ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي

verily I (am) | O mankind | Say | the successful | they | those (are) | with him | had been sent

has been sent down with him, it is they who will be successful. (157) Say: 'People, I am

رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ

(of) the heavens | dominion | to Him (belongs) | that (to whom) | all | to you | (of) Allah | Messenger

sent forth to you all by Allah. His is the sovereignty in the heavens and the earth.

وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ

in Allah | so believe | and causes death | He gives life | He | but | god | (there is) no | and the earth

There is no god but He. It is He Who gives life and death. Therefore, believe in Allah

وَرَسُولِهِ النَّبِيُّ الْأُمِّيَّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ

and His Worlds | in Allah | believes | who | the Ummi (unlettered) | Prophet | and His Messenger

and His Apostle, who can neither read nor write, who believes in Allah and his Word.

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ

guides | a party | of (Moses) | people | and from (of) | find guidance | so that you may | and follow Him

Follow him so that you may be rightly guided.' (158) Yet among the people of Moses, there are

بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾ وَقَطَّعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا

tribes | twelve | and We divided them into | establishes justice | and therewith | with truth

some who preach the truth and establish justice (159) We divided them into twelve tribes.

أَمَّا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ

strike | that | his people | asked him for water | when | Moses | to | and We inspired | as communities
each a nation. And when his people demanded drink of him, We Inspired to Moses: 'Strike

يَعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ

each | (thus) knew | springs | twelve | out of it | and gushed forth | the stone | with your staff
the rock with your staff.' Thereupon twelve springs gushed from the rock and each tribe

أَنَاسٍ مَّشَرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا

We sent down | and | (of) clouds | on them | and We provided shades | their drinking place | people (group)
knew its drinking-place. We caused the clouds to cast their shadow over them and sent

عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا

and did not | We have provided you | which | good things | of | eat | and quails | manna | upon them
down for them manna and quails, saying: 'Eat of the good things We have given you.'

ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۝ وَإِذْ قِيلَ

it was said | and (remember) when | doing wrong | to themselves | they were | but | they wronged us
Indeed, they did Us no wrong, but they wronged themselves. (160) When it was

لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا

and say | you wish | wherever | therefrom | and eat | town | (in) this | dwell | to them
said to them: 'Dwell in this town, and eat of whatever you please; pray for forgiveness

حِطَّةً وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرَ لَكُمْ خَطِيئَتَكُمْ

your sins | for you | We shall forgive | prostrate (bowing) | the gate | and enter | repentance
and enter the gate adoring: We will forgive you your sins and give abundance to the

سَاتِرِينَ ۝ الْمُحْسِنِينَ ۝ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ

amongst them | did wrong | those who | but changed | (reward of) good-doers | (and) We shall increase
righteous, (161) the wicked amongst them changed the word what was said, for other

قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ

from | a scourge | upon them | so We sent | to them | was said | which | other (than that) | word
words. Therefore, We let loose upon them a scourge from heaven as a punishment

السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ۝ وَسَأَلَهُمُ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ

was | which | the town | about | and ask them | to do wrong | they used | because | the heaven
for their misdeeds. (162) Ask them about the town which overlooked the sea

حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ

when | (the matter of) the Sabbath (Saturday) | in | they transgressed | when | (by) the sea | situated
and what befell its people when they broke the Sabbath. Each Sabbath, their fish

تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا

do not | and (on) day | visibly | (of) [their] Sabbath | (on) day | [their] fish | come to them
used to appear before them floating on the water, but on week-days, they never

يَسْبِيتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا

they used | because | did we test them | thus | come to them | do not | they have Sabbath
came near them. Thus We made a trial of them because they used to rabel

يَقْسُقُونَ ۖ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ

you admonish | why did | of them | a group | said | and (remember) when | to disobey
wrong. (163) And when some asked: 'Why do you admonish a people whom Allah will destroy or

قَوْمًا ۚ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۚ

a severe | punishment | punish them (with) | or | (is) (about) to destroy them | Allah | a people
punish with a severe torment?' they (the preachers) said: 'We admonish them so that we may be

قَالُوا مَعذِرَةً إِلَىٰ رَبِّكُم وَلَعَلَّهُمْ يَتَّقُونَ ۖ فَلَمَّا

so when | refrain from disobedience | and that they may | your Lord | to | to offer an excuse | they said
free from blame in the sight of your Lord, and that they may guard themselves against evil.' (164)

تَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ

evil | from | forbade | those who | We delivered | with (of) | they had been reminded | what | they forgot
Therefore, when they forgot the warning they had been given, We delivered

وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَّيِّنٍ بِمَا كَانُوا

they used to | because of what | severe | with torment | did wrong | those who | but We afflicted
those who had warned them against evil, and sternly punished the wrongdoers

يَقْسُقُونَ ۖ فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا

We told | from [it] | they were forbidden | what (from) (of) | persisted | but when they | transgress
because they used to rebel. (165) And when they had scornfully persisted in what they had been

لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ۖ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ

that He will send | your Lord | declared | and (remember) when | despised | monkeys | be you | them
forbidden, We said to them: 'Be you monkeys, despised and rejected.' (166) Then your Lord

عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُوءُهُمْ سُوءَ الْعَذَابِ

torment | a grievous | would afflict them | who | (of) Resurrection | Day | till | upon them
declared He would raise against them till the Day of Resurrection, those who would oppress

إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ (١٦٤)

Most Merciful | (is) All-Forgiving | and He | (in)persecution | (is) swift | your Lord | indeed
them cruelly, yet surely, He is Forgiving, Merciful. (167) We cut them up into nations in the earth,

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِنْهُمْ الصَّالِحُونَ

(are) righteous | among them | (as separate) communities | the land | in | and We dispersed them
some of them righteous and some of them otherwise - and tested them with blessings and

وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ

and evil (calamities) | with good (blessings) | and We tested them | that | other than | and among them (are)
misfortunes so that they might return. Then others succeeded them who inherited the Book and

لَعَلَّهُمْ يَرْجِعُونَ (١٦٥) فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا

(who) inherited | (evil) successors | (after) them | but succeeded | return | that they may
they chose (for themselves) the goods of this low life saying: '(Every thing) will be forgiven us.'

الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ

and if | we shall be forgiven | and they say | low life | (of) this | goods | they grasp | the Book
But if similar vanities came their way, they would again seize them. (168) Was not the

يَأْتِيهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ

covenant | on them (from them) | taken | was not | they would seize it | of the like | offer | comes to them
covenant of the Book taken from them that they would tell nothing of Allah but what

الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ

(is) in it | what | and they have studied | the truth | but | Allah | about | they will say | not | that | (of) the Book
is true? And they have studied that which is therein. Surely the world to come is better

وَالْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ (١٦٦)

you understand? | do not | (and) God-Fearing | for those who (are) | (is) better | (of) the Hereafter | and abode
for those that guard themselves against evil. Do you not understand? (169)

وَالَّذِينَ يُسْكِنُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا

shall not | We | the Prayer | and established | to the Book | hold fast | and those who
As for those that strictly observe the Book and are steadfast in prayer, We shall never

نُضِيعُ أَجَرَ الْمُصْلِحِينَ ۝ وَإِذْ تَتَقْنَا الْجَبَلَ

the mountain | We raised | and (remember) when | (of) the righteous | reward | waste

waste the reward of the righteous. (170) When We suspended the mountain over them as

فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا

hold | on them | going to fall | that it was | and they thought | a canopy | as if it was | over them

though it were a covering and they feared that it was falling down on them (We said):

مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ

that you may | (is) in it | what | and remember | with strength (firmly) | We have given you | what

'Hold fast to that which We have given you and bear in mind that which is therein, so

تَتَّقُونَ ۝ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنَىٰ آدَمَ مِنْ

from | (of) Adam | Children | of | your Lord | took | and (remember) when | refrain from evil

that you may keep from evil.' (171) When your Lord brought forth descendants from the

ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ

your Lord | am | not | themselves | to | and made them testify | their descendants | their loins

loins of Adam's children, and made them testify against themselves, (He said): 'Am I

قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ

of | we were | verily | (of) Resurrection | (on) Day | you say | Lest | We testify | yes | they said

not your Lord?' They replied: 'Yes, We do testify.' (This He did) lest you should say on the Day of

هَذَا غَفْلِينَ ۝ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا

our forefathers | associate with Allah | only | you should say | or | unaware | this

Resurrection: 'We had no knowledge of that,' or: (172) 'Our forefathers set up partners

مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا

for what | and would you destroy us | after them | (their) offspring | and we are | before (us)

with Allah and we were seed (offspring) after them; Will You destroy us, on account of what the

فَعَلَ الْبُاطِلُونَ ۝ وَكَذَلِكَ نَقْصِلُ الْآيَاتِ وَلَعَلَّهُمْ

that they may | (Our) Verses | do we explain | and thus | (the) unrighteous | did

followers of falsehood did?' (173) Thus We make plain Our revelations so that they may return to

يَرْجِعُونَ ۝ وَآتُوا عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ فَإِنْسَلَخْ

but he turned away | Our Signs | We gave [him] | (of) whom | story | to them | and recite | return

the right path. (174) Tell them of the man to whom We gave Our signs but he cast them

٢١
١١

معقولة ٧

مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَوِينَ ﴿١٧٥﴾ وَلَوْ

and if | those who went astray | of | and he became | Satan | so followed him | from them
off: So Satan followed him up and he became of those who are led astray.(175)

شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ

the earth | to | clung (inclined) | but he | with these (signs) | We would have exalted him | We willed
Had it been Our will, We would have exalted him through (Our signs), but he clung

وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحِمِلْ عَلَيْهِ

him | you attack | if | (of) a dog | (is) like parable | and his parable | his vain desires | and followed
to the earth, followed his own lust. His similitude is that of a dog: If you attack it,

يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ

(of) the people | (is) Parable | that | he lolls out his tongue | or you leave him | or | he lolls out his tongue
it lolls its tongue out or if you leave it, it (still) lolls its tongue out. Such are those

الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ

that they may | (these) stories (to them) | so narrate | Our Signs | rejected | who
that deny Our revelations. So recount to them these narratives, that they may

يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

Our Signs | rejected | who | (of) the people | the example | evil is | reflect
take thought.(176) Dismal is the example of those that denied Our revelations; they

وَأَنْفُسُهُمْ كَانُوا بِظُلْمٍ ﴿١٧٧﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٰ وَمَنْ

and whom | the guided one | he (is) | Allah | guides | whom | to do wrong | they used to | and (to) themselves
were unjust to themselves.(177) He whom Allah guides, is rightly guided, but he whom

يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ

for Hell | We have created | and certainly | the losers | they (are) | those | He lets go astray
Allah leaves in error - they indeed are the losers.(178) Many are the Jinns and men

كَثِيرًا مِّنَ الْجِنَّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

with them | they understand | do not | hearts | they have | and mankind | the Jinn | of | many
We have created for Hell: They have hearts, yet they cannot understand; eyes, yet they

وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ

they hear | do not | ears | and they have | with them | they see | do not | eyes | and they have
do not see; and ears, yet they do not hear. They are like cattle - nay more misguided.

بِهَآءُ أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ

they | those | more astray | they (are) | but | like cattle | they (are) | with them

They are the heedless.(179) Allah has the Most Excellent Names. Call on Him by

الْغَفْلُونَ ۝ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا

and leave | by them | so invoke Him | excellent | names | and for Allah (are) | (are) heedless ones

His Names and keep away from those that blaspheme His Names. They shall be

الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۝

to do | they used | (for) what | they will be requited | His names | [in] | distort | those who

punished for the things they used to do.(180) Among those whom We created

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ۝

they do justice | and with it | with the truth | (who) guide | (is) a party | We have created | and of those

there are some who give true guidance and establishes justice therewith.(181)

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ

from where | We shall gradually take them (to ruin) | Our Signs | have rejected | and those who

As for those that deny Our revelations, We will lead them step by step to ruin,

لَا يَعْلَمُونَ ۝ وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ۝

(is) strong | My plan | (but) certainly | them | though I will respite | they know | will not

in ways they know not;(182) I respite them assuredly. Certainly, My scheme is strong.(183)

أَوَلَمْ يَتَفَكَّرُوا ۚ مَا بِصَاحِبِهِم مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا

but | (is) He | not | madness | any | in their companion | (there is) not | they reflect | did not

Have they not reflected? No madness is in their comrade. He is but a plain

نَذِيرٌ مُّبِينٌ ۝ أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ وَالْأَرْضِ

and the earth | (of) the heavens | dominion | in | they look | did not | plain | a warner

warner.(184) Will they not ponder upon the kingdom of the heavens and the earth, and

وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ ۖ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ

drawn near | has | that | may be | and that | (every) thing | of | Allah | has created | and what

all that Allah created, to see whether their hour (term) is not drawing near? And in what

أَجَلَهُمْ ۚ فَيَأْتِي حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ۝ مَنْ يُضِلِلِ اللَّهُ

Allah | lets go astray | whom | they will believe | after this | message | then in what | their term (of life)

revelation after this will they believe?(185) None can guide those whom Allah leaves in

٢٢
١٢

فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

they wander blindly | their transgression | in | and He leaves them | for him | guide | then there is no error. He leaves them blundering about in their wickedness. (186) They ask you about

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ

(is) with | its knowledge | only | Say | its appointed time | when (is) | the Hour | about | they ask you the Hour (of Doom) when it is to come. Say: 'None knows except my Lord. None

رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ

the heavens | in | it (will) weigh heavy | He | but | its time | (can) manifest it | none | my Lord can reveal its time but He. A fateful hour it shall be, both in the heavens and on earth.

وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَذَلِكَ حَقٌّ

very knowledgeable | as if you were | they ask you | suddenly | but | shall it come to you | not | and the earth It shall not come upon you except all of a sudden. They will put questions to you, as

عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا

do not | people | most | but | Allah | (is) with | its knowledge | only | Say | about it though you had full knowledge of it. Say: 'The knowledge thereof is with Allah (alone),

يَعْلَمُونَ ﴿١٨٧﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ

wished | that | except | any harm | nor | any good | for myself | I possess | do not | Say | know but most men know not.' (187) Say: 'For myself, I have no power to benefit, nor power to hurt

اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ

(all sorts of) good | of | I should have abundance | (of) the unseen | knowledge | I had | and if | Allah except as Allah wills. Had I possessed knowledge of what is hidden, I would have availed myself

وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ

for people | and a herald of glad-tidings | a warner | but | I am | not | the evil | touched Me | and not of much that is good, and no evil would have touched me. But I am no more than one who gives

يُؤْمِنُونَ ﴿١٨٨﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ

and He made | single | a person | from | created you | who has | He | believing warning and good news to a people believing. (188) It was He who created you from a single

مِنْهَا رُوحَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا

he covered her (he had sexual contact with her) | and when | in her | that he finds comfort | its mate | out of it living soul. And made of him his mate, so that he might find comfort in her. And when he

حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ قَلَمًا أَثْقَلَتْ دَعَا

they (both) invoked | she grew heavy | but when | with it | and moved about | light | a burden | she bore
covered her, she bore a light burden and she carried it with ease, but when it grew heavy, they

اللَّهُ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

the grateful | among | we shall indeed be | a goodly (child) | you gave us | that if | their Lord | Allah
both cried to Allah, their Lord: 'Grant us a goodly child and we will be truly thankful. (189)

قَلَمًا أَتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا

in that (which) | partners | to Him | they attributed | a goodly (child) | He gave them | but when
Yet when He had granted them a goodly child, they set up other gods besides Him

أَتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

they associate (with Him) | above that (which) | (is) Allah | but Exalted | He had given them
in that He had given them. Exalted be He above what they associate with Him. (190)

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

are created | but they | anything | create | can not | who | do they associate (partners with Allah)
What, do they attribute as partners to Allah that which create nothing, but themselves are

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ

and if | they can help | themselves | nor | help | them | they can give | and no
created? (191) They cannot help them, nor can they help themselves: (192) If you

تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ

for you | (it is the) same | they follow you | will not | the guidance | to | you call them
call them to the guidance, they will not follow you. Equal it is to you whether you

أَدْعَوْتَهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ

than | you invoke | those whom | indeed | silent | you (are) | or | whether you call them
call them or whether you are silent. (193) Those whom you call upon besides Allah

دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ

if | you | and let them answer | so invoke them | like you | (are) slaves | Allah | other
are servants, the likes of you. Call on them, and let them answer you, if what

كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ

hands | they have | or | therewith | they walk | feet | have they | truthful | you are
you say be true! (194) Have they feet to walk with? Have they hands to hold with? Have

يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ

they have | or | therewith | they see | eyes | they have | or | therewith | they hold

they eyes to see with? Have they ears to hear with? Say: 'Call on your partners

أَذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا

plot against Me | then | your partners (of Allah) | invoke | Say | therewith | they hear | ears

and scheme against me. Give me no respite. (195) My Protecting friend is Allah, Who

فَلَا تُنْظَرُونَ ۝ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ

the Book | revealed | who | (is) Allah | my protector | indeed | (you) give Me respite | and do not

has revealed the Book, and He befriends the righteous. (196)

وَهُوَ يَتَوَلَّى الصَّالِحِينَ ۝ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ

other than Him | you invoke | and those who | the righteous | protects | and He

Those whom you call upon besides Him cannot help you, nor can they

لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ۝ وَإِنْ

if | and | they help | themselves | nor can | help you | they can not

help themselves.' (197) If you call them to the guidance, they do not hear.

تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ

they are looking | and you see them | they hear | do not | the guidance | to | you call them

You find them looking towards you, but they cannot see you. (198)

إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ۝ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

the good | and command | forgiveness | hold (show) | they see | do not | but they | at you

Show forgiveness, enjoin justice, and turn away from the

وَاعْرِضْ عَنِ الْجَاهِلِينَ ۝ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ

Satan | from | incites you | and if | the ignorant | from | turn away | and

ignorant. (199) If you are afflicted by the devil's temptation, seek refuge in

نَزْعٍ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝

All-Knowing | (is) All-Hearing | indeed He | with Allah | then seek refuge | an evil incitement

Allah; He hears all and knows all. (200) Those who guard themselves

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ

Satan | from | an evil thought | touches them | when | feared Allah | those who | indeed

against evil when a temptation from the devil touches them, they do

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.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَنْفَالُ

so fear | and the Messenger | (are) for Allah | spoils of war | say | spoils of war | about | they ask you

They ask you about the spoils.(of war). Say: 'The spoils belong to Allah and the apostle. Therefore, have

اللَّهُ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ

you are | if | and His Messenger | Allah | obey | and | among you | (things) | and set right | Allah

fear of Allah and set things right between you. Obey Allah and His Apostle, if you are true

مُؤْمِنِينَ ۝ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ

quake | Allah | is mentioned | when | (are) those | the believers | only | believers

believers.'(1) The true believers are those whose hearts are filled with awe at the mention

قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى

in | and | in faith | they increase them | His Verses | to them | is recited | and when | their hearts

of Allah, and whose faith grows stronger as they listen to His revelations and put their

مَرَبِّهِمْ يَتَوَكَّلُونَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا

out of what | and | prayer | establish | who | they put their trust | their Lord

trust in their Lord,(2) who pray steadfastly, and spend of that which We have

رَزَقْنَاهُمْ يُنْفِقُونَ ۝ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

in truth | the believers | they (who are) | these (are) | they spend | He has provided them

given them.(3) Such are the true believers. They shall have grades (of honour)

لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ كَمَا

as | generous | and sustenance | and forgiveness | their Lord | with | (high) ranks | they have

with their Lord and forgiveness and generous provision. (4) just as

أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنْ

among | a party | verily | and | in truth | your home | from | your Lord | brought you out

when your Lord caused you to leave your home in truth, though some of the believers

الْمُؤْمِنِينَ لَكَرَهُونَ ۝ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ

it became manifest | after what | the truth | about | they dispute with you | disliked (it) | the believers

disliked it;(5) disputing with you about the truth that had been revealed,

كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۖ وَإِذْ يَعِدُكُمُ

promised you | and when | (are) looking (at it) | while they | the death | to | they were driven | as if

as though they were being driven to death and they (actually) saw it.(6) (Remember) when

اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَلَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ

(one) without | that | and you wish | for you | that it shall be | of the two groups | One | Allah

Allah promised you one of the two parties should be yours, and you wished the one

ذَاتِ الشُّوْكَ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ

the truth | He justifies (establishes) | that | Allah | but willed | for you | should be | having arms

unarmed should be yours. And Allah wanted to establish the truth by His word and

بِكَلِمَتِهِ وَيَقْطَعُ دَابِرَ الْكَافِرِينَ ۖ لِيُحِقَّ الْحَقَّ

the truth | that He proves true | (of) the disbelievers | roots | and cut off | by His words

to cut off the roots of the unbelievers.(7) That He might cause the truth to triumph and

وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۚ إِذْ تَسْتَغِيثُونَ

you were seeking help | when | the evil-doers | dislike (it) | even though | the falsehood | and proves false

prove falsehood (as) false, though the wrongdoers wished otherwise.(8) And when

رَبِّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ

of angels | with a thousand | shall help you | indeed I | (to) you | and He answered | (of) your Lord

you prayed to your Lord for help, He answered: I will help you with a thousand angels

مُرْدِفِينَ ۚ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ

and that be set at rest | (as) glad tidings | but | Allah | do this | and did not | one after another

in succession.(9) Allah made it but a message of hope and assurance to your

بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ

Allah | indeed | (of) Allah | presence | from | but | victory | (There is) no | and | your hearts | therewith

hearts (in any case), victory comes only from Allah; He is Mighty,

عَزِيزٌ حَكِيمٌ ۚ إِذْ يُغَشِّيكُمُ النُّعَاسُ أَمَنَةً

as a security | (with) a drowsiness | He covered you | (remember) when | All-Wise | (is) All-Mighty

Wise.(10) Also when you were overcome by drowsiness as reassurance from

مِّنْهُ وَيَنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءٌ لِّيُطَهِّرَكُم بِهِ

thereby | that He may cleanse you | rain | the sky | from | on you | and He sent down | from Him

Him. He sent down water from the sky to cleanse you and to remove from you the filth

و يُذْهِبْ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ
 your hearts | (on) | and strengthen | (of) Satan | pollution (dirt) | from you | take away | and
 of Satan; to strengthen your hearts and to steady your footsteps.(11)

وَيُثَبِّتْ بِهِ الْأَقْدَامَ ۖ إِذْ يُوحَىٰ رَبُّكَ إِلَىٰ
 (to) | your Lord | inspired | (remember) when | (your) Feet | there by | and make firm
 And when Allah revealed to the angels, (saying): 'I am with you.

الْمَلَائِكَةِ إِنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي
 I shall cast | have believed | those who | so keep firm | with you | I am | the angels
 So confirm the believers. I shall cast terror into the hearts of the infidels.

فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
 (their) necks | above | so strike | the terror | disbelieved | (of) those who | hearts | in
 Strike off their heads, smite the ends of their fingers.'(12) This

وَاصْزِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۚ ذَلِكَ بِأَنَّهُمْ شَاقُوا
 defied | because they | this (is) | fingertips | all | from them | and strike
 is because they defied Allah and His Apostle. Whosoever defies

اللَّهَ وَرَسُولَهُ ۖ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ
 then indeed | and His Messenger | Allah | defies | and whoever | and His Messenger | Allah
 Allah and His Apostle, surely Allah is strict in punishment.(13)

اللَّهُ شَدِيدُ الْعِقَابِ ۖ ذَلِكُمْ قَدْ وَفَّوهُ وَأَنَّ
 and that | so taste it | that is (the torment) | (in) punishment | (is) severe | Allah
 (We said to them): 'Feel Our scourge. Surely, the torment of the Fire

لِلْكَافِرِينَ عَذَابُ النَّارِ ۖ يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ
 you meet | when | believe | who | O you | (of) the Fire | (is) torment | for disbelievers
 awaits the unbelievers.'(14) O believers, when you meet those who

الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ الْأَدْبَارَ ۚ وَمَنْ
 and whoever | (your) backs | turn to them | do not | in a battle-field | disbelieve | those who
 disbelieve in a battle-field do not turn your backs to them.(15) And

يُولِيهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ
 to | retreat | or | of war | as strategy | except | his back | that Day | turns to them
 whoever turns his back to them on such a day-unless it be

فَعِيَّةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَا لَهُ جَهَنَّمُ

is Hell | and his abode | Allah | of | wrath | incurred | he certainly | a troop
a stratagem of war, or to retreat to a troop (of his own) - he indeed has drawn on himself wrath

وَبِئْسَ الْمَصِيرُ ۝١٦ فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

killed them | Allah | but | you kill them | so did not | (is that) destination | [and] worst indeed
from Allah. And his is Hell, and worst indeed is that destination! (16) You killed them not, but

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ

the believers | that He may test | threw | Allah | but | you threw | when | you throw | and did not
Allah killed them. And you (Muhammad) threw not when you did throw but Allah threw, that He

مِّنْهُ بَلَاءٌ حَسَنٌ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝١٧ ذَلِكُمْ

this (is the case) | All-Knowing | (is) All-Hearing | Allah | certainly | fair | a trial | from Him
might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. (17)

وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ۝١٨ إِنَّ تَسْتَفْتِحُوا

you had sought a judgement | if | (of) the disbelievers | evil designs | makes feeble | Allah | and certainly
This (is the fact) and surely, Allah weakens the deceitful plots of the disbelievers. (18) O

فَقَدْ جَاءَكُمْ الْفَتْحُ ۚ وَإِنْ تَنْتَهُوا فهُوَ خَيْرٌ لَّكُمْ

for you | better | that is | you desist | and if | the judgement | has come to you | then certainly
disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease

وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ

your forces | you | avail | and shall not | We shall return (too) | you will return | and if
(to do wrong) it will be better for you and if you return (to the attack). So shall We return and

شَيْئًا وَلَوْ كَثُرَتْ ۚ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ۝١٩ يَا أَيُّهَا الَّذِينَ

who | O you | the believers | (is) with | Allah | [and] that | it be numerous | though | anything
your forces will be of no avail to you, however, numerous it be and verily, Allah is with the

أَمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ

when you | from Him | turn away | and do not | His Messenger | and | Allah | Obey | have believed
believers. (19) O you who believe! Obey Allah and His Messenger and turn away from him

تَسْمَعُونَ ۝٢٠ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا

not | but they | We have heard | said | like those who | you be | and do not | hear (His command)
while you are hearing. (20) And be like those who say 'we have heard' but they hear

يَسْعُونَ ٢١) إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ

who | the dumb | (are) the deaf | Allah | to | (of) living creatures | worst | verily | hear

not.(21) Verily! the worst of (moving) living creature in the sight of Allah are the deaf and the

لَا يَعْقِلُونَ ٢٢) وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ

He would have made them listen | (of) any good | in them | Allah | known | had | use (their) reason | do not

dumb those who understand not (i.e. the disbelievers). (22) Had Allah known of any good in

وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ٢٣)

averse | while they (were) | they would have turned away | He had made them listen | and even if

them, He would indeed have made them listen and even if He had made them listen, they would

يَايُهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ

He calls you | when | to the Messenger | and | to Allah | respond | have believed | who | O you

but have turned away, averse (to the truth). (23) O you who believe! Answer Allah and His

لَمَّا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرءِ

a man | between | comes in | Allah | that | and know | which gives you life | to that

Messenger when he calls you to that which Allah will give you life and know that Allah comes in

وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ٢٤) وَاتَّقُوا فِتْنَةً

mischief (trial) | and fear | you shall be gathered | to Him | and that | and his heart

between a person and his heart. And verily, to Him you shall (all) be gathered. (24) And fear the

لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ٢٥) وَاعْلَمُوا

and know | particularly (only) | of you | wronged | those who | which afflict | not

Fitnah (trial, affliction) which affects not in particular (only) those of you who do wrong (but it

أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢٥) وَادْكُرُوا إِذْ أَنْتُمْ

you | when | and remember | in punishment | severe | Allah (is) | that

may afflict all the good and the bad people) and know that Allah is severe in punishment.(25)

قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ

do away with you | that | (and) you were afraid | the land | in | reckoned weak | (were) few

And remember when you were few and were reckoned weak in the land and were afraid that men

النَّاسُ فَأَوَّكُمُ وَ أَيْدِيكُمْ بِنَصْرِهِ وَزَرَقَكُمْ

and provided you | with His help | strengthened you | and | so He provided you | the people

might kidnap you, but He provided a safe place for you, strengthened you with His Help and

مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا

have believed | who | O you | give thanks | so that you may | good things | with
provided you with good things so that you might be grateful. (26) O you who

لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ

your trusts | nor betray | and the Messenger | Allah | you betray | do not
believe! Betray not Allah and His Messenger, nor betray knowingly your things

وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾ وَأَعْلَمُوا أَنْتَ أَمْوَالَكُمْ وَ

and | your possessions | that merely | and know | know | while you
entrusted to you. (27) And know that your children and your worldly

أَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

(is) a great | reward | with Him | Allah | and that | (are) a trial | your children
goods are but a trial, and that Allah's reward is great. (28)

يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَّكُمْ فُرْقَانًا

a criterion | you | He will grant | Allah | you fear | if | have believed | O you
Believers, if you fear Allah, He will give you discrimination (to judge between

وَيُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ ذُو

(is) Lord | and Allah | you | and forgive | your sins | for you | and will expiate
right and wrong) and cleanse you of your sins and forgive you. And God is the

الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ

those who | against you | they plotted | and (remember) when | (of) the great | bounty
Lord of bounty unbounded. (29) And (remember) how the unbelievers plotted against

كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ

and they were plotting | drive you away | or | they kill you | or | that they imprison you | have disbelieved
you . to take you captive or have you killed or banished. They were plotting and

وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾ وَإِذَا تُتْلَىٰ

are recited | and when | (of) the planners | (is) Best | and Allah | Allah (as well) | was planning | and
planning and Allah too was planning, but the best of planners is Allah. (30) Whenever

عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا

(of) this | the like | we can say | we wish | if | we have heard | they say | Our Verses | to them
Our revelations are recited to them, they say: 'We have heard them. If we wished,

إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ۝ وَإِذْ قَالُوا اللَّهُمَّ

O Allah | they said | and (remember) when | (of) the ancient people | tales | but | this | (is) not | we could say the like of this. They are but fairy-tales of the ancients.' (31) And when

إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً

stones | upon us | then (you) rain down | you | from | the truth | (indeed) | this | (is) (was) | if | they said: 'Lord, if this is the truth from you, rain down upon us stones from heaven

مِّنَ السَّمَاءِ أَوْ ائْتِنَا بَعَذَابٍ أَلِيمٍ ۝ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ

that He punishes them | (for) Allah | is | and not | a painful | torment | bring us | or | the sky | from | or bring on us some painful torment' (32) But Allah was not to punish them whilst

وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ

while they | He who will punish them | Allah | is | and not | (are) among them | while you | you were among them. Nor would He punish them as they sought

يَسْتَغْفِرُونَ ۝ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ

while they (are) | Allah | punish them | that should not | is with them | but what | seek forgiveness | forgiveness. (33) What plea have they that Allah should not punish them, when

يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ

none (can be) | its guardians | they are | and not | the sacred | Mosque | from | hindering (people) | they keep out others from the Sacred Mosque, although they are not its guardians?

أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ وَمَا

and not | know | do not | most of them | but | the pious | except | its guardians | Its only guardians are those that fear Allah, though most of them do not know it. (34)

كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ فَذُوقُوا

so taste | and hand-clapping | whistling | except | the House | at | their prayer | was | Their prayers at the Sacred House are nothing but whistling and clapping of hands.

الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا

have disbelieved | those who | indeed | deny/disbelieve | you used to | for what | the punishment | Therefore, taste you now the punishment for your unbelief. (35) Those who disbelieve,

يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ

(of) Allah | way | from | that they hinder (people) | their wealth | they spend | spend their wealth to debar others from the path of Allah. They will continue

فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ

they will be overcome | then | an anguish | for them | it will become | and then | they will keep spending it
to spend it; till it will become a cause of regret for them, and in the end, they will be overcome.

وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِّيَبَيِّنَ

in order that may distinguish | they shall be gathered | Hell | to | have disbelieved | and those who
And those who disbelieve shall be gathered in Hell. (36) Thus Allah will

اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلُ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ

(another) | on | (one) | the wicked | and will put | the good | from | the wicked | Allah
separate the wicked from the good and place the wicked one upon one another

فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

(who are) the losers | they | those (are) | Hell | into | and will cast them | all | and will pile them
and then heap them together and cast them in Hell. Those are the losers. (37)

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ

past | what | they will be forgiven | they desist | if | have disbelieved | to those who | Say
Tell the unbelievers that if they mend their ways, their past shall be forgiven; but if they

وَأِنْ يَّعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾

(of) the ancients | examples | preceded | then has | they revert | but if
persist, then the example of those before them is already (a matter of warning for them). (38)

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ

the religion (Islam) | becomes | mischief | there is | no | until | and fight them
And fight them on until persecution is no more and the religion is Allah's

كُلَّهُ ۚ لِلَّهِ فَإِنْ أُتْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ

they do | of what | Allah | then certainly | they cease | but if | for Allah | all of it
entirely. Then if they give over, surely Allah sees the things they

بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ

Allah | that | then know | they turn away | and if | (is) All-Seeing
do; (39) but if they turn away, know that Allah is your

مَوْلَاكُمْ ۖ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٤٠﴾

Helper | and an Excellent | Protector | an Excellent | (is) your protector
Protector, an Excellent Protector, an Excellent Helper. (40)