

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا قَالَ أَو لَوْ كُنَّا كَرِهِينَ ﴿٨٨﴾ قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاحِشِينَ ﴿٨٩﴾

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?" 89. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgement."

قَالَ الْمَلَأُ	الَّذِينَ اسْتَكْبَرُوا	مِنْ قَوْمِهِ			
said the chiefs	(of) those who puffed up with pride	of his people			
لَنُخْرِجَنَّكَ	يَشْعِيبُ	وَالَّذِينَ ءَامَنُوا	مَعَكَ		
We shall certainly banish you	O Shuaib	and those who have believed	with you		
مِنْ قَرْيَتِنَا	أَوْ لَتَعُودَنَّ	فِي مِلَّتِنَا	قَالَ أَوْلَوْ		
from our town	or you shall return	to our religion	he said even though		
كُنَّا كَرِهِينَ ﴿٨٨﴾	قَدْ أَفْتَرْنَا	عَلَى اللَّهِ كَذِبًا	إِنْ عُدْنَا		
we are (who) hate (that)	verily we would be fabricating	a lie against Allah	if we returned		
فِي مِلَّتِكُمْ	بَعْدَ	إِذْ	بَخَّسْنَا اللَّهُ	مِنْهَا	وَمَا يَكُونُ لَنَا
to your religion (faith)	after	when	Allah has rescued us	from it	and it is not
أَنْ نَعُودَ	فِيهَا	إِلَّا	أَنْ يَشَاءَ اللَّهُ	رَبُّنَا	وَسِعَ رَبُّنَا
that we return	to it	except	Allah that wills	our Lord	our Lord comprehends
شَيْءٍ	عِلْمًا	عَلَى اللَّهِ تَوَكَّلْنَا	رَبَّنَا	أَفْتَحْ بَيْنَنَا	
thing	(in His) knowledge	in Allah we put our trust	our Lord	judge between us	

وَبَيْنَ	قَوْمَنَا	بِالْحَقِّ	وَأَنْتَ	خَيْرٌ	الْفَٰئِضِينَ ﴿٨٩﴾
and between	our people	in truth	and You	(are the) Best	(of) the judges

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٩١﴾ الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَنَوَّلَىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers. 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

وَقَالَ الْمَلَأُ	الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ	لَئِنِ اتَّبَعْتُمْ شُعَيْبًا		
and said the chiefs	(of) those who disbelieved	among his people	if you followed Shuaib		
إِذَا	لَخَسِرُونَ ﴿٩٠﴾	فَأَخَذَتْهُمُ	الرَّجْفَةُ	إِنَّكُمْ	
then	(will be) certainly the losers	then took them	the earthquake	indeed you	
فَأَصْبَحُوا	فِي دَارِهِمْ	جِثْمِينَ ﴿٩١﴾	الَّذِينَ	كَذَّبُوا شُعَيْبًا	
and they became	in their homes	prostrate	those who	denied Shuaib	
كَانَ	لَمْ يَغْنَوْا	فِيهَا	الَّذِينَ كَذَّبُوا	شُعَيْبًا	كَانُوا
(were) as if	they lived not	therein	those who denied	Shuaib	they were
هُمْ	الْخَاسِرِينَ ﴿٩٢﴾	فَنَوَّلَىٰ	عَنْهُمْ	وَقَالَ	يَقَوْمِ
[they]	the losers	so he turned	from them	and said	O my people
لَقَدْ أَبْلَغْتُكُمْ	رِسَالَتِ رَبِّي	وَنَصَحْتُ			
indeed I (have) conveyed to you	(the) Messages	and gave good advice	(of) my Lord		

كُفْرِينَ ﴿٩٣﴾	عَلَى قَوْمٍ	فَكَيْفَ أَسى	لَكُمْ
disbelievers	for a people	then how (can) I mourn	to you

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ  
يَضَّرِعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ  
ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَهُمْ بَغْنَةً وَهُمْ لَا يُشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَى  
ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا  
فَأَخَذْنَهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humble themselves (and repent to Allāh). 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So, We seized them all of a sudden while they were unaware. 96. And if the people of the towns had believed and had the *Taqwā* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So, We took them (with punishment) for what they used to earn (polytheism and crimes).

بِالْبَأْسَاءِ	إِلَّا أَخَذْنَا أَهْلَهَا	مِّن نَّبِيٍّ	فِي قَرْيَةٍ	وَمَا أَرْسَلْنَا
with adversity	but We took up its people	any Prophet	to a town	and We sent not
السَّيِّئَةِ	مَكَانَ	ثُمَّ بَدَّلْنَا	لَعَلَّهُمْ يَضَّرِعُونَ ﴿٩٤﴾	وَالضَّرَّاءِ
(of) the evil	(in the) place	then We changed	so that they may grow humble	and calamity
الضَّرَّاءِ	قَدْ مَسَّ ءَابَاءَنَا	وَقَالُوا	حَتَّى عَفَوْا	الْحَسَنَةَ
calamity	verily had touched our forefathers	and said	until they throve	the good
لَا يَشْعُرُونَ ﴿٩٥﴾	وَهُمْ	بَغْنَةً	فَأَخَذْنَهُمْ	وَالسَّرَّاءِ
(did) not perceive (it)	while they	suddenly	so We seized them	and affluence
وَاتَّقَوْا	ءَامَنُوا	الْقُرَى	أَنَّ أَهْلَ	وَلَوْ
and feared (Allah)	had believed	(of) the towns	[that] (the) people	and if

وَالْأَرْضِ	مِنَ السَّمَاءِ	بَرَكَاتٍ	عَلَيْهِمْ	لَفَنَحْنَا
and the earth	from the heaven	blessings	to them	certainly We would have opened
يَكْسِبُونَ ﴿١٦﴾	بِمَا كَانُوا	فَأَخَذْنَاهُمْ	وَلَكِنْ كَذَّبُوا	
earn	for what they used to	so We seized them	[and] but they denied	

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَّتًا وَهُمْ نَائِمُونَ ﴿١٧﴾ أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضَحَىٰ وَهُمْ يَلْعَبُونَ ﴿١٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَنَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allāh? None feels secure from the Plan of Allāh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

أَفَأَمِنَ	أَهْلُ	الْقُرَىٰ	أَنْ يَأْتِيَهُمْ	
(did) then feel secure?	(the) people	(of) the towns	that comes to them	
بَأْسَنَا	بَيَّتًا	وَهُمْ	نَائِمُونَ ﴿١٧﴾	أَوْ آمِنَ
Our punishment	(by) night	while they	(are) asleep	or (did) feel secure?
أَهْلُ	الْقُرَىٰ	أَنْ يَأْتِيَهُمْ	بَأْسَنَا	ضَحَىٰ
(the) people	(of) the towns	that comes to them	Our punishment	(by) daylight
وَهُمْ يَلْعَبُونَ ﴿١٨﴾	أَفَأَمِنُوا مَكْرَ اللَّهِ			
and they are playing	(did) they then feel secure (against the) Plan (of) Allah?			
فَلَا يَأْمَنُ مَكْرَ اللَّهِ	إِلَّا الْقَوْمُ	الْخَاسِرُونَ ﴿١٩﴾		
but (do) not feel secure (from the) Plan (of) Allah	except the people	(who are) the losers		

أَوَلَمْ يَهْدِ	لِلَّذِينَ	يَرِثُونَ الْأَرْضَ	مِنْ بَعْدِ	أَهْلِهَا	أَنْ
and (did) it not indicate?	to those who	inherit the land	after	its people	that
لَوْ نَشَاءُ	أَصَبْنَهُمْ	بِذُنُوبِهِمْ	وَنَطْبَعُ	عَلَى قُلُوبِهِمْ	
if We willed	We had punished them	for their sins	and We seal	up their hearts	
	فَهُمْ	لَا يَسْمَعُونَ			
	so (that) they	hear not			

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَأَنْظِرْ كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

101. Those were the towns whose story We relate to you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allāh does seal up the hearts of the disbelievers (from every kind of religious guidance). 102. And most of them We found not true to their covenant, but most of them We found indeed *Fāsiqūn* (rebellious, disobedient to Allāh). 103. Then after them We sent Mūsā (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So, see how was the end of the *Mufsidūn* (mischief-makers, corrupters).

تِلْكَ	الْقُرَى	نَقُصُّ عَلَيْكَ	مِنْ أَنْبَاءِهَا	وَلَقَدْ جَاءَتْهُمْ
those	towns	We relate to you	of their stories	and verily came to them
رُسُلُهُمْ	بِالْبَيِّنَاتِ	فَمَا كَانُوا	لِيُؤْمِنُوا	
their Messengers	with clear proofs	but they were not	to believe	
بِمَا كَذَّبُوا	مِنْ قَبْلُ	كَذَلِكَ	يَطْبَعُ اللَّهُ عَلَى قُلُوبِ	
in what they had denied	before	thus	Allah seals up (the) hearts	

مِنْ عَهْدٍ ط	لَا أَكْثَرَهُمْ	وَمَا وَجَدْنَا	الْكَافِرِينَ ﴿١٠١﴾
any covenant	in most of them	and We (did) not find	(of) the disbelievers
مُوسَى	مِنْ بَعْدِهِمْ	ثُمَّ بَعَثْنَا	وَأِنْ وَجَدْنَا أَكْثَرَهُمْ
Moses	after them	then We sent	but We found most of them
بِهَا ط	فَظَلَمُوا	وَمَلَائِيهِ	إِلَى فِرْعَوْنَ
with them	but they dealt unjustly	and his chiefs	to Pharaoh
	الْمُفْسِدِينَ ﴿١٠٣﴾	عَقِبَهُ	فَأَنْظُرْ
	(of) the mischief-makers	(the) end	so observe

وَقَالَ مُوسَى يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَيَّ أَن لَّا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾ قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

104. And Mūsā (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists). 105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me." 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." 107. Then [Mūsā (Moses)] threw his stick and behold! it was a serpent, manifest!

وَقَالَ مُوسَى	يَفِرْعَوْنُ	إِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾
and Moses said	O Pharaoh	verily I (am)	a Messenger	from (the) Lord (of) the worlds
حَقِيقٌ عَلَيَّ	أَنَّ	لَّا أَقُولُ	عَلَى اللَّهِ	إِلَّا الْحَقَّ
(it is) incumbent upon (me)	that	I (do) not say	about Allah	but the truth
قَدْ جِئْتُكُمْ	بِبَيِّنَةٍ	مِّن رَّبِّكُمْ	فَأَرْسِلْ مَعِيَ	
verily I have come to you	with a clear proof	from your Lord	so send with me	
بَنِي	إِسْرَائِيلَ ﴿١٠٥﴾	قَالَ	إِنْ كُنْتَ	جِئْتَ
(the) Children	(of) Israel	he said	if you have	come
	بِآيَةٍ			
	with a sign			

فَاتِ بِهَا	فَالْقَى عَصَاهُ	مِنَ الصَّادِقِينَ ﴿١٠٨﴾	إِنْ كُنْتَ	فَإِذَا
then bring	then he threw his staff	of the truthful	if you are	then behold
هِيَ	تُعَبَّانُ	مُبِينٌ ﴿١٠٧﴾		
it	(was) a serpent	manifest		

وَنَزَعَ يَدَهُ، فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١٠٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحِرُ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَا تُوكَ بِكُلِّ سِحْرِ عَلِيمٍ ﴿١١٢﴾ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; 110. "He wants to get you out of your land, so what do you advise?" 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect – 112. "That they bring to you all well-versed sorcerers." 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

لِلنَّظِيرِينَ ﴿١٠٨﴾	بَيْضَاءُ	هِيَ	فَإِذَا	وَنَزَعَ يَدَهُ،
for the beholders	(was) white (luminous)	it	and behold	and he drew out his hand
لَسَّحِرٌ	إِنَّ هَذَا	فِرْعَوْنَ	مِنْ قَوْمِ	قَالَ الْمَلَأُ
(is) [indeed] a sorcerer	indeed this	(of) Pharaoh	of (the) people	said the chiefs
مِنْ أَرْضِكُمْ	أَنْ يُخْرِجَكُمْ	يُرِيدُ	عَلِيمٌ ﴿١٠٩﴾	
from your land	that he drives you out	he wants	well-versed	
وَأَخَاهُ	أَرْجِهْ	قَالُوا	فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾	
and his brother	keep him in suspense	they said	so what (do) you recommend	
سَحِرٍ	بِكُلِّ	يَأْتُوكَ	حَاشِرِينَ ﴿١١١﴾	وَأَرْسِلْ
sorcerer	[with] every	they bring you	heralds	and send
			فِي الْمَدَائِنِ	
			to the cities	

عَلِيمٍ ﴿١١٣﴾	وَجَاءَ السَّحَرَةُ	فِرْعَوْنَ	قَالُوا	إِنَّ	لَنَا
knowing	and the sorcerers came	(to) Pharaoh	they said	indeed	for us
لَأَجْرًا		إِنْ كُنَّا	نَحْنُ	الْغَالِبِينَ ﴿١١٤﴾	
[indeed] (would be) a reward		if we are	[we]	the winners	

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْرَبُوهُمْ وَجَاءَ وَبِسِحْرِ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلِقْ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." 115. They said: "O Mūsā (Moses)! Either you throw (first), or shall we have the (first) throw?" 116. He [Mūsā (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mūsā (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

قَالَ نَعَمْ	وَإِنَّكُمْ	لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾	قَالُوا يَا مُوسَى			
he said yes	and indeed you	surely (will be) of the nearest (to me)	they said O Moses			
إِمَّا	أَنْ تُلْقِيَ	وَإِمَّا	أَنْ نَكُونَ	نَحْنُ	الْمُلْقِينَ ﴿١١٥﴾	قَالَ
either	[that] you throw (first)	or	[that] we will be	[we]	the throwers	he said
أَلْقُوا	فَلَمَّا أَلْقَوْا	سَحَرُوا أَعْيُنَ	النَّاسِ			
you throw	so when they threw	they enchanted (the) eyes	(of) the people			
وَأَسْرَبُوهُمْ	وَجَاءَ وَ	بِسِحْرِ	عَظِيمٍ ﴿١١٦﴾	وَأَوْحَيْنَا		
and overawed them	and came up	with a magic	great	and We inspired		
إِلَى مُوسَى	أَنْ أَلِقْ عَصَاكَ	فَإِذَا	هِيَ تَلْقَفُ	مَا يَأْفِكُونَ ﴿١١٧﴾		
to Moses	that throw your staff	and behold	it swallowed	what they had made		

يَعْمَلُونَ ﴿١١٨﴾	مَا كَانُوا	وَبَطَلَ	فَوَقَعَ الْحَقُّ
do	what they used to	and proved vain	thus the truth was established

فَعَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سَجِدِينَ ﴿١٢٠﴾ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُمُوهُ فِي الْمَدِينَةِ لِئُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْمُونَ ﴿١٢٣﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ ثُمَّ لَأُسَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: "We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists). 122. "The Lord of Mūsā (Moses) and Hārūn (Aaron)." 123. Fir'aun (Pharaoh) said: "You have believed in him [Mūsā (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

وَأَلْقَى السَّحَرَةُ	وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾	فَعَلِبُوا هُنَالِكَ		
and the sorcerers fell down	and returned disgraced	so they were defeated there		
رَبِّ مُوسَى	ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾	قَالُوا	سَجِدِينَ ﴿١٢٠﴾	
(the) Lord (of) Moses	we believed in (the) Lord (of) the worlds	they said	prostrate	
لَكُمْ	قَبْلَ أَنْ ءَاذَنَ	ءَامَنْتُمْ بِهِ	وَهَارُونَ ﴿١٢٢﴾	
[to] you	before that I give permission	you believed in him	Pharaoh said and Aaron	
لِنُخْرِجُوا	فِي الْمَدِينَةِ	مَكْرَتُمُوهُ	لَمَكْرٌ	إِنَّ هَذَا
that you drive out	in the city	which you have plotted	(is) surely a plot	certainly this
لَأَقْطَعَنَّ أَيْدِيَكُمْ	فَسَوْفَ تَعْمُونَ ﴿١٢٣﴾	أَهْلَهَا	مِنْهَا	
I would surely cut off your hands	but soon you shall know	its people	from it	
أَجْمَعِينَ ﴿١٢٤﴾	ثُمَّ لَأُسَلِّبَنَّكُمْ	مِنْ خَلْفٍ	وَأَرْجُلَكُمْ	
all	then I will surely crucify you	from opposite sides	and your feet	

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا نُنْقِمُ مِنْهَا إِلَّا أَنْتَ ءَامِنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ الْمَلَأُمِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ قَالَ سَنُقْبِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

125. They said: "Verily, we are returning to our Lord. 126. "And you take vengeance on us only because we believed in the *Ayāt* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims." 127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mūsā (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

قَالُوا	إِنَّا	إِلَىٰ رَبِّنَا	مُنْقَلِبُونَ ﴿١٢٥﴾	وَمَا نُنْقِمُ
they said	indeed we	to our Lord	(will be) returning	and you (do) not take vengeance
مِنَّا	إِلَّا	أَنْتَ ءَامِنَّا	بِآيَاتِ رَبِّنَا	لَمَّا جَاءَتْنَا
on us	but	that we believed	in (the) Signs (of) our Lord	when they came to us
رَبَّنَا	أَفْرِغْ عَلَيْنَا	صَبْرًا	وَتَوَفَّنَا	مُسْلِمِينَ ﴿١٢٦﴾
our Lord	pour out on us	patience	and cause us to die	(as) Muslims
وَقَالَ الْمَلَأُ	مِنْ قَوْمِ	فِرْعَوْنَ	أَتَذَرُ مُوسَىٰ	
and said the chiefs	of (the) people	(of) Pharaoh	(will) you leave Moses?	
وَقَوْمَهُ	لِيُفْسِدُوا	فِي الْأَرْضِ	وَيَذَرَكَ	وَءَالِهَتَكَ
and his people	to spread mischief	in the land	and they forsake you	and your gods
قَالَ	سَنُقْبِلُ أَبْنَاءَهُمْ	وَنَسْتَحْيِي نِسَاءَهُمْ	وَإِنَّا	
he said	we will kill their sons	and we will let live their women	and certainly we	
فَوْقَهُمْ	قَاهِرُونَ ﴿١٢٧﴾			
over them	(are) dominant powers			

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا ۗ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ  
 مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا  
 جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يَهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ  
 فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ  
 الثَّمَرَاتِ لَعَلَّهُمْ يَذَكَّرُونَ ﴿١٣٠﴾

128. Mūsā (Moses) said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqūn* (the pious)." 129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

قَالَ مُوسَىٰ	لِقَوْمِهِ	اسْتَعِينُوا بِاللَّهِ	وَأَصْبِرُوا ۗ	إِنَّ الْأَرْضَ
Moses said	to his people	seek help from Allah	and be patient	indeed the earth
لِلَّهِ	يُورِثُهَا	مَنْ يَشَاءُ	مِنْ عِبَادِهِ ۗ	
(belongs) to Allah	He gives it as a heritage	(to) whom He wills	of His slaves	
وَالْعَاقِبَةُ	لِلْمُتَّقِينَ ﴿١٢٨﴾	قَالُوا	أُوذِينَا مِنْ قَبْلِ	أَنْ تَأْتِيَنَا
and (the) end	(is) for the pious	they said	we suffered hurt before	[that] you came to us
وَمِنْ بَعْدِ مَا	جِئْتَنَا	قَالَ	عَسَىٰ رَبُّكُمْ	
and after	you came to us	he said	(it) may be your Lord	
أَنْ يَهْلِكَ عَدُوَّكُمْ	وَيَسْتَخْلِفَكُمْ	فِي الْأَرْضِ	فَيَنْظُرَ	
that He will destroy your enemy	and make you successors	in the land	so (that) He may see	
كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾	وَلَقَدْ أَخَذْنَا	آلَ	فِرْعَوْنَ	
how you act	and verily We afflicted	(the) people	(of) Pharaoh	
بِالسِّنِينَ	وَنَقْصٍ	مِنَ الثَّمَرَاتِ	لَعَلَّهُمْ يَذَكَّرُونَ ﴿١٣٠﴾	
with years (of drought)	and shortness	of fruits	so that they may receive admonition	

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَّا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجُرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالِدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣٣﴾

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh but most of them know not. 132. They said [to Mūsā (Moses)]: "Whatever *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you." 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimūn* (criminals, polytheists and sinners).

فَإِذَا	جَاءَتْهُمْ	الْحَسَنَةُ	قَالُوا لَنَا	هَذِهِ	وَإِنْ تُصِبْهُمْ
but when	came to them	the good	they said for us	this (is)	and if afflicted them
سَيِّئَةٌ	يَطَّيَّرُوا بِمُوسَى	وَمَنْ	أَلَّا	مَعَهُ	أَلَّا
evil	they ascribed evil omens to Moses	and those	behold	with him	behold
إِنَّمَا طَّيَّرَهُمْ	عِنْدَ اللَّهِ	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿١٣١﴾		
only their evil omens	(are) with Allah	[and] but most of them	know not		
وَقَالُوا مَهْمَا	تَأْتِنَا	بِهِ	مِنْ آيَةٍ	لِنَسْحَرَنَّ	بِهَا
and they said whatever	you bring us	therewith	of a sign	to enchant us	with it
فَمَا نَحْنُ	لَكَ	بِمُؤْمِنِينَ ﴿١٣٢﴾	فَأَرْسَلْنَا	عَلَيْهِمْ	الطُّوفَانَ
then not we	(shall be) in you	believers	so We sent	on them	the flood
وَالْجُرَادَ	وَالْقُمَّلَ	وَالضَّفَادِعَ	وَالِدَّمَ	آيَاتٍ	مُفَصَّلَاتٍ
and the locusts	and the lice	and the frogs	and the blood	(as) signs	manifest
فَاسْتَكْبَرُوا	وَكَانُوا قَوْمًا	مُجْرِمِينَ ﴿١٣٣﴾			
but they showed arrogance	and they were a people	criminals			

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾ فَأَنْقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَاتِهِمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

134. And when the punishment fell on them, they said: "O Mūsā (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

وَلَمَّا وَقَعَ	عَلَيْهِمْ	الرِّجْزُ	قَالُوا يَا مُوسَى	ادْعُ لَنَا
and when fell	on them	the penalty	they said O Moses	invoke for us
رَبِّكَ	بِمَا عَهِدَ	عِنْدَكَ	لَئِن كَشَفْتَ	عَنَّا
your Lord	(because) of what He promised	to you	if you removed	from us
الرِّجْزَ	لَنُؤْمِنَنَّ لَكَ	وَلَنُرْسِلَنَّ مَعَكَ		
the penalty	we shall certainly believe in you	and surely we shall send with you		
بَنِي إِسْرَائِيلَ ﴿١٣٤﴾	فَلَمَّا كَشَفْنَا	عَنْهُمْ	الرِّجْزَ	
(of) Israel	but when We removed	from them	the penalty	
إِلَىٰ أَجَلٍ	هُمْ	بَلَغُوهُ	إِذَا	هُمْ يَنْكُثُونَ ﴿١٣٥﴾
to a (fixed) term	they	had to reach it	then	they broke the promise
فَأَنْقَمْنَا	مِنْهُمْ	فَأَغْرَقْنَاهُمْ	فِي الْيَمِّ	
so We took retribution	from them	and We drowned them	in the sea	
بِآيَاتِهِمْ كَذَّبُوا	بِآيَاتِنَا	وَكَانُوا	عَنْهَا	غَافِلِينَ ﴿١٣٦﴾
because they belied	Our Signs	and they were	of them	heedless

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ، وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾ وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mūsā (Moses)! Make for us an *ilāh* (a god) as they have *ālihah* (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allāh and what is obligatory upon you, i.e. to worship none but Allāh Alone, the One and the Only God of all that exists)."

مَشْرِقَ	الَّذِينَ كَانُوا يُسْتَضْعَفُونَ		وَأَوْرَثْنَا الْقَوْمَ	
(the) eastern (parts)	considered weak	who were	and We let inherit the people	
وَتَمَّتْ	فِيهَا	الَّتِي بَرَكْنَا	وَمَغْرِبَهَا	الْأَرْضِ
and were fulfilled	wherein	which We sent our blessings	and its western (parts)	(of) the land
إِسْرَائِيلَ	عَلَىٰ بَنِي	الْحُسْنَىٰ	رَبِّكَ	كَلِمَتُ
(of) Israel	to (the) Children	the fair	(of) your Lord	(the) Word
يَصْنَعُ فِرْعَوْنُ	مَا كَانَ	وَدَمَّرْنَا	بِمَا صَبَرُوا	
manufacture Pharaoh	what used to	and We destroyed	(because) of what they endured	
بَنِي	وَجَوَزْنَا	يَعْرِشُونَ ﴿١٣٧﴾	وَمَا كَانُوا	وَقَوْمُهُ،
(the) Children	and We led across	erect	and what they used to	and his people
يَعْكُفُونَ عَلَىٰ أَصْنَامٍ	عَلَىٰ قَوْمٍ	فَأَتَوْا	الْبَحْرَ	إِسْرَائِيلَ
devoted to idols	upon a people	then they came	the sea	(of) Israel

لَهُمْ	قَالُوا يَا مُوسَى	أَجْعَلْ لَنَا	إِلَهًا	كَمَا	لَهُمْ	ءَالِهَةً
they had	they said O Moses	make for us	a god	as	they have	gods
قَالَ إِنَّكُمْ			قَوْمٌ يَجْهَلُونَ			
he said verily you			(are) a people (who) know nothing			

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ وَيَطْلُبُ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ  
 إِلَهًا وَهُوَ فَضْلُكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ  
 يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي  
 ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

139. [Mūsā (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain." 140. He said: "Shall I seek for you an *ilāh* (a god) other than Allāh, while He has given you superiority over the 'Ālamīn (mankind and jinn of your time)." 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

إِنَّ هَؤُلَاءِ	مُتَّبِعُونَ	مَا	هَمُّ	فِيهِ
certainly these (people)	(are) to be destroyed	(for) that which	they	(are) in it
وَيَطْلُبُ	مَا كَانُوا	يَعْمَلُونَ	قَالَ	أَغَيْرَ اللَّهِ
and (is in) vain	what they are	doing	he said	(should) other than Allah?
أَبْغِيكُمْ	إِلَهًا	وَهُوَ	فَضْلُكُمْ	عَلَى الْعَالَمِينَ
I seek for you	a god	while He	has exalted you	above the worlds
وَإِذْ	أَنْجَيْنَاكُمْ	مِنْ آلِ	فِرْعَوْنَ	
and (remember) when	We saved you	from (the) people	(of) Pharaoh	
يَسُومُونَكُمْ	سُوءَ	الْعَذَابِ	يُقْتُلُونَ	أَبْنَاءَكُمْ
who afflicted you	(with the) worst	torment	killing your sons	

وَيَسْتَحْيُونَ نِسَاءَكُمْ	وَفِي ذَٰلِكُمْ	بَلَاءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ ﴿١٤١﴾
and letting your women live	and in that	(was) a trial	from your Lord	great

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَا بِعَشْرِ فِتْمٍ مِّمَقْتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلَفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ، قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرِنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرِنِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ بُدِّئْتُ بِإِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

142. And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the *Mufsidūn* (mischief-makers)." 143. And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā (Moses) fell down unconscious. Then when he recovered his senses he said: "Glorified are You, I turn to You in repentance and I am the first of the believers."

وَوَاعَدْنَا مُوسَى	ثَلَاثِينَ	لَيْلَةً	وَأَتَمَمْنَا	بِعَشْرِ	فِتْمٍ	مِّمَقْتُ	رَبِّهِ	أَرْبَعِينَ	لَيْلَةً
and We appointed (for) Moses	thirty	nights	and We completed them	with ten (more)	then was completed	(the) set term	(of) his Lord	(of) forty	nights
وَقَالَ مُوسَى	لِأَخِيهِ	هَارُونَ	أَخْلَفْنِي	فِي قَوْمِي	وَأَصْلِحْ				
and Moses said	to his brother	Aaron	take my place	in my people	and do right				

وَلَا تَتَّبِعْ	سَكِيلَ	الْمُفْسِدِينَ ﴿١٤٢﴾	وَلَمَّا	جَاءَ مُوسَى
and follow not	(the) way	(of) the mischief-makers	and when	Moses came
لَمِيقَاتِنَا	وَكَلَّمَهُ،	رَبُّهُ،	قَالَ رَبِّ	أَرِنِي
at Our appointment	and spoke to him	his Lord	he said O my Lord	show me (Yourself)
أَنْظُرَ إِلَيْكَ	قَالَ	لَنْ تَرِنِي	وَلَكِنْ أَنْظُرْ	
(that) I may look upon You	He said	you will never (be able to) see Me	[and] but look	
إِلَى الْجَبَلِ	فَإِنْ اسْتَقَرَّ مَكَانُهُ،	فَسَوْفَ تَرِنِي		
at the mountain	[then] if it remained firm (in) its place	then you might see me		
فَلَمَّا	تَجَلَّى رَبُّهُ،	لِلْجَبَلِ	جَعَلَهُ،	دَكًّا
and when	his Lord revealed (His) Glory	to the mountain	He made it	(as) dust
وَخَرَّ مُوسَى	صَعِقًا	فَلَمَّا آفَاقَ	قَالَ سُبْحَانَكَ	
and fell down Moses	unconscious	and when he recovered	he said Glory be to You	
بُتُّ إِلَيْكَ	وَأَنَا	أَوَّلُ	الْمُؤْمِنِينَ ﴿١٤٣﴾	
I return to You in repentance	and I am	(the) first	(of) the believers	

قَالَ يَمُوسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا آتَيْتَكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

144. (Allāh) said: "O Mūsā (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold to these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fāsiqūn* (the rebellious, disobedient to Allāh)."

قَالَ يَمُوسَىٰ	إِنِّي	أَصْطَفَيْتُكَ	عَلَى النَّاسِ	بِرِسَالَتِي
He said O Moses	indeed I	have chosen you	above (all) people	by My Messages

وَبِكَلِمَةٍ	فَخُذْ مَا	ءَاتَيْتَكَ	وَكُنْ	مِنَ الشَّاكِرِينَ ﴿١٤٤﴾
and by My speaking (to you)	so hold what	I have given you	and be	of the grateful
وَكَتَبْنَا	لَهُ	فِي الْأَلْوَابِ	مِنْ كُلِّ شَيْءٍ	مَوْعِظَةً
and We ordained	for him	in the Tablets	from every thing	admonition
وَتَفْصِيلًا	لِكُلِّ شَيْءٍ	فَخُذْهَا	بِقُوَّةٍ	وَأْمُرْ قَوْمَكَ
and explanation	for every thing	so hold these	with firmness	and enjoin your people
يَأْخُذُوا بِأَحْسَنِهَا	سَأُورِيكُمْ	دَارَ	الْفَاسِقِينَ ﴿١٤٥﴾	
to take (the) best of it	I shall show you	(the) home	(of) the transgressors	

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾  
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

146. I shall turn away from My *Ayāt* (Verses of the Qur'ān) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them. 147. Those who deny Our *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

سَأَصْرِفُ	عَنْ آيَاتِي	الَّذِينَ يَتَكَبَّرُونَ	فِي الْأَرْضِ	بِغَيْرِ
I shall turn away	from My Signs	those who behave arrogantly	in the earth	without
الْحَقِّ	وَإِنْ يَرَوْا	كُلِّ	لَا يُؤْمِنُوا	بِهَا
(any) right	and if they see	every	they believe not	in them

سَكِيلًا	لَا يَتَّخِذُوهُ	الرُّشْدَ	وَإِنْ يَرَوْا سَبِيلَ
(as their) way	they will not take it	(of) righteousness	and if they see (the) way
ذَلِكَ	سَكِيلًا	يَتَّخِذُوهُ	وَإِنْ يَرَوْا سَكِيلَ
that	(as their) way	they will take it	but if they see (the) way
غَافِلِينَ ﴿١٤٦﴾	عَنْهَا	وَكَانُوا	بِآيَاتِنَا كَذَّبُوا
heedless	from them	and they were	Our Signs (is) because they rejected
حِطَّتْ	الْآخِرَةَ	وَلِقَاءَ	بِآيَاتِنَا
became vain	(in) the Hereafter	and (the) Meeting	Our Signs
يَعْمَلُونَ ﴿١٤٧﴾	إِلَّا مَا كَانُوا	هَلْ يَجْزُونَ	أَعْمَلَهُمْ
do	except (for) what they used to	(will) they be rewarded?	their deeds

وَأَتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجَلًا جَسَدًا لَهُ خَوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَمَا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدَّضَلُوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

148. And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zālimūn (wrongdoers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

مِنْ حُلِيِّهِمْ	مِنْ بَعْدِهِ	مُوسَىٰ	وَأَتَّخَذَ قَوْمٌ
out of their ornaments	after him	(of) Moses	and took (the) people
أَنَّهُ	أَلَمْ يَرَوْا	خَوَارٌ	لَهُ
that it	(did) they not see?	a (lowing) sound	which had
			جَسَدًا
			(the) body
			عِجَلًا
			a calf

لَا يَكَلِّمُهُمْ	وَلَا يَهْدِيهِمْ	سَبِيلًا	أَتَّخَذُوهُ
can not speak to them	neither it can guide them	(to the) way	they took it (for worship)
وَكَانُوا ظَالِمِينَ	وَمَّا	سُقِطَ فِي أَيْدِيهِمْ	وَرَأَوْا
and they were the wrongdoers	and when	they felt regretted	and saw (realized)
أَنَّهُمْ	قَالُوا	لَئِن	لَّمْ يَرْحَمْنَا
that they	they said	if	(did) not have mercy on us
رَبَّنَا	وَيَغْفِرْ	لَنَا	لَنَكُونَنَّ مِنَ الْخَاسِرِينَ
our Lord	and forgive	[for] us	we shall certainly be among the losers

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلَنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

150. And when Mūsā (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hārūn (Aaron)] said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zālimūn* (wrongdoers)."

وَلَمَّا رَجَعَ	مُوسَىٰ	إِلَىٰ قَوْمِهِ	غَضْبَانَ	أَسِفًا	قَالَ
and when returned	Moses	to his people	angry	(and) grieved	he said
بِئْسَمَا	خَلَفْتُمُونِي	مِنْ بَعْدِي	أَعَجِلْتُمْ		
an evil thing is that	you have done (in) my place	after me	(did) you hasten?		
أَمْرَ	رَبِّكُمْ	وَأَلْقَى الْأَلْوَاحَ	وَأَخَذَ	بِرَأْسِ	
(the) decree	(of) your Lord	and he threw down the Tablets	and seized	by head	

أُمُّ	ابْنٌ	قَالَ	إِلَيْهِ	يَجْرَهُ	أَخِيهِ
(of) my mother	O son	he said	to himself	dragging him	his brother
فَلَا تَشْمِتْ	يَقْتُلُونِي	وَكَادُوا	أَسْتَضْعَفُونِي	إِنَّ الْقَوْمَ	
so let not gloat	to kill me	and were about	judged me weak	indeed the people	
الظَّالِمِينَ	الْقَوْمِ	مَعَ	وَلَا تَجْعَلَنِي	الْأَعْدَاءَ	بِ
(who are) wrongdoers	the people	with	and place me not	the enemies	over me

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾  
 إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَاهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا  
 وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا  
 وَءَامَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

151. Mūsā (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

قَالَ	رَبِّ اغْفِرْ	لِي	وَلِإِخِي	وَأَدْخِلْنَا	فِي رَحْمَتِكَ
he said	O my Lord forgive	me	and my brother	and admit us	into Your Mercy
وَأَنْتَ	أَرْحَمُ	الرَّاحِمِينَ	إِنَّ الَّذِينَ اتَّخَذُوا		
for You	(are the) Most Merciful	(of) the merciful	indeed those who took		
الْعِجْلَ	سَيَنَاهُمْ	غَضَبٌ	مِّن رَّبِّهِمْ	وَذِلَّةٌ	
the calf (for worship)	will overtake them	wrath	from their Lord	and humiliation	
فِي الْحَيَاةِ	الدُّنْيَا	وَكَذَلِكَ نَجْزِي	الْمُفْتَرِينَ		
in the life	(of) the world	and thus do We recompense	those who fabricate lies		

وَالَّذِينَ	عَمِلُوا السَّيِّئَاتِ	ثُمَّ تَابُوا	مِنْ بَعْدِهَا	وَأَمَنُوا
but those who	did evil (deeds)	then repented	after that	and believed
إِنَّ رَبَّكَ	مِنْ بَعْدِهَا	لَغَفُورٌ	رَحِيمٌ	
verily your Lord	after that	(is) indeed All-Forgiving	Most Merciful	

وَلَمَّا سَكَتَ عَن مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابِحَ<sup>ط</sup> وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ<sup>ط</sup> لِلَّذِينَ هُمْ لِربِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَأَخَارَ<sup>ط</sup> مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقِنَاتِنَا<sup>ط</sup> فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلِ وَإِنِّي أَتَهْلِكُنَا بِمَا فَعَلَ السَّفَهَاءُ مِنَّا<sup>ط</sup> إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ<sup>ط</sup> أَنْتَ وَلِينَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

154. And when the anger of Mūsā (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Walī* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

وَلَمَّا سَكَتَ	عَن مُوسَى	الْغَضَبُ	أَخَذَ الْأَلْوَابِحَ <sup>ط</sup>
and when calmed down	from Moses	the anger	he took up the Tablets
وَفِي نُسُخَتِهَا	هُدًى	وَرَحْمَةٌ	لِلَّذِينَ هُمْ لِربِّهِمْ
and in their inscription	(was) guidance	and mercy	[to] their Lord [they] for those who
يَرْهَبُونَ ﴿١٥٤﴾	وَأَخَارَ مُوسَى	قَوْمَهُ	سَبْعِينَ رَجُلًا
fear	and Moses chose	(of) his people	men seventy
فَلَمَّا	أَخَذَتْهُمُ	الرَّجْفَةُ	قَالَ رَبِّ
and when	seized them	a violent earthquake	he said O my Lord
	لَوْ شِئْتَ		
	had You willed		

بِمَا	أَتَهْلِكُنَا	مِنْ قَبْلُ وَإِنِّي	أَهْلَكَهُمْ		
for what	would You destroy us?	and me	before	You would have destroyed them	
مَنْ تَشَاءُ	تُضِلُّ بِهَا	إِلَّا فِئْتِنَكَ	إِنَّ هِيَ	مِنَّا	فَعَلَ السُّفَهَاءُ
whom You will	You mislead with it	but Your trial	it (is) not	among us	the fools did
لَنَا	فَاعْفِرْ	وَلِيُنَا	أَنْتَ	مَنْ تَشَاءُ	وَتَهْدِي
us	so forgive	(are) our Guardian	You	whom You will	and You guide
الْغَافِرِينَ ﴿١٥٥﴾		خَيْرٌ	وَأَنْتَ	وَأَرْحَمُنَا	
(of) those who forgive		(are the) Best	and You	and have mercy on us	

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqūn* (the pious), and give *Zakāt* (obligatory charity); and those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs and revelations, etc.);

وَأَكْتُبْ	لَنَا	فِي هَذِهِ	الدُّنْيَا	حَسَنَةً	وَفِي الْآخِرَةِ
and ordain	for us	in this	world	good	and in the Hereafter
إِنَّا هُدْنَا	إِلَيْكَ	قَالَ عَذَابِي	أُصِيبُ	بِهِ	تَهْرَبُونَ
indeed we have turned	to You	He said (as to) My punishment	I afflict	therewith	whom you flee from
مَنْ أَشَاءُ	وَرَحْمَتِي وَسِعَتْ	كُلَّ شَيْءٍ	فَسَأَكْتُبُهَا		
whom I will	and My Mercy encompasses	every	so I shall ordain that		
لِلَّذِينَ يَتَّقُونَ	وَيُؤْتُونَ الزَّكَاةَ	وَالَّذِينَ	هُمْ	بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾	
for those who do right	and pay Zakat	and those who	[they]	believe in Our Signs	

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي

التَّورَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurāt (Torah) (Deut, xviii 15) and the Injil (Gospel) (John, xiv 16) with them, – he commands them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful *At-Tayyibāt* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabā'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allāh's Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be the successful.

الَّذِينَ يَتَّبِعُونَ	الرَّسُولَ	النَّبِيَّ	الْأُمِّيَّ	الَّذِي
those who follow	the Messenger	the Prophet	the Ummi (unlettered)	whom
يَجِدُونَهُ	مَكْتُوبًا	عِنْدَهُمْ	فِي التَّورَةِ	وَالْإِنْجِيلِ
they find [him]	written	with them	in the Torah	and the Gospel
يَأْمُرُهُم	بِالْمَعْرُوفِ	وَيَنْهَاهُمْ	عَنِ الْمُنْكَرِ	وَيُحِلُّ
he commands them	to good	and forbids them	from the evil	and he makes lawful
لَهُمُ	الطَّيِّبَاتِ	وَيُحَرِّمُ	عَلَيْهِمُ	الْخَبَائِثَ
to them	the pure things	and prohibits	on them	the impure things
عَنْهُمْ	إِصْرَهُمْ	وَالْأَغْلَالَ	الَّتِي كَانَتْ	عَلَيْهِمْ
from them	their burdens	and the fetters	which were	upon them
فَالَّذِينَ ءَامَنُوا	بِهِ	وَعَزَّرُوهُ	وَنَصَرُوهُ	وَاتَّبَعُوا النُّورَ
so those who believed	in him	and supported him	and helped him	and followed the light

الْمُفْلِحُونَ ﴿١٥٧﴾	هُمْ	أُولَئِكَ	أُنزِلَ مَعَهُ	الَّذِي
(are) the successful	[they]	those	has been sent down with him	which

قُلْ يَتَّيِّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي  
يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِنْ قَوْمِ  
مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

158. Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allāh and His Words [(this Qur'ān), the Taurat (Torah) and the Injīl (Gospel) and also Allāh's Word: "Be!" - and he was, i.e. 'Īsā (Jesus) son of Maryam (Mary), ﷺ], and follow him so that you may be guided." 159. And of the people of Mūsā (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

قُلْ	يَتَّيِّهَا	النَّاسُ	إِنِّي	رَسُولُ اللَّهِ	إِلَيْكُمْ	جَمِيعًا
say	O	mankind	verily I am	(the) Messenger (of) Allah	to you	all
الَّذِي	لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	الَّذِي	يُؤْمِنُ بِاللَّهِ
Who	to Whom (belongs)	(the) dominion	(of) the heavens	and the earth	Who	who believes in Allah
لَا إِلَهَ	إِلَّا هُوَ	يُحْيِي	وَيُمِيتُ	فَاعْمِنُوا	بِاللَّهِ	الَّذِي يُؤْمِنُ بِاللَّهِ
(there is) no god	but He	He gives life	and causes death	so believe	in Allah	who believes in Allah
وَرَسُولِهِ	النَّبِيِّ	الْأُمِّيِّ	الَّذِي يُؤْمِنُ بِاللَّهِ	وَمِنْ قَوْمِ	مُوسَىٰ	أُمَّةٌ
and His Messenger	the Prophet	the Ummi (unlettered)	who believes in Allah	and from (the) people	of Moses	a community
وَكَلِمَتِهِ	وَأَتَّبِعُوهُ	لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾	وَمِنْ قَوْمِ	مُوسَىٰ	أُمَّةٌ	يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾
and His Words	and follow him	so that you may find guidance	and from (the) people	of Moses	a community	who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice)

يَعْدِلُونَ ﴿١٥٩﴾	وَبِهِ	يَهْدُونَ بِالْحَقِّ	أُمَّةٌ	مُوسَى
establish justice	and with it	who guide with truth	(there is) a party	(of) Moses

وَقَطَعْنَاهُمْ أَثْنَى عَشْرَةَ أَسْبَاطًا أُمَّةً وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَقَطَعْنَاهُمْ	أَثْنَى عَشْرَةَ	أَسْبَاطًا	أُمَّةً	وَأَوْحَيْنَا
and We divided them	(into) twelve	tribes	(as) communities	and We inspired
إِلَىٰ مُوسَىٰ إِذِ	اسْتَسْقَاهُ	قَوْمُهُ	أَنِ اضْرِبْ	بِعَصَاكَ
to Moses	asked him for water	his people	that strike	with your staff
فَانْبَجَسَتْ	مِنْهُ	اثْنَتَا عَشْرَةَ	عَيْنًا	قَدْ عَلِمَ
and gushed forth	out of it	twelve	springs	certainly knew each
مَشْرِبَهُمْ	وَوَظَلَّلْنَا	عَلَيْهِمُ	الْغَمَمَ	وَأَنْزَلْنَا
their drinking place	and We provided shades	on them	(of) clouds	and We sent down
عَلَيْهِمُ	الْمَنَّاءَ وَالسَّلْوَىٰ	كُلُوا مِن طَيِّبَاتِ	مَا	رَزَقْنَاكُمْ
upon them	and quails	eat of (the) good things	which	We have provided you
وَمَا ظَلَمُونَا	وَلَكِن كَانُوا	أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾		
and they wrong Us not	[and] but they were	(to) themselves doing wrong		

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةً وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers."

162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَإِذْ قِيلَ	لَهُمْ	اسْكُنُوا هَذِهِ الْقَرْيَةَ	وَكُلُوا مِنْهَا	حَيْثُ شِئْتُمْ	وَقُولُوا حِطَّةً
and (remember) when it was said	to them	dwelt (in) this town	therefrom	wherever you wish	and say repentance
وَأَدْخُلُوا الْبَابَ	سُجَّدًا	نَغْفِرْ لَكُمْ	خَطِيئَتِكُمْ	سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾	ظَلَمُوا
and enter the gate	in prostration	We shall forgive [for] you	your sins	We shall increase (the reward of) the good-doers	did wrong
عَلَيْهِمْ	رِجْزًا مِّنَ السَّمَاءِ	بِمَا كَانُوا	يَظْلِمُونَ ﴿١٦٢﴾	فَأَرْسَلْنَا	قِيلَ لَهُمْ
upon them	from the heaven	(because) of what they used to	do wrong	so We sent	was said to them
مِنْهُمْ	قَوْلًا	غَيْرَ	الَّذِي	قِيلَ لَهُمْ	فَأَرْسَلْنَا
amongst them	word	other than	(that) which	was said to them	so We sent

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ

لَا تَأْتِيهِمْ كَذَلِكَ نَبُؤُهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْقُونَ ﴿١٦٤﴾

163. And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allāh's Command (disobey Allāh). 164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."

وَسَأَلَهُمْ	عَنِ الْقَرْيَةِ	الَّتِي كَانَتْ	حَاضِرَةً	الْبَحْرِ
and ask them	about the town	which was	situated	(by) the sea
إِذْ يَعِدُونَ	فِي السَّبْتِ			إِذْ تَأْتِيهِمْ
when they transgressed	in (the matter of) the Sabbath (Saturday)			came to them
حِيَتَانَهُمْ	يَوْمَ	سَبْتِهِمْ	شُرْعًا	وَيَوْمَ
their fish	(on the) day	(of) their Sabbath	visibly	and (on the) day
لَا يَسْبِتُونَ	لَا تَأْتِيهِمْ		كَذَلِكَ	نَبُؤُهُمْ
they (did) not have Sabbath	(did) not come to them		thus	We did test them
بِمَا كَانُوا	يَفْسُقُونَ ﴿١٦٣﴾	وَإِذْ	قَالَتْ أُمَّةٌ	
(because) of what they used to	disobey	and (remember) when	said a group	
مِّنْهُمْ	لِمَ تَعِظُونَ قَوْمًا	اللَّهُ مُهْلِكُهُمْ		
of them	why (do) you admonish a people	Allah (is about) to destroy them		
أَوْ مُعَذِّبُهُمْ	عَذَابًا	شَدِيدًا	قَالُوا مَعذِرَةٌ	
or punish them	(with) a punishment	severe	they said to offer an excuse	
إِلَىٰ رَبِّكُمْ	وَلَعَلَّهُمْ يَنْقُونَ ﴿١٦٤﴾			
to your Lord	and that they may refrain from disobedience			

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوِّءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

165. So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allāh's Command (disobey Allāh). 166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allāh's forgiveness).

فَلَمَّا نَسُوا	بِهِ	مَا ذُكِّرُوا	أَنجَيْنَا
so when they forgot	with [it]	what they had been reminded	We delivered
الَّذِينَ يَنْهَوْنَ	عَنِ السُّوِّءِ	وَأَخَذْنَا	الَّذِينَ ظَلَمُوا
those who forbade	from evil	but We afflicted	those who did wrong
بِعَذَابٍ	بَئِيسٍ	بِمَا كَانُوا	يَفْسُقُونَ ﴿١٦٥﴾
with a torment	severe	(because) of what they used to	transgress
فَلَمَّا عَتَوْا	عَنْ مَا	نُهُوا عَنْهُ	قُلْنَا لَهُمْ
so when they persistently did	[from] what	they were forbidden from [it]	We said to them
كُونُوا قِرَدَةً	خَاسِئِينَ ﴿١٦٦﴾	وَإِذْ	تَأَذَّنَ رَبُّكَ
be you monkeys	despised	and (remember) when	your Lord declared
لِيُبْعَثَنَّ عَلَيْهِمْ	إِلَى يَوْمِ	الْقِيَامَةِ	مَنْ
(that) He will certainly send upon them	till (the) Day	(of) Resurrection	(those) who
يَسُومُهُمْ	سُوءَ	الْعَذَابِ	لَسَرِيعُ
would afflict them	(with) a grievous	torment	(is) verily Swift
إِنَّ رَبَّكَ	لَسَرِيعُ	رَحِيمٌ ﴿١٦٧﴾	
indeed your Lord	(is) verily Swift	Most Merciful	

رَحِيمٌ ﴿١٦٧﴾	لَغَفُورٌ	وَإِنَّهُ	الْعِقَابِ
Most Merciful	(is) indeed All-Forgiving	and certainly He	(in) Persecution

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ الْأَصْلِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيَعْفَرُنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيثَاقُ الْكِتَابِ أَنَّ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَىٰ خَيْرٌ لِّلَّذِينَ يُتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh's obedience). 169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqūn* (the pious). Do you not then understand?

مِّنْهُمْ	أُمَّمًا	فِي الْأَرْضِ	وَقَطَعْنَاهُمْ
among them	(as separate) communities	in the land	and We dispersed them
وَبَلَوْنَاهُمْ	ذَلِكَ	دُونَ	الصَّالِحُونَ
and We tested them	that	(are) other than	(are) the righteous
فَخَلَفَ	لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾	وَالسَّيِّئَاتِ	بِالْحَسَنَاتِ
then succeeded	so that they may turn (to Us)	and evil (calamities)	with good (blessings)
هَذَا	يَأْخُذُونَ عَرَضَ	وَرِثُوا الْكِتَابَ	خَلْفٌ
(of) this	they grasp (the) goods	who inherited the Book	(evil) successors
			مِنْ بَعْدِهِمْ
			after them

عَرَضُ	وَأِنْ يَأْتِهِمْ	سَيَعْفِرُنَا	وَيَقُولُونَ	الْأَدْنَى
(offer of) good	and if comes to them	we shall be forgiven	and they say	low life
مِيثَاقُ	عَلَيْهِمْ	الْمَرِيُوحَظَ	يَأْخُذُوهُ	مِثْلَهُ
(the) covenant	from them	was not taken?	they would seize it	of the like
إِلَّا الْحَقَّ	عَلَى اللَّهِ	لَا يَقُولُوا	أَنْ	الْكِتَابِ
but the truth	about Allah	they will not say	that	(of) the Book
الْآخِرَةِ	وَالدَّارِ	فِيهِ	وَدَرَسُوا مَا	
(of) the Hereafter	and the abode	(is) in it	and they have studied what	
	أَفَلَا تَعْقِلُونَ ﴿١٧٠﴾	لِلَّذِينَ يَتَّقُونَ ﴿١٧١﴾	خَيْرٌ	
	(do) you not then understand?	for those who fear (Allah)	(is) better	

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ وَإِذْ نُنَقِّنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salāt* (the prayers), certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the *Taurāt* (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him." 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

وَالَّذِينَ	يُمْسِكُونَ بِالْكِتَابِ	وَأَقَامُوا الصَّلَاةَ	إِنَّا
and those who	hold fast to the Book	and established the prayer	indeed We
لَا نُضِيعُ أَجْرَ	الْمُصْلِحِينَ ﴿١٧٦﴾	وَإِذْ نُنقِنَا	
shall not waste (the) reward	(of) the righteous	and (remember) when We raised	
الْجَبَلِ	كَأَنَّهُ،	وَوَطَّنُوا	أَنَّهُ،
the mountain	as if it	and they thought	that it
وَأَقْعُ	بِهِمْ	خَذُوا مَا	بِقُوَّةٍ
(was) going to fall	on them	hold what	with strength (firmly)
وَأَذْكُرُوا مَا	فِيهِ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٦﴾	وَإِذْ
and remember what	(is) in it	so that you may refrain from evil	and (remember) when
أَخَذَ رَبُّكَ	مِنْ بَنِي	عَادَمَ	ذُرِّيَّتِهِمْ
your Lord took	of (the) Children	(of) Adam	their descendants
وَأَشْهَدَهُمْ	عَلَىٰ أَنفُسِهِمْ	أَلَسْتُ	قَالُوا بَلَىٰ
and made them testify	to themselves	am I not?	they said yes
أَنْ تَقُولُوا يَوْمَ	الْقِيَامَةِ	إِنَّا كُنَّا	عَنْ هَذَا
lest you say (on the) Day	(of) Resurrection	verily we were	of this
		غَافِلِينَ ﴿١٧٦﴾	
		unaware	

أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَنفَعِكُنَا بِمَا فَعَلَ  
الْمُبْطِلُونَ ﴿١٧٧﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي  
ءَاتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bātil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?" 174. Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth). 175. And recite (O Muhammad ﷺ) to them

the story of him to whom We gave Our *Ayāt* (proofs, evidences, lessons, signs, etc.), but he threw them away; so *Shaitān* (Satan) followed him up, and he became of those who went astray.

أَوْ نَقُولُوا	إِنَّمَا أَشْرَكَ آبَاؤُنَا	مِنْ قَبْلُ	وَكُنَّا
or you should say	only our forefathers associated (with Allah)	before (us)	and we were
ذُرِّيَّةً	مِّنْ بَعْدِهِمْ	أَفَنهَلِكُنَا	بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٦﴾
(their) offspring	after them	so would You destroy us?	for what the unrighteous did
وَكَذَلِكَ	نَفَصِّلُ الْآيَاتِ	وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٧﴾	وَأَتْلُ عَلَيْهِمْ
and thus	do We explain (Our) Verses	and that they may return	to them and recite
نَبَأًا	الَّذِي	ءَاتَيْنَاهُ	ءَايَاتِنَا
(the) story	(of) whom	We gave [him]	Our Signs
فَاتَّبَعَهُ	الشَّيْطَانُ	فَكَانَ	مِنَ الْغَاوِينَ ﴿١٧٨﴾
so followed him	Satan	and he became	of those who went astray

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثُ أَوْ تَرَكَهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسِهِمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِّمْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our *Ayāt* (proofs, verses, evidences, and signs, etc.), and used to wrong their own selves. 178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, – then those! they are the losers.

بِهَا	لَرْفَعَنَّهُ		وَلَوْ شِئْنَا
with these (signs)	We would surely have exalted him		and if We willed
فَمَثَلُهُ	وَاتَّبَعَ هَوَاهُ	إِلَى الْأَرْضِ	وَلَكِنَّهُ أَخْلَدَ
so his parable	and followed his vain desires	to the earth	[and] but he clung (inclined)
كَمَثَلِ	الْكَلْبِ	إِنْ تَحَمَّلَ	عَلَيْهِ يَلْهَثَ
[on] him he lolls his tongue out	if you attack	(of) a dog	(is) like (the) parable
أَوْ تَرَكَهُ	يَلْهَثَ	ذَلِكَ	مِثْلُ الْقَوْمِ
or (if) you leave him	he lolls his tongue out	that	(of) the people (is the) parable
الَّذِينَ كَذَّبُوا	بِآيَاتِنَا	فَأَقْصِصِ الْقَصَصَ	لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾
who rejected	Our Signs	so narrate (these) stories (to them)	that they may reflect
سَاءَ مَثَلًا	الْقَوْمِ	الَّذِينَ كَذَّبُوا	بِآيَاتِنَا
evil is (the) example	(of) the people	who rejected	Our Signs
وَأَنْفُسِهِمْ كَانُوا	يَظْلِمُونَ ﴿١٧٧﴾	مَنْ يَهْدِ اللَّهُ	فَهُوَ
and (to) themselves they used to	do wrong	whom Allah guides	then he
الْمُهْتَدَىٰ	وَمَنْ يُضِلِّ	فَأُولَٰئِكَ هُمُ	الْخَاسِرُونَ ﴿١٧٨﴾
(is) the guided one	and whom He lets go astray	then those [they]	(are) the losers

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ ءَاذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. 180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and

leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَأَلِنَسِط	مِّنَ الْجِنِّ	كَثِيرًا	لِجَهَنَّمَ	وَلَقَدْ ذَرَأْنَا	
and mankind	of the jinn	many	for Hell	and certainly We have created	
أَعْيُنُهُمْ	وَهُمْ	بِهَا	لَا يَفْقَهُونَ	قُلُوبُهُمْ	هُمْ
eyes	and they have	with them	they understand not	hearts	they have
أُولَئِكَ	بِهَا	لَا يَسْمَعُونَ	ءَاذَانُهُمْ	وَهُمْ	لَا يَبْصُرُونَ
they	with them	they hear not	ears	and they have	with them they see not
الْغَافِلُونَ	هُمْ	أُولَئِكَ	أَضَلُّ	بَلْ هُمْ	كَالْأَنْعَامِ
(are) the heedless ones	[they]	those	(are) more astray	nay they	(are) like cattle
وَذَرُوا الَّذِينَ	بِهَا	فَادْعُوهُ	الْحُسْنَى	وَلِلَّهِ الْأَسْمَاءُ	
and leave those who	by them	so invoke Him	Excellent	and for Allah (are) the Names	
يَعْمَلُونَ	مَا كَانُوا	سَيَجْزُونَ	فِي أَسْمَائِهِ	يُلْحِدُونَ	
do	(for) what they used to	they will be requited	[in] His Names	distort	

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا  
 سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأَمْلِي لَهُمْ إِنِّي كَيْدِي مَتِينٌ ﴿١٨٣﴾ أُولَئِكَ  
 يَنْفَكُرُوا مَا بَصَّاحِهِمْ مِنْ جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أُولَئِكَ يَنْظُرُوا فِي مَلَكُوتِ  
 السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ  
 فَيَأْتِيهِمْ حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plot is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad ﷺ). He is but a plain warner. 185. Do they not look in the dominion of the heavens and the earth and all things

that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

وَمِمَّنْ خَلَقْنَا	أُمَّةٌ	يَهْدُونَ بِالْحَقِّ
and of (those) whom We have created	(is) a party	who guide with the truth
وَبِهِ يَعْدِلُونَ ﴿١٨٦﴾	وَالَّذِينَ كَذَّبُوا	بِعَايِنِنَا
and with it they do justice	and those who have rejected	Our Signs
سَنَسْتَدْرِجُهُم	مِّنْ حَيْثُ	لَا يَعْلَمُونَ ﴿١٨٧﴾
We shall gradually take them (to ruin)	from where	they know not
لَهُمْ	إِنِّي كَيْدِي	مَتِينٌ ﴿١٨٨﴾
[to] them	certainly My Plan	(is) strong
بِصَاحِبِهِمْ	مِنْ جِنَّةٍ	إِنَّ هُوَ
in their companion	any madness	he (is) not
أَوَلَمْ يَنْظُرُوا	فِي مَلَكُوتِ	السَّمَوَاتِ
[and] (did) they not look?	in (the) dominion	(of) the heavens
وَمَا خَلَقَ اللَّهُ	مِنْ شَيْءٍ	وَأَنْ عَسَىٰ
and what Allah has created	of (every) thing	and that it may be
قَدْ أَقْرَبَ أَجَلُهُمْ	فِي أَيِّ	حَدِيثٍ
verily drawn near their term (of life)	then in what	message
بَعْدَهُ يُؤْمِنُونَ ﴿١٨٩﴾	أَنْ يَكُونَ	مُبِينٌ ﴿١٩٠﴾
after this they will believe	that has	plain
أَوَلَمْ يَنْظُرُوا	فِي مَلَكُوتِ	السَّمَوَاتِ
[and] (did) they not look?	in (the) dominion	(of) the heavens
وَمَا خَلَقَ اللَّهُ	مِنْ شَيْءٍ	وَأَنْ عَسَىٰ
and what Allah has created	of (every) thing	and that it may be
قَدْ أَقْرَبَ أَجَلُهُمْ	فِي أَيِّ	حَدِيثٍ
verily drawn near their term (of life)	then in what	message
بَعْدَهُ يُؤْمِنُونَ ﴿١٩١﴾	أَنْ يَكُونَ	مُبِينٌ ﴿١٩٢﴾
after this they will believe	that has	plain

مَنْ يُضِلِّ اللَّهُ فَكَلَّا هَادِيَ لَهُ، وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مَرْسِنُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْثَةٌ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions. 187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge

thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."

وَيَذَرُهُمْ	لَهُ	فَلَا هَادِيَ	مَنْ يُضِلُّ اللَّهَ
and He leaves them	for him	then (there is) no guide	whom Allah lets go astray
أَيَّانَ	عَنِ السَّاعَةِ	يَسْأَلُونَكَ	فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٨﴾
when (is)	about the Hour	they ask you	wander blindly in their transgression
لَا يُجَلِّسُهَا	رَبِّي	عِنْدَ	قُلْ إِنَّمَا عِلْمُهَا
none can manifest [it]	my Lord	(is) with	say only its knowledge
مُرْسَلَهَا	ثِقَلَتْ فِي السَّمَوَاتِ	وَالْأَرْضِ	لَوْ قَنَّا
its appointed time	it (will) weigh heavy in the heavens	and the earth	but He
لَا تَأْتِيكُمْ	يَسْأَلُونَكَ	كَأَنَّكَ	إِلَّا بَغْتَةً
it shall not come to you	they ask you	as if you	but suddenly
عَنْهَا	وَلَكِنَّ أَكْثَرَ	النَّاسِ	لَا يَعْلَمُونَ ﴿١٨٩﴾
about it	[and] but most	(of) the people	know not

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

188. Say (O Muhammad ﷺ): "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe." 189. It is He Who has created you from a single person (Adam),

and (then) He has created from him his wife [Hawwā' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by Ibn Kathīr in his *Tafsīr*) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allāh, their Lord (saying): "If You give us a *Sālih* (good in every aspect) child, we shall indeed be among the grateful."

قُلْ	لَا أَمْلِكُ	لِنَفْسِي	نَفْعًا	وَلَا ضَرًّا	إِلَّا مَا شَاءَ اللَّهُ
say	I possess not	for myself	any good	nor any harm	except that Allah wished
وَلَوْ كُنْتُ	أَعْلَمُ الْغَيْبِ	لَأَسْتَكْرَثُ			
and if I had	knowledge (of) the Unseen	I should surely have abundance			
مِنَ الْخَيْرِ	وَمَا مَسَّنِي	السُّوءُ	إِنْ أَنَا	إِلَّا نَذِيرٌ	
of (all sorts of) good	and touched me not	the evil	I am not	but a warner	
وَبَشِيرٌ	لِقَوْمٍ يُؤْمِنُونَ	هُوَ	الَّذِي	خَلَقَكُمْ	
and a herald of glad-tidings	for believing people	(it is) He	Who	has created you	
مِّنْ نَّفْسٍ	وَاحِدَةٍ	وَجَعَلَ	مِنْهَا	زَوْجَهَا	لِيَسْكُنَ
from a person	single	and He made	out of it	its mate	that he finds comfort
إِيَّاهَا	فَلَمَّا	تَغَشَّاهَا	حَمَلَتْ حَمْلًا		
in her	and when	he covered her (he had sexual contact with her)	she bore a burden		
خَفِيفًا	فَمَرَّتْ	بِهِ	فَلَمَّا أَثْقَلَتْ	دَعَاؤَ اللَّهِ	
light	and moved about	with it	but when she grew heavy	they both invoked Allah	
رَبَّهُمَا	لِإِنِّ آتَيْنَا	صَلِحًا	لَنَكُونَنَّ مِنَ الشَّاكِرِينَ		
their Lord	(that) if You gave us	a righteous (child)	we shall indeed be among the grateful		

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾  
 أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسَهُمْ  
 يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سِوَاءَ عَلَيْكُمْ أَدْعَاؤُهُمْ

## أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

190. But when He gave them (the polytheist and his wife) a *Sālih* (good in every aspect) child, they ascribed partners to Him (Allāh) in that which He has given to them. High is Allāh, Exalted above all that they ascribe as partners to Him.

191. Do they attribute as partners to Allāh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

فَلَمَّا	ءَاتَاهُمَا	صَالِحًا	جَعَلَا لَهُ	شُرَكَاءَ	فِيَمَا
in that which	He gave them	a righteous (child)	they attributed to Him	partners	in that which
ءَاتَاهُمَا		فَتَعَالَى اللَّهُ		عَمَّا يُشْرِكُونَ ﴿١٩٤﴾	
He had given to them		but Exalted is Allah		above (all) that they associate (with Him)	
أَيُّشْرِكُونَ		مَا لَا يَخْلُقُ		شَيْئًا	
(do) they associate (as partners with Allah)?		(those) who can not create		anything	
وَهُمْ يُخْلَقُونَ ﴿١٩١﴾		وَلَا يَسْتَطِيعُونَ		لَهُمْ	
but they are created		and they can not give		[to] them	
وَلَا أَنفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾		وَإِنْ تَدْعُوهُمْ		إِلَى الْهُدَى	
nor they can help themselves		and if you call them		to the guidance	
سَوَاءٌ		أَدْعُوهُمْ		أَمْ أَنْتُمْ	
(it is the) same		(whether) you call them?		or you	
عَلَيْكُمْ		صَامِتُونَ ﴿١٩٣﴾			
for you		(keep) silent			

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ  
 أَعْيُنٌ يَبْصُرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَمَا  
 نُنظُرُونَ ﴿١٩٥﴾ إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

194. Verily, those whom you call upon besides Allāh are slaves like you. So call upon them and let them answer you if you are truthful. 195. Have they feet

wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad ﷺ): "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite! 196. "Verily, my *Walī* (Protector, Supporter, and Helper) is Allāh Who has revealed the Book (the Qur'ān), and He protects (supports and helps) the righteous.

فَادْعُوهُمْ	أَمْثَالَكُمْ	عِبَادُ	مِنْ دُونِ اللَّهِ	إِنَّ الَّذِينَ تَدْعُونَ				
so invoke them	like you	(are) slaves	besides Allah	indeed those whom you invoke				
يَمْشُونَ	أَرْجُلُهُمْ	أَلَمْ	إِنْ كُنْتُمْ صَادِقِينَ	لَكُمْ	فَلْيَسْتَجِيبُوا			
they walk	feet	have they?	if you are truthful	[to] you	and let them answer			
أَعْيُنُهُمْ	لَهُمْ	أَمْ	بِهَا	يَبْطِشُونَ	أَيْدِيَهُمْ	أَمْ	بِهَا	
eyes	have they	or	therewith	they hold	hands	have they	or	therewith
قُلْ	بِهَا	يَسْمَعُونَ	ءَأَذَانُ	لَهُمْ	أَمْ	بِهَا	يُبْصِرُونَ	
say	therewith	they hear	ears	have they	or	therewith	they see	
فَلَا تَنْظُرُونَ			ثُمَّ كِيدُونَ	ادْعُوا شُرَكَاءَكُمْ				
and you give me no respite			then plot against me	invoke your partners (of Allah)				
يَتَوَلَّى الصَّالِحِينَ	وَهُوَ	نَزَلَ الْكِتَابَ	الَّذِي	إِنَّ وَلِيِّ اللَّهِ				
protects the righteous	and He	revealed the Book	Who	indeed my Protector (is) Allah				

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾  
 وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يُنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾  
 خذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ  
 نَزْعٌ فَاستَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

197. "And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves." 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). 200. And if an evil whisper comes to you from *Shaitān* (Satan), then seek refuge

with Allāh. Verily, He is All-Hearer, All-Knower.

لَا يَسْتَطِيعُونَ نَصْرَكُمْ	مِنْ دُونِهِ	وَالَّذِينَ تَدْعُونَ		
they are not able to help you	other than Him	and those whom you invoke		
لَا يَسْمَعُونَ	إِلَى الْهُدَى	وَإِنْ تَدْعُوهُمْ	وَلَا أَنفُسَهُمْ يَنْصُرُونَ	
they hear not	to the guidance	and if you call them	nor they can help themselves	
خُذِ الْعَفْوَ	لَا يَبْصُرُونَ	وَهُمْ	يَنْظُرُونَ إِلَيْكَ	وَتَرَاهُمْ
hold forgiveness	see not	but they	looking at you	and you (will) see them
وَأِمَّا يَنْزَغَنَّكَ	عَنِ الْجَاهِلِينَ	وَأَعْرَضْ	بِالْعُرْفِ	وَأْمُرْ
and if incites you	from the ignorant	and turn away	the good	and command
إِنَّهُ	بِاللَّهِ	فَاسْتَعِذْ	نَزَعٌ	مِنَ الشَّيْطَانِ
indeed He	with Allah	then seek refuge	an evil incitement	from Satan
		عَلِيمٌ	سَمِيعٌ	
		All-Knowing	(is) All-Hearing	

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾  
 وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا  
 أُجْتَبِيَتْهَا قُلٌّ إِنَّمَا آتَبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرٌ مِنْ رَبِّكُمْ وَهُدًى  
 وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

201. Verily, those who are *Al-Muttaqūn* (the pious), when an evil thought comes to them from *Shaitān* (Satan), they remember (Allāh), and (indeed) they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

مِنَ الشَّيْطَانِ	طَافٌ	مَسَّهُمْ	إِذَا	إِنَّ الَّذِينَ اتَّقَوْا
from Satan	an evil thought	touches them	when	indeed those who feared (Allah)

وَإِخْوَانُهُمْ	مُبْصِرُونَ ﴿٢٠١﴾	هُمْ	فَإِذَا	تَذَكَّرُوا		
and their brothers	see (aright)	they	and behold	they remember		
وَإِذَا	لَا يَقْصِرُونَ ﴿٢٠٢﴾	ثُمَّ	فِي الْغَيِّ	يَمُدُّوهُمْ		
and when	they relax (cease) not	then	in error	they plunge them deeper		
لَوْلَا أُجْتَبَيْتَهَا	قَالُوا	بِآيَةٍ	لَمْ تَأْتِهِمْ			
why have you not chosen it	they say	a miracle	you bring them not			
بَصَائِرُ	هَذَا	مِنْ رَبِّي	إِلَى	مَا يُوحَى	إِنَّمَا أَتَّبِعُ	قُلْ
insight	this (is)	from my Lord	to me	what is revealed	only I follow	say
	لِقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾	وَرَحْمَةً	وَهْدَى	مِنْ رَبِّكُمْ		
	for a people who believe	and mercy	and guidance	from your Lord		

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ، وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

204. So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy [i.e. during the compulsory congregational prayers when the *Imām* (of a mosque) is leading the prayer (except *Sūrah Al-Fātihah*), and also when he is delivering the Friday-prayer *Khutbah*]. 205. And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

وَإِذَا قُرِئَ	الْقُرْآنُ	فَاسْتَمِعُوا	لَهُ،	وَأَنْصِتُوا
and when is recited	the Quran	then listen	to it	and keep silent
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾	وَأَذْكُرْ رَبَّكَ	فِي نَفْسِكَ	تَضَرُّعًا	
so that you may receive mercy	and remember your Lord	in your heart	humbly	

بِالْغَدْوِ	مِنَ الْقَوْلِ	الْجَهْرِ	وَدُونَ	وَخِيفَةً
in the mornings	of the words	loudness	and without	and (with) fear
إِنَّ الَّذِينَ	مِنَ الْغَافِلِينَ	وَلَا تَكُنْ	وَالْأَصَالِ	
indeed those who	of the heedless	and be not	and (in) the evenings	
عَنْ عِبَادَتِهِ	لَا يَسْتَكْبِرُونَ	رَبِّكَ	عِنْدَ	
from His worship	(do) not turn away in pride	your Lord	(are) with	
وَلَهُ يُسْجَدُونَ		وَيُسَبِّحُونَهُ		
and they prostrate before Him		and they glorify Him		

## سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

### Sūrah Al-Anfāl (The Spoils of War) 8

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. They ask you (O Muhammad ﷺ) about the spoils of war. Say: "The spoils are for Allāh and the Messenger (ﷺ)." So fear Allāh and adjust all matters of difference among you, and obey Allāh and His Messenger (Muhammad ﷺ), if you are believers. 2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ān) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); 3. Who perform *As-Salāt* (the prayers) and spend out of that We have provided for them.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
قُلِ الْأَنْفَالُ لِلَّهِ			عَنِ الْأَنْفَالِ		يَسْأَلُونَكَ
say the spoils of war (are) for Allah			about the spoils of war		they ask you
وَأَطِيعُوا اللَّهَ		وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ		فَاتَّقُوا اللَّهَ	
and obey Allah		and set right (things) among you		so fear Allah	
الَّذِينَ		إِنَّمَا الْمُؤْمِنُونَ		إِنْ كُنْتُمْ مُؤْمِنِينَ	
(are) those who		only the believers		if you are believers	
عَلَيْهِمْ		وَإِذَا تُلِيَتْ		وَجِلَّتْ قُلُوبُهُمْ	
His Verses		to them		quake their hearts	
عَائِيَتُهُ		وَإِذَا تُلِيَتْ		وَجِلَّتْ قُلُوبُهُمْ	
when Allah is mentioned		and when is recited		quake their hearts	
زَادَتْهُمْ		وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ		إِيمَانًا	
they increase them		and they put their trust in their Lord		(in) Faith	
يُقِيمُونَ الصَّلَاةَ		رَزَقْنَاهُمْ		وَمِمَّا	
establish the prayer		We have provided them		and out of what	
يُنْفِقُونَ		رَزَقْنَاهُمْ		وَمِمَّا	
they spend		We have provided them		and out of what	

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾  
 كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٥﴾  
 يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾ وَإِذْ  
 يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَيْنِ أَنَّهَا لَكُمْ وَتَوَدَّدُونَ أَنْ لَا يَكُونَ لَكُمْ مِنَ الشَّوْكَةِ  
 تَكُونَ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). 5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). 7. And (remember) when Allāh

promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

عِنْدَ	دَرَجَاتٍ	هَمُّ	حَقًّا	الْمُؤْمِنُونَ	هُمْ	أُولَئِكَ
with	(high) ranks	they have	(in) truth	the believers	they (who are)	those (are)
كَمَا أَخْرَجَكَ	كَرِيمٌ	وَرِزْقٌ	وَمَغْفِرَةٌ	رَبِّهِمْ		
as brought you out	generous	and sustenance	and forgiveness	their Lord		
مِنَ الْمُؤْمِنِينَ	وَإِنَّ فَرِيقًا	بِالْحَقِّ	مِنْ بَيْتِكَ	رَبُّكَ		
among the believers	and verily a party	with the truth	from your home	your Lord		
بَيِّنًا	بَعْدَمَا	فِي الْحَقِّ	يُجَادِلُونَكَ	لَكَرِهُونَ		
it became manifest	after	about the truth	they dispute with you	certainly disliked (it)		
وَإِذَا	وَهُمْ يَنْظُرُونَ	إِلَى الْمَوْتِ	كَأَنَّمَا يُسَاقُونَ			
and when	while they were looking (at it)	to the death	as if they were driven			
لَكُمْ	أَنَّهَا	الطَّائِفَيْنِ	إِحْدَى	يَعِدُّكُمْ اللَّهُ		
for you	that it (shall be)	(of) the two groups	one	Allah promised you		
وَيُرِيدُ اللَّهُ	تَكُونُ لَكُمْ	ذَاتِ السَّوَكَةِ	غَيْرَ	أَنَّ	وَتَوَدُّونَ	
but Allah willed	should be for you	having arms	(one) without	that	and you wished	
الْكَافِرِينَ	وَيَقْطَعُ دَابِرَ	بِكَلِمَتِهِ	أَنْ يُحَقِّقَ الْحَقَّ			
(of) the disbelievers	and cut off (the) roots	by His Words	that He justifies the truth			

لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِئَةِ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hate

it. 9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." 10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is All-Mighty, All-Wise.

وَبَيِّنَ الْبَاطِلَ		لِيُحِقَّ الْحَقَّ		
and proves false the falsehood		that He proves true the truth		
تَسْتَغِيثُونَ رَبَّكُمْ		إِذْ	وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾	
you were seeking help (of) your Lord		when	even though the evildoers dislike (it)	
بِأَلْفٍ	مُعِدِّكُمْ	أَنِّي	لَكُمْ	فَأَسْتَجَابَ
with a thousand	shall help you	indeed I	[to] you	and He answered
إِلَّا بُشْرَىٰ	وَمَا جَعَلَهُ اللَّهُ	مُرْدِفِينَ ﴿٩﴾	مِنَ الْمَلَائِكَةِ	
but (as) glad tidings	and Allah (did) not do this	one after another	of the angels	
إِلَّا	وَمَا النَّصْرُ	قُلُوبِكُمْ	بِهِ	وَلِتَطْمَئِنَّ
but	and (there is) no victory	your hearts	therewith	and that be set at rest
حَكِيمٌ ﴿١٠﴾	عَزِيزٌ	إِنَّ اللَّهَ	مِنَ عِنْدِ اللَّهِ	
All-Wise	(is) All-Mighty	indeed Allah	from (the) presence (of) Allah	

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾  
 إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby. 12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts

of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.”

إِذْ	يُغْشِيكُمْ	النُّعَاسَ	أَمَنَةً	مِّنْهُ
(remember) when	He covered you	(with) a drowsiness	(as) a security	from Him
وَيُنزِلُ	عَلَيْكُمْ	مِنَ السَّمَاءِ	مَاءً	لِيُطَهِّرَكُمْ
and He sent down	on you	from the sky	water (rain)	that He may cleanse you
بِهِ	وَيَذِهُبُ	عَنْكُمْ	رِجْسًا	وَلِيُرَبِّطَ
thereby	and take away	from you	(the) pollution (dirt)	and to strengthen
وَيُثَبِّتُ	عَلَى قُلُوبِكُمْ	بِهِ	الْأَقْدَامَ	إِذْ
and make firm	[on] your hearts	thereby	(your) feet	(remember) when
يُوحِي رَبُّكَ	إِلَى الْمَلَائِكَةِ	أَنِّي	مَعَكُمْ	فَثَبِّتُوا
your Lord inspired	to the angels	verily I am	with you	so keep firm
الَّذِينَ آمَنُوا	سَأَلْتِي	فِي قُلُوبِ	الَّذِينَ كَفَرُوا	الرُّعْبَ
those who have believed	I shall cast	in (the) hearts	(of) those who disbelieved	the terror
فَأَضْرِبُوا	فَوْقَ	الْأَعْنَاقِ	وَأَضْرِبُوا	مِنْهُمْ
so strike	above	(their) necks	and smite	from them
بَنَانِ	كُلِّ	وَمِنْ	يَوْمَئِذٍ	يَوْمَئِذٍ
fingertips	(over) all	from them	and smite	from them

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ، وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ، فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَلِكَ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقُنَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

13. This is because they defied and disobeyed Allāh and His Messenger (ﷺ). And whoever defies and disobeys Allāh and His Messenger (ﷺ), then verily, Allāh is Severe in punishment. 14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. 15. O you who believe! When you

meet those who disbelieve, in a battlefield, never turn your backs to them. 16. And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his own), – he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!

ذَلِكَ	بِأَنَّهُمْ شَاقُوا اللَّهَ	وَرَسُولَهُ	وَمَنْ يُشَاقِقِ اللَّهَ
this	(is) because they defied Allah	and His Messenger	and whoever defies Allah
وَرَسُولَهُ	فَإِنَّ اللَّهَ	شَدِيدُ	الْعِقَابِ ﴿١٣﴾
and His Messenger	then indeed Allah	(is) Severe	(in) punishment
ذَلِكَ	ذَلِكَ كُمْ	ذَلِكَ كُمْ	ذَلِكَ كُمْ
that (is the torment)	that (is the torment)	that (is the torment)	that (is the torment)
فَذُوقُوهُ	وَأَنْتَ	لِلْكَافِرِينَ	عَذَابَ
so taste it	and surely	for disbelievers	(is the) torment
يَأْتِيهَا	النَّارِ ﴿١٤﴾	ذَلِكَ كُمْ	ذَلِكَ كُمْ
O (you)	(of) the Fire	(in) a battlefield	(in) a battlefield
الَّذِينَ آمَنُوا	إِذَا لَقِيتُمْ	الَّذِينَ كَفَرُوا	زَحَفًا
who believe	when you meet	those who disbelieve	(in) a battlefield
فَلَا تُؤَلُّوهُمْ	وَمَنْ	يُولَّهُمْ	يَوْمَئِذٍ
then (do) not turn to them	and whoever	turns to them	(on) that day
إِلَّا مَتَحَرِّفًا	لِقِنَالٍ	أَوْ مَتَحَرِّزًا	إِلَى فِئَةٍ
except (as) a strategy	of war	or to retreat	to a troop
دُبْرَهُ	فَقَدْ بَاءَ	بِغَضَبٍ	مِّنَ اللَّهِ
his back	then he certainly incurred	wrath	of Allah
جَهَنَّمَ	وَمَا وَنَهُ	وَمَا وَنَهُ	وَمَا وَنَهُ
(is) Hell	and his abode	and his abode	and his abode
وَبِئْسَ الْمَصِيرُ ﴿١٦﴾			
and worst indeed is that destination			

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ  
وَلِيَبْلِي الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكَ كُمْ وَأَنْتَ  
اللَّهُ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾ إِنْ تَسْتَفْهِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا  
فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ  
اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

17. You killed them not, but Allāh killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-Hearer, All-Knower. 18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers. 19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.

فَلَمْ تَقْتُلُوهُمْ	وَلَكِنَّ اللَّهَ قَتَلَهُمْ	وَمَا رَمَيْتَ	إِذْ رَمَيْتَ
when you killed them not	[and] but Allah killed them	and you (did) not throw	when you threw
وَلَكِنَّ اللَّهَ رَمَىٰ	وَلِيَّبِلَى الْمُؤْمِنِينَ	مِنْهُ	بَلَاءً
[and] but Allah threw	and that He may test the believers	from Him	(by) a trial
حَسَنًا	إِنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ
fair	certainly Allah	(is) All-Hearing	All-Knowing
ذَٰلِكُمْ	أَلْكَافِرِينَ	كَيْدٍ	وَأَنَّ اللَّهَ مُوهِنٌ
this (is the case)	(of) the disbelievers	(the) evil designs	and certainly Allah makes feeble
إِنْ تَسْتَفْتِحُوا	فَقَدْ جَاءَكُمْ	الْفَتْحُ	
if you have sought a judgement	then certainly has come to you	the judgement	
وَأِنْ تَنْهَوْا	فَهُوَ	خَيْرٌ	لَكُمْ
and if you desist	then that	(is) better	for you
وَأِنْ تَعُودُوا	وَأَنْ تَعُودُوا	وَأِنْ تَعُودُوا	وَأِنْ تَعُودُوا
and if you will return	and if you will return	and if you will return	and if you will return
نَعْدُ	وَلَنْ تَغْنَىٰ	عَنْكُمْ	فَعَتَكُمْ
We shall return (too)	and shall never avail	[to] you	your forces
وَلَوْ كَثُرَتْ	وَأَنَّ اللَّهَ	مَعَ	الْمُؤْمِنِينَ
though it be numerous	and verily Allah	(is) with	the believers

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٦٠﴾  
وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٦١﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ  
اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٦٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ

## ﴿٢٣﴾ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

20. O you who believe! Obey Allāh and His Messenger (ﷺ), and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing. 21. And be not like those who say: "We have heard," but they hear not. 22. Verily, the worst of (moving) living creatures with Allāh are the deaf and the dumb, who understand not (i.e. the disbelievers). 23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

وَلَا تَوَلَّوْا	أَطِيعُوا اللَّهَ وَرَسُولَهُ	الَّذِينَ آمَنُوا	يَتَأَيُّهَا
and turn not away	obey Allah and His Messenger	who have believed	O (you)
كَالَّذِينَ قَالُوا	وَلَا تَكُونُوا	وَأَنْتُمْ تَسْمَعُونَ ﴿٢١﴾	عَنْهُ
like those who said	and be not	while you hear (his command)	from him
الدَّوَابِّ	إِنَّ شَرَّ	لَا يَسْمَعُونَ ﴿٢٢﴾	وَهُمْ سَمِعْنَا
(of) living creatures	verily (the) worst	hear not	but they we have heard
الَّذِينَ لَا يَعْقِلُونَ ﴿٢٣﴾	الْبُكْمُ	الْصُّمُّ	عِنْدَ اللَّهِ
who (do) not use (their) reason	the dumb	(are) the deaf	with Allah
لَأَسْمَعَهُمْ	خَيْرًا	فِيهِمْ	وَلَوْ عَلِمَ اللَّهُ
He would certainly have made them listen	any good	in them	and had Allah known
لَتَوَلَّوْا	وَلَوْ أَسْمَعَهُمْ		
surely they would have turned away	and (even) if He had made them listen		
﴿٢٣﴾ مُّعْرِضُونَ		وَهُمْ	
(were) the averse		while they	

يَتَأَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَعَلِمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

24. O you who believe! Answer Allāh (by obeying Him) and (His) Messenger

when he (ﷺ) calls you to that which will give you life, and know that Allāh prevents a person (to decide anything) between him and his heart. And verily, to Him you shall (all) be gathered. 25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allāh is Severe in punishment.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	أَسْتَجِيبُوا لِلَّهِ	وَلِلرَّسُولِ	إِذَا
O (you)	who have believed	respond to Allah	and to the Messenger	when
دَعَاكُمْ	لِمَا	يُحْيِيكُمْ	وَأَعْلَمُوا	بَيْنَ
he calls you	to that which	gives you life	and know	between
أَمْرٍ	وَقَلْبِهِ	وَأَنَّهُ	إِلَيْهِ تُحْشَرُونَ	وَأَتَّقُوا فِتْنَةً
a man	and his heart	and that	to Him you shall be gathered	and fear mischief (trial)
لَا تُصِيبَنَّ	الَّذِينَ ظَلَمُوا	مِنْكُمْ	خَاصَّةً	وَأَعْلَمُوا
which afflicts not	those who wronged	of you	particularly	and know
	أَنَّ اللَّهَ	شَدِيدٌ	الْعِقَابِ	
	that Allah	(is) Severe	(in) punishment	

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَّفَكُمُ النَّاسُ فَءَاوَيْتَكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ. وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٦٧﴾ وَأَعْلَمُوا أَنَّ مَا أَمْوَالِكُمْ وَأَوْلَادِكُمْ فَتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٦٨﴾

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. 27. O you who believe! Betray not Allāh and His Messenger (ﷺ), nor betray knowingly your *Amānāt* (the things entrusted to you, and all the duties which Allāh has ordained for you). 28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.

وَأَذْكُرُوا إِذْ	أَنْتُمْ	قَلِيلٌ	مُسْتَضْعَفُونَ	فِي الْأَرْضِ
and remember when	you	(were) few	reckoned weak	in the land
تَخَافُونَ	أَنْ يَخْطَفَكُمْ	النَّاسُ	فَعَاوَنَكُمْ	
you were afraid	that might do away with you	the people	so He provided you with refuge	
وَأَيَّدَكُمْ	بِنَصْرِهِ	وَرَزَقَكُمْ	مِنَ الطَّيِّبَاتِ	
and strengthened you	with His Help	and provided you	with good things	
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٦﴾	يَأَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَخُونُوا اللَّهَ	
so that you may give thanks	O (you)	who have believed	betray not Allah	
وَالرَّسُولَ	وَتَخُونُوا أَمْنَتَكُمْ	وَأَنْتُمْ تَعْلَمُونَ ﴿٦٧﴾	وَأَعْلَمُوا	
and the Messenger	nor betray your trusts	while you know	and know	
أَنْمَا أَمْوَالِكُمْ	وَأَوْلَادِكُمْ	فِتْنَةٌ	وَأَنَّ اللَّهَ	عِنْدَهُ
that your possessions	and your children	(are) a trial	and that Allah	with Him
	أَجْرٌ	عَظِيمٌ ﴿٦٨﴾		
	(is) a reward	great		

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٧٠﴾

29. O you who believe! If you obey and fear Allāh, He will grant you *Furqān* [(a criterion to judge between right and wrong), or (*Makhraj*, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allāh is the Owner of the Great Bounty. 30. And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was planning; and Allāh is the Best of those who plan.

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	إِنْ تَتَّقُوا اللَّهَ	يَجْعَلْ لَكُمْ	فُرْقَانًا
O (you)	who have believed	if you fear Allah	He will grant you	a criterion

وَيَكْفِرُ	عَنْكُمْ	سَيِّئَاتِكُمْ	وَيَغْفِرُ	لَكُمْ	وَاللَّهُ
and will expiate	for you	your sins	and forgive	you	and Allah
ذُو	الْفَضْلِ	الْعَظِيمِ	وَإِذَا		
(is the) Owner (Lord)	(of) the Bounty	Great	and (remember) when		
يَمَكُرُ بِكَ	الَّذِينَ كَفَرُوا	لِيَشْتُوكَ	أَوْ يَقْتُلُوكَ		
plotted against you	those who have disbelieved	that they imprison you	or they kill you		
أَوْ يُخْرِجُوكَ	وَيَمَكُرُونَ	وَيَمْكُرُ اللَّهُ			
or drive you away	and they were plotting	and Allah was planning (as well)			
وَاللَّهُ	خَيْرٌ	الْمَكْرِينَ			
and Allah	(is the) Best	(of) the planners			

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

31. And when Our Verses (of the Qur'ān) are recited to them, they say: "We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients." 32. And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment." 33. And Allāh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness.

وَإِذَا تُلِيٰ	عَلَيْهِمْ	آيَاتُنَا	قَالُوا	قَدْ سَمِعْنَا	
and when are recited	to them	Our Verses	they say	indeed we have heard	
لَوْ نَشَاءُ	لَقُلْنَا	مِثْلَ	هَذَا	إِنْ هَذَا	إِلَّا أَسَاطِيرُ
if we wish	surely we can say	(the) like	(of) this	this (is) not	but (the) tales

الْأَوَّلِينَ ﴿٣١﴾	وَإِذْ قَالُوا	اللَّهُمَّ	إِنْ كَانَتْ هَذَا
(of) the ancient people	and (remember) when they said	O Allah	if this is
هُوَ	مِنْ عِنْدِكَ	فَأَمْطِرْ	عَلَيْنَا
[it]	from You	then rain down	upon us
حِجَارَةً	أَوْ آتِنَا	بِعَذَابٍ	أَلِيمٍ ﴿٣٢﴾
stones	or bring (on) us	a torment	painful
وَمَا كَانَ اللَّهُ	لِيُعَذِّبَهُمْ	وَأَنْتَ	فِيهِمْ
and it is not (for) Allah	that He punishes them	while you	(are) among them
وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ		وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾	
and Allah is not (He Who) will punish them		while they seek forgiveness	

وَمَا لَهُمْ إِلَّا لِيُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَآؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

34. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Harām*, and they are not its guardians? None can be its guardians except *Al-Muttaqūn* (the pious), but most of them know not. 35. Their *Salāt* (prayer) at the House (of Allāh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

وَمَا لَهُمْ	أَلَّا يُعَذِّبَهُمُ اللَّهُ	لَهُمْ	وَمَا كَانُوا
(is) with them	that Allah should not punish them	but what	hinder (people)
يَصُدُّونَ	عَنِ الْمَسْجِدِ الْحَرَامِ	وَمَا كَانُوا	أَوْلِيَآؤَهُ
its guardians	the Sacred	and they are not	its guardians
إِنْ أَوْلِيَآؤُهُ	إِلَّا الْمُتَّقُونَ	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٣٤﴾
none (can be) its guardians	except the pious	[and] but most of them	know not

وَمَا كَانَ صَلَاتُهُمْ	عِنْدَ	الْبَيْتِ	إِلَّا مَكَاةً	وَتَصَدِيَةً
and their prayer was not	at	the House	except whistling	and handclapping
فَذُوقُوا الْعَذَابَ	بِمَا كُنتُمْ	تَكْفُرُونَ		
so taste the punishment	for what you used to	disbelieve		

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell. 37. In order that Allāh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

إِنَّ الَّذِينَ كَفَرُوا	يُنْفِقُونَ أَمْوَالَهُمْ	لِيَصُدُّوا		
indeed those who have disbelieved	they spend their wealth	that they hinder (people)		
عَنْ سَبِيلِ اللَّهِ	فَسَيُنْفِقُونَهَا	ثُمَّ تَكُونُ	عَلَيْهِمْ	
from (the) way (of) Allah	so they will keep spending it	then it will become	for them	
حَسْرَةً	ثُمَّ يُغْلَبُونَ	وَالَّذِينَ كَفَرُوا	إِلَىٰ جَهَنَّمَ	
an anguish	then they will be overcome	and those who have disbelieved	to Hell	
يُحْشَرُونَ	لِيَمِيزَ اللَّهُ الْخَبِيثَ	مِنَ الطَّيِّبِ		
they shall be gathered	(in order) that Allah may distinguish the wicked	from the good		
وَيَجْعَلَ الْخَبِيثَ	عَلَىٰ بَعْضٍ	بَعْضُهُ	جَمِيعًا	
and will put the wicked	on another	one	and will pile them	

الْخَاسِرُونَ ﴿٣٧﴾	هُمْ	أُولَئِكَ	فِي جَهَنَّمَ	فَيَجْعَلُهُ،
(who are) the losers	they	those (are)	into Hell	and will cast them

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ آتَهُمْ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ ﴿٤٠﴾

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). 39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allāh), and the religion (worship) will all be for Allāh Alone (in the whole of the world). But if they cease (worshipping others besides Allāh), then certainly, Allāh is All-Seer of what they do. 40. And if they turn away, then know that Allāh is your *Maulā* (Patron, Lord, Protector and Supporter) – (what) an Excellent *Maulā*, and (what) an Excellent Helper!

يُغْفَرُ لَهُمْ	إِنْ يَنْتَهُوا	لِلَّذِينَ كَفَرُوا	قُلْ
will be forgiven for them	if they desist	to those who have disbelieved	say
سُنَّتُ	فَقَدْ مَضَتْ	وَإِنْ يَعُودُوا	مَا قَدْ سَلَفَ
(the) examples	then surely has preceded	but if they revert	[verily] what is past
فِتْنَةً	لَا تَكُونَ	حَتَّى	وَقَاتِلُوهُمْ ﴿٣٨﴾
mischief	(there) is no	until	and fight them (of) the ancients
فَإِنَّ اللَّهَ	فَإِنَّ آتَهُمْ	كُلُّهُ لِلَّهِ	وَيَكُونَ الدِّينُ
then certainly Allah	but if they cease	all of it for Allah	and the religion (Islam) becomes
فَاعْلَمُوا	وَإِنْ تَوَلَّوْا	بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾	
then know	and if they turn away	(is) All-Seeing of what they do	
وَنِعَمَ النَّصِيرِ ﴿٤٠﴾	نِعَمَ الْمَوْلَى	مَوْلَانَكُمْ	أَنَّ اللَّهَ
and an Excellent Helper	an Excellent Protector	(is) your Protector	that Allah