

The Holy Quran

(Part Nine)



Split Word Translation
(English)

Qala Al-Mala-u

Ninth Part of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ} It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ}

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- لا Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قصر Desirable to continue, do not pause.
- قف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

Dhālikal-Kitābu lā raiba
fih, hudal-lil-muttaqīn

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

Dhālikal-Kitābu lā raib,
fihī hudal-lil-muttaqīn

قَالَ	الْمَلَأُ	الَّذِينَ	اسْتَكْبَرُوا	مِنْ	قَوْمِهِ	لَنُخْرِجَنَّكَ
he said	the chiefs	those who	they were arrogant	from	his people	surely we will expel you

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ

The chief men of his people who were arrogant said, 'Assuredly, we will drive thee out,

يُشْعِيبُ	وَ	الَّذِينَ	آمَنُوا	مَعَكَ	مِنْ	قَرْيَتِنَا
O Shu'aib	and	those who	they believed	with you	from	our town

يُشْعِيبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا

O Shu'aib, and the believers that are with thee, from our town,

أَوْ	لَتَعُودَنَّ	فِي	مِلَّتِنَا	قَالَ	أَوَلَوْ	كُنَّا	لِرَهِينَ
or	surely you return	in	our religion	he said	what even if	we were	those who are unwilling

أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا ٨٩ قَالَ أَوَلَوْ كُنَّا لِرَهِينَ

or you shall have to return to our religion.' He said: 'Even though we be unwilling?

قَدْ	افْتَرَيْنَا	عَلَى	اللَّهِ	كَذِبًا	إِنْ	عُدْنَا	فِي	مِلَّتِكُمْ
indeed	we forged	against	Allah	lie	if	we returned	in	your religion

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ

'We have indeed been forging a lie against Allah, if we now return to your religion

بَعْدَ	إِذْ	نَجَّيْنَا	اللَّهَ	مِنْهَا	وَ	مَا	يَكُونُ	لَنَا
after	when	he saved us	Allah	from it	and	not	it be	for us

بَعْدَ إِذْ نَجَّيْنَا اللَّهَ مِنْهَا ٩٠ وَمَا يَكُونُ لَنَا

after Allah has saved us therefrom. And it behoves us not

أَنْ نَعُودَ	فِيهَا	إِلَّا	أَنْ	يَشَاءَ	اللَّهُ	رَبُّنَا
that we return	to it	except	that	He wills	Allah	our Lord

أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا ٩١

to return thereto except that Allah, our Lord, should so will.

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

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ط عَلَى اللَّهِ تَوَكَّلْنَا ط

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

رَبَّنَا	افْتَحْ	بَيْنَنَا	وَ	بَيْنَ	قَوْمِنَا	بِالْحَقِّ	وَ	أَنْتَ
our Lord	you decide	between us	and	between	our people	with the truth	and	you

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ

So O our Lord, decide Thou between us and between our people with truth, and Thou art

خَيْرُ	الْفُتَحَيْنِ	وَ	قَالَ	الْبَلَاءُ	الَّذِينَ	كَفَرُوا	مِنْ	قَوْمِهِ
best (of)	the judges	and	he said	the chiefs	those who	they disbelieved	from	his people

خَيْرُ الْفُتَحَيْنِ ٩٠ وَقَالَ الْبَلَاءُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ

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

لَئِنْ	اتَّبَعْتُمْ	شُعَيْبًا	إِنَّكُمْ	إِذَا	لَخَسِرُونَ
surely if	you followed	Shu'aib	surely you	then	indeed losers

لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَسِرُونَ ٩١

'If you follow Shu'aib, you shall then certainly be the losers.'

فَاخَذَتْهُمْ	الرَّجْفَةُ	فَأَصْبَحُوا	فِي	دَارِهِمْ	جُثِيْنٍ
so it seized them	the earthquake	so they became	in	their home	those who prostrate

فَاخَذَتْهُمْ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جُثِيْنٍ ٩٢

So the earthquake seized them and in their homes they lay prostrate upon the ground.

الَّذِينَ	كَذَّبُوا	شُعَيْبًا	كَأَنَّ	لَمْ يَغْنَوْا	فِيهَا
those who	they accused of lying	Shu'aib	as if	they never dwelt	in it

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنَّ لَمْ يَغْنَوْا فِيهَا ٩٣

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

الَّذِينَ	كَذَّبُوا	شُعَيْبًا	كَانُوا	هُمْ	الْخَسِرِينَ
those who	they accused of lying	Shu'aib	they were	they	the losers
الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَسِرِينَ ﴿٩٣﴾					
Those who accused Shu'aib of lying— it was they who were the losers.					
فَتَوَلَّى	عَنْهُمْ	وَ	قَالَ	يَقَوْمِ	لَقَدْ
then he turned away	from them	and	he said	O my people	indeed
فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ					
Then he turned away from them and said, 'O my people, indeed, I delivered to you					
رِسَالَتِ	رَبِّي	وَ	نَصَحْتُ	لَكُمْ	فَكَيْفَ
messages	my Lord	and	I counselled	to you	so how
رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ أَلِى					
the messages of my Lord and gave you sincere counsel. How then should I sorrow					
عَلَى	قَوْمٍ	كَافِرِينَ	وَ	مَا	أَرْسَلْنَا
over	people	disbelievers	and	not	We sent
عَلَى قَوْمٍ كَافِرِينَ ﴿٩٤﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ					
for a disbelieving people?' And never did We send a Prophet to any town					
إِلَّا	أَخَذْنَا	أَهْلَهَا	بِالْبَاسِ	وَ	الضَّرَّاءِ
except	We seized	its people	with adversity	and	the suffering
إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَاسِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُّعُونَ ﴿٩٥﴾					
but We seized the people thereof with adversity and suffering, that they might become humble.					
ثُمَّ	بَدَّلْنَا	مَكَانَ	السَّيِّئَةِ	الْحَسَنَةَ	حَتَّى
then	We changed	place	the evil	the good	until
ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا					
Then We changed their evil condition into good until they grew in affluence and number					

وَقَالُوا	قَدْ	مَسَّ	أَبَاءَنَا	الضَّرَّاءُ	وَالسَّاءُ	وَالسَّاءُ	وَالسَّاءُ
they said	indeed	it befall	our fathers	the suffering	and	the happiness	and
وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّاءُ							
and said, 'Suffering and happiness betided our fathers also.'							
فَأَخَذْنَهُمْ	بَغْتَةً	وَوَ هُمْ	لَا يَشْعُرُونَ	وَلَوْ أَنَّ	لَوْ	أَنَّ	أَنَّ
so We seized them	suddenly	and	they	not	they perceive	if	indeed
فَأَخَذْنَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٩٦ وَلَوْ أَنَّ							
Then We seized them suddenly, while they perceived not. And if the							
أَهْلَ الْقُرَى	أَمَنُوا	وَوَ اتَّقُوا	لَفَتَحْنَا	عَلَيْهِمْ	بَرَكَاتٍ	بَرَكَاتٍ	بَرَكَاتٍ
people of towns	they believed	and	they were righteous	surely We opened	on them	blessings	blessings
أَهْلَ الْقُرَى أَمَنُوا وَاتَّقُوا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ							
people of those towns had believed and been righteous, We would have surely opened for them blessings							
مِّنَ السَّمَاءِ	وَوَ الْأَرْضِ	وَلَكِن كَذَّبُوا	فَأَخَذْنَهُمْ	فَأَخَذْنَهُمْ	فَأَخَذْنَهُمْ	فَأَخَذْنَهُمْ	فَأَخَذْنَهُمْ
the heaven	and	the earth	but	they belied	so We seized them	so We seized them	so We seized them
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَهُمْ							
from heaven and earth; but they disbelieved, so We seized them							
بِمَا	كَانُوا	يَكْسِبُونَ	أَفَأَمِنَ	أَهْلُ الْقُرَى	أَهْلُ الْقُرَى	أَهْلُ الْقُرَى	أَهْلُ الْقُرَى
because of what	they were	they earn	do then feel secure	people of towns	people of towns	people of towns	people of towns
بِمَا كَانُوا يَكْسِبُونَ ٩٧ أَفَأَمِنَ أَهْلُ الْقُرَى							
because of that which they used to earn. Are the people of these towns, then, secure							
أَنْ يَأْتِيَهُمْ	بِأَسْنَا	بَيَّاتًا	وَوَ هُمْ	نَافِسُونَ	نَافِسُونَ	نَافِسُونَ	نَافِسُونَ
that it comes to them	our punishment	(by) night	while	they	those who are asleep	those who are asleep	those who are asleep
أَنْ يَأْتِيَهُمْ بِأَسْنَا بَيَّاتًا وَهُمْ نَافِسُونَ ٩٨							
from the coming of Our punishment upon them by night while they are asleep?							

أَوَآمِنَ	أَهْلُ الْقُرَى	أَنْ يَأْتِيَهُمْ	بِأَسْنَا	ضُحَى
did he secure	people of towns	that it comes to them	our punishment	forenoon
أَوَآمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بِأَسْنَا ضُحَى				
And are the people of these towns secure from the coming of Our punishment upon them in the early part				
وَهُمْ يَلْعَبُونَ	أَفَأَمِنُوا	مَكْرَ	اللَّهُ	وَّ
they engage in play	are then they secured	planning	Allah	while
وَهُمْ يَلْعَبُونَ ٩٩ أَفَأَمِنُوا مَكْرَ اللَّهِ ١٠٠				
of the forenoon while they are engaged in play? Are they then secure from the design of Allah				
فَلَا يَأْمَنُ	مَكْرَ	اللَّهُ	إِلَّا	الْقَوْمُ
then none feels secure	plan	Allah	except	the people
فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ١٠٠				
And none feels secure from the design of Allah save the people that perish.				
أَوَلَمْ يَهْدِ	لِلَّذِينَ	يَرِثُونَ	الْأَرْضَ	مِنْ بَعْدِ
did it not guide	for those who	they inherit	the land	after
أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا				
Does it not afford guidance to those who have inherited the earth in succession to its former inhabitants,				
أَنْ	لَوْ	نَشَاءُ	أَصَبْنَهُمْ	بِذُنُوبِهِمْ
that	if	We please	we smote them	for their sins
أَنْ لَوْ نَشَاءُ أَصَبْنَهُمْ بِذُنُوبِهِمْ ١٠١				
that if We please, We can smite them for their sins				
وَنُطْبِعُ	عَلَى	قُلُوبِهِمْ	فَهُمْ	لَا
We seal	upon	their hearts	so they	not
وَنُطْبِعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ١٠١				
and seal up their hearts, so that they should not hear?				

تِلْكَ	الْقُرَى	نَقُصُّ	عَلَيْكَ	مِنْ	أَنْبَاءِهَا
that	the towns	We relate	upon you	from	its news
تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا ^٤					
Such were the towns some of whose news We have related to thee.					
وَ	لَقَدْ	جَاءَتْهُمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ	
and	indeed	it came to them	their messengers	with clear Signs	
وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ^٥					
And their Messengers did indeed come to them with clear Signs.					
فَمَا كَانُوا يَؤْمِنُونَا	بِأَ	كَذَّبُوا	مِنْ قَبْلُ		
but they would not believe	in what	they belied	before		
فَمَا كَانُوا يَؤْمِنُونَا بِأَ كَذَّبُوا مِنْ قَبْلُ ^٦					
But they would not believe what they had disbelieved before.					
كَذَلِكَ	يُطَبِّعُ	اللَّهُ	عَلَى	قُلُوبِ	الْكَافِرِينَ
like this	He seals	Allah	upon	hearts	the disbelievers
كَذَلِكَ يُطَبِّعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ^{١٠٢}					
In this manner does Allah seal up the hearts of the disbelievers.					
وَ	مَا	وَجَدْنَا	لَا كَثَرَتِ لَهُمْ	مِنْ عَهْدٍ	
and	not	We found	for most of them	any covenant	
وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ^٦					
And We found not in most of them any regard for observance of covenant					
وَ	إِنْ	وَجَدْنَا	أَكْثَرَهُمْ	لَفَاسِقِينَ	ثُمَّ
and	indeed	We found	most of them	surely evil-doers	then
وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ^{١٠٣} ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ					
and surely We found most of them to be evil-doers. Then, after them, We sent					

مُوسَى	بِآيَاتِنَا	إِلَى	فِرْعَوْنَ	وَ	مَلَائِهِ	فَظَلَمُوا	بِهَا
Moses	with Our Signs	to	Pharaoh	and	his chiefs	then they acted unjustly	with it

مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَائِهِ فَظَلَمُوا بِهَا^٤

Moses with Our Signs to Pharaoh and his chiefs, but they unjustly rejected them.

فَانْظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُفْسِدِينَ
so you see	how	it was	the end	those who create disorder

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ^{١٠٤}

Behold, then, what was the end of those who created disorder!

وَ	قَالَ	مُوسَى	يُفِرُّعُونَ	إِنِّي	رَسُولٌ	مِّنْ	رَّبِّ	الْعَالَمِينَ
and	he said	Moses	O Pharaoh	surely I am	a Messenger	from	Lord	the worlds

وَقَالَ مُوسَى يُفِرُّعُونَ إِنِّي رَسُولٌ مِّنْ رَّبِّ الْعَالَمِينَ^{١٠٥}

And Moses said, 'O Pharaoh, truly, I am a Messenger from the Lord of the worlds.

حَقِيقٌ	عَلَى	أَنْ	لَّا	أَقُولَ	عَلَى	اللَّهِ	إِلَّا	الْحَقُّ
binding	upon	that	not	I should say	upon	Allah	except	the truth

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ^{١٠٦}

'It is not meet that I should say anything of Allah except the truth.

قَدْ	جِئْتُكُمْ	بِبَيِّنَةٍ	مِّنْ	رَّبِّكُمْ	فَارْسِلْ	مَعِيَ	بَنِي إِسْرَءِيلَ
indeed	I came to you	with clear Sign	from	your Lord	so you let go	with me	children of Israel

قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ فَارْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ^{١٠٦}

I have come to you with a clear Sign from your Lord; therefore, let the children of Israel go with me.'

قَالَ	إِنْ	كُنْتَ	جِئْتَ	بِآيَةٍ	فَأْتِ	بِهَا	إِنْ	كُنْتَ
he said	if	you were	you came	with a Sign	then you come	with it	if	you were

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ

Pharaoh replied, 'If thou hast indeed come with a Sign, then produce it, if thou art

مِّنَ	الصَّٰدِقِينَ	فَآلَتْنِي	عَصَاهُ	فَإِذَا	هِيَ	تُعْبَانُ	مُبِينٌ
from	the truthful	so he flung	his rod	so behold	it	serpent	clearly visible
مِّنَ الصَّٰدِقِينَ ١٠٧ فَآلَتْنِي عَصَاهُ فَإِذَا هِيَ تُعْبَانُ مُبِينٌ ١٠٨							
of the truthful.' So he flung down his rod, and behold! it was a serpent plainly visible.							
وَّ	نَزَعَهُ	يَدَهُ	فَإِذَا	هِيَ	بَيَظًا	لِّلنَّٰظِرِينَ	
and	he drew forth	his hand	so then	it	white	for beholders	
وَّنَزَعَهُ يَدَهُ فَإِذَا هِيَ بَيَظًا لِّلنَّٰظِرِينَ ١٠٩							
And he drew forth his hand, and lo! it was white for the beholders.							
قَالَ	الْبَلَاءُ	مِّنْ	قَوْمٍ	فِرْعَوْنُ	إِنَّ	هَٰذَا	لَسِحْرٌ عَلِيمٌ
he said	the chiefs	from	people	Pharaoh	surely	this	indeed magician skilful
قَالَ الْبَلَاءُ مِّنْ قَوْمٍ فِرْعَوْنُ إِنَّ هَٰذَا لَسِحْرٌ عَلِيمٌ ١١٠							
The chiefs of Pharaoh's people said, 'This is most surely a skilful magician.							
يُرِيدُ	أَنْ يُخْرِجَكُمْ	مِّنْ	أَرْضِكُمْ	فَمَاذَا	تَأْمُرُونَ		
He desires	that he turns you out	from	your land	so what is it	you direct		
يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ ١١١ فَمَاذَا تَأْمُرُونَ ١١٢							
'He desires to turn you out from your land. Now what do you advise?'							
قَالُوا	أَرْجِهْ	وَ	أَخَاهُ	وَ	أَرْسِلْ	فِي	الْمَدَآئِنِ حَٰشِرِينَ
they said	you put him off	and	his brother	and	you send	into	the cities summoners
قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَآئِنِ حَٰشِرِينَ ١١٢							
They said, 'Put him off and his brother awhile, and send into the cities summoners,							
يَأْتُوكَ	بِكُلِّ	سَحِرٍ	عَلِيمٍ	وَ	جَاءَ	السَّحَرَةُ	فِرْعَوْنَ
they bring you	with every	magician	skilful	and	it came	the magicians	Pharaoh
يَأْتُوكَ بِكُلِّ سَحِرٍ عَلِيمٍ ١١٣ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ							
'Who should bring to thee every skilful magician.' And the magicians came to Pharaoh							

قَالُوا	إِنَّ	لَنَا	لَاجْرًا	إِنْ	كُنَّا	نَحْنُ	الْغَالِبِينَ
they said	surely	for us	a reward	if	we were	we	those who prevail
قَالُوا إِنَّ لَنَا لَاجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٤﴾							
and said: 'We shall, of course, have a reward, if we prevail.'							
قَالَ	نَعَمْ	وَ	إِنَّكُمْ	لَبَيْنَ	الْمُقَرَّبِينَ	قَالُوا	يُوسَى
he said	yes	and	surely you	indeed from	those who are near	they said	O Moses
قَالَ نَعَمْ وَإِنَّكُمْ لَبَيْنَ الْمُقَرَّبِينَ ﴿١١٥﴾ قَالُوا يُوسَى							
He said, 'Yes, and you shall also be of those who are placed near me.'							
إِمَّا	أَنْ تُتْلَى	وَ	إِمَّا	أَنْ نَكُونَ	نَحْنُ	الْمُتْلِقِينَ	قَالَ
either	either you throw	and	or	that we be	we	the throwers	he said
إِمَّا أَنْ تُتْلَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُتْلِقِينَ ﴿١١٦﴾ قَالَ أَلْقُوا							
They said, 'O Moses, either throw thou first, or we shall be the first throwers.' He replied, 'Throw ye.'							
فَلَمَّا	أَلْقُوا	سَحَرُوا	أَعْيُنَ	النَّاسِ	وَ	اسْتَرْهَبُوهُمْ	
so when	they threw	they enchanted	eyes	the people	and	they frightened them	
فَلَمَّا أَلْقُوا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ							
And when they threw, they enchanted the eyes of the people, and struck them with awe							
وَ	جَاءُوا	بِسِحْرِ	عَظِيمٍ	وَ	أَوْحَيْنَا	إِلَى	مُوسَى
and	they came	with magic	great	and	We inspired	to	Moses
وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٧﴾ وَأَوْحَيْنَا إِلَى مُوسَى							
and brought forth a great magic. And We inspired Moses,							
أَنْ	أَلْقِ	عَصَاكَ	فَإِذَا	هِيَ	تَلْقَفُ	مَا	يَافِكُونَ
that	you throw	your rod	so then	it	it swallowed up	what	they feign
أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٨﴾							
saying, 'Throw thy rod, and lo! it swallowed up whatever they feigned.'							

يَعْمَلُونَ	كَانُوا	مَا	بَطَلَ	وَ	الْحَقُّ	فَوَقَعَ
they do	they were	what	it proved vain	and	the truth	so it established

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٩﴾

So was the Truth established, and their works proved vain.

صَغِيرِينَ	انْقَلَبُوا	وَ	هُنَالِكَ	فَغَلِبُوا
those who are humiliated	they returned	and	there	so they were vanquished

فَغَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١٢٠﴾

Thus were they vanquished there, and they returned humiliated.

أَمَّا	قَالُوا	سَجِدِينَ	السَّحَرَةُ	الَّتِي	وَ
we believed	they said	those who prostrate	the magicians	it was made to fall down	and

وَالَّتِي السَّحَرَةُ سَجِدِينَ ﴿١٢١﴾ قَالُوا أَمَّا

And the magicians were impelled to fall down prostrate. And they said, 'We believe

أَمَنْتُمْ	فِرْعَوْنُ	قَالَ	هَارُونَ	وَ	مُوسَى	رَبِّ	الْعَالَمِينَ	بِرَبِّ
you believed	Pharaoh	he said	Aaron	and	Moses	Lord	the worlds	in Lord

بِرَبِّ الْعَالَمِينَ ﴿١٢٢﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٣﴾ قَالَ فِرْعَوْنُ أَمَنْتُمْ

in the Lord of the worlds, 'The Lord of Moses and Aaron.' Pharaoh said, 'You have believed

بِهِ	قَبْلَ	أَنْ	أَذِنَ	لَكُمْ	إِنَّ	هَذَا	لَبَكْرٌ
with it	before	that	I permitted	for you	surely	this	indeed a plot

بِهِ قَبْلَ أَنْ أَذِنَ لَكُمْ ۚ إِنَّ هَذَا لَبَكْرٌ

in him before I gave you leave. Surely, this is a plot

مَكَرْتُمُوهُ	فِي	الْبَدِينَةِ	لِتُخْرِجُوا	مِنْهَا	أَهْلَهَا
you plotted it	in	the city	that you turn out	from it	its inhabitants

مَكَرْتُمُوهُ فِي الْبَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۚ

that you have plotted in the city, that you may turn out therefrom its inhabitants,

فَسَوْفَ	تَعْلَمُونَ	لَأَقْطَعَنَّ	أَيْدِيَكُمْ	وَ	أَرْجُلَكُمْ	مِّنْ خِلَافٍ
so soon	you know	indeed I will cut	your hands	and	your feet	from alternate sides
فَسَوْفَ تَعْلَمُونَ ﴿١٢٤﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ						
but you shall soon know the consequences. 'Most surely will I cut off your hands and your feet on alternate sides.						
ثُمَّ	لَأُصَلِّبَنَّكُمْ	أَجْمَعِينَ	قَالُوا	إِنَّا	إِلَى	رَبِّنَا
then	indeed I will crucify you	all together	they said	surely we	towards	our Lord
ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٥﴾ قَالُوا إِنَّا إِلَى رَبِّنَا						
Then will I surely crucify you all together. They answered, 'To our Lord						
مُنْقَلِبُونَ	وَ	مَا	تَنْقِمُ	مِنَّا	إِلَّا	أَنْ أَمَنَّا
those who shall return	and	not	you take revenge	from us	except	that we believed
مُنْقَلِبُونَ ﴿١٢٦﴾ وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ أَمَنَّا						
then shall we return. 'And thou dost not wreak vengeance on us but because we have believed						
بِآيَاتِ رَبِّنَا	لَمَّا	جَاءَتْنَا	رَبَّنَا	أَفْرَغُ	عَلَيْنَا	صَبْرًا
in Signs	our Lord	when	it came to us	our Lord	you pour forth	upon us
بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرَغُ عَلَيْنَا صَبْرًا						
in the Signs of our Lord, when they came to us. Our Lord, pour forth upon us steadfastness						
وَتَوَفَّنَا	مُسْلِمِينَ	وَقَالَ	الْبَلَاءُ	مِنْ	قَوْمِ	فِرْعَوْنَ
and	obedient ones	and	he said	from	people	Pharaoh
وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٧﴾ وَقَالَ الْبَلَاءُ مِنْ قَوْمِ فِرْعَوْنَ						
and cause us to die resigned unto Thee. 'And the chiefs of Pharaoh's people said,						
أَتَذَرُ	مُوسَىٰ	وَقَوْمَهُ	لِيُفْسِدُوا	فِي	الْأَرْضِ	
will you leave	Moses	and	his people	to they create disorder	in	the land
أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ						
'Wilt thou leave Moses and his people to create disorder in the land,						

وَيَذَرُكَ	وَالِهَتَكَ	قَالَ	سَنُقَتِّلُ	أَبْنَاءَهُمْ	وَأَنبَاءَهُمْ
and	he forsakes you	and	your gods	he said	soon we will slay their sons
وَيَذَرُكَ وَالِهَتَكَ ٢ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ					
and forsake thee and thy gods?' He answered, 'We will ruthlessly slay their sons					
وَنَسْتَحْيِ	نِسَاءَهُمْ	وَأَنَا	فَوْقَهُمْ	قُهُرُونَ	وَأَنبَاءَهُمْ
and	we let live	their women	and	surely we	over them those who are dominant
وَنَسْتَحْيِ نِسَاءَهُمْ ٣ وَأَنَا فَوْقَهُمْ قُهُرُونَ ١٢٨					
and let their women live. And surely we are dominant over them.'					
قَالَ	مُوسَى	لِقَوْمِهِ	اسْتَعِينُوا	بِاللَّهِ	وَأَصْبِرُوا
he said	Moses	to his people	you seek help	with Allah	and you be steadfast
قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا ٤					
Moses said to his people, 'Seek help from Allah and be steadfast.					
إِنَّ	الْأَرْضَ	لِلَّهِ	يُورِثُهَا	مَنْ	يَشَاءُ مِنْ عِبَادِهِ
surely	the earth	for Allah	he gives it as a heritage	whom	He pleases from His servants
إِنَّ الْأَرْضَ لِلَّهِ ٥ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ٦					
Verily, the earth is Allah's; He gives it as a heritage to whomsoever He pleases of His servants,					
وَالْعَاقِبَةُ	لِلْمُتَّقِينَ	قَالُوا	أُذِينَا	مِنْ قَبْلِ	وَالْعَاقِبَةُ
and	the end	for the God-fearing	they said	we were persecuted	before
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ٧ قَالُوا أُذِينَا مِنْ قَبْلِ ٨					
and the end is for the God-fearing.' They replied, 'We were persecuted before					
أَنْ تَأْتِيَنَا	وَمِنْ بَعْدِ	مَا جِئْنَا	قَالَ	عَلَى	رَبُّكُمْ
that you come to us	and	after	that	you came to us	he said
أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْنَا ٩ قَالَ عَلَى رَبُّكُمْ ١٠					
thou camest to us and even after thou camest to us.' He said, 'Your Lord is					

أَنْ يُهْلِكَ	عَدُوَّكُمْ	وَ	يَسْتَخْلِفُكُمْ	فِي	الْأَرْضِ			
that he destroys	your enemy	and	he makes you successor	in	the land			
أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفُكُمْ فِي الْأَرْضِ								
about to destroy your enemy and make you rulers in the land,								
فَيَنْظُرُ	كَيْفَ	تَعْمَلُونَ	وَ	لَقَدْ	أَخَذْنَا	الْ	فِرْعَوْنَ	
so He may see	how	you act	and	surely	We punished	people	Pharaoh	
فَيَنْظُرُ كَيْفَ تَعْمَلُونَ ﴿١٣٠﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ								
that He may then see how you act.'And We punished Pharaoh's people								
بِالسِّنِينَ	وَ	نَقْصٍ	مِّنَ	الشَّجَرِ	لَعَلَّهُمْ	يَذْكُرُونَ		
with years of drought	and	scarcity	from	the fruits	so that they	they might be admonished		
بِالسِّنِينَ وَنَقْصٍ مِّنَ الشَّجَرِ لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣١﴾								
with drought and scarcity of fruits, that they might be admonished.								
فَإِذَا	جَاءَتْهُمْ	الْحَسَنَةُ	قَالُوا	لَنَا	هَذِهِ	وَ	إِنْ	تُصِيبُهُمْ
so when	it came to them	the good	they said	for us	this is	and	if	it befell them
فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبُهُمْ								
But when there came to them good, they said,'This is for us.'And if evil befell them,								
سَيِّئَةً	يَظِيرُوا	بِمُوسَى	وَ	مَنْ	مَعَهُ	آلَ	إِنَّا	
evil	they ascribe the evil fortune	with Moses	and	who	with him	beware	surely	
سَيِّئَةً يَظِيرُوا بِمُوسَى وَمَنْ مَعَهُ ۖ آلا إِنَّا								
they ascribed the evil fortune to Moses and those with him. Now, surely,								
ظَرُّهُمْ	عِنْدَ	اللَّهِ	وَلَكِنَّ	أَكْثَرَهُمْ	لَا	يَعْلَمُونَ		
their evil fortune	with	Allah	but	most of them	not	they know		
ظَرُّهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣٢﴾								
the cause of their evil fortune is with Allah. But most of them do not know.								

و	قَالُوا	مَهْمَا	تَأْتِيَابِهِ	مِنْ آيَةٍ
and	they said	whatever	you bring us with it	any sign
وَقَالُوا مَهْمَا تَأْتِيَابِهِ مِنْ آيَةٍ				
And they said, 'Whatever Sign thou mayest bring us				
لِتَسْحَرَنَا	بِهَا	فَمَا	نَحْنُ	لَكَ
so that you bewitch us	with it	so not	we	for you
لِتَسْحَرَنَا بِهَا ۖ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٣﴾				
to bewitch us with, we will not believe in thee.'				
فَارْسَلْنَا	عَلَيْهِمْ	الطُّوفَانَ	و	الْجَرَادَ
so We sent	upon them	the storm	and	the locusts
وَالْقُمَّلَ وَالضَّفَادِعَ				
Then We sent upon them the storm and the locusts, and the lice, and the frogs,				
وَالدَّمَ	آيَاتٍ	مُفَصَّلَاتٍ	فَاسْتَكْبَرُوا	و
and	Signs	clear ones	so they behaved proudly	and
كَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٤﴾				
and the blood—clear Signs;but they behaved proudly and were a sinful people.				
وَلَبَّآ	وَقَعَ	عَلَيْهِمْ	الرَّجْزُ	قَالُوا
when	it fell	upon them	the punishment	they said
يُوسَىٰ اذْعُ لَنَا				
for us you pray O Moses				
وَلَبَّآ وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يُوسَىٰ اذْعُ لَنَا				
And when there fell upon them the punishment, they said, 'O Moses, pray for us				
بِئَا	عَهْدَ	عِنْدَكَ	لَئِنْ	كَشَفْتَ
with that	he promised	with you	surely if	you removed
عَنَّا الرِّجْزَ				
the punishment from us				
رَبِّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ				
to thy Lord according to that which He has promised to thee. If thou remove from us the punishment,				

لَنُؤْمِنَنَّ	لَكَ	وَ	لَنُرْسِلَنَّ	مَعَكَ	بَنِي إِسْرَآءِيلَ
surely we believe	for/in you	and	surely we will send	with you	children of Israel
لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَآءِيلَ ⁽¹³⁵⁾					
we will surely believe in thee and we will surely send with thee the children of Israel.'					
فَلَمَّا	كَشَفْنَا	عَنْهُمْ	الرَّجْزَ	إِلَى أَجَلٍ	هُمْ
so when	We removed	from them	the punishment	for a term	they
فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِلِغْوِهِ					
But when We removed from them the punishment for a term which they were to reach,					
إِذَا	هُمْ	يَنْكُثُونَ	فَانْتَقَمْنَا	مِنْهُمْ	فَاغْرَقْنَاهُمْ
then	they	they break their promise	so We took revenge	from them	so We drowned them
إِذَا هُمْ يَنْكُثُونَ ⁽¹³⁶⁾ فَانْتَقَمْنَا مِنْهُمْ فَاغْرَقْنَاهُمْ					
lo!they broke their promise. So We took vengeance upon them and drowned them					
فِي	الْيَمِّ	بِأَنَّهُمْ	كَذَّبُوا	بِآيَاتِنَا	وَ
in	the sea	because they	they belied	with Our Signs	and
فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا					
in the sea, because they treated Our Signs as lies and were					
غَافِلِينَ	وَ	أَوْرَثْنَا	الْقَوْمَ	الَّذِينَ	كَانُوا
those who are heedless	and	We caused to inherit	the people	those who	they were
غَافِلِينَ ⁽¹³⁷⁾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا					
were heedless of them. And We caused the people who were considered weak to inherit					
يُسْتَظْعَفُونَ	مَشَارِقَ	الْأَرْضِ	وَ	مَغَارِبَهَا	الَّتِي
they are considered weak	eastern parts	the land	and	its western parts	which
يُسْتَظْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا					
the eastern parts of the land and the western parts thereof, which We blessed.					

فِيهَا	وَ	تَبَّتْ	كَلِمَتُ	رَبِّكَ	الْحُسْنَى	عَلَى	بَنِي إِسْرَآءِيلَ
in it	and	it was fulfilled	the word	your Lord	the gracious	upon	children of Israel
فِيهَا ۖ وَتَبَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَآءِيلَ ۚ							
And the gracious word of thy Lord was fulfilled for the children of Israel							
بِأَ صَبْرُوا	وَ	دَمَّرْنَا	مَا كَانَ	يَصْنَعُ	فِرْعَوْنُ	وَ	قَوْمُهُ
because	and	We destroyed	that was	he builds	Pharaoh	and	his people
بِأَ صَبْرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ							
because they were steadfast;and We destroyed all that Pharaoh and his people had built							
وَمَا كَانُوا يَعْرِشُونَ	وَ	جُوزْنَا	بِبَنِي إِسْرَآءِيلَ	الْبَحْرَ			
and that they had erected	and	We brought across	with children of Israel	the sea			
وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٨﴾ وَجُوزْنَا بِبَنِي إِسْرَآءِيلَ الْبَحْرَ							
and all that they had erected.And We brought the children of Israel across the sea,							
فَاتُوا	عَلَى قَوْمٍ	يَعْكُفُونَ	عَلَى	أَصْنَامٍ	لَّهُمْ	قَالُوا	يُوسَى
so they came	to a people	they are devoted	upon	idols	for them	they said	O Moses
فَاتُوا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ ۖ قَالُوا يُوسَى							
and they came to a people who were devoted to their idols. They said,‘O Moses,							
اجْعَلْ	لَنَا	إِلَهًا	كَمَا	لَهُمْ	إِلَهَةٌ	قَالَ	إِنَّكُمْ
you make	for us	god/deity	like that	for them	gods/deities	he said	surely you are
اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ							
make for us a god just as they have gods.' He said,‘Surely, you are							
قَوْمٌ	تَجْهَلُونَ	إِنَّ	هَؤُلَاءِ	مُتَبَرِّئُونَ	مَّا	هُمْ	فِيهِ
people	you are ignorant	surely	these	one that is destroyed	that	they	in it
قَوْمٌ تَجْهَلُونَ ﴿١٣٩﴾ إِنَّ هَؤُلَاءِ مُتَبَرِّئُونَ مِمَّا هُمْ فِيهِ							
an ignorant people.‘As to these, surely destroyed shall be all that they are engaged in,							

و	بَاطِلٌ	مَا	كَانُوا	يَعْمَلُونَ	قَالَ	أَغَيْرَ	اللَّهِ
and	one who is vain	that	they were	they do	he said	do other (than)	Allah

وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٤٠﴾ قَالَ أَغَيْرَ اللَّهِ

and vain shall be all that they do.' He said, 'Shall I seek for you a god other than Allah,

أَبْغِيكُمْ	إِلَهًا	وَّ	هُوَ	فَضَّلَكُمْ	عَلَى	الْعَالَمِينَ
I seek for you	god	and	He	he exalted you	upon	all people

أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤١﴾

while He has exalted you above all peoples?' And remember

و	إِذْ	أَنْجَيْنُكُمْ	مِّنْ	أَلِ فِرْعَوْنَ	يَسُومُونَكُمْ
and	when	We delivered you	from	people of Pharaoh	they afflict you

وَإِذْ أَنْجَيْنُكُمْ مِّنْ أَلِ فِرْعَوْنَ يَسُومُونَكُمْ

the time when We delivered you from Pharaoh's people who afflicted you

سُوءَ	الْعَذَابِ	يَقْتُلُونَ	أَبْنَاءَكُمْ	وَّ	يَسْتَحْيُونَ	نِسَاءَكُمْ
grievous	torment	they slay	your sons	and	they keep alive	your women

سُوءَ الْعَذَابِ يَقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ط

with grievous torment, slaughtering your sons and sparing your women.

و	فِي	ذِكْرِكُمْ	بَلَاءٌ	مِّنْ	رَّبِّكُمْ	عَظِيمٌ
and	in	this	trial	from	your Lord	great

وَفِي ذِكْرِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿١٤٢﴾

And therein was a great trial for you from your Lord.

و	وَعَدْنَا	مُوسَى	ثَلَاثِينَ	لَيْلَةً	وَّ	أَتَمْنَاهَا	بِعَشْرِ
and	We promised	Moses	thirty	nights	and	we supplemented it	with ten

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمْنَاهَا بِعَشْرِ

And We made Moses a promise of thirty nights and supplemented them with ten.

فَتَمَّ	مِيقَاتُ	رَبِّهِ	أَرْبَعِينَ	لَيْلَةً			
so he completed	appointed period	his Lord	forty	nights			
فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ٤							
Thus the period appointed by his Lord was completed— forty nights.							
وَ	قَالَ	مُوسَى	لِأَخِيهِ	هَارُونَ	أَخْلَفْنِي	فِي	قَوْمِي
and	he said	Moses	to his brother	Aaron	you succeed me	in	my people
وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلَفْنِي فِي قَوْمِي							
And Moses said to his brother, Aaron, 'Act for me among my people in my absence,							
وَ	أَصْلِحْ	وَ	لَا تَتَّبِعْ	سَبِيلَ	الْمُفْسِدِينَ		
and	you manage well	and	do not follow	way	those who cause disorder		
وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ١٤٣							
and manage them well, and follow not the way of those who cause disorder.'							
وَ	لَبَّأَ	جَاءَ	مُوسَى	لِمِيقَاتِنَا	وَ	كَلَّمَهُ	رَبُّهُ
and	when	he came	Moses	for/at Our appointed time	and	he spoke to him	his Lord
وَلَبَّأَ جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ٥							
And when Moses came at Our appointed time and his Lord spoke to him,							
قَالَ	رَبِّ	أَرِنِي	أَنْظُرْ	إِلَيْكَ	قَالَ	لَنْ تَرَانِي	وَلَكِنْ
he said	My Lord	you show me	I look	at You	He said	you never see Me	but
قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ٦ قَالَ لَنْ تَرَانِي وَلَكِنْ							
he said, 'My Lord, show Thyself to me that I may look at Thee.' He replied, 'Thou shalt not see Me, but							
أَنْظُرْ	إِلَى	الْجَبَلِ	فَإِنْ	اسْتَقَرَّ	مَكَانَهُ	فَسَوْفَ	تَرَانِي
you look	at	the mountain	so if	it remained	its place	so shall	you see Me
أَنْظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ٧							
look at the mountain; if it remains in its place, then shalt thou see Me.'							

فَلَمَّا	تَجَلَّى	رَبُّهُ	لِلْجَبَلِ	جَعَلَهُ	دَكَّاءَ
so when	He manifested	his Lord	for the mountain	He made it	pieces
فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكَّاءَ					
And when his Lord manifested Himself on the mountain, He broke it into pieces					
وَ	خَرَّ	مُوسَى	صَعِقًا	فَلَمَّا	أَفَاقَ
and	he fell	Moses	unconscious	so when	he recovered
وَوَخَّرَ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ					
and Moses fell down unconscious. And when he recovered, he said, 'Holy art Thou,					
تُبْتُ	إِلَيْكَ	وَ	أَنَا	أَوَّلُ	الْمُؤْمِنِينَ
I turned	towards you	and	I am	first	the believers
تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ⁽¹⁴⁴⁾ قَالَ يُسُوَّى					
I turn towards Thee, and I am the first to believe.' God said, 'O Moses,					
إِنِّي	اصْطَفَيْتُكَ	عَلَى	النَّاسِ	بِرِسْلَتِي	وَ
surely I	I chose you	upon	the people	with My messages	and
إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسْلَتِي وَبِكَلَامِي ^ط					
I have chosen thee above the people of thy time by My messages and by My word.					
فَخُذْ	مَا	آتَيْتُكَ	وَ	كُنْ	مِنَ الشَّاكِرِينَ
so you take hold	that	I have given you	and	you be	among
فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ ⁽¹⁴⁵⁾					
So take hold of that which I have given thee and be of the grateful.'					
وَ	كَتَبْنَا	لَهُ	فِي	الْأَلْوَابِ	مِنْ كُلِّ شَيْءٍ
and	We wrote	for him	in	the tablets	every
وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً					
And We wrote for him upon the tablets about everything—an admonition					

وَتَفْصِيلاً	لِكُلِّ شَيْءٍ	فَخُذْهَا	بِقُوَّةٍ		
an explanation	for every	so you hold it	with strong / fast		
وَتَفْصِيلاً لِكُلِّ شَيْءٍ ٢ فَخُذْهَا بِقُوَّةٍ					
and an explanation of all things. 'So hold them fast					
وَأْمُرْ قَوْمَكَ	يَأْخُذُوا بِأَحْسَنِهَا	سَأُورِيكُمْ	دَارَ	الْفَاسِقِينَ	
your people	they hold	soon I show you	abode	the transgressors	
وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا ٣ سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ١٤٦					
and bid thy people follow the best thereof. Soon shall I show you the abode of the transgressors.'					
سَأَصْرِفُ	عَنْ	الَّذِينَ	يَتَكَبَّرُونَ	فِي	الْأَرْضِ
soon you turn away	from	those who	they behave proudly	in	the land
سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ					
I shall soon turn away from My Signs those who behave proudly in the land					
بِغَيْرِ الْحَقِّ	وَ	إِنْ	يَرَوْا	كُلَّ	آيَةٍ
just manner	and	if	they see	all	Sign
بِغَيْرِ الْحَقِّ ٤ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ٥					
in an unjust manner; and even if they see all the Signs, they will not believe therein;					
وَأَنْ يَرَوْا سَبِيلَ	الرُّشْدِ	لَا	يَتَّخِذُوهُ	سَبِيلًا	
they see	the righteousness	not	they will adopt it	a way	
وَأَنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا ٦					
and if they see the way of righteousness, they will not adopt it as their way;					
وَأَنْ يَرَوْا سَبِيلَ	الْغَى	يَتَّخِذُوهُ	سَبِيلًا		
they see	the error	they will adopt it	a way		
وَأَنْ يَرَوْا سَبِيلَ الْغَى يَتَّخِذُوهُ سَبِيلًا ٧					
but if they see the way of error, they will adopt it as their way.					

عَنْهَا	كَانُوا	وَ	بِآيَاتِنَا	كَذَّبُوا	بِأَنَّهُمْ	ذَلِكَ
about it	they were	and	with / in Our Signs	they treated as lies	because they	this

ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا

That is because they treated Our Signs as lies and were

الْآخِرَةِ	لِقَاءِ	وَ	بِآيَاتِنَا	كَذَّبُوا	الَّذِينَ	وَ	غَفِيلِينَ
the Hereafter	meeting	and	in Our Signs	they belied	those who	and	those who are heedless

غَفِيلِينَ ۝١٤٧ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ

And those who disbelieve in Our Signs and the meeting of the Hereafter

يَعْمَلُونَ	كَانُوا	مَا	إِلَّا	يُجْزَوْنَ	هَلْ	أَعْمَالُهُمْ	حَبِطَتْ
they do	they were	that	except	they are rewarded	can	their works	it went in vain

حَبِطَتْ أَعْمَالُهُمْ ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۝١٤٨

their works are vain. Can they expect to be rewarded for anything except for what they do?

حُلِيِّهِمْ	مِنْ	مِنْ بَعْدِهِ	مُوسَى	قَوْمُ	اتَّخَذَ	وَ
their ornaments	from	after him	Moses	people	he made	and

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ

And the people of Moses made, in his absence, out of their ornaments

يُكَلِّمُهُمْ	لَا	أَنَّهُ	أَلَمْ يَرَوْا	خَوَارٌ	لَهُ	جَسَدًا	عَجَلًا
he speaks to them	not	that it	did they not see	lowing sound	for / of it	a body	a calf

عَجَلًا جَسَدًا لَّهُ خَوَارٌ ۖ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ

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

ظَالِمِينَ	كَانُوا	وَ	اتَّخَذُوهُ	سَبِيلًا	يَهْدِيهِمْ	لَا	وَ
transgressors	they were	and	they took it	any way	he guides them	not	and

وَلَا يَهْدِيهِمْ سَبِيلًا ۚ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ۝١٤٩

nor guided them to any way? They took it for worship and they were transgressors.

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ	وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ	وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ	وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ	وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ	وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ	وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ	وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ
surely they	they saw	and	their hands	in	he was smitten with remorse	when	and
وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ							
And when they were smitten with remorse and saw that they had							
قَدْ ضَلُّوا	قَالُوا	لَئِنْ	لَمْ يَرْحَمْنَا	رَبُّنَا	قَدْ ضَلُّوا	قَالُوا	لَئِنْ
indeed	they said	surely if	he didn't have mercy on us	our Lord	indeed	they said	surely if
قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا							
indeed gone astray, they said, 'If our Lord do not have mercy on us							
وَيَغْفِرُ لَنَا	لَنَكُونَنَّ	مِنْ	الْخَسِرِينَ	وَيَغْفِرُ لَنَا	لَنَكُونَنَّ	مِنْ	الْخَسِرِينَ
and	indeed we will be	among	the losers	and	indeed we will be	among	the losers
وَيَغْفِرُ لَنَا لَنَكُونَنَّ مِنَ الْخَسِرِينَ ⁽¹⁵⁰⁾							
and forgive us, we shall surely be among the losers.'							
وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ	وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ	وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ	وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ	وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ	وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ	وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ	وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ
and	when	he returned	Moses	to	his people	indignant	grieved
وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ							
And when Moses returned to his people, indignant and grieved,							
قَالَ	بِئْسَ مَا	خَلَفْتُونِي	مِنْ بَعْدِي	أَعَجَلْتُمْ	أَمْرَ	رَبِّكُمْ	قَالَ
he said	evil is that	you substituted me	after me	did you hasten	command	your Lord	he said
قَالَ بِئْسَ مَا خَلَفْتُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ ^ط							
he said, 'Evil is that which you did in my place in my absence. Did you hasten to devise a way							
وَأَلْقَى الْأَوَاخِ	وَأَخَذَ	بِرَأْسِ	أَخِيهِ	يَجْرُهُ	إِلَيْهِ	وَأَلْقَى الْأَوَاخِ	وَأَخَذَ
and	he held	by head	his brother	he drags him	towards him	and	he held
وَأَلْقَى الْأَوَاخِ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجْرُهُ إِلَيْهِ ^ط							
for yourselves without waiting for the command of your Lord?' And he put down the tablets,							

قَالَ	ابْنُ أُمِّ	إِنَّ	الْقَوْمَ	اسْتَضْعَفُونِي
he said	Son of my mother	surely	the people	they deemed me weak
قَالَ ابْنُ أُمِّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي				
and caught hold of his brother's head, dragging him towards himself. He (Aaron) said, 'Son of my mother,				
وَ	كَادُوا	يَقْتُلُونَنِي	فَلَا تُشَبِّتْ بِي الْأَعْدَاءَ	
and	they were about to	they kill me	so don't let the enemies rejoice over me	
وَكَادُوا يَقْتُلُونَنِي ^{١٥١} فَلَا تُشَبِّتْ بِي الْأَعْدَاءَ				
the people indeed deemed me weak, and were about to kill me. Therefore make not the enemies rejoice				
وَ	لَا	تَجْعَلْنِي	مَعَ	الظَّالِمِينَ
and	not	you place me	with	the unjust
وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ^(١٥١) قَالَ رَبِّ				
over me, and place me not with the unjust people.' He (Moses) said, 'My Lord,				
اغْفِرْ لِي	وَ	لِإِخِي	وَ	أَدْخِلْنَا
you forgive me	and	for my brother	and	you admit us
اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ^{١٥٢}				
forgive me and my brother, and admit us to Thy mercy,				
وَ	أَنْتَ	أَرْحَمُ	الرَّحِيمِينَ	إِنَّ
and	You are	Most Merciful	those who show mercy	surely
وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ^(١٥٢) إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ				
and Thou art the Most Merciful of those who show mercy.' As to those who took the calf for worship,				
سَيَنَالُهُمْ	غَضَبٌ	مِّنْ	رَّبِّهِمْ	وَ
soon it overtakes them	wrath	from	their Lord	and
سَيَنَالُهُمْ غَضَبٌ مِّنْ رَبِّهِمْ وَذِلَّةٌ				
wrath from their Lord shall overtake them and abasement				

فِي	الْحَيَاةِ الدُّنْيَا	وَ	كَذَلِكَ	نَجْزِي	الْمُفْتَرِينَ
in	the present life	and	like this	We reward	those who invent lies
فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٣﴾					
in the present life. And thus do We reward those who invent lies.					
وَ	الَّذِينَ	عَمِلُوا	السَّيِّئَاتِ	ثُمَّ	تَابُوا
and	those who	they did	evil deeds	then	they repented
وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا					
But those who did evil deeds and repented after that					
وَ	أَمَنُوا	إِنَّ	رَبَّكَ	مِنْ بَعْدِهَا	لَغَفُورٌ
and	they believed	surely	your Lord	after it	most Forgiving
وَأَمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٤﴾					
and believed, surely thy Lord is thereafter Most Forgiving, Merciful.					
وَ	لَمَّا	سَكَتَ	عَنْ	مُوسَى	الْغَضَبِ
and	when	he became calm	from	Moses	the anger
وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَامَ ﴿١٥٥﴾					
And when the anger of Moses was appeased, he took the tablets,					
وَ	فِي	نُسْخَتِهَا	هُدًى	وَ	رَحْمَةً
and	in	its writing	guidance	and	mercy
وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٥﴾					
and in their writing there was guidance and mercy for those who fear their Lord.					
وَ	اخْتَارَ	مُوسَى	قَوْمَهُ	سَبْعِينَ	رَجُلًا
and	he chose	Moses	his people	seventy	men
وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّبَيِّنَاتِنَا ﴿١٥٦﴾					
And Moses chose of his people seventy men for Our appointment.					

فَلَمَّا	أَخَذَتْهُمْ	الرَّجْفَةُ	قَالَ	رَبِّ	لَوْ	شِئْتَ
so when	it overtook them	the earthquake	he said	My Lord	if	you pleased
فَلَمَّا أَخَذَتْهُمْ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ						
But when the earthquake overtook them, he said, 'My Lord, if Thou hadst pleased,						
أَهْلَكْتَهُمْ	مِّنْ قَبْلُ	وَ	إِيَّائِي	أَتَهْلِكُنَا	بِهَا	
you destroyed them	before	and	me too	will you destroy us	because of what	
أَهْلَكْتَهُمْ مِّنْ قَبْلُ وَإِيَّائِي أَتَهْلِكُنَا بِهَا						
Thou couldst have destroyed them before this, and me also. Wilt Thou destroy us for that						
فَعَلَ	السُّفَهَاءُ	مِنَّا	إِنْ	هِيَ	إِلَّا	فِتْنَتُكَ
he did	the fools	among us	not	this	only	trial from You
فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ ^ط						
which the foolish among us have done? This is nothing but a trial from Thee.						
تُضِلُّ	بِهَا	مَنْ	تَشَاءُ	وَ	تَهْدِي	مَنْ
you let go astray	with it	whom	You please	and	You guide	whom
تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ ^ط						
Thou causest to perish thereby whom Thou pleasest and Thou guidest whom Thou pleasest.						
أَنْتَ	وَلِيِّنَا	فَاغْفِرْ لَنَا	وَ	ارْحَمْنَا	وَ	أَنْتَ
You	our Protector	so you forgive us	and	you have mercy on us	and	you are
أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ						
Thou art our Protector; forgive us then and have mercy on us, for Thou art						
خَيْرُ	الْغَفِيرِينَ	وَ	اَكْتُبْ	لَنَا	فِي	هَذِهِ
the best	those who forgive	and	You ordain	for us	and	this
خَيْرُ الْغَفِيرِينَ ⁽¹⁵⁶⁾ وَاَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً						
the Best of those who forgive. 'And ordain for us good in this world,						

عَذَابِيَّ	قَالَ	إِلَيْكَ	هُدُنَا	إِنَّا	الْآخِرَةِ	فِي	وَأَ
My punishment	He said	to You	we were turned	surely we	the Hereafter	in	and
وَفِي الْآخِرَةِ إِنَّا هُدُنَا إِلَيْكَ ط قَالَ عَذَابِيَّ							
as well as in the next; we have turned to You seeking forgiveness.' God replied, 'I will inflict My punishment							
أُصِيبُ	بِهِ	مَنْ	أَشَاءُ	وَأَ	رَحْمَتِي	وَسِعَتْ	كُلَّ شَيْءٍ
I will inflict	with it	whom	I will	and	My mercy	it encompassed	every thing
أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ط							
on whom I will; but My mercy encompasses all things;							
فَسَاكُتُبَهَا	لِلَّذِينَ	يَتَّقُونَ	وَأَ	يُؤْتُونَ	الزَّكَاةَ		
so soon I will ordain it	for those who	they are righteous	and	they pay	the Zakat		
فَسَاكُتُبَهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ							
so I will ordain it for those who act righteously, and pay the Zakat							
وَالَّذِينَ	هُمْ	بِآيَاتِنَا	يُؤْمِنُونَ	الَّذِينَ	يَتَّبِعُونَ	الرَّسُولَ	
and	those who	they	believe	those who	they follow	the Messenger	
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ							
and those who believe in Our Signs. 'Those who follow the Messenger,							
النَّبِيِّ	الْأُمِّيَّ	الَّذِي	يَجِدُونَهُ	مَكْتُوبًا			
the Prophet	the unlettered	that	they find him	mentioned / written			
النَّبِيِّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا							
the Prophet, the unlettered one, whom they find mentioned							
عِنْدَهُمْ	فِي	التَّوْرَةِ	وَأَ	الْإِنْجِيلِ	يَأْمُرُهُمْ	بِالْمَعْرُوفِ	
with them	in	the Torah	and	the Gospel	he enjoins them	with / on good	
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ ۖ يَأْمُرُهُمْ بِالْمَعْرُوفِ							
in the Torah and the Gospel which are with them. He enjoins on them good							

وَيَنْهَاهُمْ	عَنِ	الْمُنْكَرِ	وَ	يُحِلُّ	لَهُمْ	الطَّيِّبَاتِ
and	from	the evil	and	he makes lawful	for them	the good things
وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ						
and forbids them evil, and makes lawful for them the good things						
وَيُحَرِّمُ	عَلَيْهِمْ	الْخَبِيثَاتِ	وَ	يَضَعُ	عَنْهُمْ	
he forbids	on them	the bad things	and	he removes	from them	
وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ						
and forbids them the bad, and removes from them						
إِصْرَهُمْ	وَ	الْأَغْلَالِ	الَّتِي	كَانَتْ	عَلَيْهِمْ	فَالَّذِينَ
their burden	and	the shackles	which	was	upon them	so those who
إِصْرَهُمْ وَالْأَغْلَالِ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا						
their burden and the shackles that were upon them. So those who shall believe						
بِهِ	وَ	عَزَّزُوهُ	وَ	نَصَرُوهُ	وَ	اتَّبَعُوا
with / in him	and	they honoured him	and	they helped him	and	they followed
بِهِ وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا						
in him, and honour and support him, and help him, and follow						
النُّورِ	الَّذِي	أُنْزِلَ	مَعَهُ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ
the light	that	it was sent down	with him	these	they	those who prosper
النُّورِ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٨﴾						
the light that has been sent down with him —these shall prosper.'						
قُلْ	يَا أَيُّهَا	النَّاسُ	إِنِّي	رَسُولُ	اللَّهِ	إِلَيْكُمْ جَمِيعًا
you say	O ye	the people	truly I am	Messenger	Allah	all to you
قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا						
Say, 'O mankind! truly I am a Messenger to you all from Allah						

الَّذِي	لَهُ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ
Whom	for Him	kingdom	the heavens	and	the earth
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ^ج					
to Whom belongs the kingdom of the heavens and the earth.					
لَا	إِلَهَ	إِلَّا	هُوَ	يُحْيِي	وَيُمِيتُ
no	god / deity	but	He	He gives life	and He causes death
لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ^ص					
There is no God but He. He gives life, and He causes death.					
فَآمِنُوا	بِاللَّهِ	وَ	رَسُولِهِ	النَّبِيِّ	الْأُمِّيِّ
so you believe	in Allah	and	His Messenger	the Prophet	the unlettered
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي					
So believe in Allah and His Messenger, the Prophet, the unlettered one,					
يُؤْمِنُ	بِاللَّهِ	وَ	كَلِمَتِهِ	وَ	اتَّبِعُوهُ
he believes	in Allah	and	His words	and	you follow him
يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ⁽¹⁵⁹⁾					
who believes in Allah and His words; and follow him that you may be rightly guided.'					
وَ	مِنْ	قَوْمِ	مُوسَى	أُمَّةٍ	يَهْدُونَ
and	from	people	Moses	a party	they guide
وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ					
And of the people of Moses there is a party that guides with truth					
وَ	بِهِ	يَعْدِلُونَ	وَ	قَطَّعْنَاهُمْ	اثْنَتَيْ عَشْرَةَ
and	with it	they do justice	and	We divided them	twelve
وَبِهِ يَعْدِلُونَ ⁽¹⁶⁰⁾ وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا ^ط					
and does justice therewith. And We divided them into twelve tribes, distinct peoples.					

و	أَوْحَيْنَا	إِلَى	مُوسَى	إِذْ	اسْتَسْقَاهُ	قَوْمَهُ
and	We revealed	to	Moses	when	asked drink of him	his people
وَأَوْحَيْنَا إِلَى مُوسَى إِذَا اسْتَسْقَاهُ قَوْمُهُ						
And We revealed to Moses, when his people asked drink of him,						
أَنْ	اضْرِبْ	بِعَصَاكَ	الْحَجَرَ	فَانْبَجَسَتْ	مِنْهُ	اثْنَتَا عَشْرَةَ عَيْنًا
that	you strike	with your rod	the rock	so it gushed forth	from it	twelve springs
أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ^ط						
saying, 'Strike the rock with thy rod;' and from it there gushed forth twelve springs;						
قَدْ	عَلِمَ	كُلُّ	أُنَاسٍ	مَشْرَبَهُمْ	وَ	ظَلَّلْنَا
indeed	he knew	every	people / tribe	their drinking place	and	We caused shadow
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ ^ط وَظَلَّلْنَا						
every tribe knew their drinking place. And We caused the clouds to overshadow them,						
عَلَيْهِمْ	الْغَمَامَ	وَ	أَنْزَلْنَا	عَلَيْهِمْ	الْبَنَّ	وَالسَّلْوَى
on them	the clouds	and	We sent down	on them	Manna	Salwa
عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْبَنَّا وَالسَّلْوَى ^ط						
and We sent down for them Manna and Salwa:						
كُلُوا	مِنْ	طَيِّبَاتِ	مَا	رَزَقْنَكُمْ	وَ	ظَلَمُونَا
you eat	from	good things	that	We provided you	and	they wronged Us
كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَكُمْ ^ط وَمَا ظَلَمُونَا						
'Eat of the good things We have provided for you.' And they wronged Us not,						
وَلَكِنْ	كَانُوا	أَنْفُسَهُمْ	يُظْلِمُونَ	وَ	إِذْ	قِيلَ لَهُمْ
but	they were	themselves	they wronged	and	when	it was said
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يُظْلِمُونَ ⁽¹⁶¹⁾ وَإِذْ قِيلَ لَهُمْ						
but it was themselves that they wronged. And when it was said to them,						

اسْكُنُوا	هَذِهِ	الْقَرْيَةَ	وَ	كُلُوا	مِنْهَا	حَيْثُ	شِئْتُمْ
you dwell	this	town	and	you eat	from it	wherever	you willed
اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ							
"Dwell in this town and eat therefrom wherever you will,							
وَ	قُولُوا	حِطَّةً	وَ	ادْخُلُوا	الْبَابَ	سُجَّدًا	
and	you say	lighten burden of sins	and	you enter	the gate	those who prostrate	
وَقُولُوا حِطَّةً وَادْخُلُوا الْبَابَ سُجَّدًا							
and say, 'God! lighten our burden, and enter the gate in humility,							
نَغْفِرُ	لَكُمْ	خَطِيئَتِكُمْ	سَنَزِيدُ	الْمُحْسِنِينَ			
We will forgive	for you	your sins	surely We shall increase	those who do good			
نَغْفِرُ لَكُمْ خَطِيئَتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ ⁽¹⁶²⁾							
We shall forgive you your sins, and surely We shall give increase to those who do good."							
فَبَدَّلَ	الَّذِينَ	ظَلَمُوا	مِنْهُمْ	قَوْلًا	غَيْرَ	الَّذِي	
so he changed	those who	they transgressed	from them	a word	other than	which	
فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي							
But the transgressors among them changed it for a word other than that							
قِيلَ	لَهُمْ	فَارْسَلْنَا	عَلَيْهِمْ	رِجْزًا	مِّنَ	السَّمَاءِ	
it was said	for / to them	so We sent	on them	punishment	from	the heaven	
قِيلَ لَهُمْ فَارْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ							
which was said to them. So We sent upon them a punishment from heaven,							
بِأَنَّ	كَانُوا	يَظْلِمُونَ	وَسَأَلَهُمْ	عَنِ	الْقَرْيَةِ	الَّتِي	
because	they were	they do wrong	and you ask them	about	the town	that	
بِأَنَّ كَانُوا يَظْلِمُونَ ⁽¹⁶³⁾ وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي							
because of their wrongdoing. And ask them concerning the town							

كَانَتْ	حَاضِرَةً الْبَحْرِ	إِذْ	يَعْدُونَ	فِي	السَّبْتِ
she was	standing by the sea	when	they profane	about	the Sabbath
كَانَتْ حَاضِرَةً الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ					
which stood by the sea. When they profaned the Sabbath;					
إِذْ	تَأْتِيهِمْ	حِيتَانُهُمْ	يَوْمَ	سَبْتِهِمْ	شُرْعًا
when	it comes to them	their fish	day	their Sabbath	appear on surface
إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا					
when their fish came to them on their Sabbath day appearing on the surface of the water,					
وَ	يَوْمَ	لَا	يَسْبِتُونَ	لَا	تَأْتِيهِمْ
and	day	not	Sabbath	not	it comes to them
وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ ^{١٦٤}					
but on the day when they did not keep the Sabbath, they came not to them.					
كَذَلِكَ	نَبْلُوهُمْ	بِمَا	كَانُوا	يَفْسُقُونَ	
like this	we try them	because	they were	they rebell	
كَذَلِكَ ^{١٦٤} نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ					
Thus did We try them because they were rebellious.					
وَ	إِذْ	قَالَتْ	أُمَّةٌ	مِّنْهُمْ	لِمَ
and	when	it said	a party	among them	for what
وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ^{١٦٥}					
And when a party among them said, 'Wherefore do you preach to a people					
اللَّهُ	مُهْلِكُهُمْ	أَوْ	مُعَذِّبُهُمْ	عَذَابًا	شَدِيدًا
Allah	one who destroys them	or	one who punishes them	punishment	severe
اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ^{١٦٥}					
whom Allah is going to destroy or punish with a severe punishment?'					

وقفوا

عند المائتين

النصف

يَتَّقُونَ	لَعَلَّهُمْ	وَ	رَبِّكُمْ	إِلَى	مَعْدِرَةً	قَالُوا
they become righteous	so that they	and	your Lord	towards	an excuse	they said
قَالُوا مَعْدِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٥﴾						
They said, 'In order to be absolved in the sight of your Lord and that perchance they fear Allah.'						
الَّذِينَ	أَنْجَيْنَا	بِهِ	ذُكِّرُوا	مَا	نَسُوا	فَلَمَّا
those who	We saved	with it	they were admonished	that	they forgot	so when
فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ						
And when they forgot all that with which they had been admonished, We saved those						
ظَلَمُوا	الَّذِينَ	أَخَذْنَا	وَ	السُّوءِ	عَنِ	يَنْهَوْنَ
they transgressed	those who	We seized	and	the evil	from	they forbid
يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا						
who forbade evil, and We seized the transgressors						
عَتَوْا	فَلَمَّا	يَفْسُقُونَ	كَانُوا	بِهَا	بِئْسَ	بِعَذَابٍ
they rebelled	so when	they rebel	they were	because	severe	with punishment
بِعَذَابٍ بِئْسَ بِهَا كَانُوا يَفْسُقُونَ ﴿١٦٦﴾ فَلَمَّا عَتَوْا						
with a severe punishment because of the sins they used to commit. And when they insolently rebelled						
قَرَدَةً	كُونُوا	لَهُمْ	قُلْنَا	عَنْهُ	نُهُوا	عَنْ
apes	you be	to them	We said	from it	they were forbidden	from
عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قَرَدَةً						
against that which they had been forbidden, We said to them, 'Be ye apes,						
إِلَى	عَلَيْهِمْ	لَيَبْعَثَنَّ	رَبُّكَ	تَأَذَّنَ	إِذْ	وَ
till	against them	surely he raises	your Lord	he proclaimed	when	and
حُسْبَيْنَ ﴿١٦٧﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى						
despised!" And remember the time when thy Lord proclaimed that He would truly raise against them,						

يَوْمَ الْقِيَامَةِ	مَنْ	يَسْؤُمُهُمْ	سُوءَ	الْعَذَابِ	إِنَّ	رَبَّكَ
the Day of Resurrection	who	he afflicts them	grievous	torment	surely	your Lord
يَوْمَ الْقِيَامَةِ مَنْ يَسْؤُمُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ						
till the Day of Resurrection, those who would afflict them with grievous torment. Surely, thy Lord is						
لَسَرِيعٌ	وَالْعِقَابِ	وَ	إِنَّهُ	لَغَفُورٌ	رَّحِيمٌ	
indeed who is quick (in)	the retribution	and	surely He	indeed Most Forgiving	Merciful	
لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٨﴾						
quick in retribution, and surely He is also Most Forgiving, Merciful.						
وَقَطَّعْنَاهُمْ	فِي	الْأَرْضِ	أَمْثًا	مِنْهُمْ	الصَّالِحُونَ	
We cut them	in	the earth	groups	among them	the righteous	
وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أَمْثًا مِنْهُمْ الصَّالِحُونَ						
And We broke them up into separate peoples in the earth. Among them are those that are righteous						
وَمِنْهُمْ	دُونَ ذَلِكَ	وَبَلَوْنَاهُمْ	بِالْحَسَنَاتِ	وَالسَّيِّئَاتِ		
among them	otherwise	We tried them	with the good things	and the bad things		
وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ						
and among them are those that are otherwise. And We tried them with good things and bad things						
لَعَلَّهُمْ	يَرْجِعُونَ	فَخَلَفَ	مِنْ بَعْدِهِمْ	خَلَفٌ	وَرِثُوا	الْكِتَابَ
so that they	they return	then he succeeded	after them	successor	they inherited	the Book
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٩﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ						
that they might return. Then there has come an evil generation after them who inherited the Book.						
يَأْخُذُونَ	عَرَضَ	هَذَا	الْأَدْنَى	وَيَقُولُونَ	سَيُغْفَرُ	لَنَا
they take	paltry goods	this	low	and they say	will he be forgiven	for us
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا						
They take the paltry goods of this low world and say, 'It will be forgiven us.'						

و	إِنْ	يَأْتِيهِمْ	عَرَضٌ	مِثْلُهُ	يَأْخُذُوهُ	أَلَمْ	يُؤْخَذُ
and	if	he comes to them	goods	similar to it	they would take it	was not	it is taken
وَإِنْ يَأْتِيهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذُ							
But if there came to them similar goods again, they would take them. Was not							
عَلَيْهِمْ	مِيثَاقُ	الْكِتَابِ	أَنْ لَا	يَقُولُوا	عَلَى	اللَّهُ	
on them	covenant	the Book	that not	they would say	on	Allah	
عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ							
the covenant of the Book taken from them, that they would not say of Allah anything							
إِلَّا	الْحَقَّ	و	دَرَسُوا	مَا	فِيهِ	و	الدَّارُ
except	the truth	and	they studied	that	in it	and	the Hereafter
إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالدَّارُ الْآخِرَةُ							
but the truth? And they have studied what is therein. And the abode of the Hereafter is							
خَيْرٌ	لِلَّذِينَ	يَتَّقُونَ	أَفَلَا	تَعْقِلُونَ			
is better	for those who	they become righteous	will then not	you understand			
خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ⁽¹⁷⁰⁾							
better for those who are righteous. Will you not then understand?							
و	الَّذِينَ	يُسْكُونَ	بِالْكِتَابِ	و	أَقَامُوا	الصَّلَاةَ	
and	those who	they hold fast	with / by the Book	and	they observed	the Prayer	
وَالَّذِينَ يُسْكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ							
And as to those who hold fast by the Book, and observe Prayer,							
إِنَّا	لَا	نُضِيعُ	أَجْرَ	الْمُصْلِحِينَ			
surely We	not	We perish	reward	those who reform			
إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ⁽¹⁷¹⁾							
surely We suffer not the reward of such righteous people to perish.							

وَ	إِذْ	نَتَقْنَا	الْجَبَلَ	فَوْقَهُمْ	كَأَنَّهُ	ظُلَّةٌ
and	when	we raised / shook	the mountain	over them	as if it (is)	a canopy
وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ						
And when We caused the mountain to lean over them as though it were a canopy						
وَ	ظَنُّوا	أَنَّهُ	وَاقِعٌ	بِهِمْ	خُذُوا	مَا
and	they thought	that it	going to fall	over them	you hold	that
وَمَا آتَيْنُكُمْ						
and they thought it was about to fall upon them, We said, 'Hold fast that which We have given you,						
بِقُوَّةٍ	وَ	اذْكُرُوا	مَا	فِيهِ	لَعَلَّكُمْ	تَتَّقُونَ
with strength	and	you remember	what	in it	so that you	you may be saved
بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ⁽¹⁷²⁾						
and remember what is therein that you may be saved.'						
وَ	إِذْ	أَخَذَ	رَبُّكَ	مِنْ	بَنِي آدَمَ	مِنْ ظُهُورِهِمْ
and	when	He took	your Lord	from	children of Adam	out of their loins
ذُرِّيَّتَهُمْ						
وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ						
And when thy Lord brings forth from Adam's children —out of their loins —their offspring						
وَ	أَشْهَدَهُمْ	عَلَى	أَنْفُسِهِمْ	أَلَسْتُ	بِرَبِّكُمْ	قَالُوا
and	he made them witness	over	themselves	Am I not	your Lord	they said
بَلَى						
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى						
and makes them witnesses against their own selves by saying: 'Am I not your Lord?' They say, 'Yea,						
شَهِدْنَا	أَنْ تَقُولُوا	يَوْمَ	الْقِيَةِ	إِنَّا	كُنَّا	عَنْ هَذَا
we bear witness	lest you say	Day	the Resurrection	surely we	we were	about this
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَةِ إِنَّا كُنَّا عَنْ هَذَا						
we do bear witness.' This He does lest you should say on the Day of Resurrection, 'We were surely						

غَفِلِينَ	أَوْ	تَقُولُوا	إِنَّمَا	أَشْرَكَ	أَبَاؤُنَا	مِنْ قَبْلُ
those who are unaware	or	you say	only	he associated partner	our fathers	before
غَفِلِينَ ⁽¹⁷³⁾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ						
unaware of this.'Or lest you should say,'It was only our fathers who attributed copartners to God in the past						
وَكُنَّا	ذُرِّيَّةً	مِّنْ بَعْدِهِمْ	أَفْتَهْلِكُنَا	بِمَا	فَعَلَ	الْبَاطِلُونَ
and	generation	after them	do then you destroy us	for what	he did	those who lie
وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفْتَهْلِكُنَا بِمَا فَعَلَ الْبَاطِلُونَ ⁽¹⁷⁴⁾						
and we were merely a generation after them. Wilt Thou then destroy us for what was done by those who lied?'						
وَ	كَذَلِكَ	نُفَصِّلُ	الْآيَاتِ	وَ	لَعَلَّهُمْ	يَرْجِعُونَ
and	like this	We explain	the Signs	and	so that they	they return
وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ⁽¹⁷⁵⁾						
And thus do We make clear the Signs, that they may be admonished and that they may return to Us.						
وَ	اَتْلُ	عَلَيْهِمْ	نَبَأَ	الَّذِي	اَتَيْنَاهُ	اٰيَاتِنَا
and	you recite	on / to them	news	whom	We gave him	Our Signs
وَ اَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي اَتَيْنَاهُ اٰيَاتِنَا						
And relate to them the story of him to whom We gave Our Signs,						
فَانْسَلَخْ	مِنْهَا	فَاتَّبَعَهُ	الشَّيْطٰنُ	فَكَانَ	مِنْ	الْغٰوِيْنَ
but he stepped away	from it	so he followed him	the Satan	so he became	among	those who go astray
فَانْسَلَخْ مِنْهَا فَاتَّبَعَهُ الشَّيْطٰنُ فَكَانَ مِنَ الْغٰوِيْنَ ⁽¹⁷⁶⁾						
but he stepped away from them;so Satan followed him up, and he became one of those who go astray.						
وَ	لَوْ	شِئْنَا	لَرَفَعْنَاهُ	بِهَا	وَلٰكِنَّهٗ	اَخْلَدَ
and	if	We had desired	surely We exalted him	with it	but he	he inclined
وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلٰكِنَّهٗ اَخْلَدَ						
And if We had so desired,We could have exalted him thereby;but he inclined						

إِلَى	الْأَرْضِ	وَ	اتَّبَعَ	هُوَ	فَشَلُّهُ	كَمَثَلِ	النَّكْبِ
to	the earth	and	he followed	his evil inclination	so his example	like example	the dog
إِلَى الْأَرْضِ وَاتَّبَعَ هُوَ ۚ فَشَلُّهُ كَمَثَلِ النَّكْبِ ۚ							
to the earth and followed his evil inclination. His case is like that of a dog that hangs out his tongue in exhaustion							
إِنْ	تَحِيلُ	عَلَيْهِ	يَلْهَثُ	أَوْ	تَتْرُكُهُ	يَلْهَثُ	
if	you drive	over him	he hangs out his tongue	or	you leave him	he hangs out his tongue	
إِنْ تَحِيلُ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ۖ							
while barking at you regardless of whether you make a motion of casting a stone at him or leave him alone,							
ذَلِكَ	مَثَلُ	الْقَوْمِ	الَّذِينَ	كَذَّبُوا	بِآيَاتِنَا		
this	case	the people	those who	they belied	in Our Signs		
ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ							
Such is the case of the people who disbelieve in Our Signs.							
فَاقْصُصْ	الْقَصَصَ	لَعَلَّهُمْ	يَتَفَكَّرُونَ	سَاءَ	مَثَلًا	الْقَوْمِ	
so you describe	the stories	so that they	they ponder	it was evil	the case	the people	
فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾ سَاءَ مَثَلًا الْقَوْمِ							
So narrate episodes from history so that they may ponder to draw lessons from them. Evil is the case of the people							
الَّذِينَ	كَذَّبُوا	بِآيَاتِنَا	وَ	أَنْفُسَهُمْ	كَانُوا	يُظْلِمُونَ	
those who	they belied	with Our Signs	and	their own selves	they were	they wrong	
الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٨﴾							
who treat Our Signs as lies. And it was their own selves that they wronged.							
مَنْ	يَهْدِ	اللَّهُ	فَهُوَ	الْمُهْتَدِىُّ	وَ	مَنْ	يُضِلُّ
whom	He guides	Allah	so he is	the guided one	and	whom	He lets go astray
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىُّ ۚ وَمَنْ يُضِلُّ							
He whom Allah guides is on the right path. And they whom He adjudges astray,							

فَأُولَٰئِكَ	هُمْ	الْخَسِرُونَ	وَ	لَقَدْ	ذَرَأْنَا	لِجَهَنَّمَ
so it is these	they	the losers	and	verily	We created	for Hell
فَأُولَٰئِكَ هُمُ الْخَسِرُونَ ﴿١٧٩﴾ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ						
these it is who shall be the losers. Verily, We have created						
كَثِيرًا	مِّنَ	الْجِنِّ	وَ	الْإِنسِ	لَهُمْ	قُلُوبٌ
many	among	Jinn	and	men	for them	hearts
كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا						
many of the Jinn and men whose end shall be Hell! They have hearts but they understand not therewith,						
وَ	لَهُمْ	أَعْيُنٌ	لَّا	يُبْصِرُونَ	بِهَا	أَذَانٌ
and	for them	eyes	not	they see	with it	ears
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَذَانٌ						
and they have eyes but they see not therewith, and they have ears						
لَّا	يَسْمَعُونَ	بِهَا	أُولَٰئِكَ	كَالْأَنْعَامِ	بَلْ	هُمْ
not	they hear	with it	these are	like cattle	no	they
لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ						
but they hear not therewith. They are like cattle; nay, they are even more astray.						
أُولَٰئِكَ	هُمْ	الْغٰفِلُونَ	وَ	لِلَّهِ	الْأَسْمَاءُ	الْحُسْنَىٰ
these are	they	those who are heedless	and	for Allah	the names	the good
أُولَٰئِكَ هُمُ الْغٰفِلُونَ ﴿١٨٠﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ						
They are indeed quite heedless. And to Allah alone belong all perfect attributes.						
فَادْعُوهُ	بِهَا	وَ	ذَرُوا	الَّذِينَ	يُلْحِدُونَ	
so you call Him	with / by these	and	you leave	those who	they deviate	
فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ						
So call on Him by these. And leave alone those who deviate from the right way						

يَعْلَمُونَ	كَانُوا	مَا	سَيُجْزَوْنَ	أَسْمَائِهِ	فِي
they do	they were	what	soon they shall be repaid	His attributes	in / from
فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْلَمُونَ ⁽¹⁸¹⁾					
with respect to His attributes. They shall be repaid for what they do.					
وَمِنْ	وَالَّذِينَ	بِالْحَقِّ	يَهْدُونَ	أُمَّةٌ	وَالَّذِينَ
with it	and	with the truth	they guide	a people	We created
وَمِنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ					
And of those We have created there are a people that guide men with truth and do justice therewith.					
يَعْدِلُونَ	وَالَّذِينَ	كَذَّبُوا	بِآيَاتِنَا	سَنَسْتَدْرِجُهُمْ	سَنَسْتَدْرِجُهُمْ
soon	We will draw them step by step	with Our Signs	they rejected	those who	and
يَعْدِلُونَ ⁽¹⁸²⁾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ					
And those who reject Our Signs, We will draw them to destruction step by step					
مِنْ	حَيْثُ	لَا	يَعْلَمُونَ	وَأَمْلِي	لَهُمْ
from	where	not	they know	and	I give respite
مِنْ حَيْثُ لَا يَعْلَمُونَ ⁽¹⁸³⁾ وَأَمْلِي لَهُمْ ^{نَهْ}					
in a manner which they do not know. And I give them the rein;					
إِنَّ	كَيْدِي	مَتِينٌ	أَوَلَمْ يَتَفَكَّرُوا	مَا	بِصَاحِبِهِمْ
surely	My plan	mighty	have they not considered	not	for their companion
إِنَّ كَيْدِي مَتِينٌ ⁽¹⁸⁴⁾ أَوَلَمْ يَتَفَكَّرُوا ^{سَكْ} مَا بِصَاحِبِهِمْ					
surely, My plan is mighty. Have they not considered that					
مِنْ	جَنَّةٍ	إِنْ	هُوَ	إِلَّا	نَذِيرٌ
from	insanity	only	he	but	a warner
مِنْ جَنَّةٍ ^ط إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ⁽¹⁸⁵⁾					
there is no insanity about their companion? He is only a plain Warner.					

أَوَلَمْ يَنْظُرُوا	فِي	مَلَكُوتِ	السَّمَوَاتِ	وَ	الْأَرْضِ
have they not seen	in	kingdom	the heavens	and	the earth
أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ					
And have they not looked into the kingdom of the heavens and the earth,					
وَ	مَا	خَلَقَ	اللَّهُ	مِنْ شَيْءٍ	وَأَنْ عَسَى
and	that	He created	Allah	anything	may be
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى					
and all things that Allah has created? And do they not see that, maybe					
أَنْ	يَكُونَ	قَدْ	اقْتَرَبَ	أَجَلُهُمْ	فَبِأَيِّ حَدِيثٍ
that	it is	already	it became closer	their term	saying
أَنْ يَكُونَ قَدْ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ					
their own term has already drawn nigh? Then in what thing					
بَعْدَهُ	يَوْمِئِذٍ	مَنْ	يُضِلُّ	اللَّهُ	فَلَا هَادِيَ
after it	they believe	whom	He adjudges astray	Allah	then no
بَعْدَهُ يَوْمِئِذٍ ۚ مَنْ يُضِلُّ اللَّهُ فَلَا هَادِيَ لَهُ ۚ					
will they believe thereafter? Whomsoever Allah adjudges astray, there can be no guide for him.					
وَ	يَذَرُهُمْ	فِي	طُغْيَانِهِمْ	يَعْمَهُونَ	
and	He leaves them	in	their transgression	they wander blindly	
وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۚ					
And He leaves such in their transgression, wandering in distraction.					
يَسْأَلُونَكَ	عَنِ	السَّاعَةِ	أَيَّانَ	مُرْسَاهَا	قُلْ
they ask you	about	the Hour	when	it come to pass	you say
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا					
They ask thee respecting the Hour: 'When will it come to pass?' Say, 'The knowledge					

عِنْدَ	رَبِّي	لَا	يُجَلِّيهَا	لِوَقْتِهَا	إِلَّا	هُوَ
with	my Lord	none	he manifests it	for / at its time	but	He
عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ						
thereof is only with my Lord. None can manifest it at its time but He.						
ثَقُلْتُ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	لَا	تَأْتِيكُمْ
it was heavy	in	the heavens	and	the earth	not	it comes to you
ثَقُلْتُ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً						
It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden.'						
يَسْأَلُونَكَ	كَأَنَّكَ	حَفِيٌّ	عَنْهَا	قُلْ	إِنَّمَا	عِلْمُهَا
they ask you	as if you	well acquainted	about it	you say	only	its knowledge
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا						
They ask thee as if thou wert well acquainted therewith. Say, 'The knowledge thereof is only						
عِنْدَ	اللَّهِ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَعْلَمُونَ
with	Allah	but	most	the people	not	they know
عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ⁽¹⁸⁸⁾ قُلْ						
with Allah; but most men do not know.' Say,						
لَا	أَمْلِكُ	لِنَفْسِي	نَفْعًا	وَلَا	ضَرًّا	إِلَّا
no	I have power	for myself	good	and	harm	except
لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا						
'I have no power to do good or harm to myself, save						
مَا	شَاءَ	اللَّهُ	وَ	لَوْ	كُنْتُ	أَعْلَمُ
that	He willed	Allah	and	if	I had	I know
مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ						
as Allah please. And if I had knowledge of the unseen,						

لَا سَتَكُنْتُ	مِنْ	الْخَيْرِ	وَ	مَا	مَسَّنِي	السُّوءُ
surely I secured in abundance	of	the good	and	not	it touched me	the evil
لَا سَتَكُنْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِي السُّوءُ						
I should have secured abundance of good and evil would not have touched me.						
إِنْ	أَنَا	إِلَّا	نَذِيرٌ	وَ	بَشِيرٌ	لِّقَوْمٍ يُؤْمِنُونَ
if	I am	but	warner	and	bearer of glad tidings	for people they believe
إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ⁽¹⁸⁹⁾						
I am only a warner and a bearer of good tidings to a people who believe.'						
هُوَ	الَّذِي	خَلَقَكُمْ	مِّنْ	نَفْسٍ	وَاحِدَةٍ	
He	Who	He created you	from	soul	single	
هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ						
He it is Who has created you from a single being						
وَ	جَعَلَ	مِنْهَا	زَوْجَهَا	لِيَسْكُنَ	إِلَيْهَا	
and	He made	from it	its mate	for he finds comfort	in her	
وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا						
and made from that its mate, that he might find comfort in her.						
فَلَمَّا	تَغَشَّاهَا	حَبَلَتْ	حَمْلًا	خَفِيفًا	فَبَرَّتْ	بِهِ
so when	he covered her	she conceived	burden	light	so she walked	with it
فَلَمَّا تَغَشَّاهَا حَبَلَتْ حَمْلًا خَفِيفًا فَبَرَّتْ بِهِ						
And when he covered her she conceived and carried a light burden and walked about with it.						
فَلَمَّا	أَثْقَلَتْ	دَعَا	اللَّهُ	رَبَّهُمَا		
so when	she grew heavy	they both prayed	Allah	their Lord		
فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا						
And when she grew heavy, they both prayed to Allah:						

لَيْنِ	اَتَيْتَنَا	صَابِحًا	لَنَكُونَنَّ	مِنْ	الشُّكْرَيْنِ
indeed if	You gave us	righteous	surely we will be	among	the thankful
لَيْنِ اَتَيْتَنَا صَابِحًا لَنَكُونَنَّ مِنَ الشُّكْرَيْنِ ⁽¹⁹⁰⁾					
'If You give us a healthy righteous child we shall surely be of those who are grateful.'					
فَلَبَّآ	اَتَاهُمَا	صَابِحًا	جَعَلَا	لَهُ	شُرَكَاءَ
so when	he gave them both	righteous	they both attributed	for / to him	partners
فَلَبَّآ اَتَاهُمَا صَابِحًا جَعَلَا لَهُ شُرَكَاءَ					
But when He gives them a good child, they attribute to Him partners					
فِيْمَا	اَتَاهُمَا	فَتَعَلَّى	اَللّٰهُ	عَمَّا	يُشْرِكُوْنَ
in that	He gave them both	so He became exalted	Allah	about which	they associate partners
فِيْمَا اَتَاهُمَا فَتَعَلَّى اَللّٰهُ عَمَّا يُشْرِكُوْنَ ⁽¹⁹¹⁾					
in respect of that which He has given them. But exalted is Allah above what they associate with Him.					
اَيُّشْرِكُوْنَ	مَا	لَا	يَخْلُقُ	شَيْئًا	وَّ هُمْ يُخْلَقُوْنَ
do they associate partners	that	not	he creates	anything	they are created
اَيُّشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْئًا وَ هُمْ يُخْلَقُوْنَ ⁽¹⁹²⁾					
Do they associate with Him as partners those who create nothing, and are themselves created?					
وَّ لَا	يَسْتَطِيعُوْنَ	لَهُمْ	نَصْرًا	وَّ لَا	اَنْفُسَهُمْ
and	they can	for them	help	and	themselves
وَّ لَا يَسْتَطِيعُوْنَ لَهُمْ نَصْرًا وَّ لَا اَنْفُسَهُمْ يَنْصُرُوْنَ ⁽¹⁹³⁾					
And they can give them no help, nor can they help themselves.					
وَّ	اِنْ	تَدْعُوْهُمْ	اِلَى	اَلْهُدٰى	لَا
and	if	you call them	to	the guidance	not
وَّ اِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْ ^ط					
And if you call them to guidance, they will not follow you.					

صَامِتُونَ	أَنْتُمْ	أَمْ	أَدْعَوْتَهُمْ	عَلَيْكُمْ	سَوَاءٌ
those who remain silent	you	or	whether you called them	on you	equal
سَوَاءٌ عَلَيْكُمْ أَدْعَوْتَهُمْ أَمْ أَنْتُمْ صَامِتُونَ ⁽¹⁹⁴⁾					
It is the same to you whether you call them or you remain silent.					
أَمْثَالُكُمْ	عِبَادُ	اللَّهِ	مِنْ دُونِ	تَدْعُونَ	الَّذِينَ
like you	servant	Allah	beside	you call	those who
إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَالُكُمْ					
Surely, those whom you call on beside Allah are mere servants like you.					
صَادِقِينَ	كُنْتُمْ	إِنْ	لَكُمْ	فَلْيَسْتَجِيبُوا	فَادْعُوهُمْ
truthful	you were	if	for/to you	and surely they answer	then you call them
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ⁽¹⁹⁵⁾					
Then call on them and let them answer you, if you are truthful.					
أَيْدٍ	لَهُمْ	أَمْ	بِهَا	يَمْشُونَ	أَرْجُلُ
hands	for them	or	with it	they walk	feet
أَلَهُمْ أَرْجُلُ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ					
Have they feet wherewith they walk, or have they hands					
بِهَا	يُبْصِرُونَ	أَعْيُنُ	لَهُمْ	أَمْ	بِهَا
with it	they see	eyes	for them	or	with it
يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنُ يُبْصِرُونَ بِهَا					
wherewith they hold, or have they eyes wherewith they see,					
قُلِ	بِهَا	يَسْمَعُونَ	أَذَانُ	لَهُمْ	أَمْ
you say	with it	they hear	ears	for them	or
أَمْ لَهُمْ أَذَانُ يَسْمَعُونَ بِهَا قُلِ					
or have they ears wherewith they hear? Say,					

تُنْظِرُونَ	فَلَا	كَيِّدُونَ	ثُمَّ	شُرَكَاءُكُمْ	ادْعُوا		
you give me respite	so not	you contrive against me	then	your partners	you call		
ادْعُوا شُرَكَاءَكُمْ ثُمَّ كَيِّدُونَ فَلَا تُنْظِرُونَ ﴿١٩٦﴾							
'Call upon the partners you associate with God, then contrive ye all against me, and give me no time.							
الْكِتَابِ	نَزَّلَ	الَّذِي	اللَّهُ	وَلِيِّ	إِنَّ		
the Book	He revealed	Who	Allah	my protector	surely		
إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابِ ۖ							
'Truly, my protector is Allah Who revealed the Book.							
مِنْ دُونِهِ	تَدْعُونَ	الَّذِينَ	وَ	الصَّالِحِينَ	يَتَوَلَّى	هُوَ	وَ
beside Him	you call	those who	and	the righteous	he protects	He	and
وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٧﴾ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ							
And He protects the righteous. 'And they whom you call on beside Him							
يَنْصُرُونَ	أَنْفُسَهُمْ	لَا	وَ	نَصْرَكُمْ	يَسْتَطِيعُونَ	لَا	
they help	themselves	not	and	your help	they have power	no	
لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٨﴾							
have no power to help you, nor can they help themselves.'							
يَسْمَعُوا	لَا	الْهُدَى	إِلَى	تَدْعُوهُمْ	إِنْ	وَ	
they hear	not	the guidance	to	you invite them	if	and	
وَأِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا ۖ							
And if you invite them to guidance, they hear not.							
يُبْصِرُونَ	لَا	هُمْ	وَ	إِلَيْكَ	يَنْظُرُونَ	تَرَاهُمْ	وَ
they see	not	they	and	towards you	they look	you see them	and
وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٩﴾							
And thou seest them looking towards thee, but they see not.							

خُذِ	وَالْعَفْوَ	وَأْمُرْ	بِالْعُرْفِ	وَأَعْرِضْ	عَنِ الْجَاهِلِينَ
take	the forgiveness	you enjoin	with kindness	you turn away	from the ignorants
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٢٠٠﴾					
Take to forgiveness, and enjoin kindness, and turn away from the ignorant.					
وَ	إِمَّا	يَنْزَعَنَّكَ	مِّنَ الشَّيْطَانِ	نَزْعٌ	
and	if	he gives you evil suggestions	from the Satan	evil suggestion	
وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ					
And if an evil suggestion from Satan incite thee,					
فَاسْتَعِذْ	بِاللَّهِ	إِنَّهُ	سَمِيعٌ	عَلِيمٌ	
then you seek refuge	in Allah	surely He	All-Hearing	All-Knowing	
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠١﴾					
then seek refuge in Allah; surely, He is All-Hearing, All-Knowing.					
إِنَّ	الَّذِينَ	اتَّقَوْا	إِذَا	مَسَّهُمْ	طَیْفٌ
surely	those who	you become righteous	when	it assailed them	a suggestion
إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَیْفٌ					
As to those who are righteous, when a suggestion from Satan assails them,					
مِّنَ	الشَّيْطَانِ	تَذَكَّرُوا	فَإِذَا	هُمْ	مُبْصِرُونَ
from	the Satan	they remember	then suddenly	they	those who see
مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠٢﴾					
they remember God: and behold! they begin to see things rightly.					
وَ	إِخْوَانُهُمْ	يُتَدُونَهُمْ	فِي	الْغَيِّ	ثُمَّ لَا يُقْصِرُونَ
and	their brothers	they help them	into	the error	then they relax
وَإِخْوَانُهُمْ يَتَدُونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٣﴾					
And their brethren make them continue in error, and then they relax not.					

وَ	إِذَا	لَمْ تَأْتِهِمْ بِآيَةٍ	قَالُوا	لَوْ	لَا	اجْتَبَيْتَهَا
and	when	you didn't bring them a Sign	they said	if	not	you chose it
وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ^ط						
And when thou bringest not to them a Sign, they say, 'Wherefore dost thou not forge it?'						
قُلْ	إِنَّمَا	أَتَّبِعُ	مَا	يُوحَىٰ	إِلَيَّ	مِنْ رَّبِّي
you say	only	I follow	that	it is revealed	to me	from my Lord
قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ^ج						
Say, 'I follow only that which is revealed to me from my Lord.'						
هَٰذَا	بَصَائِرُ	مِنْ رَبِّكُمْ	وَ	هُدًى	وَ	رَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ
these	evidences	from your Lord	and	guidance	and	mercy for people they believe
هَٰذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ⁽²⁰⁴⁾						
These are illuminating Signs from your Lord and a guidance and blessing for a people that believe.'						
وَ	إِذَا	قُرِئَ	الْقُرْآنُ	فَاسْتَبِعُوا	لَهُ	وَ أَنْصِتُوا
and	when	it was recited	the Quran	then you give ear	to it	and you keep silence
وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَبِعُوا لَهُ وَأَنْصِتُوا						
And when the Qur'an is recited, give ear to it and keep silence,						
لَعَلَّكُمْ	تُرْحَمُونَ	وَ	أَذْكُرُ	رَبَّكَ	فِي	نَفْسِكَ
so that you	you are shown mercy	and	you remember	your Lord	in	your mind
لَعَلَّكُمْ تُرْحَمُونَ ⁽²⁰⁵⁾ وَأَذْكُرُ رَبَّكَ فِي نَفْسِكَ						
that you may be shown mercy. And remember thy Lord in thy mind						
تَضَمُّعًا	وَ	خِيفَةً	وَ	دُونَ	الْجَهْرِ	مِنَ الْقَوْلِ
with humility	and	fear	and	without	the loudness	from the speech
تَضَمُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ						
with humility and fear, and without loudness of speech,						

بِالْغَدُوِّ	وَ	الْأَصَالِ	وَ	لَا	تَكُنْ	مِّنَ	الْغَفِيلِينَ
in the morning	and	the evening	and	not	you be	from	the neglectful-ones
بِالْغَدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِّنَ الْغَفِيلِينَ ﴿٢٠٦﴾							
in the mornings and evenings; and be not of the neglectful.							
إِنَّ	الَّذِينَ	عِنْدَ	رَبِّكَ	لَا	يَسْتَكْبِرُونَ		
surely	those who	near	your Lord	not	they show pride		
إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ							
Truly, those who are near to thy Lord, turn not away with pride							
عَنْ	عِبَادَتِهِ	وَ	يُسَبِّحُونَهُ	وَ	لَهُ	يَسْجُدُونَ	
from	His worship	and	they glorify Him	and	for Him	they prostrate	
عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٧﴾							
from His worship, but they glorify Him and prostrate themselves before Him.							
سُورَةُ الْأَنْفَالِ مَدَنِيَّةٌ وَهِيَ مَعَ الْبُسْلَةِ سِتُّ وَ سَبْعُونَ آيَةً وَعَشْرَةُ رُكُوعَاتٍ							
Al-Anfaal is a Madni Sura and it has 76 verses and 10 sections (Rukus).							
بِسْمِ	اللَّهُ	الرَّحْمَنِ	الرَّحِيمِ				
In the name	Allah	the Gracious	the Merciful				
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①							
In the name of Allah, the Gracious, the Merciful.							
يَسْأَلُونَكَ	عَنِ	الْأَنْفَالِ	قُلِ	الْأَنْفَالُ	لِلَّهِ		
they ask you	concerning	the spoils of war	you say	the spoils of war	for Allah		
يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ							
They Ask thee concerning the spoils of war. Say, 'The spoils belong to Allah							

وَالرَّسُولِ	فَاتَّقُوا	اللَّهَ	وَ	أَصْلِحُوا	ذَاتَ بَيْنِكُمْ
the Messenger	so you fear	Allah	and	you set things right	among yourselves
وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ					
and the Messenger. So fear Allah, and set things right among yourselves,					
وَ	أَطِيعُوا	اللَّهَ	وَ	رَسُولَهُ	إِنْ كُنْتُمْ مُؤْمِنِينَ
and	you obey	Allah	and	His Messenger	if you were believers
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ②					
and obey Allah and His Messenger, if you are believers.'					
إِنَّمَا الْمُؤْمِنُونَ	الَّذِينَ	إِذَا	ذُكِرَ	اللَّهُ	وَجِلَتْ قُلُوبُهُمْ
the believers	those who	when	it was mentioned	Allah	their hearts
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ					
True believers are only those whose hearts tremble when the name of Allah is mentioned,					
وَ	إِذَا	تُلِيَتْ	عَلَيْهِمْ	آيَتُهُ	زَادَتْهُمْ إِيْمَانًا
and	when	it was recited	to them	His Signs	it increased them faith
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَتُهُ زَادَتْهُمْ إِيْمَانًا					
and when His Signs are recited to them they increase their faith,					
وَعَلَىٰ رَبِّهِمْ	يَتَوَكَّلُونَ	الَّذِينَ	يُقِيمُونَ	الصَّلَاةَ	وَهُمْ
their Lord	they put their trust	those who	they observe	the Prayer	and
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ③ الَّذِينَ يُقِيمُونَ الصَّلَاةَ					
and who put their trust in their Lord, Who observe Prayer					
وَمِمَّا	رَزَقْنَاهُمْ	يُنْفِقُونَ	أُولَٰئِكَ	هُمْ	وَهُمْ
from that	We provided them	they spend	it is these	they	and
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ④ أُولَٰئِكَ هُمُ					
and spend out of that which We have provided for them. These it is who are					

رَبِّهِمْ	عِنْدَ	دَرَجَاتٍ	لَهُمْ	حَقًّا	الْمُؤْمِنُونَ
their Lord	with	grades	for them	true	the believers
الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ					
true believers. They have grades of rank with their Lord,					
كَرِيمٍ	رِزْقٍ	وَ	مَغْفِرَةً	وَ	
honourable	provision	and	forgiveness	and	
وَمَغْفِرَةً وَرِزْقٍ كَرِيمٍ ٥					
as well as forgiveness and an honourable provision.					
بِالْحَقِّ	بَيْتِكَ	مِنْ	رَبِّكَ	أَخْرَجَكَ	كَأَنَّ
with truth	your house	from	your Lord	he brought forth you	as that
كَأَنَّ أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ ٥					
As it was thy Lord Who rightfully brought thee forth from thy house,					
لَكَرَهُونَ	الْمُؤْمِنِينَ	مِنْ	فَرِيقًا	إِنَّ	وَ
indeed those who are averse	the believers	of	a party	surely	and
وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرَهُونَ ٦					
while a party of the believers were averse, therefore He helped thee against thy enemy.					
تَبَيَّنَ	مَا	بَعْدَ	الْحَقِّ	فِي	يُجَادِلُونَكَ
it became manifest	it	after	the truth	about/in	they dispute (with) you
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ					
They dispute with thee concerning the truth after it has become manifest,					
يَنْظُرُونَ	هُمْ	وَ	الْمَوْتِ	إِلَى	كَأَنَّهُمْ
they see	they	and	the death	to	they are driven
كَأَنَّهُمْ يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ٧					
as though they are being driven to death while they actually see it.					

و	إِذْ	يَعِدُّكُمْ	اللَّهُ	إِحْدَى	الطَّائِفَتَيْنِ	أَنَّهَا	لَكُمْ
and	when	He promises you	Allah	one	two parties	that it	for you
وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ							
And remember the time when Allah promised you one of the two parties that it should be yours,							
و	تَوَدُّونَ	أَنَّ	غَيْرَ ذَاتِ الشُّوْكَةِ	تَكُونُ	لَكُمْ		
and	you wish	that	one without sting	it be	for you		
وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ							
and you wished that the one without sting should be yours,							
و	يُرِيدُ	اللَّهُ	أَنْ	يُحِقَّ	الْحَقَّ	بِكَلِمَتِهِ	
and	He desires	Allah	that	He establishes	the truth	with His words	
وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَتِهِ							
but Allah desired to establish the truth by His words							
و	يَقْطَعُ	دَابِرَ	الْكَافِرِينَ	لِيُحِقَّ	الْحَقَّ		
and	He cuts off	root	the disbelievers	that he establishes	the truth		
وَيَقْطَعُ دَابِرَ الْكَافِرِينَ ۝ لِيُحِقَّ الْحَقَّ							
and to cut off the root of the disbelievers, That He might establish the truth							
و	يُبْطِلُ	الْبَاطِلَ	و	لَوْ	كَرِهَ	الْمُجْرِمُونَ	
and	he proves false	the falsehood	and	although	he disliked	those who are guilty	
وَيُبْطِلُ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝							
and bring to naught that which is false, although the guilty might dislike it.							
إِذْ	تَسْتَغِيثُونَ	رَبَّكُمْ	فَاسْتَجَابَ	لَكُمْ			
when	you implore assistance	your Lord	so He answered	for you			
إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ							
When you implored the assistance of your Lord, and He answered you,							

أَنِّي	مُتَدِّكُمُ	بِأَلْفٍ	مِّنَ	الْمَلَائِكَةِ	مُتَدِّفِينَ
surely I	one who assists you	with a thousand	from	the angels	those who follow one another
أَنِّي مُتَدِّكُمُ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُتَدِّفِينَ ﴿١٠﴾					
saying, 'I will assist you with a thousand of the angels, following one another.'					
وَأَنبَشَى	مَا	جَعَلَهُ	اللَّهُ	إِلَّا	بُشْرَى
and	not	He made it	Allah	but	glad tidings
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى					
And Allah made it only as glad tidings,					
وَلِتَطْمَئِنَّ	بِهِ	قُلُوبُكُمُ	وَأَن	مَا	النَّصْرُ
and	for it become satisfied	with it	and	no	the help
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمُ ۚ وَمَا النَّصْرُ					
and that your hearts might thereby be set at rest. But help comes from					
إِلَّا	مِنْ عِنْدِ	اللَّهُ	إِنَّ	اللَّهُ	عَزِيزٌ
except	from	Allah	surely	Allah	Mighty
إِلَّا مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١١﴾					
Allah alone; surely, Allah is Mighty, Wise.					
إِذَا	يُغْشِيكُمُ	النُّعَاسُ	أَمَنَةً	مِّنْهُ	
when	He covers you	the sleep	security	from Him	
إِذَا يُغْشِيكُمُ النُّعَاسُ أَمَنَةً مِّنْهُ					
When He caused sleep to come upon you as a sign of security from Him,					
وَيُنْزِلُ	عَلَيْكُمْ	مِّنَ	السَّيَّاءِ	مَاءً	
and	on you	from	the clouds	water	
وَيُنْزِلُ عَلَيْكُمْ مِّنَ السَّيَّاءِ مَاءً					
and He sent down water upon you from the clouds,					

عَنْكُمْ	يُذْهِبُ	وَ	بِهِ	لِيُطَهِّرَكُمْ	
from you	He removes	and	with it	so that He purifies you	
لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ					
that thereby He might purify you, and remove from you					
لِيَرْبِطَ	وَ	الشَّيْطَانِ	رِجْزَ		
so that He strengthens	and	the Satan	filth		
رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ					
the filth of Satan, and that He might strengthen					
الْأَقْدَامَ	بِهِ	يُثَبِّتُ	وَ	قُلُوبَكُمْ	عَلَى
the steps	with it	He makes firm	and	your hearts	on
عَلَى قُلُوبِكُمْ وَيُثَبِّتُ بِهِ الْأَقْدَامَ ﴿١٢﴾					
your hearts and make your steps firm therewith.					
الْمَلَائِكَةِ	إِلَى	رَبِّكَ	يُوحِي	إِذْ	
the angels	to	your Lord	He reveals	when	
إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ					
When thy Lord revealed to the angels,					
أَمَنُوا	الَّذِينَ	فَثَبَّتُوا	مَعَكُمْ	أَنِّي	
they believed	those who	so you make firm	with you	surely I	
أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا ط					
saying, 'I am with you; so give firmness to those who believe.					
الرُّعْبَ	كَفَرُوا	الَّذِينَ	قُلُوبِ	فِي	سَأَتِي
the terror	they disbelieved	those who	hearts	in	soon I will cast
سَأَتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ					
I will cast terror into the hearts of those who disbelieve.					

فَاضْرِبُوا	فَوْقَ	الْأَعْنَاقِ	وَ	اَضْرِبُوا	مِنْهُمْ	كُلَّ	بَنَانٍ
so you smite	upper part	the necks	and	you smite	from them	all	finger-tips
فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ١٣							
Smite, then, the upper parts of their necks, and smite off all finger-tips.'							
ذَلِكَ	بِأَنَّهُمْ	شَاقُّوا	اللَّهَ	وَ	رَسُولَهُ		
that is	because they	they opposed	Allah	and	His Messenger		
ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ١٤							
That is because they have opposed Allah and His Messenger.							
وَ	مَنْ	يُشَاقِقِ	اللَّهَ	وَ	رَسُولَهُ		
and	whoso	he opposes	Allah	and	His Messenger		
وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ ١٥							
And whoso opposes Allah and His Messenger,							
فَإِنَّ	اللَّهَ	شَدِيدُ	الْعِقَابِ				
then surely	Allah	severe	the retribution				
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ١٦							
then Allah is surely severe in retribution.							
ذِكُّكُمْ	فَذُوقُوهُ	وَ	أَنَّ	لِلْكَافِرِينَ	عَذَابَ	النَّارِ	
that is	then you taste it	and	surely	for disbelievers	punishment	the Fire	
ذِكُّكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ١٧							
That is your punishment, taste it then; and know that for disbelievers there is the punishment of the Fire.							
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِذَا	لَقِيتُمْ			
O ye	those who	they believed	when	you met			
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ ١٨							
O ye who believe!when you meet							

الَّذِينَ	كَفَرُوا	زَحَفًا	فَلَا	تَوَلَّوْهُمْ	الْأَدْبَارَ
those who	they disbelieved	advancing in battle	then not	you turn towards them	the backs

الَّذِينَ كَفَرُوا زَحَفًا فَلَا تَوَلَّوْهُمْ الْأَدْبَارَ ١٦

those who disbelieve, advancing in force, turn not your backs to them.

وَمَنْ	يُوَلِّهِمْ	يَوْمَئِذٍ	دُبْرَهُ	إِلَّا	مُتَحَرِّفًا	لِقِتَالٍ
and	he turns towards them	that day	his back	except	manoeuvring	for battle

وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ

And whoso turns his back to them on such a day, unless manoeuvring for battle

أَوْ	مُتَحَيِّزًا	إِلَى	فِئَةٍ	فَقَدْ	بَاءَ	بِغَضَبٍ	مِّنْ	اللَّهِ
or	turning to join	to	a company	then indeed	he returned	with wrath	from	Allah

أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ

or turning to join another company, he indeed draws upon himself the wrath of Allah,

وَمَا	أَوْدَهُ	جَهَنَّمَ	وَبِئْسَ	الْبَصِيرُ
and	his abode	Hell	and	the resort

وَمَا أَوْدَهُ جَهَنَّمَ ۖ وَبِئْسَ الْبَصِيرُ ١٧

and Hell shall be his abode. And an evil resort it is.

فَلَمْ	تَقْتُلُوهُمْ	وَلَكِنَّ	اللَّهَ	قَتَلَهُمْ
so you	killed them not	but	Allah	He killed them

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۖ

So you killed them not, but it was Allah Who killed them.

وَمَا	رَمَيْتَ	إِذْ	رَمَيْتَ	وَلَكِنَّ	اللَّهَ	رَمَى
and	you threw	when	you threw	but	Allah	He threw

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ۚ

And thou threwest not when thou didst throw, but it was Allah Who threw, that He might overthrow the disbelievers

وَلِيُبْلِيَ	الْمُؤْمِنِينَ	مِنْهُ	بَلَاءً	حَسَنًا	وَ
so that He confers a trial	the believers	from Him	trial	good	and
وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ط					
and that He might confer on the believers a trial from Himself—a goodly trial—					
إِنَّ	اللَّهَ	سَمِيعٌ	عَلِيمٌ		
surely	Allah	All-Hearing	All-Knowing		
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨﴾					
Surely, Allah is All-Hearing, All-Knowing.					
ذَلِكَ	وَأَنَّ	اللَّهَ	مُوهِنٌ	كَيْدِ	الْكَافِرِينَ
that	and	that	Allah	design	the disbelievers
ذَلِكَ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ ﴿١٩﴾					
That is what happened; and know that Allah is He Who weakens the design of the disbelievers.					
إِنْ	تَسْتَغْتَحُوا	فَقَدْ	جَاءَكُمْ	الْفَتْحُ	
if	you seek a judgment	so indeed	it came to you	the judgment	
إِنْ تَسْتَغْتَحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ ؕ					
If you sought a judgment, then judgment has indeed come to you.					
وَ	إِنْ	تَنْتَهُوا	فَهُوَ	خَيْرٌ لَّكُمْ	
and	if	you desist	so that	better for you	
وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ ؕ					
And if you desist, it will be better for you;					
وَ	إِنْ	تَعُودُوا	نَعُدُّ	وَلَنْ	تُغْنِيَ
and	if	you return	we return	and	it avails
وَإِنْ تَعُودُوا نَعُدُّ وَلَنْ تُغْنِيَ					
but if you return to hostility, We too will return. And your party					

عَنْكُمْ	فَتُتُّكُمْ	شَيْئًا	وَأَوْ	لَوْ	كَثُرَتْ
to you	your party	at all	and	however	it got numerous
عَنْكُمْ فَتُتُّكُمْ شَيْئًا وَلَوْ كَثُرَتْ ١					
shall be of no avail at all to you, however numerous it be,					
وَأَنَّ	اللَّهُ	مَعَ	الْمُؤْمِنِينَ		
and	that	with	the believers		
وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ٢٠					
and know that Allah is with the believers.					
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	أَطِيعُوا	اللَّهُ	وَرَسُولَهُ
O ye	those who	they believed	you obey	Allah	His Messenger
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ					
O ye who believe! obey Allah and His Messenger,					
وَلَا	تَوَلَّوْا	عَنْهُ	وَأَنْتُمْ	تَسْمَعُونَ	
and	you turn	from Him	you	you hear	
وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ٢١					
and do not turn away from him while you hear him speak.					
وَلَا	تَكُونُوا	كَالَّذِينَ	قَالُوا		
and	you be	like those who	they said		
وَلَا تَكُونُوا كَالَّذِينَ قَالُوا					
And be not like those who say,					
سَمِعْنَا	وَهُمْ	لَا	يَسْمَعُونَ		
we heard	they	not	they hear		
سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ٢٢					
'We hear,'but they hear not.					

إِنَّ	شَرَّ	الدَّوَّابِّ	عِنْدَ	اللَّهِ		
surely	worst	the beasts	in the sight of	Allah		
إِنَّ شَرَّ الدَّوَّابِّ عِنْدَ اللَّهِ						
Surely, the worst of beasts in the sight of Allah are						
الصُّمُّ	الْبُكْمُ	الَّذِينَ	لَا	يَعْقِلُونَ		
the deaf	the dumb	those who	not	they have sense		
الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٣﴾						
the deaf and the dumb, who have no sense.						
وَ	لَوْ	عَلِمَ	اللَّهُ	فِيهِمْ	خَيْرًا	لَّاسَمِعَهُمْ
and	if	He had known	Allah	in them	good	certainly He made them hear
وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّاسَمِعَهُمْ ط						
And if Allah had known any good in them, He would certainly have made them hear.						
وَ	لَوْ	أَسَمِعَهُمْ	لَتَوَلَّوْا	وَأَ هُمْ	مُعْرِضُونَ	
and	if	He made them hear	indeed they turned away	and	they	those who are in aversion
وَلَوْ أَسَمِعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٤﴾						
And if He now makes them hear, they will turn away, in aversion.						
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اسْتَجِيبُوا	لِلَّهِ	وَ	لِلرَّسُولِ
O ye	those who	they believed	you respond	to Allah	and	to the Messenger
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ						
O ye who believe! respond to Allah, and the Messenger						
إِذَا	دَعَاكُمْ	لِمَا	يُحْيِيكُمْ	وَ	اعْلَمُوا	
when	he called you	so that	he gives you life	and	you know	
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا						
when he calls you that he may give you life, and know						

أَنَّ	اللَّهُ	يَحُولُ	بَيْنَ	الْبَرِّ	وَ	قَلْبِهِ
surely	Allah	He comes in	between	the man	and	his heart
أَنَّ اللَّهَ يَحُولُ بَيْنَ الْبَرِّ وَقَلْبِهِ						
that Allah comes in between a man and his heart,						
وَ	أَنَّهُ	إِلَيْهِ	تُحْشَرُونَ	وَ	اتَّقُوا	فِتْنَةً
and	that He	to Him	you shall be gathered	and	you beware	an affliction
وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ٢٥ وَاتَّقُوا فِتْنَةً						
and that He it is unto Whom you shall be gathered. And beware of an affliction						
لَا	تُصِيبَنَّ	الَّذِينَ	ظَلَمُوا	مِنْكُمْ	خَاصَّةً	
not	you will smite	those who	they done wrong	among you	exclusively	
لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ٢٦						
which will not smite exclusively those among you who have done wrong.						
وَ	اعْلَمُوا	أَنَّ	اللَّهُ	شَدِيدُ	الْعِقَابِ	
and	you know	that	Allah	severe	requiting	
وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢٦						
And know that Allah is severe in requiting.						
وَ	اذْكُرُوا	إِذْ	أَنْتُمْ	قَلِيلٌ	مُسْتَظْعِفُونَ	
and	you remember	when	you were	a few	those deemed weak	
وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَظْعِفُونَ						
And remember the time when you were few and deemed weak in the land,						
فِي	الْأَرْضِ	تَخَافُونَ	أَنْ يَتَخَطَّفَكُمُ	النَّاسُ		
in	the land	you are in fear	that he snatches you away	the people		
فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ						
and were in fear lest people should snatch you away,						

فَاوْرَكُمْ	وَ	اَيَّدَكُمْ	بِنَصْرِهِ		
so He sheltered you	and	he strengthened you	with His help		
فَاوْرَكُمْ وَاَيَّدَكُمْ بِنَصْرِهِ					
but He sheltered you and strengthened you with His help,					
وَزَقَّكُمْ	مِّنْ	الطَّيِّبَاتِ	لَعَلَّكُمْ	تَشْكُرُونَ	
and	from	the good things	so that you	you be thankful	
وَزَزَقَّكُمْ مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٧﴾					
and provided you with good things that you might be thankful.					
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا تَخُونُوا	اللَّهِ	
o ye	those who	they believed	do not betray	Allah	
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ					
O ye who believe! Do not betray Allah					
وَالرَّسُولَ	وَ	تَخُونُوا	أَمْنِيَّتَكُمْ	وَأَنْتُمْ	تَعْلَمُونَ
and	and	you betray	your trusts	and	you know
وَالرَّسُولَ وَتَخُونُوا أَمْنِيَّتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٨﴾					
and the Messenger while you so often betray your trusts and you know it.					
وَاعْلَمُوا	أَنَّ	أَمْوَالَكُمْ	وَ	أَوْلَادَكُمْ	فِتْنَةٌ
you know	that	your possessions	and	your children	a trial
وَاعْلَمُوا أَنَّ أَمْوَالَكُمْ وَأَوْلَادَكُمْ فِتْنَةٌ ۚ					
And know that your possessions and your children are but a trial					
وَأَنَّ	اللَّهَ	عِنْدَهُ	أَجْرٌ	عَظِيمٌ	
and	Allah	with Whom	reward	great	
وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٩﴾					
and that it is Allah with Whom is a great reward.					

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِنْ	تَتَّقُوا	اللَّهُ
O ye	those who	they believed	if	you fear	Allah
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ					
O ye who believe! if you fear Allah,					
يَجْعَلُ	لَكُمْ	فُرْقَانًا	وَّ	يُكَفِّرُ	عَنْكُمْ
He will make	for you	a distinction	and	He will remove	from you
يَجْعَلُ لَكُمْ فُرْقَانًا وَيُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ					
He will grant you a distinction and will remove your evils from you					
وَّ	يَغْفِرُ	لَكُمْ	وَّ	اللَّهُ	ذُو الْفَضْلِ الْعَظِيمِ
and	He will forgive	for you	and	Allah	one with great bounty
وَيَغْفِرُ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ③٠					
and will forgive you; and Allah is Lord of great bounty.					
وَّ	إِذَا	يَمْكُرُ	بِكَ	الَّذِينَ	كَفَرُوا
and	when	he plots	against you	those who	they disbelieved
وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا					
And remember the time when the disbelievers plotted against thee					
لِيُشَبِّتُوكَ	أَوْ	يَقْتُلُوكَ	أَوْ	يُخْرِجُوكَ	
that they might imprison you	or	they kill you	or	they expel you	
لِيُشَبِّتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ط					
that they might imprison thee or kill thee or expel thee.					
وَّ	يَمْكُرُونَ	وَّ	يَمْكُرُ	اللَّهُ	وَّ
and	they plan	and	He plans	Allah	and
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ط وَاللَّهُ خَيْرُ الْمَكْرِينَ ③١					
And they planned and Allah also planned, and Allah is the Best of planners.					

وَ	إِذَا	تُتْلَى	عَلَيْهِمْ	أَيُّنَا		
and	when	it is recited	upon them	Our verses		
وَإِذَا تُلَى عَلَيْهِمْ آيَاتُنَا						
And when Our verses are recited to them,						
قَالُوا	قَدْ	سَمِعْنَا	لَوْ	نَشَاءُ	لَقُلْنَا	مِثْلَ هَذَا
they said	indeed	we heard	if	we wish	certainly we uttered	like this
قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا ³²						
they say, 'We have heard. If we wished we could certainly utter the like of this.						
إِنْ هَذَا	إِلَّا	أَسَاطِيرُ	الْأَوَّلِينَ	وَ	إِذْ	قَالُوا
this is not	except	tales	the ancients	and	when	they said
إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ³² وَإِذْ قَالُوا						
This is nothing but mere tales of the ancients.' And remember the time when they said,						
اللَّهُمَّ	إِنْ	كَانَ	هَذَا	هُوَ	الْحَقُّ	مِنْ عِنْدِكَ
O Allah	if	it was	this	that	the truth	from You
اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ						
'O Allah, if this be indeed the truth from Thee,						
فَأَمْطِرْ	عَلَيْنَا	حِجَارَةً	مِّنْ	السَّمَاءِ	أَوْ	أَتِينَا
then you rain	upon us	stones	from	the heaven	or	you come to us
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ أَتِينَا						
then rain down upon us stones from heaven or bring down upon us						
بِعَذَابٍ	أَلِيمٍ	وَ	مَا	كَانَ	اللَّهُ	لِيُعَذِّبَهُمْ
with punishment	grievous	and	not	He was	Allah	that He punishes them
بِعَذَابٍ أَلِيمٍ ³³ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ						
a grievous punishment.' But Allah would not punish them						

وَأَنْتَ فِيهِمْ	وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ
and in them	one who punishes them
وَأَنْتَ فِيهِمْ ۖ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ	
while thou wast among them, and Allah would not punish them	
وَهُمْ يَسْتَغْفِرُونَ	وَمَا لَهُمْ
they seek forgiveness	for them
وَهُمْ يَسْتَغْفِرُونَ ۖ وَمَا لَهُمْ	
while they sought forgiveness. And what excuse have they now	
أَلَا يُعَذِّبُهُمُ اللَّهُ	وَمَا يَصُدُّونَ
He punishes them	they hinder
أَلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ	
that Allah should not punish them, when they hinder men	
عَنِ الْمَسْجِدِ الْحَرَامِ	وَمَا كَانُوا أَوْلِيَاءَهُ
the Sacred Mosque	its guardians
عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۖ	
from the Sacred Mosque, and they are not its true guardians?	
إِنْ أَوْلِيَاؤُهُ إِلَّا الَّذِينَ اتَّقَوْا	وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
only those who are righteous	they know
إِنْ أَوْلِيَاؤُهُ إِلَّا الَّذِينَ اتَّقَوْا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۖ	
Its true guardians are only those who are righteous, but most of them know not.	
وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ	وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ
it was their prayer	whistling
وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ	
And their prayer at the House is nothing but whistling	

وَتَكْفُرُونَ	كُنْتُمْ	بِأَنَّ	الْعَذَابَ	فَذُوقُوا	تَصْدِيَةً	وَأَنْ
you disbelieve	you were	because	the punishment	so you taste	clapping	and
وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِأَنَّ كُنْتُمْ تَكْفُرُونَ ﴿٣٦﴾						
and clapping of hands. 'Taste then the punishment because you disbelieved.'						
لِيَصُدُّوا	أَمْوَالَهُمْ	يُنْفِقُونَ	كَفَرُوا	الَّذِينَ	إِنَّ	
so that they turn away	their wealth	they spend	they disbelieved	those who	surely	
إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا						
Surely, those who disbelieve spend their wealth to turn people away						
تَكُونُ	ثُمَّ	فَسَيُنْفِقُونَهَا	اللَّهُ	سَبِيلِ	عَنْ	
it becomes	then	so surely they spend it	Allah	way	from	
عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ						
from the way of Allah. They will surely continue to spend it; but then it will result for them in nothing						
كَفَرُوا	الَّذِينَ	وَأَنْ	يُغْلَبُونَ	ثُمَّ	حَسْرَةً	عَلَيْهِمْ
they disbelieved	those who	and	they be overcome	then	regret	on them
عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا						
but lament and mourning at their utter failure and then shall they be roundly defeated. And the disbelievers						
الْخَبِيثَ	اللَّهُ	لِيَبْزِ	يُحْشَرُونَ	جَهَنَّمَ	إِلَى	
the bad	Allah	so that He separates	they will be gathered	Hell	to	
إِلَى جَهَنَّمَ يُحْشَرُونَ ﴿٣٧﴾ لِيَبْزِ اللَّهُ الْخَبِيثَ						
shall be gathered unto Hell; That Allah may separate the bad						
بَعْضِ	عَلَى	بَعْضَهُ	الْخَبِيثَ	يَجْعَلُ	وَأَنْ	الطَّيِّبِ
some	on	some of it	the bad	He puts	and	the good
مِنَ الطَّيِّبِ وَيَجْعَلُ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ						
from the good, and put the bad, one upon another,						

4
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9
18

فَيَرْكُضُهُ	جَمِيعًا	فَيَجْعَلُهُ	فِي	جَهَنَّمَ	أُولَئِكَ هُمْ	الْخَسِرُونَ
so heaps it up	together	so He casts it	into	Hell	they these are	the losers
فَيَرْكُضُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَئِكَ هُمْ الْخَسِرُونَ ٣٨						
and heap them up all together, and then cast them into Hell. These indeed are the losers.						
قُلْ	لِلَّذِينَ	كَفَرُوا	إِنْ	يَنْتَهُوْا	يُغْفَرُ	لَهُمْ
you say	to those who	they disbelieved	if	they desist	it will be forgiven	for them
قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوْا يُغْفَرُ لَهُمْ						
Say to those who disbelieve, if they desist, that which is past will be forgiven them;						
مَا	قَدْ	سَلَفَ	وَ	إِنْ	يَعُودُوا	فَقَدْ
that	indeed	it passed	and	if	they revert	so / then verily
مَا قَدْ سَلَفَ ٣٩ وَإِنْ يَعُودُوا فَقَدْ						
and if they return thereto, then verily,						
مَضَتْ	سُنَّتُ	الْأَوَّلِينَ	وَ	قَاتِلُوهُمْ	حَتَّى	
it passed	example	the former people	and	you fight them	until	
مَضَتْ سُنَّتُ الْأَوَّلِينَ ٣٩ وَقَاتِلُوهُمْ حَتَّى						
the example of the former peoples has already gone before them. And fight them until						
لَا	تَكُونُ	فِتْنَةً	وَ	يَكُونُ	الدِّينُ	كُلُّهُ
no	it be	persecution	and	it be	the religion	all of it
لَا تَكُونُ فِتْنَةً وَيَكُونُ الدِّينُ كُلُّهُ لِلَّهِ ٤٠						
there is no persecution and religion is wholly for Allah.						
فَإِنْ	انْتَهُوْا	فَإِنَّ	اللَّهَ	بِمَا	يَعْمَلُونَ	بَصِيرٌ
so if	they desisted	then surely	Allah	what	they do	Watchful
فَإِنْ انْتَهُوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ٤٠						
But if they desist, then surely Allah is Watchful of what they do.						

مَوْلَكُمْ	الله	أَنَّ	فَاعْلَمُوا	تَوَلَّوْا	إِنْ	وَ
your Protector	Allah	surely	so you know	they turned back	if	and

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ^ط

And if they turn their backs, then know that Allah is your Protector.

النَّصِيرُ	نِعَمَ	وَ	الْمَوْلَى	نِعَمَ
the Helper	excellent	and	the Protector	excellent

نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ^{٤١}

What an excellent Protector and what an excellent Helper!