

﴿ قَالَ الْمَرَأَى لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾ ﴿٧٥﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾ فَأَنْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ، قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

75. (Al-Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mūsā (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." 77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. [Mūsā (Moses)] said: "If you had wished, surely you could have taken wages for it!"

قَالَ	الْمَرَأَى لَكَ	إِنَّكَ	لَنْ تَسْتَطِيعَ	مَعِيَ
he (Khidr) said	(did) I not say?	to you	that you	with me
صَبْرًا ﴿٧٥﴾	قَالَ	إِنْ سَأَلْتُكَ	عَنْ شَيْءٍ	بَعْدَهَا
(to have) patience	he (Moses) said	if I ask you	about anything	after this
فَلَا تُصَحِّبْنِي	قَدْ بَلَغْتَ	مِنْ لَدُنِّي	عُذْرًا ﴿٧٦﴾	
then keep me not in your company	verily you received	from me	an excuse	
فَأَنْطَلَقَا	حَتَّى إِذَا أَتَيَا	أَهْلَ	قَرْيَةٍ	
then they both proceeded	till when they came	(to the) people	(of) a town	
اسْتَطَعَمَا أَهْلَهَا	فَأَبَوْا	أَنْ يُضَيِّفُوهُمَا	فَوَجَدَا	
they asked its people for food	but they refused	to entertain them	then they found	
فِيهَا	جِدَارًا	يُرِيدُ	أَنْ يَنْقَضَ	فَأَقَامَهُ
in it (therein)	a wall	(that) was about	to collapse	so he set it up straight
قَالَ	لَوْ شِئْتَ	لَتَّخَذْتَ	عَلَيْهِ	أَجْرًا ﴿٧٧﴾
he (Moses) said	if you had wished	surely you could have taken	for it	wages

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا أُوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ

فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٨﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبُوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

78. (Al-Khidr) said: “This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. 79. “As for the ship, it belonged to *Masākīn* (needy people) working in the sea. So, I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. 80. “And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

قَالَ هَذَا	فِرَاقُ	بَيْنِي	وَبَيْنَكَ	سَأُنَبِّئُكَ
he (Khidr) said this	(is the) parting	between me	and between you	I will tell you
بِنَاوِيلٍ	مَا لَمْ تَسْتَطِعْ	عَلَيْهِ	صَبْرًا	
(the) interpretation	(of) what you were not able	over which	(to hold) patience	
أَمَّا السَّفِينَةُ	فَكَانَتْ	لِمَسْكِينٍ	يَعْمَلُونَ فِي الْبَحْرِ	فَأَرَدْتُ
as for the ship	it belonged	to poor people	working in the sea	so I wished
أَنْ أَعِيبَهَا	وَكَانَ وَرَاءَهُمْ	مَلِكٌ	يَأْخُذُ كُلَّ	سَفِينَةٍ
to damage it	and was after them	a king	who seized every	ship
غَصْبًا ﴿٧٨﴾				
(by) force				
وَأَمَّا الْغُلَامُ	فَكَانَ أَبُوَاهُ	مُؤْمِنِينَ	فَخَشِينَا	
and as for the boy	his parents were	believers	and we feared	
	أَنْ يُرْهَقَهُمَا	طُغْيَانًا	وَكَفْرًا ﴿٨٠﴾	
	lest he should oppress them	(by) rebellion	and disbelief	

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْنَاهُ عَن أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

81. “So we intended that their Lord should change him for them for one better

in righteousness and nearer to mercy. 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

فَأَرَدْنَا	أَنْ يُبَدِّلَهُمَا	رَبَّهُمَا	خَيْرًا	مِّنْهُ
so we intended	that should exchange for them	their Lord	(one) better	than him
زَكَاةً	وَأَقْرَبَ	رُحْمًا	وَأَمَّا الْجِدَارُ	فَكَانَ
(in) righteousness	and nearer	(to) mercy	and as for the wall	it was
يَتِيمَيْنِ	فِي الْمَدِينَةِ	وَكَانَ تَحْتَهُ	كَنْزٌ	لَّهُمَا
[two] orphans	in the town	and was under it	a treasure	for them
وَكَانَ أَبُوهُمَا	صَالِحًا	فَأَرَادَ رَبُّكَ		
and their father was	a righteous man	so your Lord intended		
أَنْ يَبْلُغَا أَشُدَّهُمَا	وَيَسْتَخْرِجَا كَنْزَهُمَا			
that they should attain their age of full strength	and take out their treasure			
رَحْمَةً	مِّن رَّبِّكَ	وَمَا فَعَلْتُهُ	عَنْ أَمْرِي	ذَلِكَ
(as) a mercy	from your Lord	and I did that not	of my (own) accord	that
تَأْوِيلُ	مَا لَمْ تَسْطِعْ	عَلَيْهِ	صَبْرًا	
(is the) interpretation	(of) what you could not hold	over it	patience	

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٢﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ
 وَءَانِيتُهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٣﴾ فَأَتْبَعَ سَبَبًا ﴿٨٤﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ
 حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْتَ تُنْجَذُ فِيهِمْ حُسْنًا ﴿٨٥﴾ قَالَ أَمَّا
 مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا ﴿٨٦﴾

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." 84. Verily, We established him in the earth, and We gave him the

means of everything. 85. So, he followed a way. 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allāh) said (by inspiration): "O Dhul-Qarnain! Either you punish them or treat them with kindness." 87. He said: "As for him (a disbeliever in the Oneness of Allāh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).

وَيَسْأَلُونَكَ	عَنْ ذِي الْقُرْنَيْنِ	قُلْ	سَأَتْلُوا	عَلَيْكُمْ	مِنْهُ
and they ask you	about Dhul-Qarnain	say	I shall recite	to you	of him
ذِكْرًا	إِنَّا مَكَّنَّا	لَهُ،	فِي الْأَرْضِ	وَأَنبَيْنَاهُ	
mention	verily We established	[for] him	in the earth	and We gave him	
مِنْ كُلِّ	شَيْءٍ	سَبَبًا	فَاتَّبَعَ سَبَبًا	حَتَّىٰ إِذَا بَلَغَ	
of every	thing	means	so he followed a way	until when he reached	
مَغْرِبَ	الشَّمْسِ	وَجَدَهَا	تَعْرِبُ	فِي عَيْنٍ	
(the) setting place	(of) the sun	he found it	setting	in a spring	
حِمَّةٍ	وَوَجَدَ عِنْدَهَا	قَوْمًا	قُلْنَا يٰذَا الْقُرْنَيْنِ		
(of) black muddy water	and he found near it	a people	We said O Dhul-Qarnain		
إِمَّا	أَنْ تَعَذِّبَ	وَأِمَّا	أَنْ نُنْخِذَ	فِيهِمْ	حَسَنًا
either	[that] you punish (them)	or	[that] you treat	them	(with) kindness
أَمَّا مَنْ ظَلَمَ	فَسَوْفَ نَعَذِّبُهُ،	ثُمَّ يَرْدُّهُ			
as for (him) who does wrong	then soon we shall punish him	then he will be brought back			
إِلَىٰ رَبِّهِ	فَيُعَذِّبُهُ،	عَذَابًا	تُرْكَرًا		
unto his Lord	and He will punish him	(with) a torment	terrible		

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحَسَنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٥﴾ ثُمَّ أَنبَعِ سَبَبًا ﴿٨٦﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٨٧﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٨٨﴾

88. "But as for him who believes (in Allāh's Oneness) and works righteousness, he shall have the best reward (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)." 89. Then he followed (another) way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun. 91. So (it was)! And We knew all about him (Dhul-Qarnain).

فَلَهُ،		وَعَمِلَ صَالِحًا		وَأَمَّا مَنْ ءَامَنَ	
then he (shall) have		and works righteous (deeds)		but as for (him) who believes	
يُسْرًا ﴿٨٨﴾	مِنْ أَمْرِنَا	لَهُ،	وَسَنَقُولُ	الْحَسَنَىٰ	جَزَاءً
mild (easy)	[from] words (our matter)	unto him	and we shall speak	the best	reward
الشَّمْسِ	مَطْعِ	حَتَّىٰ إِذَا بَلَغَ	ثُمَّ أَتْبَعَ سَبِيلًا ﴿٨٩﴾		
(of) the sun	(the) rising place	until when he reached	then he followed (another) way		
مِنْ دُونِهَا	لَهُمْ	لَمْ نَجْعَلْ	تَطَّلِعُ عَلَىٰ قَوْمٍ	وَجَدَهَا	
against it (the sun)	for whom	We had not provided	rising on a people	he found it	
خَبْرًا ﴿٩١﴾	لَدَيْهِ	بِمَا	وَقَدْ أَحْطَيْنَا	كَذَلِكَ ﴿٩٠﴾	سِتْرًا ﴿٩٠﴾
(of the) information	(was) with him	of whatever	and verily We knew	so	any shelter

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٠﴾ قَالُوا يَا بَنِي آدَمَ إِنَّا جَاعِلُونَ فِي الْأَرْضِ هَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩١﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٢﴾

92. Then he followed (another) way, 93. Until, when he reached between the two mountains, he found before (near) them (those two mountains) a people who scarcely understood a word. 94. They said: "O Dhul-Qarnain! Verily, Ya'jūj and Ma'jūj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" 95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

السَّدَّيْنِ	بَيْنَ	حَتَّىٰ إِذَا بَلَغَ	ثُمَّ أَتْبَعَ سَبِيلًا ﴿٩٢﴾
two mountains	between	until when he reached	then he followed (another) way

لَا يَكَادُونَ	قَوْمًا	وَجَدَ مِنْ دُونِهِمَا		
who almost not	a people	he found before them (those two mountains)		
وَمَا جُوجَ	إِنَّ يَأْجُوجَ	قَالُوا يَنْدَا الْقَرْنَيْنِ	يَفْقَهُونَ قَوْلًا ﴿٩٦﴾	
and Magog	verily Gog	they said O Dhul-Qarnain	understood a word	
خَرَجًا	لَكَ	فَهَلْ نَجْعَلُ	فِي الْأَرْضِ	مُفْسِدُونَ
a tribute	to you	then (shall) we pay (make)?	in the land	(are) doing mischief
قَالَ مَا	سَدًّا ﴿٩٧﴾	وَبَيْنَهُمْ	أَنْ نَجْعَلَ بَيْنَنَا	عَلَى
he said what	a barrier	and between them	that you make between us	on (the condition)
فَاعِينُونِي	خَيْرٌ	رَبِّي	فِيهِ	مَكَّنِّي
so help me	(is) better (than your tribute)	my Lord	[in it]	has granted me
رَدْمًا ﴿٩٨﴾	وَبَيْنَهُمْ	أَجْعَلُ بَيْنَكُمْ	بِقُوَّةٍ	
a barrier	and between them	I will make (erect) between you	with strength (man-power)	

ءَأْتُونِي زَبِيرُ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَأْتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾ قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." 97. So they [Ya'jūj and Ma'jūj (Gog and Magog people)] could not scale it or dig through it. 98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

ءَأْتُونِي	زَبِيرُ	الْحَدِيدِ	حَتَّىٰ إِذَا سَاوَىٰ	بَيْنَ
give me	pieces (blocks)	(of) iron	until when he levelled (the gap)	between
الصَّدَفَيْنِ	قَالَ	انْفُخُوا	حَتَّىٰ إِذَا	قَالَ
the two cliffs	he said	blow	until when	he said
			جَعَلَهُ	نَارًا
			he made it (iron)	fire

ءَاتُونِي	أُفْرِغْ عَلَيْهِ	قَطْرًا ﴿١٦﴾	فَمَا اسْتَطَعُوا	أَنْ يَظْهَرُوهُ
bring me	to pour over it	molten copper	so they were not able	to scale it
وَمَا اسْتَطَعُوا	لَهُ،	نَقَبًا ﴿١٧﴾	قَالَ هَذَا	رَحْمَةً
nor they were able	through it	(to) dig	he said this	(is) a mercy
مِّن رَّبِّي	فَإِذَا جَاءَ	وَعَدُ	رَبِّي	جَعَلَهُ،
from my Lord	but when comes	(the) Promise	(of) my Lord	He shall make it
دَكَّاءٌ	وَكَانَ وَعْدُ	رَبِّي	حَقًّا ﴿١٨﴾	
flat (levelled)	and is (the) Promise	(of) my Lord	true	

﴿١٨﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ وَنَفَخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿١٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ﴿٢٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿٢١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزُلًا ﴿٢٢﴾

99. And on that Day [i.e. the Day Ya'jūj and Ma'jūj (Gog and Magog people) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. 100. And on that Day We shall present Hell to the disbelievers, plain to view – 101. (To) those whose eyes had been under a covering from My Reminder (this Qur'an), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allāh's Messengers, 'Isā (Jesus), son of Maryam (Mary)] as *Auliya'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh – Islāmic Monotheism).

وَتَرَكْنَا بَعْضَهُمْ	يَوْمَئِذٍ يَمُوجٌ	فِي بَعْضٍ		
and We shall leave some of them	(on) that Day to surge (like waves)	on others		
وَنَفَخَ	فِي الصُّورِ	جَمْعًا ﴿١٩﴾	وَجَمَعْنَاهُمْ	
and will be blown	into the Trumpet	all together	and We shall collect them	
وَعَرَضْنَا جَهَنَّمَ	يَوْمَئِذٍ	لِّلْكَافِرِينَ	عَرْضًا ﴿٢٠﴾	الَّذِينَ
and We shall present Hell	(on) that Day	to the disbelievers	plain to view	(to) those

وَكَاثِرًا	عَنْ ذِكْرِي	فِي غِطَاءٍ	كَانَتْ أَعْيُنُهُمْ
and were	from My Reminder (the Quran)	under a covering	whose eyes had been
الَّذِينَ كَفَرُوا	أَفَحَسِبَ	لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠٦﴾	
those who disbelieved	(do) then think?	not able (to) hear (it)	
إِنَّا	أَوْلِيَاءُ	مِن دُونِي	أَنْ يَتَّخِذُوا عِبَادِي
verily We	(as) protectors	besides Me	that they (can) take My slaves
نَزْلًا ﴿١٠٧﴾	لِلْكَافِرِينَ	أَعَدْنَا جَهَنَّمَ	
(as) an entertainment	for the disbelievers	have prepared Hell	

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُنْقِمُ لَهُمْ نَوْمَ الْقِيَامَةِ وَزَنَا ﴿١٠٥﴾

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? 104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105." They are those who deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

قُلْ	هَلْ نُنَبِّئُكُمْ	بِالْأَخْسَرِينَ	أَعْمَالًا ﴿١٠٣﴾	الَّذِينَ
say	(shall) We inform you?	of the greatest losers	(in respect of) deeds	those
ضَلَّ سَعْيُهُمْ	فِي الْحَيَاةِ	الدُّنْيَا	وَهُمْ يَحْسَبُونَ	
whose efforts have been wasted	in the life	(of) the world	while they thought	
أَنَّهُمْ	يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾	أُولَئِكَ	الَّذِينَ كَفَرُوا	
that they	were acquiring good (by) their deeds	they	(are) those who disbelieve	
بِآيَاتِ	رَبِّهِمْ	وَلِقَائِهِ		
in (the) Verses	(of) their Lord	and (the) Meeting (with) Him		

يَوْمَ	لَهُمْ	فَلَا نَقِيْمٌ	فَجِطَّتْ أَعْمَالُهُمْ
(on the) Day	for them	so We shall not assign	so their works are in vain
	وَزَنًا ﴿١٠٥﴾	الْقِيَمَةِ	
	any weight	(of) Resurrection	

ذَلِكَ جَزَاءُ هُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery. 107. "Verily, those who believe (in the Oneness of Allāh – Islāmīc Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. 108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

ذَلِكَ	جَزَاءُهُمْ	جَهَنَّمَ	بِمَا كَفَرُوا
that	(shall be) their recompense	Hell	(because) of what they disbelieved
	وَاتَّخَذُوا آيَاتِي	وَرُسُلِي	هُزُوًا ﴿١٠٦﴾
	and took My Verses	and My Messengers	(by) way of mockery
إِنَّ الَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	كَانَتْ لَهُمْ	جَنَّاتُ
verily those who believed	and did righteous deeds	for them will be	Gardens
الْفِرْدَوْسِ	نُزُلًا ﴿١٠٧﴾	خَالِدِينَ	فِيهَا
(of) Paradise	(for) entertainment	they (shall) dwell (forever)	therein
	لَا يَبْغُونَ	عَنْهَا	حَوْلًا ﴿١٠٨﴾
	they will not desire	therefrom	(for) removal

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ نُنْفِذَ كَلِمَاتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid." 110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God – i.e. Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

قُلْ	لَوْ كَانَ الْبَحْرُ	مِدَادًا	لِكَلِمَاتِ	رَبِّي
say	if the sea were	ink	for (the) Words	(of) my Lord
لَنَفِدَ الْبَحْرُ		قَبْلَ أَنْ نُنْفَدَ		كَلِمَاتُ
surely the sea would be exhausted		before [that] would be exhausted		(the) Words
رَبِّي	وَلَوْ جِئْنَا	بِمِثْلِهِ	مِدَادًا	قُلْ إِنَّمَا أَنَا
(of) my Lord	even if We brought	like it	for (its) aid	say only I am
مِثْلُكُمْ	يُوحَىٰ إِلَيَّ	أَنَّمَا إِلَهُكُمْ	إِلَهُ	وَاحِدٌ
like you	(it) has been revealed to me	that your God	(is) God	One
فَمَنْ كَانَ	يَرْجُوا لِقَاءَ	رَبِّهِ	فَلْيَعْمَلْ عَمَلًا	
so whoever [was]	hopes (for the) Meeting (with)	his Lord	let him do deed	
صَلِحًا	وَلَا يَشْرِكْ	بِعِبَادَةِ	رَبِّهِ	أَحَدًا
righteous	and associate not (as a partner)	in (the) worship	(of) his Lord	anyone

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيْعَصَ ﴿١﴾ ذَكَرْ رَحْمَتِ رَبِّكَ عَبْدَهُ، زَكَرِيَّا ﴿٢﴾ إِذْ نَادَى رَبَّهُ، نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾

Sūrah Maryam (Mary) 19

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

1. *Kāf-Hā-Yā-'Aīn-Sād*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyā (Zechariah). 3. When he called out to his Lord (Allāh) a call in secret. 4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord! 5. " And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
عَبْدَهُ،	رَبِّكَ	رَحْمَتِ	ذِكْرُ	كَهَيْعَصَ ﴿١﴾	
(to) His slave	(of) your Lord	(of the) mercy	a mention	Kaf-Ha-Ya-Ain-Sad	
خَفِيًّا ﴿٢﴾	نِدَاءً	رَبِّهِ،	إِذْ نَادَى	زَكَرِيَّا ﴿٣﴾	
(in) secret	a call	(to) his Lord (Allah)	when he called out	Zechariah	
وَأَشْتَعَلَ الرَّأْسُ	مِنِّي	وَهَنَ الْعَظْمُ	إِنِّي	قَالَ رَبِّ ﴿٤﴾	
and head has turned	of me	bones have grown feeble	indeed I	he said O my Lord	
شَقِيًّا ﴿٤﴾	رَبِّ	بِدُعَائِكَ	وَلَمْ أَكُنْ	شَيْبًا	
unblest	O my Lord	in (my) invocation (to) You	and I have not been	grey (hair)	
عَاقِرًا	وَكَانَتْ أَمْرَاتِي	مِنْ وَرَائِي	الْمَوْلَى	وَإِنِّي خِفْتُ ﴿٥﴾	
barren	and my wife is	after me	(my) relatives	and verily I fear	
	وَلِيًّا ﴿٦﴾	مِنْ لَدُنْكَ	لِي	فَهَبْ	
	an heir	from Yourself	me	so give	

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ
 اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ إِنِّي كَؤُودٌ لِي غُلَامٌ وَكَانَتْ
 أَمْرَاتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ

هَيِّنْ وَقَدْ خَلَقْتِكِ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qūb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!" 7. (Allāh said:) "O Zakariyyā (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyā (John). We have given that name to none before (him)." 8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age." 9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

يَعْقُوبُ ٥٧	مِنْ ءَالٍ	وَوِثُّ	يَرِثُنِي		
(of) Jacob (Ya'qūb)	from (the) family	and inherit	who shall inherit me		
إِنَّا	يَنْزَكِرِيَا	رَضِيَا ﴿٦﴾	رَبِّ	وَأَجْعَلُهُ	
verily We	O Zechariah	satisfied, pleased	my Lord	and make him	
لَمْ نَجْعَلْ	يَحْيَى	أَسْمُهُ	بِعُلْمِ	نَبَشْرِكَ	
We have not given	(will be) Yahya (John)	his name	of a son	give you the glad tidings	
عَلَّمُ	لِي	أَنَّى يَكُونُ	قَالَ رَبِّ	سَمِيًّا ﴿٧﴾	مِنْ قَبْلُ
a son	I have	how can	he said my Lord	(that) name	before [for] him
عَتِيًّا ﴿٨﴾	مِنَ الْكِبَرِ	وَقَدْ بَلَغْتُ	عَاقِرًا	وَكَاثَتْ أُمْرَاتِي	
extreme	[from] old age	and indeed I have reached	barren	while my wife is	
هَيِّنٌ	عَلَيَّ	هُوَ	قَالَ رَبُّكَ	كَذَلِكَ	قَالَ
(is) easy	for Me	it	your Lord says (said)	so	He said
وَلَمْ تَكُ شَيْئًا ﴿٩﴾		مِنْ قَبْلُ	وَقَدْ خَلَقْتِكِ		
when you were not anything		before	and certainly I have created you		

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَبْحَثُ خُذِ
الْكِتَابَ بِقُوَّةٍ وَءَاتِنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

10. [Zakariyyā (Zechariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak to mankind for three nights, though having no bodily defect." 11. Then he came out to his people from *Al-Mihrāb* (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon. 12. (It was said to his son:) "O Yahyā (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child.

قَالَ رَبِّ	أَجْعَلْ لِي	ءَايَةً	قَالَ ءَايَتَكَ
he (Zechariah) said my Lord	appoint (make) for me	a sign	He said your sign
أَلَّا تُكَلِّمَ النَّاسَ	ثَلَاثَ	لَيَالٍ سَوِيًّا	فَخَرَجَ
(is) that you shall not speak unto mankind	(for) three	together	so he came out
عَلَى قَوْمِهِ	مِنَ الْمِحْرَابِ	فَأَوْحَى	إِلَيْهِمْ
to his people	from the praying place or private room	then he told by signs	them
أَنْ سَبِّحُوا	بُكْرَةً	وَعَشِيًّا	يُحْيَى
to glorify (Allah)	(in) the morning	and (in) the afternoon (night)	O Yahya (John)
خُذِ الْكِتَابَ	بِقُوَّةٍ	وَعَاتِنَهُ	صَبِيًّا
hold the Scripture	with strength	and We gave him	(while he was) a child
		wisdom	

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents). 15. And *Salām* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! 16. And mention in the Book (the Qur'ān, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen (to screen herself)

from them; then We sent to her Our *Ruh* [angel Jibrāil (Gabriel)], and he appeared before her in the form of a man in all respects.

وَكَانَ تَقِيًّا ﴿١٧﴾	وَزَكَوَةٌ	مِّن لَّدُنَّا	وَحَنَانًا
and he was righteous	and (made him) pure (from sins)	from Us	and compassion
وَسَلَامٌ	عَصِيًّا ﴿١٤﴾	وَلَمْ يَكُنْ جَبَّارًا	بِوَالِدَيْهِ
and peace (be)	(and) disobedient	and he was not arrogant	to his parents
وَيَوْمَ	وَيَوْمَ يَمُوتُ	يَوْمَ وُلِدَ	عَلَيْهِ
and (the) day	and (the) day he dies	(the) day he was born	on him
فِي الْكِتَابِ	وَأُذَكَّرُ	يُبْعَثُ حَيًّا ﴿١٥﴾	
in the Book (the Quran)	and mention	he will be raised up to life (again)	
مَكَانًا	مِّنْ أَهْلِهَا	إِذْ أَنْتَبَذَتْ	مَرْيَمَ
(to) a place	from her family	when she withdrew (in seclusion)	(the story of) Mary
إِلَيْهَا	فَأَرْسَلْنَا	حِجَابًا	مِنْ دُونِهِمْ
to her	so We sent	a screen	from them
سَوِيًّا ﴿١٧﴾	بَشَرًا	لَهَا	فَتَمَثَّلَ
(in) all respects (sound)	(as) a man	before her	and he appeared
			Our Spirit (Gabriel)

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

18. She said: "Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh." 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?" 21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).'"

مِنْكَ	أَعُوذُ بِالرَّحْمَنِ			قَالَتْ إِنِّي		
from you	seek refuge with the Most Gracious (Allah)			she said verily I		
رَبِّكَ	رَسُولُ	قَالَ إِنَّمَا أَنَا	إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾			
(from) your Lord	a messenger (angel)	he said I am only	if you fear (Allah)			
غُلَامٌ	يَكُونُ لِي	أَنَّى	قَالَتْ ﴿١٩﴾	زَكِيًّا	غُلَامًا	لَكَ
a son	can I have	how	she said	righteous	a son	to you
كَذَلِكَ	قَالَ	وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾	بَشَرٌ	وَلَمْ يَمَسِّنِي		
so	he said	nor I am unchaste	man	when has not touched me		
ءَايَةً	وَلِنَجْعَلَهُ		هَيِّنٌ	عَلَى	هُوَ	قَالَ رَبُّكَ
(as) a sign	and so that We shall appoint him		(is) easy	for Me	that	your Lord said
مَّقْضِيًّا ﴿٢١﴾	وَكَانَ أَمْرًا	مِّنَّا	وَرَحْمَةً	لِلنَّاسِ		
decreed (by Allah)	and it is a matter	from Us	and a mercy	to mankind		

﴿٢٢﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٣﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٤﴾ فَنَادَتْهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾ وَهَزَيْتِ إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٦﴾

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). 23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" 24. Then [the babe 'Īsā (Jesus) or Jibrāil (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. " And shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon you."

قَصِيًّا ﴿٢٣﴾	مَكَانًا	بِهِ	فَانْتَبَذَتْ	فَحَمَلَتْهُ
far	(to) a place	with him	and she withdrew	so she conceived him
النَّخْلَةِ	إِلَى جِذْعِ	الْمَخَاضِ	فَأَجَاءَهَا	
(of) a date palm	to (the) trunk	the labour pains	and drove her	

قَالَتْ	يَلَيْتَنِي مِتُّ	قَبْلَ	هَذَا	وَكُنْتُ نَسِيًّا
she said	oh would that I had died	before	this	and I had been forgotten
مَنْسِيًّا ﴿٢٣﴾	فَنَادَاهَا	مِنْ تَحْتِهَا	أَلَّا تَحْزَنِي	
out of sight	so he (Gabriel) called unto her	from below her	that grieve not	
قَدْ جَعَلَ رَبُّكَ	تَحْنُكَ	سَرِيًّا ﴿٢٤﴾	وَهَزِي	إِلَيْكَ
indeed your Lord has provided	under you	a (water) stream	and shake	towards you
يَجْزِعُ	النَّخْلَةَ	سُقِطَ عَلَيْكَ	رُطْبًا	جَنِيًّا ﴿٢٥﴾
(the) trunk	(of) date palm	it will let fall upon you	fresh date	ripe

فَكُلِي وَأَشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾ فَآتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَتَأَخْتِ هُرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءًا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast to the Most Gracious (Allāh) so I shall not speak to any human being this day.'" 27. Then she brought him (the baby) to her people, carrying him. They said: "O Maryam (Mary)! Indeed you have brought a thing *Fariyy* (a mighty thing). 28. "O sister (i.e. the like) of Hārūn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَكُلِي وَأَشْرَبِي	وَقَرِّي عَيْنًا	فَإِمَّا تَرِينِ	مِنَ الْبَشَرِ	أَحَدًا
and drink	and cool (your) eyes	and if you see	from human being	anyone
فَقُولِي	إِنِّي نَذَرْتُ	لِلرَّحْمَنِ صَوْمًا		
then say	verily I have vowed	a fast unto the Most Gracious		
فَلَنْ أُكَلِّمَ الْيَوْمَ	إِنْسِيًّا ﴿٢٦﴾	فَآتَتْ بِهِ		
so I shall never speak today	(to any) human being	then she brought		[with] him
قَوْمَهَا	تَحْمِلُهُ	قَالُوا يَا مَرْيَمُ	لَقَدْ جِئْتِ شَيْئًا	
(to) her people	carrying him	they said O Mary	indeed you have brought a thing	

سَوِّءٍ	أَمْرًا	مَا كَانَ أَبُوكَ	هَارُونَ	يَأْخُتَ	فَرِيًّا ﴿٧﴾
(of) evil	a man	your father was not	(of) Aaron	O sister	mighty
		بَغِيًّا ﴿٨﴾	وَمَا كَانَتْ أُمُّكَ		
		an unchaste woman	nor your mother was		

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٧﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٨﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٩﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿١٠﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿١١﴾

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle? " 30. He ['Isā (Jesus)] said: "Verily, I am a slave of Allāh, He has given me the Scripture and made me a Prophet; " 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salāt* (prayer) and *Zakāt* (obligatory charity), as long as I live." 32. "And dutiful to my mother, and made me not arrogant, unblest. 33. "And *Salām* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

فَأَشَارَتْ	إِلَيْهِ	قَالُوا	كَيْفَ نُكَلِّمُ	مَنْ كَانَ	فِي الْمَهْدِ
then she pointed	to him	they said	how can we talk	(to one) who is	in the cradle
صَبِيًّا ﴿٧﴾	قَالَ إِنِّي	عَبْدُ اللَّهِ	ءَاتَنِي	الْكِتَابَ	
a child	he (Jesus) said verily I am	a slave (of) Allah	He gave me	the Scripture	
وَجَعَلَنِي	نَبِيًّا ﴿٨﴾	وَجَعَلَنِي	مُبَارَكًا	أَيْنَ مَا كُنْتُ	
and made me	a Prophet	and He has made me	blessed	wheresoever I be	
وَأَوْصَنِي	بِالصَّلَاةِ	وَالزَّكَاةِ	مَا دُمْتُ حَيًّا ﴿٩﴾	وَبَرًّا	
and enjoined on me	the prayer	and Zakat	as long as I am alive	and dutiful	
بِوَالِدَتِي	وَلَمْ يَجْعَلْنِي	جَبَّارًا	شَقِيًّا ﴿١٠﴾	وَالسَّلَامُ	عَلَيَّ
to my mother	and made me not	arrogant	unblest	and peace (be)	upon me
يَوْمَ وُلِدْتُ	وَيَوْمَ أَمُوتُ	وَيَوْمَ أُبْعَثُ حَيًّا ﴿١١﴾			
(the) day I was born	and (the) day I die	and (the) day I shall be raised alive			

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾ فَأَخْلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوْلًا لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

34. Such is 'Īsā (Jesus), son of Maryam (Mary). (It is) a statement of truth about which they doubt (or dispute). 35. It befits not (the Majesty of) Allāh that He should beget a son [this refers to the slander of Christians against Allāh, by saying that 'Īsā (Jesus) is the son of Allāh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" and it is. 36. ['Īsā (Jesus) said:] "And verily, Allāh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allāh's religion of Islāmic Monotheism which He did ordain for all of His Prophets)." 37. Then the sects differed [i.e. the Christians about 'Īsā (Jesus) ﷺ], so woe to the disbelievers [those who gave false witness by saying that 'Īsā (Jesus) is the son of Allāh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

ذَلِكَ	عِيسَى	ابْنُ	مَرْيَمَ	قَوْلَ	الْحَقِّ	الَّذِي
such	(is) Jesus	(the) son	(of) Mary	a statement	(of) truth	that which
فِيهِ يَمْتَرُونَ ﴿٣٤﴾	مَا كَانَ	لِلَّهِ	أَنْ يَتَّخِذَ	مِنْ وَلَدٍ	سُبْحَانَهُ	Glorified is He
they dispute in it	(it) is not	for Allah	that He should take	any son		
إِذَا	قَضَىٰ أَمْرًا	فَإِنَّمَا	يَقُولُ لَهُ	كُنْ	فَيَكُونُ ﴿٣٥﴾	and it becomes
when	He decrees an affair (a thing)	then only	He says to it	be		
وَإِنَّ اللَّهَ	رَبِّي	وَرَبُّكُمْ	فَاعْبُدُوهُ	هَذَا	صِرَاطٌ	(is) a Path
and verily Allah	(is) my Lord	and your Lord	so worship Him	this		
مُسْتَقِيمٌ ﴿٣٦﴾	فَأَخْلَفَ الْأَحْزَابُ	مِنْ بَيْنِهِمْ	قَوْلًا	لِلَّذِينَ كَفَرُوا	مِنْ مَّشْهَدٍ	so woe
Straight	then the sects differed	from among themselves		to those who disbelieve		
عَظِيمٍ ﴿٣٧﴾	يَوْمٍ	مِنْ مَّشْهَدٍ	لِلَّذِينَ كَفَرُوا	مِنْ مَّشْهَدٍ	عَظِيمٍ ﴿٣٧﴾	great
	(of) a Day	from (the) Meeting (witness)	to those who disbelieve			

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ

إِذْ قُضِيَ الْأَمْرُ لَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٨﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٣٩﴾
وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

38. How clearly will they (polytheists and disbelievers in the Oneness of Allāh) see and hear, the Day when they will appear before Us! But the *Zālimūn* (polytheists and wrongdoers) today are in plain error. 39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, 41. And mention in the Book (the Qur'ān) Ibrāhīm (Abraham). Verily, he was a man of truth, a Prophet.

يَأْتُونَنَا	يَوْمَ	وَأَبْصَرَ	بِهِمْ	أَسْمَعُ
they will come to Us	(the) Day (when)	and see	they	how [clearly] will hear
يَوْمَ	وَأَنْذَرَهُمْ	مُبِينٍ ﴿٣٨﴾	فِي ضَلَالٍ	الْيَوْمَ
(of the) Day	and warn them	plain	(are) in error	today
فِي غَفْلَةٍ	وَهُمْ	قُضِيَ الْأَمْرُ	إِذْ	الْحَسْرَةَ
(are) in unawareness	while they	the case has been decided	when	(of) regrets
وَمَنْ	نَرِثُ الْأَرْضَ	نَحْنُ	إِنَّا	لَا يُؤْمِنُونَ ﴿٣٩﴾
and whatsoever	will inherit the earth	[We]	verily We	believe not
عَلَيْهَا	فِي الْكِتَابِ	وَأَذْكُرْ	وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾	إِبْرَاهِيمَ
(is) on it	in the Book	and mention	and to Us they shall be returned	Abraham
	نَبِيًّا ﴿٤١﴾	صِدِّيقًا	إِنَّهُ، كَانَ	
	Prophet	a truthful	verily he was	

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? 43. "O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path. 44. "O my father! Worship not *Shaitān* (Satan). Verily, *Shaitān* (Satan) has been a rebel against the Most Gracious (Allāh). 45. "O my father! Verily, I fear lest torment from the Most Gracious (Allāh) should overtake you, so that you become a companion of *Shaitān* (Satan) (in the Hell-fire)."

مَا لَا يَسْمَعُ	لِمَ تَعْبُدُ	يَتَّابِتِ	قَالَ لِأَبِيهِ	إِذَا
that which hears not	why (do) you worship	O my father	he said to his father	when
إِنِّي	يَتَّابِتِ	شَيْئًا ﴿٤٣﴾	عَنْكَ	وَلَا يُبْصِرُ
verily [I]	O my father	anything	[from] you	and can not avail nor sees
فَاتَّبِعْنِي	لَمْ يَأْتِكَ	مَا	مِنَ الْعِلْمِ	قَدْ جَاءَنِي
so follow me	come not to you	that which	of the knowledge	surely come to me
لَا تَعْبُدِ الشَّيْطَانَ	يَتَّابِتِ	سَوِيًّا ﴿٤٤﴾	صِرَاطًا	أَهْدِكَ
worship not Satan	O my father	Straight	(to) the Path	I will guide you
إِنِّي أَخَافُ	يَتَّابِتِ	كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٥﴾	إِنَّ الشَّيْطَانَ	
verily I fear	O my father	had been a rebel against the Most Gracious	verily Satan	
فَتَكُونُ	مِنَ الرَّحْمَنِ	عَذَابٌ	أَنْ يَمَسَّكَ	
so you become	from the Most Gracious	a torment	lest should touch you	
	وَلِيًّا ﴿٤٥﴾	لِلشَّيْطَانِ		
	a companion	of Satan		

قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَهَ لِأَرْجَمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلِّمْ عَلَيَّ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

46. He (the father) said: "Do you reject my gods, O Ibrāhīm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I

punish you)." 47. Ibrāhīm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious. 48. "And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

قَالَ	أَرَأَيْبُ	أَنْتَ	عَنْ ءَالِهَتِي	يَا إِبْرَاهِيمَ	لَيْنِ	لَمْ تَنْتَه
he said	(do) reject?	you	[from] my gods	O Abraham	if	you stop not (this)
لَأَرْجُمَنَّكَ	وَأَهْجُرَنِي	مَلِيًّا	قَالَ			
indeed I will stone you	so get away from me	(for) a long time	he (Abraham) said			
سَلَامٌ	عَلَيْكَ	سَأَسْتَغْفِرُ	لَكَ	رَبِّي	إِنَّهُ كَانَ	
peace (be)	on you	I will ask forgiveness	for you	(of) my Lord	verily He is	
بِي	حَفِيًّا	وَأَعْتَزُّكُمْ	وَمَا تَدْعُونَ			
unto me	Ever Most Gracious	and I shall turn away from you	and what you invoke			
مِنْ دُونِ اللَّهِ	وَأَدْعُوا رَبِّي	عَسَى	أَلَّا أَكُونَ			
besides Allah	and I shall call on my Lord	maybe	that I shall not be			
	يُدْعَاءِ	رَبِّي	شَقِيًّا			
	in (my) invocation	(to) my Lord	unblest			

فَلَمَّا أَعْتَزَّهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ۖ وَوَهَبْنَا لَهُم مِّن رَّحْمِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۖ وَادَّكُرْنَا فِي الْكِتَابِ مَوْسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ۖ وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۖ

49. So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq (Isaac) and Ya'qūb (Jacob), and each one of them We made a Prophet. 50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise). 51. And mention in the Book (this Qur'ān) Mūsā (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mūsā (Moses)].

فَلَمَّا	أَعْتَزَّهُمْ	وَمَا يَعْبُدُونَ	مِن دُونِ اللَّهِ
so when	he turned away from them	and what they worship	besides Allah
وَهَبْنَا لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	وَكُلًّا
We granted [to] him	Isaac	and Jacob	and each one (of them)
جَعَلْنَا نَبِيًّا	وَوَهَبْنَا	هُم	مِّن رَّحْمَتِنَا
We made a Prophet	and We gave	[to] them	of Our Mercy
وَأَذْكُرُ	صِدْقٍ	عَلِيًّا	وَجَعَلْنَا
and mention	(of) truth	honour [high]	and We made
فِي الْكِتَابِ	مُوسَىٰ	إِنَّهُ كَانَ	وَكَانَ رَسُولًا
in the Book (the Quran)	Moses	verily he was	and he was a Messenger
نَبِيًّا	وَنَدَيْنَهُ	مِن جَانِبِ	الْأَيْمَنِ
a Prophet	and We called him	from (the) side	the right
	وَقَرَّبْنَاهُ	نَحِيًّا	
	and We made him draw near	(for) a talk (with him)	

وَوَهَبْنَا لَهُ مِنْ رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾ وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾ وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ﴿٥٦﴾

53. And We granted him his brother Hārūn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book (the Qur'an) Ismā'il (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. 55. And he used to enjoin on his family and his people *As-Salāt* (the prayers) and the *Zakāt* (obligatory charity), and his Lord was pleased with him. 56. And mention in the Book (the Qur'an) Idrīs. Verily, he was a man of truth, (and) a Prophet.

وَوَهَبْنَا	لَهُ	مِن رَّحْمَتِنَا	أَخَاهُ	هَارُونَ	نَبِيًّا
and We bestowed	to him	from Our Mercy	his brother	Aaron	a Prophet
وَأَذْكُرُ	فِي الْكِتَابِ	إِسْمَاعِيلَ	إِنَّهُ كَانَ	صَادِقَ	الْوَعْدِ
and mention	in the Book (the Qur'an)	Ishmael	verily he was	true	(in) promise

وَكَانَ رَسُولًا	نَبِيًّا	وَكَانَ	يَأْمُرُ أَهْلَهُ
and he was a Messenger	a Prophet	and he used to	command his family
بِالصَّلَاةِ وَالزَّكَاةِ	وَكَانَ	عِنْدَ رَبِّهِ	مَرْضِيًّا
and Zakat the prayer	and was	with his Lord	pleased
فِي الْكِتَابِ	إِدْرِيسَ	إِنَّهُ كَانَ	صَدِيقًا
in the Book	Idris	verily he was	truthful
	نَبِيًّا		
	a Prophet		

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذِ اتَّخَذُوا آيَاتِ الرَّحْمَنِ خُرُوفًا سَجْدًا وَبِكْيَا ۝ ﴿٥٨﴾

57. And We raised him to a high station. 58. Those were they to whom Allāh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nūh (Noah), and of the offspring of Ibrāhīm (Abraham) and Isrā'el, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allāh) were recited to them, they fell down prostrate and weeping.

وَرَفَعْنَاهُ	مَكَانًا	عَلِيًّا	أُولَئِكَ	الَّذِينَ
and We raised him	(to) a place	high	they	(are) those whom
أَنْعَمَ اللَّهُ عَلَيْهِمْ	مِنَ النَّبِيِّينَ	مِنَ ذُرِّيَةِ	آدَمَ	
Allāh bestowed unto [them]	from (among) the Prophets	of (the) offspring	(of) Adam	
وَمِمَّنْ حَمَلْنَا	مَعَ	نُوحٍ	وَمِنْ ذُرِّيَةِ	
and of (those) whom We carried (in the ship)	with	Noah	and of (the) offspring	
إِبْرَاهِيمَ	وَإِسْرَائِيلَ	وَمِمَّنْ هَدَيْنَا	وَاجْتَبَيْنَا	
(of) Abraham	and Isrā'el	and from (among those) whom We guided	and chose	
إِذَا	نُتِلَى عَلَيْهِمْ	آيَاتِ الرَّحْمَنِ		
when	were recited unto them	(the) Verses (of) the Most Gracious (Allāh)		
	خُرُوفًا سَجْدًا	وَبِكْيَا		
	they fell down prostrating	and weeping		

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴾ ٥٩ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿ ٦٠ جَنَّتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴾ ٦١

59. Then, there has succeeded them posterity who have given up *As-Salāt* (the prayers) [i.e. made their *Salāt* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So, they will be thrown in Hell. 60. Except those who repent and believe (in the Oneness of Allāh and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught. 61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allāh) has promised to His slaves in the unseen. Verily, His Promise must come to pass.

فَخَلَفَ	مِنْ بَعْدِهِمْ	خَلْفٌ	أَضَاعُوا الصَّلَاةَ	وَاتَّبَعُوا الشَّهْوَاتِ
then succeeded	after them	a posterity	who gave up the prayer	and followed lusts
فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿ ٥٩ ﴾		إِلَّا مَنْ تَابَ		وَآمَنَ
so soon they will meet transgression (error)		except (those) who repented		and believed
وَعَمِلَ صَالِحًا		فَأُولَئِكَ	يَدْخُلُونَ الْجَنَّةَ	
and worked righteousness		then such	will enter Paradise	
وَلَا يُظْلَمُونَ شَيْئًا ﴿ ٦٠ ﴾		جَنَّتٍ	عَدْنٍ	الَّتِي
and they will not be wronged (in) aught (at all)		Gardens	(of) Eden	which
وَعَدَ الرَّحْمَنُ عِبَادَهُ.		بِالْغَيْبِ	إِنَّهُ كَانَ	
the Most Gracious has promised to His slaves		in the unseen	verily [He] is	
وَعْدُهُ.		مَأْتِيًا ﴿ ٦١ ﴾		
His Promise		(to be) fulfilled		

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿ ٦٢ ﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿ ٦٣ ﴾ وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ. مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ

ذَلِكَ وَمَا كَانَ رُؤْيَاكَ نَبِيًّا ﴿٦٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salām* (salutations of peace). And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqūn* (the pious). 64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful – 65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him.) (There is nothing like Him and He is the All-Hearer, the All-Seer.)

وَهُمْ	إِلَّا سَلَامًا	لَغْوًا	فِيهَا	لَا يَسْمَعُونَ
and for them	but salutation of peace	vain talk	therein	they shall not hear
الْجَنَّةُ	تِلْكَ	وَعَشِيًّا ﴿٦٣﴾	فِيهَا	رِزْقُهُمْ
(is) Paradise	such	and afternoon/evening	therein	(is) their sustenance
مَنْ كَانَ	نُورِثُ مِنْ عِبَادِنَا		الَّتِي	
(to those) who have been	We shall give as an inheritance to Our slaves		which	
رَبِّكَ	بِأَمْرِ	إِلَّا	وَمَا نَنْزِلُ	تَقِيًّا ﴿٦٢﴾
(of) your Lord	by (the) Command	except	and we (angels) descend not	pious
وَمَا	خَلْفَنَا	وَمَا	بَيْنَ أَيْدِينَا	مَا
and what	(is) behind us	and what	(is) before us	what
رَبُّ السَّمَوَاتِ	نَسِيًّا ﴿٦٤﴾	وَمَا كَانَ رَبُّكَ	ذَلِكَ	بَيْنَ
Lord (of) the heavens	forgetful	and your Lord is not	those (two)	(is) between
وَاصْطَبِرْ	فَاعْبُدْهُ	بَيْنَهُمَا	وَمَا	وَالْأَرْضِ
and be patient	so worship Him	(is) between them	and (all) that	and the earth

سَمِيًّا ﴿٦٥﴾	لَهُ،	هَلْ تَعْلَمُ	لِعِبَادَتِهِ
any similarity (co-equal)	for Him	(do) you know?	in His worship

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عُنِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?" 67. Does not man remember that We created him before, while he was nothing? 68. So by your Lord, surely We shall gather them together, and (also) the *Shayātin* [(devils) with them], then We shall bring them round Hell on their knees. 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allāh). 70. Then, verily, We know best those who are most worthy of being burnt therein.

لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾		أَإِذَا مَاتَ		وَيَقُولُ الْإِنْسَانُ	
shall I surely be raised up alive		when I am dead?		and man says	
وَلَمْ يَكُ	مِنْ قَبْلُ	خَلَقْنَاهُ	أَنَا	أَوَلَا يَذْكُرُ الْإِنْسَانُ	
while he was not	before	created him	that We	and (does) not man remember?	
وَالشَّيَاطِينَ	لَنَحْشُرَنَّهُمْ		فَوَرَبِّكَ	شَيْئًا ﴿٦٧﴾	
and the devils	surely We shall gather them (together)		so by your Lord	anything	
جِثِيًّا ﴿٦٨﴾	جَهَنَّمَ	حَوْلَ	ثُمَّ لَنُحْضِرَنَّهُمْ		
(on) knees	Hell	round	then indeed We shall bring them		
أَيُّهُمْ	شِيعَةٍ	مِنْ كُلِّ	ثُمَّ لَنَنْزِعَنَّ		
(as to) which of them	sect	from every	then indeed We shall drag out		
لَنَحْنُ	ثُمَّ	عُنِيًّا ﴿٦٩﴾	أَشَدُّ عَلَى الرَّحْمَنِ		
verily We	then	(in) obstinate rebellion	(was) worst against the Most Gracious (Allah)		

صَلِيًّا ﴿٧٠﴾	بِهَا	أَوْلَى	هُمْ	بِالَّذِينَ	أَعْلَمُ
(of) being burnt	therein	(are) most worthy	[they]	[of] those who	know best

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا نُتِلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِعِيًّا ﴿٧٤﴾

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the *Zālimūn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor Companions of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position and as regards station (place of council for consultation)." 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

وَإِنْ	مِنْكُمْ	إِلَّا وَارِدُهَا	كَانَ عَلَى رَبِّكَ
and (there is) not	(one) of you	but (will) pass over it	this is with your Lord
حَتْمًا	مَقْضِيًّا ﴿٧١﴾	ثُمَّ نُنَجِّي	الَّذِينَ اتَّقَوْا
an accomplished	Decree	then We shall save	those who feared
وَنَذَرُ الظَّالِمِينَ	فِيهَا	جِثِيًّا ﴿٧٢﴾	وَإِذَا نُتِلَى
and We shall leave the wrongdoers	therein	kneeling	and when are recited
عَلَيْهِمْ	آيَاتُنَا	بَيِّنَاتٍ	الَّذِينَ كَفَرُوا
to them	Our Verses	Clear	those who disbelieved
لِلَّذِينَ آمَنُوا	أَيُّ	الْفَرِيقَيْنِ	خَيْرٌ
to those who believed	which	(of) the two groups	(is) best
وَأَحْسَنُ	مَقَامًا	وَأَحْسَنُ	
and better	(in) position		

مِنْ قَرْنٍ	قَبْلَهُمْ	وَكَمْ أَهْلَكْنَا	نَدِيًّا
[from] a generation	before them	and how many We destroyed	(in) place
وَرِيًّا	أَشْثًا	أَحْسَنُ	هُمْ
and (outward) appearance	(in) goods	(were) better	they

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾

75. Say (O Muhammad ﷺ): Whoever is in error, the Most Gracious (Allāh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73] 76. And Allāh increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.

قُلْ	مَنْ كَانَ	فِي الضَّلَالَةِ	فَلْيَمْدُدْ	لَهُ الرَّحْمَنُ
say	whoever is	in [the] error	then (surely) will extend	the Most Gracious to him
مَدًّا	حَتَّىٰ إِذَا رَأَوْا	مَا يُوعَدُونَ	إِمَّا الْعَذَابَ	
an extension	until when they see	that which they were promised	either the torment	
وَإِمَّا السَّاعَةَ	فَسَيَعْلَمُونَ	مَنْ هُوَ	شَرُّ	مَكَانًا
or the Hour	then they will know	who	(is) worst	(in) position
وَأَضْعَفُ	جُنْدًا	وَيَزِيدُ اللَّهُ	الَّذِينَ اهْتَدَوْا	هُدًى
and weaker	(in) forces	and Allah increases	those who were guided	(in) guidance
وَالْبَاقِيَتُ	الصَّالِحَاتُ	خَيْرٌ	عِنْدَ	رَبِّكَ
and the everlasting	[the] righteous deeds	(are) better	with	your Lord
	ثَوَابًا	وَخَيْرٌ	مَرَدًّا	
	(for) reward	and better	(for) resort	

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَا لَمْ يَكُنْ لَكَ بِهِ شَأْنٌ وَكَانَ يَنْهَوْنَهُ أَنْ يَأْتِيَنَّكَ الرَّحْمَنُ بِهِ غَيْبًا كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۖ وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٧٧﴾

77. Have you seen him who disbelieved in Our *Ayāt* (this Qur'an and Muhammad ﷺ) and said: "I shall certainly be given wealth and children [if I will be alive (again)]." 78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)? 79. Nay, We shall record what he says, and We shall increase his torment (in the Hell); 80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

أَفَرَأَيْتَ	الَّذِي كَفَرَ	بِآيَاتِنَا	وَقَالَ
then (have) you seen?	him who disbelieved	in Our Signs	and said
لَأُوتِيَنَّكَ مَا لَمْ يَكُنْ لَكَ بِهِ شَأْنٌ	وَوَلَدًا ﴿٧٧﴾	أَطَّلَعَ الْغَيْبَ	أَمْ أَخَذَ
indeed I will be given wealth	and children	(has) he known the Unseen?	or has he taken
عِنْدَ الرَّحْمَنِ	عَهْدًا ﴿٧٨﴾	كَلَّا	سَنَكْتُبُ
from the Most Gracious (Allah)	a covenant	nay	We shall record
مَا يَقُولُ	وَنَمُدُّ	لَهُ	مِنَ الْعَذَابِ
what he says	and We shall increase	for him	[from] the torment
وَنَرْتُهُ	مَا يَقُولُ	وَيَأْتِينَا	فَرْدًا ﴿٨٠﴾
and We shall inherit from him	(all) that he says (talks)	and he shall come to Us	alone

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٤﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾

81. And they have taken (for worship) *ālihah* (gods) besides Allāh, that they

might give them honour, power and glory (and also protect them from Allāh's punishment). 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection). 83. See you not that We have sent the *Shayātīn* (devils) against the disbelievers to push them to do evil. 84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins). 85. The Day We shall gather the *Muttaqūn* (the pious believers of Islāmic Monotheism) to the Most Gracious (Allāh), like a delegation (presented before a king for honour). 86. And We shall drive the *Mujrimūn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allāh) to Hell, in a thirsty state (like a thirsty herd driven down to water).

Part - 16

وَآتَخَذُوا	مِنْ دُونِ اللَّهِ	ءِالِهَةً	لِيَكُونُوا	لَهُمْ	عِزًّا
and they have taken	besides Allah	gods	that they might be	for them	honour
كَلَّا	سَيَكْفُرُونَ	بِعِبَادَتِهِمْ	وَيَكُونُونَ	عَلَيْهِمْ	
nay	(but) they will deny	their worship (of them)	and they will be	against them	
ضِدًّا	أَلَمْ تَرَ	أَنَّا أَرْسَلْنَا	الشَّيَاطِينَ	عَلَى الْكٰفِرِينَ	
opponents	(do) you not see?	that We have sent	the devils	against the disbelievers	
تَوَّضَعُوا لَهُمْ	أَزًّا	فَلَا تَعْجَلْ	عَلَيْهِمْ	إِنَّمَا	
to push them	(to do) evil	so you make no haste	against them	only	
نَعُدُّ لَهُمْ	عَدًّا	يَوْمَ			
We count out to them	a number/counting	(the) Day			
نَحْشُرُ الْمُتَّقِينَ	إِلَى الرَّحْمٰنِ وَفَدًّا				
We shall gather the pious (persons)	unto the Most Gracious (like) a delegation				
وَنَسُوقُ الْمُجْرِمِينَ	إِلَىٰ جَهَنَّمَ	وَرَدًّا			
and We shall drive the criminals	to Hell	(in) a thirsty (state)			

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمٰوٰتُ يَنْفَطَرْنَ مِنْهُ وَتَشَقُّ الْأَرْضُ وَتَخْرِجُ

الْجِبَالُ هَذَا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُنَّ
 مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh). 88. And they say: "The Most Gracious (Allāh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say that He has begotten a son { 'Isā (Jesus) ﷺ }, and the pagan Arabs say that He has begotten daughters (angels and others)]." 89. Indeed you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son (or offspring or children) to the Most Gracious (Allāh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children). 93. There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.

عِنْدَ الرَّحْمَنِ		إِلَّا مَنْ اتَّخَذَ		لَا يَمْلِكُونَ الشَّفَعَةَ	
from the Most Gracious		but (those) who have taken		they shall not own intercession	
أَتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٩١﴾			وَقَالُوا		عَهْدًا ﴿٨٧﴾
the Most Gracious has taken a son			and they say		a covenant
يَنْفَطَّرْنَ		تَكَادُ السَّمَوَاتُ	إِذَا ﴿٨٩﴾	لَقَدْ جِئْتُمْ شَيْئًا	
are torn		almost the heavens	terrible	indeed you have brought forth a thing	
هَذَا ﴿٩٠﴾	وَتَخَرُّ الْجِبَالُ		وَتَنْشَقُّ الْأَرْضُ		مِنْهُ
(in) ruins	and the mountains fall		and the earth is split asunder		whereby
لِلرَّحْمَنِ		وَمَا يَنْبَغِي		لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾	
for the Most Gracious		but (it) is not suitable		a son to the Most Gracious	
أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾		إِنْ	أَنْ دَعَوْا		لِلرَّحْمَنِ
that He should take a son		(there is) not	that they ascribe		to the Most Gracious
فِي السَّمَوَاتِ		مَنْ	كُلُّ	إِنْ كُنَّ	
(are) in the heavens		who	all	(there is) not	
عَبْدًا ﴿٩٣﴾		إِلَّا آتَى الرَّحْمَنِ			وَالْأَرْضِ
(as) a slave	but comes (unto) the Most Gracious (Allah)			and the earth	

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

94. Verily, He knows each one of them, and has counted them a full counting. 95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). 96. Verily, those who believe [in the Oneness of Allāh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allāh) will bestow love for them (in the hearts of the believers). 97. So, We have made this (the Qur'an) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqūn* (the pious), and warn with it the *Ludd* people. 98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

عَدًّا ﴿٩٤﴾		وَعَدَّهُمْ		لَقَدْ أَحْصَاهُمْ	
a full counting		and counted them		indeed He has comprehended them	
فَرْدًا ﴿٩٥﴾	الْقِيَامَةِ	يَوْمَ	آتِيهِ	وَكُلُّهُمْ	
alone	(of) Resurrection	(on the) Day	(will) come (to) Him	and everyone of them	
سَيَجْعَلُ		وَعَمِلُوا الصَّالِحَاتِ		إِنَّ الَّذِينَ ءَامَنُوا	
will bestow		and worked righteous deeds		verily those who believed	
فَإِنَّمَا يَسَّرْنَاهُ			وَدًّا ﴿٩٦﴾	لَهُمُ الرَّحْمَنُ	
so only We have made easy this (the Quran)			love	for them the Most Gracious	
الْمُتَّقِينَ		بِهِ	لِتُبَشِّرَ		بِلِسَانِكَ
(to) the pious (persons)		[with it]	that you may give glad tidings		on your tongue
وَكََمْ أَهْلَكْنَا			لُدًّا ﴿٩٧﴾	قَوْمًا	وَتُنذِرَ
and how many We have destroyed			most quarrelsome	people	with it and you warn
مِّنْ أَحَدٍ	مِنْهُمْ	هَلْ تُحِسُّ	مِّنْ قَرْنٍ	قَبْلَهُمْ	
anyone	of them	(can) you find?	[from] a generation	before them	

رِكَاظًا	لَهُمْ	أَوْ تَسْمَعُ
a whisper	of them	or you hear

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا نَذْكِرَةً لِمَنْ يَخْشَى ﴿٣﴾ تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِنْ تَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

Sūrah Tā-Hā 20

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

1. Tā-Hā. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. We have not sent down the Qur'ān to you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allāh). 4. A Revelation from Him (Allāh) Who has created the earth and high heavens. 5. The Most Gracious (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His Majesty). 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. 7. And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allah		
لِتَشْقَى ﴿٢﴾	الْقُرْآنَ	عَلَيْكَ	مَا أَنْزَلْنَا	طه ﴿١﴾
to cause you distress	the Quran	unto you	We have not sent down	Ta-Ha
مِمَّنْ	تَنْزِيلًا	لِمَنْ يَخْشَى ﴿٣﴾	إِلَّا نَذْكِرَةً	
from (Him) Who	a Revelation	to (those) who fear (Allah)	but (as) a Reminder	

خَلَقَ الْأَرْضَ	وَالسَّمَوَاتِ	الْعُلَى	الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
has created the earth	and the heavens	high	the Most Gracious rose over the Throne
لَهُ	مَا	فِي السَّمَوَاتِ	وَمَا
to Him (belongs)	(all) that	(is) in the heavens	and (all) that
فِي الْأَرْضِ	وَمَا	تَحْتَ	وَأَنْ تَجْهَرَ
(is) in the earth	and (all) that	(is) under	and if you speak aloud
بَيْنَهُمَا	وَمَا	الْأَثَرِ	وَأَخْفَى
(is) between them	and (all) that	the soil	and (what is) more hidden
بِالْقَوْلِ	فَإِنَّهُ	يَعْلَمُ السِّرَّ	وَأَخْفَى
the statement (invocation)	then verily He	knows the secret	and (what is) more hidden

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَى ۗ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ۖ إِذْ رَأَى نَارًا
فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنستُ نَارًا لَعَلِّي آئنيكم منها بقبسٍ أو آجد على النار هدى ۖ
فلما أنها نودي يَمْوسَى ۖ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نعليك إنك بالواد المقدس طوى ۖ

8. Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mūsā (Moses)? 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." 11. And when he came to it (the fire), he was called by name: "O Mūsā (Moses)! 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.

اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	لَهُ	أَلْسَمَاءُ	الْحُسْنَى
Allah	(there is) no god	but He	to Him (belong)	the Names	Best
وَهَلْ أَتَاكَ	حَدِيثُ	مُوسَى	إِذْ	رَأَى نَارًا	فَقَالَ
and has come to you?	(the) story	(of) Moses	when	he saw a fire	then he said
لِأَهْلِهِ امْكُثُوا	إِنِّي آنستُ	نَارًا	لَعَلِّي	آئنيكم	مِنهَا
to his family wait	verily I have seen	a fire	perhaps I	(can) bring you	therefrom
بِقَبْسٍ	أَوْ آجدُ	عَلَى النَّارِ	هُدَى	فَلَمَّا	أَنهَا
some burning brand	or I find	at the fire	guidance	and when	he came to it

فَأَخْلَعْ نَعْلَيْكَ	رَبِّكَ	أَنَا	إِنِّي	نُودِيَ يَمُوسَى ﴿١١﴾
so take off your shoes	your Lord	I am	verily [I]	he was called (by name) O Moses
طُوًى ﴿١٢﴾	الْمُقَدَّسِ	بِالْوَادِ	إِنَّكَ	
Tuwa	the sacred	(are) in the valley	verily you	

وَأَنَا أَخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾ فَلَا يَصُدُّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾ وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ ﴿١٧﴾

13. "And I have chosen you. So listen to that which will be revealed (to you). 14. "Verily, I am Allāh! *Lā ilāha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salāt* (the prayers) for My remembrance. 15. "Verily, the Hour is coming – and I am almost hiding it – that every person may be rewarded for that which he strives. 16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell), but follows his own lusts, divert you therefrom, lest you perish. 17. "And what is that in your right hand, O Mūsā (Moses)?"

وَأَنَا	أَخْتَرْتُكَ	فَاسْتَمِعْ	لِمَا يُوحَىٰ ﴿١٣﴾	إِنِّي
and I	have chosen you	so listen	to that which is revealed (to you)	verily [I]
أَنَا اللَّهُ	لَا إِلَهَ	إِلَّا أَنَا	فَاعْبُدْنِي	وَأَقِمِ الصَّلَاةَ
I am Allah	(there is) no god	but I	so worship Me	and perform the prayer
لِذِكْرِي ﴿١٤﴾	إِنَّ السَّاعَةَ	آتِيَةٌ	أَكَادُ	أُخْفِيهَا
for My remembrance	verily the Hour	(is) coming	almost	I hide it
لِتُجْزَىٰ	كُلُّ نَفْسٍ	بِمَا تَسْعَىٰ ﴿١٥﴾	فَلَا يَصُدُّكَ	
that may be rewarded	soul every	for that which it strives	so let not divert you	
عَنْهَا	مَنْ لَّا يُؤْمِنُ	بِهَا	وَاتَّبَعَ هَوَاهُ	فَتَرْدَىٰ ﴿١٦﴾
from it	(one) who believes not	in it	and follows his own lusts	lest you perish
وَمَا	تِلْكَ	بِيَمِينِكَ	يَمُوسَىٰ ﴿١٧﴾	
and what	(is) that	in your right hand	O Moses	

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ﴿١٨﴾ قَالَ
 أَلْقَهَا يَمُوسَى ﴿١٩﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا
 سِيرَتَهَا الْأُولَى ﴿٢١﴾ وَأَضْمَمَ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ؕ آيَةٌ أُخْرَى ﴿٢٢﴾

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allāh) said: "Cast it down, O Mūsā (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allāh said: "Grasp it and fear not; We shall return it to its former state, 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

قَالَ	هِيَ	عَصَايَ	أَتَوَكَّأُ عَلَيْهَا	وَأَهُشُّ	بِهَا
he said	this	(is) my stick	I lean on it	and beat down branches	with it
عَلَى غَنَمِي	وَلِيَ	فِيهَا	مَآرِبُ	أُخْرَى ﴿١٨﴾	قَالَ
for my sheep	and for me	in it	(are) uses	other	He (Allah) said
أَلْقَاهَا	يَمُوسَى ﴿١٩﴾	فَأَلْقَاهَا	فَإِذَا	هِيَ	حَيَّةٌ
cast it down	O Moses	so he cast it down	and behold	it	(was) a snake
تَسْعَى ﴿٢٠﴾	قَالَ	خُذْهَا	وَلَا تَخَفْ ﴿٢١﴾	سَنُعِيدُهَا	
moving quickly	He (Allah) said	grasp it	and fear not	We shall return it	
سِيرَتَهَا	الْأُولَى ﴿٢١﴾	وَأَضْمَمَ يَدَكَ	إِلَى جَنَاحِكَ	تَخْرُجُ بَيْضَاءَ	
(to) its state	former	and press your hand	to your side	it will come forth white	
	مِنْ غَيْرِ	سُوءٍ	ءَايَةٌ	أُخْرَى ﴿٢٢﴾	
	without	disease	(as) a sign	another	

لِنُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَى ﴿٢٣﴾ أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾
 وَبَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَأَحْلِلْ عُقْدَةَ مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٩﴾
 هَٰرُونَ أَخِي ﴿٣٠﴾ أَسَدُّ دُبُهِ أَزْرَى ﴿٣١﴾ وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾ كَيْ نَسِيحَكَ كَثِيرًا ﴿٣٣﴾

23. "That We may show you (some) of Our Greater Signs. 24. "Go to Fir'aun

(Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)." 25. [Mūsā (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). 26. "And ease my task for me; 27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mūsā (Moses) put in his mouth when he was an infant]. 28. "That they understand my speech. 29. "And appoint for me a helper from my family, 30. "Hārūn (Aaron), my brother. 31. "Increase my strength with him, 32. "And let him share my task (of conveying Allāh's Message and Prophethood), 33. "That we may glorify You much,

لِزُرِّيكَ		مِنْ آيَاتِنَا		أَكْبَرَى ﴿٣٧﴾		أَذْهَبَ إِلَى فِرْعَوْنَ	
that We may show you		(some) of Our Signs		Greatest		go to Pharaoh	
إِنَّهُ، طَغَى ﴿٣٤﴾		قَالَ رَبِّ		أَشْرَحَ لِي		صَدْرِي ﴿٣٥﴾	
verily he has transgressed		he (Moses) said O my Lord		expand for me		my chest	
وَيَسِّرَ		لِي		وَأَحْلِلْ عَقْدَةً		مِنْ لِسَانِي ﴿٣٧﴾	
and ease		for me		and loose (the) knot		from my tongue	
يَفْقَهُوا قَوْلِي ﴿٣٨﴾		أَمْرِي ﴿٣٦﴾		وَأَجْعَلْ		لِي	
(that) they may understand my speech		my task		and appoint (make)		for me	
مِنْ أَهْلِي ﴿٣٩﴾		هَارُونَ		أَخِي ﴿٣٠﴾		أَزْرِي ﴿٣١﴾	
from my family		Aaron		my brother		my strength	
وَأَشْرِكُهُ		فِي أَمْرِي ﴿٣٢﴾		كَيْ نُسَبِّحَكَ		كثيراً ﴿٣٣﴾	
and share him		in my task		that we may glorify You		much	

وَنَذُرُّكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ﴿٣٦﴾ وَلَقَدْ مَنَّا عَلَيْكَ
مَرَّةً أُخْرَى ﴿٣٧﴾ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَأَقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ
الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ، وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

34. "And remember You much, 35. "Verily, You are Ever a Well-Seer of us." 36. (Allāh) said: "You are granted your request, O Mūsā (Moses)! 37. "And indeed

We conferred a favour on you another time (before). 38. "When We inspired your mother with that which We inspired. 39. "(Saying:) 'Put him (the child) into the *Tabūt* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

قَالَ	بِنَا بَصِيرًا ﴿٣٥﴾	إِنَّكَ كُنتَ	كَثِيرًا ﴿٣٤﴾	وَنَذَرُكَ	
He (Allah) said	Well-Seer of us	verily You are	much	and we remember You	
وَلَقَدْ	يَمُوسَىٰ ﴿٣٦﴾	قَدْ أُوتِيتَ سُؤْلَكَ			
and indeed	O Moses	indeed you are granted your request			
إِلَىٰ أُمِّكَ	إِذْ أَوْحَيْنَا	مَرَّةً أُخْرَىٰ ﴿٣٧﴾	مِنَّا عَلَيْكَ		
[to] your mother	when We inspired	another time	We conferred a favour on you		
فِي الْيَمِّ	فَأَقْدِفِيهِ	فِي التَّابُوتِ	أَنْ أَقْدِفِيهِ	مَا يُوحَىٰ ﴿٣٨﴾	
into the river	and float it	into a box	that put him	that which is inspired	
لِي	عَدُوٌّ	يَأْخُذُهُ	بِالسَّاحِلِ	الْيَمِّ	فَلْيَلْقِهِ
to Mine	an enemy	shall take him	on the bank	the river	then shall cast it up
مِنِّي	مَحَبَّةً	عَلَيْكَ	وَأَلْقَيْتُ	لَهُ	وَعَدُوٌّ
from Me	(with) love	[on] you	and I endued	to him	and enemy
	عَلَىٰ عَيْنِي ﴿٣٩﴾	وَلِنُصْنَعِ			
	under My Eye	and that you may be brought up			

إِذ تَمْشِي أختك فنقول هل أدلكم على من يكفله، فرجعناكِ إلى أُمِّكِ كي نقرَّ عينها ولا تحزنَ وقللتَ نفساً فنجيناكِ مِنَ العِمِّ وفننك فوونا فلبثتَ سنينَ في أهلِ مَدِينِ ثُمَّ جِئْتَ عَلَيَّ قَدَرِ يَمُوسَىٰ ﴿٤٠﴾ وَأَصْطَنَعْتَكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبَ أَنْتَ وَأَخُوكَ بِعَايَتِي وَلَا نُنِيَا فِي ذِكْرِي ﴿٤٢﴾

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So, We restored you to your mother, that she might cool her eyes and she

should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mūsā (Moses)! 41. "And I have chosen you for Myself. 42. "Go you and your brother with My *Ayāt* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My remembrance.

يَكْفُلُهُ	عَلَىٰ مَنْ	هَلْ أَدُلُّكُمْ	فَنَقُولُ	أُخْتَاكَ	إِذْ تَمْشِي
will nurse him	[on] (one) who	(shall) I show you?	and said	your sister	when went
وَلَا تَحْزَنْ	كِي نَقَرَّ عَيْنَهَا	إِلَىٰ أُمِّكَ	فَرَجَعْنَاكَ		
and grieve not	that might be cooled her eye	to your mother	so We restored you		
وَفَنَّاكَ	مِنَ الْغَمِّ	فَنَجَّيْنَاكَ	وَقَتَلْتَ نَفْسًا		
and We tried you	from distress	but We saved you	and you did kill a man		
ثُمَّ جِئْتَ	مَدْيَنَ	فِي أَهْلِ	فَلَبِثْتَ سِنِينَ	فَنُونًا	
then you came	(of) Midian	with (the) people	then you stayed years	(with) a trial	
أَذْهَبَ أَنْتَ	لِنَفْسِي	وَأَصْطَنَعْتُكَ	يَا مُوسَىٰ	عَلَىٰ قَدْرٍ	
go you	for Myself	and I have chosen you	O Moses	according to fixed term	
فِي ذِكْرِي	وَلَا تَنْيَا	بِآيَاتِي	وَأَخُوكَ		
in My remembrance	and (do) not you both slacken	with My Signs	and your brother		

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ، قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَ رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأَنبَاهُ فَقَوْلًا إِنَّ أَرْسُولًا رَبِّكَ فَأَرْسِلْ مَعْنَابِي إِسْرَائِيلَ وَلَا تَعَدِّ بِهِمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مِنْ أَتْبَعِ الْهُدَىٰ ﴿٤٧﴾

43. "Go both of you to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). 44. "And speak to him mildly, perhaps he may accept admonition or fear (Allāh)." 45. They said: "Our Lord! Verily, we fear lest he should hasten to

punish us or lest he should transgress (all bounds against us)." 46. He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing. 47. "So go you both to him, and say: `Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

أَذْهَبًا إِلَىٰ فِرْعَوْنَ	إِنَّهُ طَغَىٰ ﴿٤٦﴾	فَقُولَا	لَهُ
go both of you to Pharaoh	verily he has transgressed	and speak (both)	to him
قَوْلًا لِّنَا	لَعَلَّهُ يَتَذَكَّرُ	أَوْ يَخْشَىٰ ﴿٤٧﴾	قَالَ رَبَّنَا
a word soft	perhaps he may accept admonition	or fear	they said our Lord
إِنَّا نَخَافُ	أَنْ يَفْرُطَ	عَلَيْنَا أَوْ	أَنْ يَطْغَىٰ ﴿٤٨﴾
verily we fear	lest he should hasten (to punish)	[on] us	lest he should transgress
قَالَ	لَا تَخَافَا	مَعَكُمْ	وَأَرَىٰ ﴿٤٩﴾
He (Allah) said	fear not	with you both	and see
فَأَنبِئَاهُ	فَقُولَا	إِنَّا	رَسُولَا
so go you both to him	and say	verily we	(are) Messengers
فَأَرْسِلْ مَعَنَا	بَنِي إِسْرَائِيلَ	وَلَا تُعَذِّبْهُمْ	قَدْ جِئْنَاكَ
so send with us	(of) Israel	and punish them not	indeed we came to you
بِعَايَةِ	مِنْ رَبِّكَ	وَالسَّلَامُ	أَتَّبَعَ الْهُدَىٰ ﴿٥٠﴾
with a sign	from your Lord	and peace (will be)	followed the guidance
		upon (him) who	

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٩﴾ قَالَ فَمَنْ رَبُّكُمَا يَمْوَسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ، ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ ﴿٥٢﴾

48. `Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allāh, and in His Messengers), and turns away' (from the truth and obedience of Allāh)." 49. Fir'aun (Pharaoh) said: "Who then, O Mūsā (Moses), is the Lord of you two?" 50. [Mūsā (Moses)] said:

"Our Lord is He Who gave to each thing its form and nature, then guided it aright." 51. [Fir'aun (Pharaoh)] said: "What about the generations of old?" 52. [Mūsā (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

عَلَى مَنْ	أَنَّ الْعَذَابَ	إِلَيْنَا	قَدْ أُوحِيَ	إِنَّا
(is) upon (him) who	that the torment	to us	[indeed] it has been revealed	truly [we]
رَبِّكُمَا	فَمَنْ	قَالَ	وَتَوَلَّى	كَذَّبَ
(is) Lord of you two	then Who	he (Pharaoh) said	and turned away	denied
شَيْءٍ	كُلِّ	الَّذِي أَعْطَى	قَالَ رَبَّنَا	يَمُوسَى
thing	(to) each	(is) He Who gave	he (Moses) said our Lord	O Moses
فَمَا	قَالَ	ثُمَّ هَدَى	خَلَقَهُ	
then what	he (Pharaoh) said	then guided (it aright)	its form and nature	
عِلْمَهَا	قَالَ	الْأُولَى	الْقُرُونِ	بِأَلْ
its knowledge	he (Moses) said	(of) the old	(of) the generations	(is the) state
وَلَا يَنْسَى	لَا يَضِلُّ رَبِّي	فِي كِتَابٍ	رَبِّي	عِنْدَ
nor He forgets	my Lord neither errs	in a Record (Book)	my Lord	(is) with

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى ﴿٥٣﴾ كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿٥٤﴾ ﴿٥٥﴾ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٦﴾ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥٦﴾

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. 54. Eat and pasture your cattle (therein); verily, in this are *Ayāt* (proofs and signs) for men of understanding. 55. Thereof (from earth) We created you, and into it We shall return you, and from it We shall bring you out once again. 56. And indeed We showed him [Fir'aun (Pharaoh)] all Our *Ayāt* (signs and evidences), but he denied and refused.

الَّذِي	جَعَلَ لَكُمْ	الْأَرْضَ	مَهْدًا	وَسَلَكَ	لَكُمْ	فِيهَا
He Who	made for you	the earth	(as) a bed	and opened	for you	therein
سُبُلًا	وَأَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجْنَا	بِهِ	
roads (ways)	and sent down	from the sky	water (rain)	and We brought forth	with it	
أَزْوَاجًا	مِّن نَّبَاتٍ	شَتَّىٰ	كُلُوا	وَأَرْعُوا	أَنْعَمَكُمْ	إِنَّ فِي ذَلِكَ
pairs (kinds)	of vegetation	various	eat	and pasture your cattle	and	in this
لَايَاتٍ	لِّأُولِي	النُّهَىٰ	مِنْهَا	خَلَقْنَاكُمْ		
(are) indeed signs	for (the) men	(of) understanding	from it	We created you		
وَفِيهَا	نُعِيدُكُمْ	وَمِنْهَا	نُخْرِجُكُمْ	تَارَةً	أُخْرَىٰ	
and into it	We shall return you	and from it	We shall bring you out	once	again	
وَلَقَدْ أَرَيْنَاهُ	ءَايَاتِنَا	كُلَّهَا	فَكَذَّبَ	وَأَبَىٰ		
and indeed We showed him	Our Signs	all of them	but he denied	and refused		

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشِرَ النَّاسَ ضَحَىٰ ﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mūsā (Moses)? 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)." 59. [Mūsā (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." 60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ	أَجِئْتَنَا	لِتُخْرِجَنَا	مِنَ أَرْضِنَا
he (Pharaoh) said	(have) you come to us?	to drive us out	of our land
بِسِحْرِكَ	يَا مُوسَىٰ	فَلَنَأْتِيَنَّكَ	بِسِحْرٍ
with your magic	O Moses	then verily we will produce for you	[with] magic

مِثْلِهِ	فَأَجْعَلْ بَيْنَنَا	وَبَيْنَكَ	مَوْعِدًا	لَا نُخْلِفُهُ
like this	so appoint (make) between us	and between you	a meeting	neither we fail it
نَحْنُ	وَلَا أَنْتَ	مَكَانًا	سَوَى	قَالَ مَوْعِدُكُمْ
[we]	nor you	(in) a place	equal (open)	he (Moses) said your appointment
يَوْمٍ	الزَّيْنَةِ	وَأَنْ يُحْشَرَ النَّاسُ	ضُحَى	
(is on the) day	(of) the festival	and that the people will be assembled	(at) forenoon	
	فَتَوَلَّى فِرْعَوْنُ	فَجَمَعَ كَيْدَهُ	ثُمَّ أَتَى	
	so Pharaoh withdrew	then he gathered his plot	then came back	

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيَسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ
 أَفْتَرَى ﴿٦١﴾ فَنَنْزَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ﴿٦٢﴾ قَالُوا إِنْ هَذَا لَسِحْرَانِ يُرِيدَانِ
 أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَى ﴿٦٣﴾

61. Mūsā (Moses) said to them: "Woe to you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably." 62. Then they debated one with another what they must do, and they kept their talk secret. 63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with their magic, and to take you away from your superior way (overcome your chiefs and nobles).

قَالَ	لَهُمْ	مُوسَى	وَيْلَكُمْ	لَا تَقْتَرُوا	عَلَى اللَّهِ كَذِبًا
said	to them	Moses	woe unto you	invent not	a lie against Allah
فَيَسْحِتُكُمْ	بِعَذَابٍ	وَقَدْ خَابَ	مَنْ أَفْتَرَى ﴿٦١﴾		
lest He will destroy you	by a torment	and surely failed he	who invented (a lie)		
	فَنَنْزَعُوا أَمْرَهُمْ	بَيْنَهُمْ			
	then they debated (with one another) their matter	among them			
	وَأَسْرُوا النَّجْوَى ﴿٦٢﴾	قَالُوا إِنْ هَذَا			
	and they kept secret private talk of counsel	they said verily these two			

لَسَحِرَانِ	يُرِيدَانِ	أَنْ يُخْرِجَاكُمْ	مِنْ أَرْضِكُمْ
surely (are) magicians	they intend	to drive you out	from your land
بِسِحْرِهِمَا	وَيَذْهَبَا	بِطَرِيقَتِكُمْ	الْمُتَلَىٰ
with their magic	and go away	with your way	superior

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ اتُّوْا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَىٰ ﴿٦٤﴾ قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا فَإِذَا جِبَاهُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." 65. They said: "O Mūsā (Moses)! Either you throw first or we be the first to throw?" 66. [Mūsā (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. 67. So Mūsā (Moses) conceived fear in himself. 68. We (Allāh) said: "Fear not! Surely, you will have the upper hand.

فَاجْمَعُوا كَيْدَكُمْ	ثُمَّ اتُّوْا صَفًّا	وَقَدْ أَفْلَحَ الْيَوْمَ		
so devise your plot	then assemble (in) a row	and indeed will be successful today		
مَنْ اسْتَعْلَىٰ ﴿٦٤﴾	قَالُوا يَا مُوسَىٰ	إِمَّا	أَنْ تُلْقِيَ	وَإِمَّا
(he) who overcomes	they said O Moses	either	[that] you throw	or
أَنْ تَكُونَ أَوْلَ	مَنْ أَلْقَىٰ ﴿٦٥﴾	قَالَ	بَلْ أَلْقُوا	فَإِذَا
[that] we will be (the) first	who throw	he (Moses) said	nay you throw	then behold
جِبَاهُهُمْ	وَعِصِيُّهُمْ	يُخَيَّلُ إِلَيْهِ	مِنْ سِحْرِهِمْ	أَنَّهَا تَسْعَىٰ ﴿٦٦﴾
their ropes	and their sticks	appeared to him	by their magic	that they are moving fast
فَأَوْجَسَ	فِي نَفْسِهِ	خِيفَةً	مُوسَىٰ ﴿٦٧﴾	قُلْنَا
so conceived or felt	in himself	a fear	Moses	We (Allah) said
لَا تَخَفْ	إِنَّكَ	أَنْتَ	الْأَعْلَىٰ ﴿٦٨﴾	
fear not	surely you	[you] (are)	superior	

مِّنْ خَلْفِ	وَأَرْجُلِكُمْ	فَلَأَقْطَعَنَّ أَيْدِيَكُمْ
on opposite sides	and your feet	so surely I will cut off your hands
النَّخْلِ	فِي جُدُوعِ	وَلَأَصْلِبَنَّكُمْ
(of) date palms	on (the) trunks	and surely I will crucify you
وَأَبْقَىٰ	عَذَابًا	أَشَدُّ
and more lasting	(in) torment	(is) more severe
وَلَنَعْلَمَنَّ أَيُّنَا		
and surely you will know which of us		

قَالُوا لَنْ نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٦﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ﴿٧٧﴾ إِنَّهُ مِن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٨﴾

72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allāh) Who created us. So, decree whatever you desire to decree, for you can only decree (regarding) this life of the world. 73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better [as regards reward in comparison to your Fir'aun's (Pharaoh's) reward], and more lasting (as regards punishment in comparison to your punishment)." 74. Verily, whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allāh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

قَالُوا	لَنْ نُؤْتِرَكَ	عَلَىٰ مَا	جَاءَنَا	مِنَ الْبَيِّنَاتِ
they said	We never prefer you	over what	has come to us	from the clear signs
وَالَّذِي	فَطَرْنَا	فَاقْضِ مَا	أَنْتَ	قَاضٍ
and (to) Him Who	created us	so decree whatever	you	desire to decree
إِنَّمَا تَقْضِي	هَذِهِ الْحَيَاةَ	الدُّنْيَا ﴿٧٦﴾	إِنَّا ءَامَنَّا	
only you can decree (regarding)	this life	(of) the world	verily we have believed	
بِرَبِّنَا	لِيَغْفِرَ	لَنَا	خَطِيئَاتِنَا	وَمَا
in our Lord	that He may forgive	us	our faults/sins	and what
			you did compel us	

عَلَيْهِ	مِنَ السِّحْرِ	وَاللَّهُ خَيْرٌ	وَأَبْقَى ﴿٧٣﴾	إِنَّهُ
on it	from the magic	and Allah (is) Best	and Most Lasting	verily [he]
مَنْ	يَأْتِ رَبَّهُ	مُجْرِمًا	فَإِنَّ	جَهَنَّمَ
whoever	comes to his Lord	(as) a criminal	then surely	(is) Hell

لَا يَمُوتُ	فِيهَا	وَلَا يَحْيَى ﴿٧٤﴾
neither he will die	therein	nor he will live

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾ وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَى ﴿٧٧﴾

75. But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh), and has done righteous good deeds, for such are the high ranks (in the Hereafter), 76. `Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by doing all that Allāh has ordained). 77. And indeed We revealed to Mūsā (Moses) (saying): "Travel by night with 'Ibādi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

وَمَنْ	يَأْتِيهِ	مُؤْمِنًا	قَدْ عَمِلَ الصَّالِحَاتِ
and whoever	comes to him	(as) a believer	indeed he has done righteous deeds
فَأُولَئِكَ	لَهُمُ	الدَّرَجَاتُ	الْعُلَى ﴿٧٥﴾
then those	for them	(are) ranks	high
جَنَّتُ	عَدْنٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ
Gardens	(of) Eden	flowing under them	the rivers
فِيهَا	خَالِدِينَ	وَذَلِكَ	جَزَاءُ
therein	they (will) abide forever	and that	(is the) reward
مَنْ تَزَكَّى ﴿٧٦﴾	وَلَقَدْ أَوْحَيْنَا	إِلَى مُوسَى	أَنْ أَسْرِ
(of him) who purifies himself	and indeed We revealed	to Moses	that travel by night
يَعْبَادِي	فَاصْرِبْ	لَهُمُ	طَرِيقًا
with My slaves	then strike	for them	a path
فِي الْبَحْرِ	يَبَسًا	لَا تَخَفْ	دَرَكًا وَلَا تَخْشَى ﴿٧٧﴾
in the sea	dry		

وَلَا تَخْشَى	لَا تَخَفُ دَرَكًا
nor being afraid (of drowning in the sea)	fearing neither to be overtaken

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾ يَبْنَئِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّٰنَ وَالسَّلَوىٰ ﴿٨٠﴾ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. 79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them. 80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quail, 81. (Saying) eat of the *Tayyibat* (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

فَأَتْبَعَهُمْ	فِرْعَوْنُ	بِجُنُودِهِ	فَغَشِيَهُمْ	مِنَ الْيَمِّ
then pursued them	Pharaoh	with his hosts	but covered them	from the sea
مَا	غَشِيَهُمْ	وَأَضَلَّ فِرْعَوْنُ	قَوْمَهُ	
(that) what	covered them up	and led astray Pharaoh	his people (nation)	
وَمَا هَدَىٰ	يَبْنَئِي	إِسْرَائِيلَ	قَدْ أَنْجَيْنَاكَ	
and guided (them) not	O Children	(of) Israel	indeed We delivered you	
مِنَ عَدُوِّكَ	وَوَعَدْنَاكَ	جَانِبَ	الطُّورِ	
from your enemy	and We made a covenant with you	(on the) side	(of) the Mount	
الْأَيْمَنِ	وَنَزَّلْنَا	عَلَيْكُمْ	وَالسَّلَوىٰ	
the right	and We sent down	to you	and quails	
كُلُوا مِنْ طَيِّبَاتِ	مَا	رَزَقْنَاكُمْ	وَلَا تَطْغَوْا	
eat from good (lawful) things	which	We have provided you	and commit no oppression	

فِيهِ	فَيَحِلُّ	عَلَيْكُمْ	غَضَبِي	وَمَنْ	يَحِلُّ عَلَيْهِ
therein	lest should descend	on you	My Anger	and he	on whom descends
		غَضَبِي		فَقَدْ هَوَىٰ	
		My Anger		then indeed he is perished	

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أَوْلَاءٌ عَلَيَّ أَتْرَىٰ وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death). 83. "And what made you hasten from your people, O Mūsā (Moses)?" 84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." 85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmiri has led them astray."

وَإِنِّي	لِّمَن تَابَ	لَغَفَّارٌ	وَأَمَّنَ
and verily I am	to (him) who repents	indeed Most Forgiving	and believes
وَعَمِلَ صَالِحًا	وَمَا	ثُمَّ اهْتَدَىٰ	أَعْجَلَكَ
and does righteous deeds	and what	then he remains guided	made you hasten
عَنْ قَوْمِكَ	هُمُ	قَالَ	أَوْلَاءٌ
from your people	they	he (Moses) said	(are) close
عَلَيَّ أَتْرَىٰ	رَبِّ	إِلَيْكَ	وَعَجَلْتُ
on my footsteps	my Lord	to you	and I hastened
قَالَ	فَإِنَّا	قَدْ فَتَنَّا قَوْمَكَ	مِن بَعْدِكَ
He (Allah) said	then verily [We]	[indeed] We have tried your people	after you
وَأَضَلَّهُمُ		السَّامِرِيُّ	
and led them astray		Samiri	

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّ أَحْسَنَ أَفْطَالٍ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

86. Then Mūsā (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. by disbelieving in Allāh and worshipping the calf)?" 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh's)] people, then we cast them (into the fire), and that was what As-Sāmīrī did."

فَرَجَعَ مُوسَىٰ	إِلَىٰ قَوْمِهِ	غَضْبَانَ	أَسِفًا	قَالَ يَقَوْمِ
then Moses returned	to his people	being angry	sorrowful	he said O my people
أَلَمْ يَعِدْكُمْ	رَبُّكُمْ	وَعَدًا	حَسَنًا	أَفْطَالٍ
(did) not promise you?	your Lord	a promise	fair	(did) then seem long (prolonged)?
عَلَيْكُمْ	الْعَهْدُ	أَمْ أَرَدْتُمْ	أَنْ يَحِلَّ	عَلَيْكُمْ غَضَبٌ
on you	the promise	or (did) you desire	that (should) descend	wrath on you
مِّن رَّبِّكُمْ	فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾	قَالُوا	مَا أَخْلَفْنَا مَوْعِدَكَ	
from your Lord	so you broke (your) promise to me	they said	we broke not promise to you	
بِمَلِكِنَا	وَلَكِنَّا	حَمَلْنَا أَوْزَارًا	مِّن زِينَةِ	
of our own will	[and] but we	were made to carry weight	of ornaments	
الْقَوْمِ	فَقَذَفْنَاهَا	فَكَذَلِكَ	أَلْقَى السَّامِرِيُّ ﴿٨٧﴾	
(of) the people	then we cast them	and thus	Samiri put forth	

فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ

يَقَوْمٍ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilāh* (god), and the *ilāh* (god) of Mūsā (Moses), but he [Mūsā (Moses)] has forgotten (his god)." 89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? 90. And Hārūn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."

فَقَالُوا	خَوَارٌ	لَهُ	جَسَدًا	عِجَلًا	لَهُمْ	فَأَخْرَجَ
then they said	a low sound	it had	body	(of) a calf	for them	then he took out
فَنَسِيَ ﴿٨٨﴾	مُوسَى	وَإِلَهُ	إِلَهُكُمْ	هَذَا		
but he has forgotten	(of) Moses	and (the) god	(is) your god	this		
وَلَا يَمْلِكُ	قَوْلًا	إِلَيْهِمْ	أَلَّا يَرْجِعَ	أَفَلَا يَرَوْنَ		
nor it had power	a word	to them	that it (could) not return	then (did) they not see?		
مِنْ قَبْلُ	هَارُونَ	لَهُمْ	وَلَقَدْ قَالَ	وَلَا نَفْعًا ﴿٨٩﴾	ضَرًّا	لَهُمْ
before	Aaron	to them	and indeed said	nor profit	(to) harm	[for] them
وَإِنَّ رَبَّكُمُ	فُتِنْتُمْ بِهِ	إِنَّمَا	يَقَوْمٍ			
and verily your Lord	you are being tested with it	only	O my people			
وَأَطِيعُوا أَمْرِي ﴿٩٠﴾	فَاتَّبِعُونِي	الرَّحْمَنُ				
and obey my order	so follow me	(is) the Most Gracious (Allah)				

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَدِيفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾ قَالَ يَهْرُونَ مِمَّا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾ أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يُسْمِرِي ﴿٩٥﴾

91. They said: "We will not stop worshipping it (i.e. the calf), until Mūsā (Moses) returns to us." 92. [Mūsā (Moses)] said: "O Hārūn (Aaron)! What prevented you when you saw them going astray; 93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?" 94.

He [Hārūn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"

95. [Mūsā (Moses)] said: "And what is the matter with you. O Sāmīrī? (i.e. why did you do so?)"

قَالُوا	لَنْ نَبْرَحَ	عَلَيْهِ	عَنْكِفِينَ	حَتَّىٰ يَرْجِعَ	إِلَيْنَا	مُوسَىٰ
they said	we will never stop	[on] it	worshipping	until returns	to us	Moses
قَالَ يَهُرُونَ	مَا	مَنْعَكَ	إِذْ	رَأَيْتَهُمْ		
he (Moses) said O Aaron	what	stopped you	when	you saw them		
ضَلُّوا	أَلَا تَتَّبِعُنِي	أَفَعَصَيْتَ أَمْرِي				
going astray	that you follow me not	(have) you then disobeyed my order?				
قَالَ يَبْنَومُ	لَا تَأْخُذْ	بِلِحَّتِي	وَلَا			
he (Aaron) said O son of my mother	(do) not seize	by my beard	nor			
بِرَأْسِي	إِنِّي خَشِيتُ	أَنْ تَقُولَ	فَرَقْتَ			
by my head	verily I feared	lest you should say	you have caused a division			
بَيْنَ	بَنِي	إِسْرَائِيلَ	وَلَمْ تَرْقُبْ قَوْلِي			
between	(the) Children	(of) Israel	and you respect not my word			
قَالَ فَمَا	خَطْبُكَ	يَسْمِرِي				
he (Moses) said then what	(is) your matter	O Samiri				

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ، فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا
وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا
مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَخْلَفَنَّهُ، وَأَنْظُرْ إِلَىٰ إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا
لَّنُحَرِّقَنَّهُ، ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

96. (Sāmīrī) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrāil's (Gabriel's) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into

the calf]. Thus my inner self suggested to me." 97. Mūsā (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not' (i.e. you will live alone exiled away from mankind); and verily, (for a future torment) you have a promise that will not fail. And look at your *ilāh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

قَالَ	بَصَّرْتُ	بِمَا	لَمْ يَبْصُرُوا	بِهِ	فَقَبَضْتُ	قَبْضَةً
he (Samiri) said	I saw	what	they saw not	[with it]	so I seized or took	(of dust)
مِنْ أَثَرِ	الرَّسُولِ	فَنَبَذْتُهَا	وَكَذَلِكَ سَوَّلَتْ	فِي الْحَيَاةِ	لِي	نَفْسِي ﴿٩٦﴾
from (the hoof) print	(of) the messenger (angel)	then threw it	and thus suggested	in the life	to me	my inner self
قَالَ	فَأَذْهَبْ	فَإِنَّ	لَكَ	فِي الْحَيَاةِ	لِي	نَفْسِي ﴿٩٦﴾
he (Moses) said	then go away	then verily	for you	in the life	to me	my inner self
أَنْ تَقُولَ	لَا مَسَاسَ	وَإِنَّ	لَكَ	مَوْعِدًا	لَنْ تَخْلَفَهُ	ط
(is) that you will say	touch not	and verily	you have	a promise	you will never fail it	
وَأَنْظُرْ	إِلَى إِلَهِكَ	الَّذِي ظَلَّتْ	عَلَيْهِ	عَاكِفًا	لَنْ تَخْلَفَهُ	ط
and look	at your god	that which you have been	to it	devoted		
لَنَحْرِقَنَّهُ	ثُمَّ لَنَنْسِفَنَّهُ	فِي الْيَمِّ	نَسْفًا ﴿٩٧﴾	فِي الْيَمِّ	نَسْفًا ﴿٩٧﴾	ط
certainly we will burn it	then certainly we will scatter it	in the sea	(in) particles	in the sea	(in) particles	

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠٠﴾ خَلِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠١﴾

98. Your *Ilāh* (God) is only Allāh, (the One) *Lā ilāha illa Hurwa* (none has the right to be worshipped but He). He has full knowledge of all things. 99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ān). 100. Whoever turns away from it (this Qur'ān – i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of

Resurrection, 101. They will abide in that (state in the Fire of Hell) – and evil indeed will it be that load for them on the Day of Resurrection;

وَسِعَ	إِلَّا هُوَ	لَا إِلَهَ	الَّذِي	اللَّهُ	إِلَهُكُمْ	إِنَّمَا
He comprehends	but He	(there is) no god	Who	(is) Allah	your God	only
مِنْ أَنْبَاءَ	نَقُصُّ عَلَيْكَ	كَذَلِكَ	عِلْمًا	شَيْءٍ	كُلِّ	
from (the) news	We relate to you	thus	(in) knowledge	thing	every	
مِنْ لَدُنَّا	وَقَدْ آتَيْنَاكَ	مَا قَدْ سَبَقَ				
from Us	and indeed We have given you	(of) what indeed has happened (before)				
فَإِنَّهُ يَحْمِلُ	أَعْرَضَ عَنْهُ	مَنْ	ذِكْرًا			
then verily he will bear	turned away from it	whoever	a Reminder (the Quran)			
وَسَاءَ	فِيهِ	خَالِدِينَ	وِزْرًا	الْقِيَمَةِ	يَوْمَ	
and evil will be	in that	they (will) abide	a burden	(of) Resurrection	(on the) Day	
	حِمْلًا	الْقِيَمَةِ	يَوْمَ	لَهُمْ		
	load	(of) Resurrection	(on the) Day	for them		

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allāh) blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." 104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!" 105. And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust.

وَنَحْشُرُ الْمُجْرِمِينَ	فِي الصُّورِ	يَوْمَ يُنْفَخُ
and We shall gather the criminals	in the Trumpet	(the) Day (when) will be blown

يَتَخَفَتُونَ بَيْنَهُمْ		زُرْقًا		يَوْمَئِذٍ
they will speak in whispers among themselves		blue or blind-eyed		that Day
بِمَا يَقُولُونَ	أَعْلَمُ	نَحْنُ	إِلَّا عَشْرًا	إِنْ لَبِثْتُمْ
what they will say	know best	We	except ten (days)	you stayed not
إِنْ لَبِثْتُمْ	طَرِيقَةً	أَمْثَلَهُمْ	إِذْ يَقُولُ	
you stayed not	in knowledge and wisdom	(the) best of them	when will say	
فَقُلْ	عَنِ الْجِبَالِ	وَيَسْأَلُونَكَ	إِلَّا يَوْمًا	
then say	about the mountains	and they ask you	except a day	
	نَسْفًا	رَبِّي	يَنْسِفُهَا	
	(as) particles (of dust)	my Lord	will blast them	

فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۗ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۗ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ۗ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ ۗ عِلْمًا ۗ

106. "Then He shall leave them as a level smooth plain. 107. "You will see therein nothing crooked or curved." 108. On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allāh) has given permission and whose word is acceptable to Him. 110. He (Allāh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His Knowledge.

فِيهَا	لَا تَرَى	صَفْصَفًا	قَاعًا	فَيَذَرُهَا
therein	you will not see	smooth	(as) a level	then He shall leave it
الدَّاعِيَ	يَوْمَئِذٍ يَتَّبِعُونَ	وَلَا أَمْتًا	عِوَجًا	
the caller	(on) that Day they (people) shall follow	nor curve	any crookedness	

وَحَشَعَتِ الْأَصْوَاتُ		لَهُ	لَا عِوَجَ
and voices will be humbled		for him	(there is) no crookedness
إِلَّا هَمْسًا	فَلَا تَسْمَعُ		لِلرَّحْمَنِ
but a whisper	and nothing shall you hear		for the Most Gracious (Allah)
إِلَّا مَنْ	الشَّفَعَةَ	يَوْمَئِذٍ لَا نَنْفَعُ	
except (the one) whom	intercession	(on) that Day shall not avail	
قَوْلًا	لَهُ	وَرَضِيَ	أَذِنَ لَهُ الرَّحْمَنُ
a word	for him	and He approved	the Most Gracious (Allah) gave permission for him
وَمَا	بَيْنَ أَيْدِيهِمْ		يَعْلَمُ
and what	(is) before them (between their hands)		what He (Allah) knows
عِلْمًا	بِهِ	وَلَا يُحِيطُونَ	خَلْفَهُمْ
(in) knowledge	it	and they will not encompass	(is) behind them

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَنْ يَعْمَلْ مِنْ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

111. And (all) faces shall be humbled before (Allāh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allāh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day). 112. And he who works deeds of righteousness, while he is a believer (in Islāmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward). 113. And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may fear Allāh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

الْقَيُّومِ	لِلْحَيِّ	وَعَنْتِ الْوُجُوهُ
the Self-Subsisting	before the Ever-Living	and faces shall be humbled

ظُلْمًا ﴿١١٦﴾		مَنْ حَمَلَ		وَقَدْ خَابَ	
(a burden of) wrongdoing		(he) who carried		and indeed will be disappointed	
مُؤْمِنٌ	وَهُوَ	مِنَ الصَّالِحَاتِ	وَمَنْ يَعْمَلْ		
(is) a believer	while he	of righteous deeds	and who works		
أَنْزَلْنَاهُ	وَكَذَلِكَ	وَلَا هَضْمًا ﴿١١٧﴾	فَلَا يَخَافُ ظُلْمًا		
We have sent it down	and thus	nor curtailment	then he will not fear injustice		
فِيهِ	وَصَرَّفْنَا	عَرَبِيًّا	قُرْءَانًا		
therein	and have explained in detail	(in) Arabic	(as) a Quran		
أَوْ يُحْدِثُ	لَعَلَّهُمْ يَتَّقُونَ	مِنَ الْوَعِيدِ			
or it may generate	that they may fear (Allah)	of the threats or warnings			
	ذِكْرًا ﴿١١٨﴾	هُمْ			
	admonition/lesson	in them			

فَنَعَلَى اللَّهِ الْمَلِكِ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٦﴾ وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٧﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٨﴾

114. Then High above all be Allāh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower. 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblīs* (Satan); he refused.

بِالْقُرْآنِ		وَلَا تَعْجَلْ		الْحَقُّ الْمَلِكِ		فَنَعَلَى اللَّهِ	
with the Quran		and be not in haste		True the King		then High (above all) be Allah	
زِدْنِي	وَقُلْ رَبِّ	وَحْيُهُ	إِلَيْكَ	أَنْ يُقْضَى	مِنْ قَبْلِ		
increase me	and say my Lord	its revelation	to you	[that] is completed	before		
فَنَسِيَ	مِنْ قَبْلِ	إِلَى آدَمَ	وَلَقَدْ عَاهَدْنَا	عِلْمًا ﴿١١٦﴾			
then he forgot	before	with Adam	and indeed We made a covenant	(in) knowledge			

لِلْمَلَائِكَةِ	وَإِذْ قُلْنَا	عَزَمًا ﴿١١٥﴾	لَهُ	وَلَمْ نَجِدْ
to the angels	and when We said	firm willpower	in him	and We found not
﴿١١٦﴾ أَبِي	إِلَّا إِبْلِيسَ	فَسَجَدُوا	أَسْجُدُوا لِأَدَمَ	
he refused	except Iblis	then they prostrated	prostrate (yourselves) to Adam	

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾ إِنَّ لَكَ أَلًا
 تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾ فَوْسَوْسَ إِلَيْهِ
 الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى ﴿١٢٠﴾

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So, let him not get you both out of Paradise, so that you will be distressed. 118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun's heat. 120. Then *Shaitān* (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَقُلْنَا	يَا آدَمُ	إِنَّ هَذَا	عَدُوٌّ	لَكَ	وَلِزَوْجِكَ
then We said	O Adam	verily this	(is) an enemy	to you	and to your wife
فَلَا يُخْرِجَنَّكَ	مِنَ الْجَنَّةِ	فَتَشْقَى ﴿١١٧﴾	إِنَّ		
so let him not expel you both	from Paradise	so (that) you will be distressed	verily		
لَكَ	أَلًا تَجُوعَ	فِيهَا	وَلَا تَعْرَى ﴿١١٨﴾		
for you (is a promise from Us)	that you will not be hungry	therein	nor you will be naked		
وَأَنَّكَ	لَا تَظْمَأُ	فِيهَا	وَلَا تَصْحَى ﴿١١٩﴾		
and that [you]	you shall not suffer from thirst	therein	nor you shall suffer from the sun		
فَوْسَوْسَ	إِلَيْهِ	الشَّيْطَانُ	قَالَ يَا آدَمُ	هَلْ أَدُلُّكَ	عَلَى شَجَرَةِ
then whispered	to him	Satan	he said O Adam	(shall) I lead you?	to (the) Tree
الْخُلْدِ	وَمُلْكٍ	لَّا يَبُلَى ﴿١٢٠﴾			
(of) Eternity	and (to) a kingdom	that will not waste away			

فَأَكَلَا مِنْهَا فَبَدَّتْ لهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى
 آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾ ثُمَّ أَجْنَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾ قَالَ أَهْبِطَا مِنْهَا جَمِيعًا
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فِيمَا يُأْنِيتُكُمْ مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
 يَشْقَى ﴿١٢٣﴾

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. 123. He (Allāh) said: "Get you down (from Paradise to the earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray nor shall be distressed.

سَوْءَاتُهُمَا	لَهُمَا	فَبَدَّتْ	مِنْهَا	فَأَكَلَا
their private parts	to them	so appeared	of that	then they both ate
الْجَنَّةِ	مِنْ وَرَقِ	يَخْصِفَانِ عَلَيْهِمَا	وَطَفِقَا	
(of) the Paradise	with (the) leaves	to stick on themselves	and they began	
رَبَّهُ	ثُمَّ أَجْنَبَهُ	فَغَوَى ﴿١٢١﴾	رَبَّهُ	وَعَصَى آدَمُ
his Lord	then chose him	so he went astray	his Lord	and Adam disobeyed
قَالَ	وَهَدَى ﴿١٢٢﴾	عَلَيْهِ	فَتَابَ	
He (Allah) said	and gave (him) guidance	to him	then He turned with forgiveness	
لِبَعْضٍ	بَعْضُكُمْ	جَمِيعًا	مِنْهَا	أَهْبِطَا
to (some) others	some of you	together	herefrom	get down (you both)
فَمَنِ اتَّبَعَ	هُدًى	مِّنِّي	فِيمَا يُأْنِيتُكُمْ	عَدُوٌّ
then whoever followed	guidance	from Me	then if comes to you	(are) an enemy
وَلَا يَشْقَى ﴿١٢٣﴾	فَلَا يَضِلُّ	هُدَايَ		
nor he shall fall into distress	then he shall neither go astray	My Guidance		

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَمَحْشَرُهُ، يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾ قَالَ

رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَلِكَ أَنْتَ أَيْتِنَا فَنَسِينَهَا وَكَذَلِكَ الْيَوْمَ
نُنْسِي ﴿١٢٦﴾ وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." 126. (Allāh) will say "Like this Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allāh's Mercy)." 127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allāh) and believes not in His Messengers, and His revealed Books, like this Qur'an], and believes not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

مَعِيشَةً	لَهُ	فَإِنَّ	عَنْ ذِكْرِي	وَمَنْ أَعْرَضَ
(is) a life	for him	then verily	from My Reminder	and whosoever turns away
أَعْمَى ﴿١٢٥﴾	الْقِيَمَةَ	يَوْمَ	وَنَحْشُرُهُ	ضَنْكًا
blind	(of) Resurrection	(on the) Day	and We shall raise him up	(of) hardship
وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾	أَعْمَى	لِمَ حَشَرْتَنِي	قَالَ رَبِّ	
while [indeed] I had sight	blind	why You raised me up	he will say O my Lord	
وَكَذَلِكَ	فَنَسِينَهَا	أَيْتِنَا	أَنْتَ	كَذَلِكَ
and so	but you forgot them	Our Signs	came unto you	thus
قَالَ	الْيَوْمَ نُنْسِي ﴿١٢٦﴾	وَكَذَلِكَ نَجْزِي	مَنْ أَسْرَفَ	
He (Allah) will say	this Day you will be neglected	and thus We requite	(him) who transgresses	
وَلَمْ يُؤْمِنْ	بِآيَاتِ رَبِّهِ	وَلَعَذَابُ		
and believes not	(of) his Lord	in (the) Signs	and surely (the) torment	
وَأَبْقَى ﴿١٢٧﴾	أَشَدُّ	الْآخِرَةِ		
and more lasting	(is) more severe	(of) the Hereafter		

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي
 النُّهَى ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامِ وَأَجَلٍ مُّسَمًّى ﴿١٢٩﴾ فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ
 وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ
 لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. 129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). 130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allāh shall give you).

قَبْلَهُمْ	كَمْ أَهْلَكْنَا	هُمْ	أَفَلَمْ يَهْدِ		
before them	how many We have destroyed	them	then (has) it not guided?		
لَآيَاتٍ	يَمْشُونَ فِي مَسْكِنِهِمْ	إِنَّ فِي ذَلِكَ	مِنَ الْقُرُونِ		
surely (are) signs	they walk in their dwellings	in this	[from] generations		
لَآوُلَى	وَلَوْلَا كَلِمَةٌ سَبَقَتْ	أَلنُّهَى			
for men	and had (it) not been for a Word (that) has gone forth	(of) understanding			
مِنْ رَبِّكَ	لَكَانَ لَزِمَامًا	وَأَجَلٍ			
from your Lord	it (the judgement) surely would have been inevitable	and a term			
مُسَمًّى	فَأَصْبِرْ	عَلَىٰ مَا يَقُولُونَ	وَسَبِّحْ	بِحَمْدِ	
determined	so be patient	with what they say	and glorify	[with] (the) praises	
رَبِّكَ	قَبْلَ	طُلُوعِ	الشَّمْسِ	وَقَبْلَ	غُرُوبِهَا
(of) your Lord	before	(the) rising	(of) the sun	and before	its setting
وَمِنْ آنَاءِ	أَلَّيْلِ	فَسَبِّحْ	وَأَطْرَافَ		
and during (the) hours	(of) the night	so glorify	and (at the) ends		

لَعَلَّكَ تَرْضَى ﴿١٣١﴾	الْتَّهَارِ
so that you may become pleased	(of) the day

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ ۖ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣٢﴾ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٣﴾ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٤﴾

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allāh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting. 132. And enjoin *As-Salāt* (the prayers) on your family, and be patient in offering them [i.e. the *Salāt* (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.): We provide for you. And the good end (i.e. Paradise) is for the *Muttaqūn* (the pious). 133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the *Taurāt* (Torah), and the *Injīl* (Gospel), about the coming of the Prophet Muhammad ﷺ]?

أَزْوَاجًا	بِهِ ۚ	إِلَىٰ مَا مَتَّعْنَا			وَلَا تَمُدَّنَّ عَيْنَيْكَ
(to) groups	[with it]	for what We have given for enjoyment			and strain not your eyes
لِنَفْتِنَهُمْ	الدُّنْيَا	الْحَيَاةِ	زَهْرَةَ	مِّنْهُمْ	
that We may test them	(of) this world	(of) the life	(the) splendour	of them	
وَأَبْقَىٰ ﴿١٣٢﴾	خَيْرٌ	رَّبِّكَ	وَرِزْقٌ	فِيهِ	
and more lasting	(is) best	(of) your Lord	and (the) provision	thereby	
لَا نَسْأَلُكَ	عَلَيْهَا ۖ	وَاصْطَبِرْ	بِالصَّلَاةِ	وَأْمُرْ أَهْلَكَ	
We ask not of you	in it	and be patient	the prayer	and enjoin on your family	
وَالْعَاقِبَةُ		نَرْزُقُكَ	نَحْنُ	رِزْقًا	
and the (good) end (Paradise)		provide for you	We	a provision	
بِآيَةٍ	لَوْلَا يَأْتِينَا	وَقَالُوا	لِلتَّقْوَىٰ ﴿١٣٣﴾		
a sign	why he brings us not	and they say	(is) for the pious or piety		

مَا	بَيِّنَةٌ	أَوَلَمْ تَأْتِهِمْ	مِّن رَّبِّهِ ج
(of) that which	(the) proof	and has (there) not come to them?	from his Lord
	الْأُولَى ﴿١٣٣﴾	فِي الصُّحُفِ	
	former	(is) in the Scriptures	

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَذِلَّ وَنَخْزَى ﴿١٣٤﴾ قُلْ كُلُّ مُتَّبِعٍ فَتَبْصُؤًا فَسَتَعْلَمُونَ مَنِ اصْحَابِ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad ﷺ and the Qur'an), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced." 135. Say (O Muhammad ﷺ): "Each one (believer and disbeliever) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allāh's religion of Islāmic Monotheism), and who are they that have let themselves be guided (on the Right Path)."

وَلَوْ	أَنَا	أَهْلَكْنَاهُمْ	بِعَذَابٍ	مِّن قَبْلِهِ
and if	that We	had destroyed them	with a torment	before this
لَقَالُوا رَبَّنَا	لَوْلَا أَرْسَلْتَ	إِلَيْنَا	رَسُولًا	
surely they would have said our Lord	why not You sent	to us	a Messenger	
فَنَتَّبِعَ آيَاتِكَ	مِن قَبْلِ	أَنْ نَذِلَّ		
that we might have followed Your Signs	before	[that] we were disgraced		
وَنَخْزَى ﴿١٣٤﴾	قُلْ	كُلُّ	مُتَّبِعٍ	فَتَبْصُؤًا
and we were humiliated	say	each (one)	(is) waiting	so wait you (too)
فَسَتَعْلَمُونَ	مَنْ	أَصْحَابِ	الصِّرَاطِ	السَّوِيِّ
then you shall know	who	(are the) owners	(of) the Path	Even (Straight)
		وَمَنِ اهْتَدَى ﴿١٣٥﴾		
		and who has walked aright		