

﴿٧٥﴾ قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٦﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٧﴾ فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ﴿٧٨﴾ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٩﴾

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	أَلَمْ أَقُلْ	لَكَ	إِنَّكَ	لَنْ تَسْتَطِيعَ	مَعِيَ
he (Khidr) said	(did) I not say?	to you	that you	would never be able	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		
فَانْطَلَقَا	حَتَّى إِذَا أَتَيَا	أَهْلَ	قَرْيَةٍ		
then they both proceeded	till when they came	(to the) people	(of) a town		
اسْتَطْعَمَا 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 ﴿٧٨﴾	
in it (therein)	a wall	(that) was about	to collapse	so he set it up straight	
قَالَ	لَوْ شِئْتَ	لَتَّخَذْتَ	عَلَيْهِ	أَجْرًا ﴿٧٩﴾	
he (Moses) said	if you had wished	surely you could have taken	for it	wages	

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِمَا أَوْيَلَ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٨٠﴾ أَمَّا السَّفِينَةُ

فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٨﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٧٩﴾

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
بِأَوَّلِ	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
وَأَمَّا الْغُلَامُ	فَكَانَ أَبَوَاهُ	مُؤْمِنَيْنِ	فَخَشِينَا	
and as for the boy	his parents were	believers	and we feared	
	أَنْ يُرْهَقَهُمَا	طُغْيَانًا	وَكُفْرًا	
	lest he should oppress them	(by) rebellion	and disbelief	

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨٠﴾ 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 عَنْ أَمْرِ ذَلِكِ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨١﴾

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."

فَارَدْنَا	أَنْ يُبَدِّلَهُمَا	رَبُّهُمَا	خَيْرًا	مِّنْهُ
so we intended	that should exchange for them	their Lord	(one) better	than him
زَكَاةً	وَأَقْرَبَ	رُحْمًا ﴿٨١﴾	وَأَمَّا الْجِدَارُ	فَكَانَ
(in) righteousness	and nearer	(to) mercy	and as for the wall	it was
يَتِيمَيْنِ	فِي الْمَدِينَةِ	وَكَانَ تَحْتَهُ	كَزْبًا	لَّهُمَا
[two] orphans	in the town	and was under it	a treasure	for them
وَكَانَ أَبُوهُمَا	صَالِحًا	فَارَادَ 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 فَعَلْنَاهُ	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 ﴿٨٢﴾	
(is the) interpretation	(of) what you could not hold	over it	patience	

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ  
وَعَيْنَيْنِ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ  
حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا الْقَارِئِينَ ﴿٨٦﴾ إِنَّمَا أَنْتَ مُعَذِّبٌ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٧﴾ قَالَ أَمَّا  
مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا ﴿٨٨﴾

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 الْقَرْنَيْنِ	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	وَعَايَنَهُ	
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	تَغْرِبُ	فِي عَيْنٍ	
(the) setting place	(of) the sun	he found it	setting	in a spring	
حِمَّةٍ	وَوَجَدَ عِنْدَهَا	قَوْمًا	قُلْنَا يَذَا الْقَرْنَيْنِ		
(of) black muddy water	and he found near it	a people	We said O Dhul-Qarnain		
إِمَّا	أَنْ تُعَذِّبَ	وَأِمَّا	أَنْ نُنْخِذَ	فِيهِمْ	حُسْنًا
either	[that] you punish (them)	or	[that] you treat	them	(with) kindness
أَمَّا مَنْ ظَلَمَ	فَسَوْفَ نُعَذِّبُهُ،	ثُمَّ يَرْدُّ			
as for (him) who does wrong	then soon we shall punish him	then he will be brought back			
إِلَىٰ رَبِّهِ	فَيُعَذِّبُهُ،	عَذَابًا	تُكَرَّرُ		
unto his Lord	and He will punish him	(with) a torment	terrible		

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٦﴾ ثُمَّ أَنْبَعَ سَبَبًا ﴿٨٧﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٨٨﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٨٩﴾



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).

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

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٠﴾ قَالُوا يَٰذَا الْقَرْنَيْنِ إِن يَاجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ 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.

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

وَجَدَ مِنْ دُونِهِمَا		قَوْمًا	لَا يَكَادُونَ
he found before them (those two mountains)		a people	who almost not
يَفْقَهُونَ قَوْلًا ﴿١٦﴾	قَالُوا يَنْذَا الْقَرْنَيْنِ	إِنَّ يَاجُوجَ	وَمَاجُوجَ
understood a word	they said O Dhul-Qarnain	verily Gog	and Magog
مُفْسِدُونَ	فِي الْأَرْضِ	فَهَلْ نَجْعَلُ	لَكَ خَرْجًا
(are) doing mischief	in the land	then (shall) we pay (make)?	to you a tribute
عَلَىٰ	أَنْ نَجْعَلَ بَيْنَنَا	وَبَيْنَهُمْ	سَدًّا ﴿١٧﴾ قَالَ مَا
on (the condition)	that you make between us	and between them	he said what a barrier
مَكَّنِّي	فِيهِ	رَبِّي	فَاعِينُونِي
has granted me	[in it]	my Lord	so help me (is) better (than your tribute)
بِقُوَّةٍ	أَجْعَلَ بَيْنَكُمْ	وَبَيْنَهُمْ	رَدْمًا ﴿١٨﴾
with strength (man-power)	I will make (erect) between you	and between them	a barrier

ءَاثُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاثُونِي أفرغ  
عَلَيْهِ قَطْرًا ﴿١٦﴾ فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿١٧﴾ قَالَ هَذَا رَحْمَةٌ مِن  
رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿١٨﴾

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."

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



ءَاتُونِي	أُفْرِغْ عَلَيْهِ	قَطْرًا ﴿٩٦﴾	فَمَا اسْتَطَعُوا	أَنْ يَظْهَرُوهُ
bring me	to pour over it	molten copper	so they were not able	to scale it
وَمَا اسْتَطَعُوا	لَهُ	نَقَبًا ﴿٩٧﴾	قَالَ هَذَا	رَحْمَةً
nor they were able	through it	(to) dig	he said this	(is) a mercy
مِنْ رَبِّي	فَإِذَا جَاءَ	وَعْدُ	رَبِّي	جَعَلَهُ
from my Lord	but when comes	(the) Promise	(of) my Lord	He shall make it
دَكَّاءٌ	وَكَانَ وَعْدُ	رَبِّي	حَقًّا ﴿٩٨﴾	
flat (levelled)	and is (the) Promise	(of) my Lord	true	

﴿٩٩﴾ وَتَرْكْنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿١٠٠﴾ وَعَرْضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠١﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠٢﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْنَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٣﴾

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'ān), 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 – Islāmīc Monotheism).

وَتَرْكْنَا بَعْضُهُمْ	يَوْمَئِذٍ يَمُوجُ	فِي بَعْضٍ		
and We shall leave some of them	(on) that Day to surge (like waves)	on others		
وَنُفِخَ	فِي الصُّورِ	فَجَمَعْنَاهُمْ	جَمْعًا ﴿٩٩﴾	
and will be blown	into the Trumpet	and We shall collect them	all together	
وَعَرْضْنَا جَهَنَّمَ	يَوْمَئِذٍ	لِلْكَافِرِينَ	عَرْضًا ﴿١٠٠﴾	الَّذِينَ
and We shall present Hell	(on) that Day	to the disbelievers	plain to view	(to) those

وَكَاثُرًا	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 ﴿١٠١﴾	
those who disbelieved	(do) then think?	not able (to) hear (it)	
إِنَّا	أَوْلِيَاءُ	مِنْ دُونِي	أَنْ يَخْذُوا عِبَادِي
verily We	(as) protectors	besides Me	that they (can) take My slaves
	نَزْلًا ﴿١٠٢﴾	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 نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿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
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		



فَحِطَّتْ أَعْمَالُهُمْ	فَلَا نَقِیمُ	لَهُمْ	یَوْمَ
so their works are in vain	so We shall not assign	for them	(on the) Day
الْقِیمَةِ		وَزَنًا	
(of) Resurrection		any weight	

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾

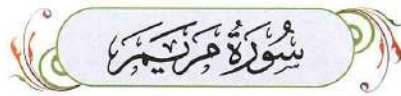
106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery. 107. "Verily, those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous deeds, shall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

ذَٰلِكَ	جَزَاؤُهُمْ	جَهَنَّمُ	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 ءَامَنُوا	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 مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِذَ كَلِمَاتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ 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	لَكَلِمَتِ	رَبِّي
say	if the sea were	ink	for (the) Words	(of) my Lord
لَنفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مِدَدًا قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ				
surely the sea would be exhausted	before [that] would be exhausted	(the) Words	كَلِمَتُ	رَبِّي
even if We brought	like it	for (its) aid	قُلْ إِنَّمَا أَنَا	بَشَرٌ
(of) my Lord	even if We brought	like it	for (its) aid	a man
like you	(it) has been revealed to me	that your God	أَنَّمَا إِلَهُكُمُ	إِلَهُ
like you	(it) has been revealed to me	that your God	أَنَّمَا إِلَهُكُمُ	إِلَهُ
so whoever [was]	hopes (for the) Meeting (with)	his Lord	رَبِّهِ	فَلْيَعْمَلْ عَمَلًا
so whoever [was]	hopes (for the) Meeting (with)	his Lord	رَبِّهِ	let him do deed
righteous	and associate not (as a partner)	in (the) worship	بِعِبَادَةِ	رَبِّهِ
righteous	and associate not (as a partner)	in (the) worship	بِعِبَادَةِ	رَبِّهِ
anyone	and associate not (as a partner)	in (the) worship	بِعِبَادَةِ	رَبِّهِ
anyone	and associate not (as a partner)	in (the) worship	بِعِبَادَةِ	رَبِّهِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيَعَصَ ۚ ذَكَرْ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ۚ إِذْ نَادَىٰ رَبَّهُ: نِدَاءً خَفِيًّا ۚ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۚ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۚ



## 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	كَهَيَّعَ ٦	
(to) His slave	(of) your Lord	(of the) mercy	a mention	Kaf-Ha-Ya-Ain-Sad	
خَفِيًّا ٧	نِدَاءً	رَبَّهُ،	إِذْ نَادَى	زَكَرِيَّا ٨	
(in) secret	a call	(to) his Lord (Allah)	when he called out	Zechariah	
وَأَشْتَعَلَ الرَّأْسُ	مَنِي	وَهَنَ الْعَظْمُ	إِنِّي	قَالَ رَبِّ	
and head has turned	of me	bones have grown feeble	indeed I	he said O my Lord	
شَقِيًّا ٩	رَبِّ	بِدُعَائِكَ	وَلَمْ أَكُنْ	شَيْبًا	
unblest	O my Lord	in (my) invocation (to) You	and I have not been	grey (hair)	
عَاقِرًا	وَكَاثَ أَمْرَاتِي	مِنْ وَرَائِي	أَلْمَوْلَى	وَإِنِّي خِفْتُ	
barren	and my wife is	after me	(my) relatives	and verily I fear	
وَلِيَّتًا ١٠		مِنْ لَدُنْكَ	لِي	فَهَبْ	
an heir		from Yourself	me	so give	

يَرِثُنِي وَيَرِثُ مِنْ عَالٍ يَعْقُوبُ وَأَجْعَلُهُ رَبِّ رَضِيًّا ١١ يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ  
 اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ١٢ قَالَ رَبِّ إِنِّي يَكُونُ لِي غُلَامٌ وَكَانَتْ  
 أَمْرَاتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ١٣ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى

هَٰئِنِ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٦﴾

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	مِنْ عَالٍ	وِيرِثُ	يَرِثُنِي		
(of) Jacob (Ya'qūb)	from (the) family	and inherit	who shall inherit me		
إِنَّا	يَزَكِّرِيَا	رَضِيَا ﴿٦﴾	رَبِّ	وَأَجْعَلْهُ	
verily We	O Zechariah	satisfied, pleased	my Lord	and make him	
لَمْ نَجْعَلْ	يَحْيَى	أَسْمُهُ	بِغُلَامٍ	نَبَشِّرُكَ	
We have not given	(will be) Yahya (John)	his name	of a son	give you the glad tidings	
غُلَامٌ	لِي	أَتَى يَكُونُ	قَالَ رَبِّ	سَمِيًّا ﴿٧﴾	مِنْ قَبْلُ
a son	I have	how can	he said my Lord	(that) name	before [for] him
عَتِيًّا ﴿٨﴾	مِنْ الْكِبَرِ	وَقَدْ بَلَغْتُ	عَاقِرًا	وَكَاثَتْ أُمْرَاتِي	
extreme	[from] old age	and indeed I have reached	barren	while my wife is	
هَٰئِنِ	عَلَى	هُوَ	قَالَ رَبُّكَ	كَذَٰلِكَ	قَالَ
(is) easy	for Me	it	your Lord says (said)	so	He said
وَلَمْ تَكُ شَيْئًا ﴿٩﴾		مِنْ قَبْلُ	وَقَدْ خَلَقْتُكَ		
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﴾ يَحْيَى خُذِ  
الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ 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 لِّي	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	nights	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	يَسْبِّحُونَ
to glorify (Allah)	(in) the morning	and (in) the afternoon (night)	O Yahya (John)
خُذِ الْكِتَابَ	بِقُوَّةٍ	وَعَاتَيْنَاهُ	الْحُكْمَ
hold the Scripture	with strength	and We gave him	wisdom
			(while he was) a child

وَحَنَانًا مِّن لَّدُنَا 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﴾ فَاتَّخَذَتْ 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.

وَحَنَانًا	مِّن لَّدُنَّا	وَزَكُوَّةً	وَكَانَ تَقِيًّا ١٣
and compassion	from Us	and (made him) pure (from sins)	and he was righteous
وَبَرًّا	بِوَالِدَيْهِ	وَلَمْ يَكُنْ جَبَّارًا	عَصِيًّا ١٤
and dutiful	to his parents	and he was not arrogant	(and) disobedient
عَلَيْهِ	يَوْمَ وُلِدَ	وَيَوْمَ يَمُوتُ	وَيَوْمَ
on him	(the) day he was born	and (the) day he dies	and (the) day
يُبْعَثُ حَيًّا ١٥	وَأُذْكَرُ	فِي الْكِتَابِ	
he will be raised up to life (again)	and mention	in the Book (the Quran)	
مَرِيَمَ	إِذْ أَنْبَأَتْ	مِنْ أَهْلِهَا	مَكَانًا
(the story of) Mary	when she withdrew (in seclusion)	from her family	(to) a place
شَرِيقًا ١٦	فَاتَّخَذَتْ	مِنْ دُونِهِمْ	حِجَابًا
facing east	then she took	from them	a screen
رُوحَنَا	فَتَمَثَّلَ	لَهَا	بَشَرًا
Our Spirit (Gabriel)	and he appeared	before her	(as) a man
			(in) all respects (sound)

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 عَلَى هَيْنٍ وَلَنَجْعَلَ لَكَ 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).'"



قَالَتْ إِنِّي		أَعُوذُ بِالرَّحْمَنِ		مِنْكَ	
she said verily I		seek refuge with the Most Gracious (Allah)		from you	
إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾		قَالَ إِنَّمَا أَنَا		رَبِّكَ	
if you fear (Allah)		he said I am only		(from) your Lord	
لَا هَبَ لَكَ غُلَمًا		زَكِيًّا ﴿١٩﴾		أَنَّى	
to you that I give		righteous		how	
وَلَمْ يَمَسِّنِي		بَشَرٌ		قَالَ	
when has not touched me		man		he said	
قَالَ رَبُّكَ هُوَ عَلَى هَيِّئٍ		وَلِنَجْعَلَهُ		ءَايَةً	
your Lord said		(is) easy for Me that		and so that We shall appoint him	
لِلنَّاسِ وَرَحْمَةً		مِّنَّا		وَكَاثَ أَمْرًا	
to mankind		from Us		and it is a matter	
مَّقْضِيًّا ﴿٢١﴾		مَقْضِيًّا		مَقْضِيًّا	
decreed (by Allah)		decreed (by Allah)		decreed (by Allah)	

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

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 Jibrā'il (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."

فَحَمَلَتْهُ		فَانْتَبَذَتْ		بِهِ	
so she conceived him		and she withdrew		with him	
فَأَجَاءَهَا		الْمَخَاضُ		إِلَى جِذْعِ	
and drove her		the labour pains		to (the) trunk	
النَّخْلَةِ		النَّخْلَةِ		النَّخْلَةِ	
(of) a date palm		(of) a date palm		(of) a date palm	

قَالَتْ	يَلَيْتَنِي مِتُّ	قَبْلَ	هَذَا	وَكُنْتُ نَسِيًّا
she said	oh would that I had died	before	this	and I had been forgotten
مِّنْ نَّسِيًّا ﴿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﴾	وَهَزَى	إِلَيْكَ
indeed your Lord has provided	under you	a (water) stream	and shake	towards you
يَجْذَعُ	النَّخْلَةَ	تَسْقِطُ عَلَيْكَ	رُطْبًا	جَنِيًّا ﴿٢٥﴾
(the) trunk	(of) date palm	it will let fall upon you	fresh date	ripe

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَتَأَخَذُ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوَاءً 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	وَاشْرَبِي	وَقَرِّي عَيْنًا	فَإِمَّا تَرِينَ	مِنَ الْبَشَرِ	أَحَدًا
so eat	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﴾	فَأَتَتْ 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		



فَرِيًّا ﴿٦٧﴾	يَأْخُتَ	هَارُونَ	مَا كَانَ أَبُوكَ	أَمْرًا	سَوَاءٍ
mighty	O sister	(of) Aaron	your father <b>was not</b>	a man	(of) evil
			وَمَا كَانَتْ أُمُّكَ	بَغِيًّا ﴿٦٨﴾	
			<b>nor</b> your mother <b>was</b>	an unchaste woman	

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٦٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٧٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٧١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٧٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٧٣﴾

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle? " 30. He [ 'Īsā (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 ﴿٦٩﴾	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 ﴿٧٠﴾	وَجَعَلَنِي	مُبَارَكًا	أَيْنَ مَا كُنْتُ	
and made me	a Prophet	and He has made me	blessed	wheresoever I be	
وَأَوْصَانِي	بِالصَّلَاةِ	وَالزَّكَاةِ	مَا دُمْتُ حَيًّا ﴿٧١﴾	وَبَرًّا	
and enjoined on me	the prayer	and Zakat	as long as I am alive	and dutiful	
بِوَالِدَتِي	وَلَمْ يَجْعَلْنِي	جَبَّارًا	شَقِيًّا ﴿٧٢﴾	وَالسَّلَامُ	عَلَيَّ
to my mother	and made me not	arrogant	unblest	and peace (be)	upon me
يَوْمَ وُلِدْتُ	وَيَوْمَ أَمُوتُ	وَيَوْمَ	أُبْعَثُ حَيًّا ﴿٧٣﴾		
(the) day I was born	and (the) day I die	and (the) day	I shall be raised alive		

ذَٰلِكَ 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 فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾ فَأَخْلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ 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).

ذَٰلِكَ	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 ۚ	
they dispute in it	(it) is not	for Allāh	that He should take	any son	Glorified is He	
إِذَا	قَضَىٰ أَمْرًا	فَإِنَّمَا	يَقُولُ لَهُ ۖ	كُنْ	فَيَكُونُ ﴿٣٥﴾	
when	He decrees an affair (a thing)	then only	He says to it	be	and it becomes	
وَإِنَّ اللَّهَ	رَبِّي	وَرَبُّكُمْ	فَاعْبُدُوهُ ۚ	هَذَا	صِرَاطٌ	
and verily Allāh	(is) my Lord	and your Lord	so worship Him	this	(is) a Path	
مُسْتَقِيمٌ ﴿٣٦﴾	فَأَخْلَفَ الْأَحْزَابُ	مِنْ بَيْنِهِمْ	فَوَيْلٌ			
Straight	then the sects differed	from among themselves	so woe			
لِلَّذِينَ كَفَرُوا	مِنْ مَّشْهَدِ	يَوْمٍ عَظِيمٍ ﴿٣٧﴾				
to those who disbelieve	from (the) Meeting (witness)	(of) a Day	great			

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 ﴿٤٠﴾  
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	وَأَبْصُرْ	يَوْمَ	أَسْمِعْ
they will come to Us	(the) Day (when)	and see	they	how [clearly] will hear
يَوْمَ	وَأَنْذِرْهُمْ	مُبِينٍ ﴿٣٨﴾	فِي ضَلَالٍ	الْيَوْمَ
(of the) Day	and warn them	plain	(are) in error	today
فِي غَفْلَةٍ	وَهُمْ	قُضِيَ الْأَمْرُ	إِذْ	الْحَسْرَةِ
(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﴾	
Abraham	in the Book	and mention	and to Us they shall be returned	(is) on it
	نَبِيًّا ﴿٤١﴾	صِدِّيقًا	إِنَّهُ كَانَ	
	Prophet	a truthful	verily he was	

إِذْ قَالَ لِأَبِيهِ يَأْتِبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾ يَأْتِبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾ يَأْتِبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَأْتِبَتِ 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)."

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

قَالَ أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَّمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلِّمْ عَلَيَّكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ 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	أَرَاغِبُ	أَنْتَ	عَنْ ءَالِهَتِي	يَا اِبْرَاهِيمُ	لَيْنِ	لَمْ تَنْتَهُ
he said	(do) reject?	you	[from] my gods	O Abraham	if	you stop not (this)
لَأَرْجُمَنَّكَ	وَأَهْجُرَنِي	مَلِيًّا	قَالَ	هِيَ	رَبِّي	إِنَّهُ كَانَ
indeed I will stone you	so get away from me	(for) a long time	he (Abraham) said	my Lord	(of) my Lord	verily He is
سَلَامٌ عَلَيْكَ	سَأَسْتَغْفِرُ	لَكَ	وَأَعْتَزُّكُمْ	وَمَا تَدْعُونَ	بِي	حَفِيًّا
on you peace (be)	I will ask forgiveness	for you	and I shall turn away from you	and what you invoke	unto me	Ever Most Gracious
مِنْ دُونِ اللَّهِ	وَأَدْعُوا رَبِّي	عَسَى	أَلَّا أَكُونَ	بِدُعَاءِ	رَبِّي	شَقِيًّا
besides Allah	and I shall call on my Lord	maybe	that I shall not be	in (my) invocation	(to) my Lord	unblest

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ۖ وَوَهَبْنَا لَهُم مِّن رَّحْمِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۖ وَادَّكَرْنَا فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ۖ وَنَذَيْنَاهُ 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	مِنْ 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 ﴿٤٩﴾	وَوَهَبْنَا	لَهُمْ	مِنْ رَحْمَتِنَا
We made a Prophet	and We gave	[to] them	of Our Mercy
لِسَانَ	صِدْقٍ	عَلِيًّا ﴿٥٠﴾	وَأَذْكُرُ
tongues	(of) truth	honour [high]	and mention
فِي الْكِتَابِ	مُوسَى	إِنَّهُ كَانَ	مُخْلَصًا
in the Book (the Quran)	Moses	verily he was	chosen
نَبِيًّا ﴿٥١﴾	وَنَدَيْنَاهُ	مِنْ جَانِبِ	الْطُّورِ
a Prophet	and We called him	from (the) side	(of) the Mount
وَقَرَّبْنَاهُ	نَحِيًّا ﴿٥٢﴾		
and We made him draw near	(for) a talk (with him)		

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾ وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾ وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿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'ān) 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'ān) Idrīs. Verily, he was a man of truth, (and) a Prophet.

وَوَهَبْنَا	لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ	هَارُونَ	نَبِيًّا ﴿٥٣﴾
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
the prayer	and Zakat	and was	with his Lord
وَأَذْكُرُ	مَرْضِيًّا	نَبِيًّا	
and mention	pleased	a Prophet	
فِي الْكِتَابِ	إِدْرِيسَ	إِنَّهُ كَانَ	صَدِيقًا
in the Book	Idris	verily he was	truthful

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿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	أُولَٰئِكَ	الَّذِينَ
and We raised him	(to) a place	high	they	(are) those whom
أَنْعَمَ اللَّهُ عَلَيْهِمْ	مِّنَ النَّبِيِّينَ	مِنَ ذُرِّيَّةِ	آدَمَ	
Allah bestowed unto [them]	from (among) the Prophets	of (the) offspring	(of) Adam	
وَمِمَّنْ حَمَلْنَا	مَعَ	نُوحٍ	وَمِنَ ذُرِّيَّةِ	
and of (those) whom We carried (in the ship)	with	Noah	and of (the) offspring	
إِبْرَاهِيمَ	وَإِسْرَءِيلَ	وَمِمَّنْ هَدَيْنَا	وَاجْتَبَيْنَا	
(of) Abraham	and Isrā'el	and from (among those) whom We guided	and chose	
إِذَا	تُتْلَىٰ عَلَيْهِمْ	آيَاتُ الرَّحْمَنِ		
when	were recited unto them	(the) Verses (of) the Most Gracious (Allāh)		
	خَرُّوا سُجَّدًا	وَبُكِيًّا		
	they fell down prostrating	and weeping		

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ 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	خَلَفٌ	أَضَاعُوا الصَّلَاةَ	وَاتَّبَعُوا الشَّهَوَاتِ
then succeeded	after them	a posterity	who gave up the prayer	and followed lusts
فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿ ٥٩ ﴾				
so soon they will meet transgression (error)				
إِلَّا مَنْ تَابَ		وَأَمَنَ		
except (those) who repented		and believed		
وَعَمِلَ صَالِحًا		فَأُولَٰئِكَ	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 نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ



ذَٰلِكَ وَمَا كَانَ رُبُّكَ نَسِيًّا ﴿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	فِيهَا	رَزَقُهُمْ
(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
(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
رَبِّ السَّمَوَاتِ	نَسِيًّا	وَمَا كَانَ رَبُّكَ	ذَٰلِكَ	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

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

وَيَقُولُ الْإِنْسَنُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَّا 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 *Shayātīn* [(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.

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



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

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا نُتِلَى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَءْيَا ﴿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	ءَايَاتُنَا	بَيِّنَاتٍ	الَّذِينَ كَفَرُوا
to them	Our Verses	Clear	those who disbelieved
لِلَّذِينَ ءَامَنُوا	أَيُّ	الْفَرِيقَيْنِ	خَيْرٌ
to those who believed	which	(of) the two groups	(is) best
		مَقَامًا	وَأَحْسَنُ
		(in) position	and better

نَدِيًّا ﴿٧٣﴾	وَكَمْ أَهْلَكْنَا	قَبْلَهُمْ	مِّن قَرْنٍ
(in) place	and how many We destroyed	before them	[from] a generation
هُمْ	أَحْسَنُ	أَثْنَا	وَرِيًّا ﴿٧٤﴾
they	(were) better	(in) goods	and (outward) appearance

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 الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿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	
وَأَمَّا السَّاعَةُ	فَسَيَعْلَمُونَ	مَنْ هُوَ	شَرُّ	مَكَانًا
or the Hour	then they will know	who	(is) worst	(in) position
وَأَضْعَفُ	جُنْدًا ﴿٧٥﴾	وَيَزِيدُ اللَّهُ	الَّذِينَ اهْتَدَوْا	هُدًى
and weaker	(in) forces	and Allah increases	those who were guided	(in) guidance
وَالْبَاقِيَتُ	الصَّالِحَتُ	خَيْرٌ	عِنْدَ	رَبِّكَ
and the everlasting	[the] righteous deeds	(are) better	with	your Lord
	ثَوَابًا	وَخَيْرٌ	مَّرَدًّا ﴿٧٦﴾	
	(for) reward	and better	(for) resort	



أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ الْغَيْبَ أَمْ اِتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

77. Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān 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.

وَقَالَ	بِآيَاتِنَا	الَّذِي كَفَرَ	أَفَرَأَيْتَ
and said	in Our Signs	him who disbelieved	then (have) you seen?
أَمْ اِتَّخَذَ	أَطَّلَعَ الْغَيْبَ	وَلَدًا ﴿٧٧﴾	لَأُوتِيَنَّ مَالًا
or has he taken	(has) he known the Unseen?	and children	indeed I will be given wealth
سَنَكْتُبُ	كَلَّا	عَهْدًا ﴿٧٨﴾	عِنْدَ الرَّحْمَنِ
We shall record	nay	a covenant	from the Most Gracious (Allah)
مَدًّا ﴿٧٩﴾	مِنَ الْعَذَابِ	لَهُ	وَنَمُدُّ
[increase]	[from] the torment	for him	and We shall increase
وَنَرِثُهُ	وَيَأْتِينَا	مَا يَقُولُ	فَرْدًا ﴿٨٠﴾
and We shall inherit from him	and he shall come to Us	(all) that he says (talks)	alone

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّا 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).

وَاتَّخَذُوا	مِنْ دُونِ اللَّهِ	إِلَٰهَةً	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 الْكَافِرِينَ	
opponents	(do) you not see?	that We have sent	the devils	against the disbelievers	
تُوزِّهُهُمْ	أَزَا	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 الرَّحْمَنِ وَفَدًّا				
We shall gather the pious (persons)	unto the Most Gracious (like) a delegation				
وَنَسُوقُ الْمُجْرِمِينَ	إِلَى جَهَنَّمَ	وَرَدًّا			
and We shall drive the criminals	to Hell	(in) a thirsty (state)			

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٦﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٧﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٨﴾ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَتَشَقَّقُ الْأَرْضُ وَخُجُرُ



الْجِبَالُ هَذَا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُلُّ  
مَنْ 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.

لَا يَمْلِكُونَ الشَّفْعَةَ		إِلَّا مَنْ اتَّخَذَ		عِنْدَ الرَّحْمَنِ	
they shall not own intercession		but (those) who have taken		from the Most Gracious	
عَهْدًا ﴿٨٧﴾		وَقَالُوا		اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾	
a covenant		and they say		the Most Gracious has taken a son	
لَقَدْ جِئْتُمْ شَيْئًا		إِذَا ﴿٨٩﴾		تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ	
indeed you have brought forth a thing		terrible		almost the heavens are torn	
مِنْهُ		وَتَنْشَقُّ الْأَرْضُ		وَتَخْرُ الْجِبَالُ هَذَا ﴿٩٠﴾	
whereby		and the earth is split asunder		and the mountains fall (in) ruins	
أَنْ دَعَوْا		لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾		وَمَا يَنْبَغِي لِلرَّحْمَنِ	
that they ascribe		a son to the Most Gracious		but (it) is not suitable for the Most Gracious	
أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾		إِنْ		كُلُّ مَنْ فِي السَّمَوَاتِ	
that He should take a son		(there is) not		all who (are) in the heavens	
وَالْأَرْضِ		إِلَّا آتَى الرَّحْمَنِ		عَبْدًا ﴿٩٣﴾	
and the earth		but comes (unto) the Most Gracious (Allah)		(as) a slave	

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ عِندَهُ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ يُحِشُّ 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'ān) 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?

لَقَدْ أَحْصَاهُمْ		وَعَدَّهُمْ		عَدًّا ﴿٩٤﴾	
indeed He has comprehended them		and counted them		a full counting	
وَكُلُّهُمْ		ءَاتِيهِ		يَوْمَ	
and everyone of them		(will) come (to) Him		(on the) Day	
لَهُمُ الرَّحْمَنُ		وُدًّا ﴿٩٦﴾		فَإِنَّمَا يَسَّرْنَاهُ	
for them the Most Gracious		love		so only We have made easy this (the Quran)	
لِتُبَشِّرَ		بِهِ		الْمُتَّقِينَ	
that you may give glad tidings		[with it]		(to) the pious (persons)	
وَتُنذِرَ		لَدُنَّا ﴿٩٧﴾		وَكَمْ أَهْلَكْنَا	
and you warn		people		and how many We have destroyed	
قَبْلَهُمْ		مِّنْ قَرْنٍ		هَلْ يُحِشُّ	
before them		[from] a generation		(can) you find?	
مِنْهُمْ		مِّنْ أَحَدٍ			
of them		anyone			



أَوْ تَسْمَعُ	لَهُمْ	رِكْزًا
or you hear	of them	a whisper

## سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا نَذْكِرَةً لِّمَن يَخْشَى ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِنْ يُجْهَرِ 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 أَنزَلْنَا	طه ﴿١﴾
to cause you distress		the Quran	unto you	We have not sent down	Ta-Ha
مِّمَّنْ		تَنزِيلًا	لِّمَن يَخْشَى ﴿٣﴾		إِلَّا نَذْكِرَةً
from (Him) Who		a Revelation	to (those) who fear (Allah)		but (as) a Reminder

خَلَقَ الْأَرْضَ	وَالسَّمَوَاتِ	أَعْلَى	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
وَمَا	بَيْنَهُمَا	وَمَا	تَحْتَ
and (all) that	(is) between them	and (all) that	(is) under
وَمَا	وَأِنْ تَجَهَّرَ	أَلْتَرَى	وَأَخْفَى
and (all) that	and if you speak aloud	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 ﴿٨﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَى نَارًا  
فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾  
فَلَمَّا أَنهَا نُوْدِيَ يَمْوَسَى ﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

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	أَلْأَسْمَاءُ	الْحُسْنَى
Allah	(there is) no god	but He	to Him (belong)	the Names	Best
وَهَلْ أَتَاكَ	حَدِيثُ	مُوسَى ﴿٩﴾	إِذْ	رَأَى نَارًا	فَقَالَ
and has come to you?	(the) story	(of) Moses	when	he saw a fire	then he said
لِأَهْلِهِ امْكُثُوا	إِنِّي آنَسْتُ	نَارًا	لَعَلِّي	آتِيكُمْ	مِنْهَا
to his family wait	verily I have seen	a fire	perhaps I	(can) bring you	therefrom
بِقَبَسٍ	أَوْ أَجْدُ	عَلَى النَّارِ	هُدًى ﴿١٠﴾	فَلَمَّا	أَنَّهَا
some burning brand	or I find	at the fire	guidance	and when	he came to it



فَاخْلَعْ 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 اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ إِنَّ السَّاعَةَ ءَانِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٥﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾ وَمَا تِلْكَ يَمِينُكَ يَمُوسَى ﴿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	اخْتَرْتُكَ	فَاسْتَمِعْ	لِمَا يُوحَى ﴿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	ءَانِيَةٌ	أَكَادُ	أُخْفِيهَا
for My remembrance	verily the Hour	(is) coming	almost	I hide it
لِتُجْزَى	كُلُّ نَفْسٍ	بِمَا تَسْعَى ﴿١٥﴾	فَلَا يَصُدُّكَ	
that may be rewarded	every soul	for that which it strives	so let not divert you	
عَنْهَا	مَنْ لَا يُؤْمِنُ	بِهَا	وَاتَّبَعَ هَوَاهُ	فَتَرْدَى ﴿١٦﴾
from it	(one) who believes not	in it	and follows his own lusts	lest you perish
وَمَا	تِلْكَ	يَمِينُكَ	يَمُوسَى ﴿١٧﴾	
and what	(is) that	in your right hand	O Moses	

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَشُّ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَنَازِلُ أُخْرَى ﴿١٨﴾ قَالَ  
 أَلْقَهَا يَمُوسَى ﴿١٩﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا  
 سِيرَتَهَا الْأُولَى ﴿٢١﴾ وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ؕ آيَةً 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	أَتَوَكَّؤُا عَلَيْهَا	وَاهْتَشُّ بِهَا	قَالَ
he said	this	(is) my stick	I lean on it	and beat down branches with it	with it
عَلَى غَنَمِي	وَلِي	فِيهَا	مَنَازِلُ	أُخْرَى ﴿١٨﴾	قَالَ
for my sheep	and for me	in it	(are) uses	other	He (Allah) said
أَلْقَهَا	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	سَنُعِيدُهَا	تَسْعَى ﴿٢٠﴾
moving quickly	He (Allah) said	grasp it	and fear not	We shall return it	
سِيرَتَهَا	الْأُولَى ﴿٢١﴾	وَاضْمُمْ يَدَكَ	إِلَى جَنَاحِكَ	تَخْرُجَ بَيْضَاءَ	سِيرَتَهَا
(to) its state	former	and press your hand	to your side	it will come forth white	
	مِنْ غَيْرِ	سُوءٍ	ءَايَةً	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 عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٩﴾  
 هَٰرُونَ أَخِي ﴿٣٠﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾ كَىٰ نُسَبِّحَكَ 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 ءَايَاتِنَا		أَكْبَرَى ﴿٢٥﴾		أَذْهَبَ إِلَىٰ فِرْعَوْنَ	
that We may show you		(some) of Our Signs		Greatest		go to Pharaoh	
إِنَّهُ طَغَىٰ ﴿٢٦﴾		قَالَ رَبِّ		أَشْرَحْ لِي		صَدْرِي ﴿٢٧﴾	
verily he has transgressed		he (Moses) said O my Lord		expand for me		my chest	
وَيَسِّرْ لِي		أَمْرِي ﴿٢٨﴾		وَأَحْلِلْ عُقْدَةً		مِّن لِّسَانِي ﴿٢٩﴾	
and ease		my task		and loose (the) knot		from my tongue	
يَفْقَهُوا قَوْلِي ﴿٣٠﴾		وَأَجْعَلْ لِّي		وَزِيرًا		a helper	
(that) they may understand my speech		and appoint (make)		for me		my strength	
مِّنْ أَهْلِي ﴿٣١﴾		هَارُونَ		أَخِي ﴿٣٢﴾		أَزْرِي ﴿٣٣﴾	
from my family		Aaron		my brother		increase with him	
وَأَشْرِكُهُ		فِي أَمْرِي ﴿٣٤﴾		كِي نُسَبِّحَكَ		كَثِيرًا ﴿٣٥﴾	
and share him		in my task		that we may glorify You		much	

وَنَذُكَّرُكَ كَثِيرًا ﴿٣٦﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٧﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ﴿٣٨﴾ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٩﴾ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٤٠﴾ أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَآقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ. وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِنُصْنَعَ عَلَىٰ عَيْنِي ﴿٤١﴾

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.

وَنَذْكُرَكَ	كَثِيرًا ﴿٣٨﴾	إِنَّكَ كُنتَ	بِنَا بَصِيرًا ﴿٣٩﴾	قَالَ
and we remember You	much	verily You are	Well-Seer of us	He (Allah) said
قَدْ أُوتِيتَ سُؤْلَكَ	يَمُوسَى ﴿٣٩﴾	وَلَقَدْ		
indeed you are granted your request	O Moses	and indeed		
مِنَّا عَلَيْكَ	مَرَّةً أُخْرَى ﴿٣٩﴾	إِذْ أَوْحَيْنَا	إِلَى أُمِّكَ	
We conferred a favour on you	another time	when We inspired	[to] your mother	
مَا يُوحَى ﴿٣٩﴾	أَنْ أَقْدِفِيهِ	فِي التَّابُوتِ	فَاقْدِفِيهِ	فِي الْيَمِّ
that which is inspired	that put him	into a box	and float it	into the river
فَلْيُلْقِهِ	الْيَمِّ	بِالسَّاحِلِ	يَأْخُذْهُ	عَدُوٌّ
then shall cast it up	the river	on the bank	shall take him	an enemy
وَعَدُوٌّ	لَهُ	وَأَلْقَيْتُ	عَلَيْكَ	مَحَبَّةً
and enemy	to him	and I endued	[on] you	(with) love
				مِّنِّي
				from Me
		وَلِنُصْنَعَ	عَلَى عَيْنِي ﴿٤٠﴾	
		and that you may be brought up	under My Eye	

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَوَقَلْتَ نَفْسًا فَجِيعًا مِّنَ الْعَمِ ۖ وَفَنَّكَ فَنُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوسَىٰ ﴿٤٠﴾ وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبَ أَنتَ وَأَخُوكَ بِأَيَّتِي وَلَا تَنِيَا 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	عَلَى مَنْ	هَلْ أَدُلُّكُمْ	فَنَقُولُ	أُخْتُكَ	إِذْ تَمْشِي
will nurse him	[on] (one) who	(shall) I show you?	and said	your sister	when went
وَلَا تَحْزَنْ	كِي نَقْرَعَيْنَهَا	إِلَى أُمِّكَ	فَرَجَعْنَاكَ		
and grieve not	that might be cooled her eye	to your mother	so We restored you		
وَفَنَّاكَ	مِنَ الْغَمِّ	فَنَجِّينَاكَ	وَقُلْتَ نَفْسًا		
and We tried you	from distress	but We saved you	and you did kill a man		
ثُمَّ جِئْتَ	مَدْيَنَ	فِي أَهْلِ	فَلَبِثْتَ سِنِينَ	فُؤُونًا	
then you came	(of) Midian	with (the) people	then you stayed years	(with) a trial	
أَذْهَبَ أَنْتَ	لِنَفْسِي	وَأَصْطَنَعْتُكَ	يَمُوسَى	عَلَى قَدَرٍ	
go you	for Myself	and I have chosen you	O Moses	according to fixed term	
فِي ذِكْرِي	وَلَا نَبِيَا	بِآيَاتِي	وَأَخُوكَ		
in My remembrance	and (do) not you both slacken	with My Signs	and your brother		

أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لِّئَلَّا يَعْلَهُ، يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾ قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَى ﴿٤٦﴾ فَأَنبَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيْنَا مَنِ اتَّبَعَ الْهُدَى ﴿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!

أَذْهَبَا 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	perhaps he may accept admonition	or fear	they said our Lord
إِنَّا نَخَافُ	أَنْ يَفْزُطَ	عَلَيْنَا أَوْ	أَنْ يَطْغَىٰ ﴿٤٨﴾
verily we fear	lest he should hasten (to punish)	or [on] us	lest he should transgress
قَالَ	لَا تَخَافَا	إِنِّي	مَعَكُمْ
He (Allah) said	fear not	verily I am	with you both
فَأَنِيبَا	فَقُولَا	إِنَّا	رُسُلًا
so go you both to him	and say	verily we	(are) Messengers
فَارْسِلْ مَعَنَا	بَنِي	إِسْرَءِيلَ	وَلَا تُعَذِّبْهُمْ
so send with us	(the) Children	(of) Israel	and punish them not
بَيَاةٍ	مِّن رَّبِّكَ	وَالسَّلَامُ	عَلَىٰ مَنْ
with a sign	from your Lord	and peace (will be)	upon (him) who
		أَتَّبَعَ الْهُدَىٰ ﴿٤٩﴾	فَلَمَّا يَمْوِسَّىٰ ﴿٥٠﴾
		followed the guidance	upon (him) who

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٩﴾ قَالَ فَمَنْ رَبُّكُمَا يَمْوِسَّىٰ ﴿٥٠﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥١﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥٢﴾ قَالَ عَلِمُوا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ ﴿٥٣﴾

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."

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

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَاسْلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى ﴿٥٣﴾ كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ ﴿٥٤﴾ وَمِنهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾ 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	شَتَّى ۖ	كُلُواْ	وَارْعَوْاْ أَنْعَمَكُمْ	إِنَّ	فِي ذَلِكَ
pairs (kinds)	of vegetation	various	eat	and pasture your cattle	verily	in this
لَا يَتَّبِعُ	لِأُولَى	النَّهَى	مِنْهَا	خَلَقْنَكُمْ		
(are) indeed signs	for (the) men	(of) understanding	from it	We created you		
وَفِيهَا	نُعِيدُكُمْ	وَمِنْهَا	نُخْرِجُكُمْ	تَارَةً أُخْرَى		
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 يَمُوسَىٰ ۖ فَلَنَأْتِيَنَّكَ بِسِحْرِ مِّثْلِهِ ۖ فَأَجْعَلَ  
بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ ۖ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ۖ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ  
وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ۖ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ۖ

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



مِّثْلِهِ	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]	(in) a place	equal (open)	he (Moses) said your appointment	
يَوْمٌ	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 فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ  
 افْتَرَى ﴿٦١﴾ فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ﴿٦٢﴾ قَالُوا إِنَّ هَٰذَيْنِ لَسَاحِرَانِ يُرِيدَانِ  
 أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطِرِيقَتِكُمُ الْمُثُلَى ﴿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 تَفْتَرُوا	عَلَى اللَّهِ كَذِبًا
said	to them	Moses	woe unto you	invent not	a lie against Allah
فَيُسْحِتَكُمْ	بِعَذَابٍ	وَقَدْ خَابَ	مَنْ افْتَرَى ﴿٦١﴾		
lest He will destroy you	by a torment	and surely failed he	who invented (a lie)		
فَتَنَزَعُوا أَمْرَهُم	بَيْنَهُم				
then they debated (with one another) their matter	among them				
وَأَسْرُوا النَّجْوَى ﴿٦٢﴾	قَالُوا إِنَّ هَٰذَيْنِ				
and they kept secret private talk of counsel	they said verily these two				

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

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعْلَى ﴿٦٤﴾ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿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 أَتُوا صَفًّا	وَقَدْ أَفْلَحَ الْيَوْمَ		
so devise your plot	then assemble (in) a row	and indeed will be successful today		
مَنْ أَسْتَعْلَى ﴿٦٤﴾	قَالُوا يَمُوسَى	إِمَّا	أَنْ تُلْقِيَ	وَإِمَّا
(he) who overcomes	they said O Moses	either	[that] you throw	or
أَنْ نَكُونَ أَوَّلَ	مَنْ أَلْقَى ﴿٦٥﴾	قَالَ	بَلْ أَلْقُوا	فَإِذَا
[that] we will be (the) first	who throw	he (Moses) said	nay you throw	then behold
حِبَالُهُمْ	وَعِصِيُّهُمْ	يُخَيَّلُ إِلَيْهِ	مِنْ سِحْرِهِمْ	أَنَّهَا تَسْعَى ﴿٦٦﴾
their ropes	and their sticks	appeared to him	by their magic	that they are moving fast
فَأَوْجَسَ	فِي نَفْسِهِ	خِيفَةً	مُوسَى ﴿٦٧﴾	قُلْنَا
so conceived or felt	in himself	a fear	Moses	We (Allah) said
إِنَّكَ	أَنْتَ	الْأَعْلَى ﴿٦٨﴾		
surely you	[you] (are)	superior		



وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾  
 فَأَلْقَى السَّحَرَةُ سُبُجًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾ قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ  
 لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ وَلَا أَصْلَبُكُمْ فِي  
 جُدُوعِ النَّخْلِ وَلَنَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." 70. So, the magicians fell down prostrate. They said: "We believe in the Lord of Hārūn (Aaron) and Mūsā (Moses)." 71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mūsā (Moses)] before I give you permission? Verily, he is your chief who has taught you magic. So, I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mūsā (Moses) (Allāh)] can give the severe and more lasting torment."

وَأَلْقِ	مَا	فِي يَمِينِكَ	تَلْقَفْ	مَا صَنَعُوا
and throw	that which	(is) in your right hand	it will swallow up	that which they have made
إِنَّمَا صَنَعُوا	كَيْدٌ	سَحِرٌ	حَيْثُ أَتَى ﴿٦٩﴾	وَلَا يُفْلِحُ السَّاحِرُ
surely that which they have made	(is) a trick	(of) magician	(to) whatever (amount of skill) he may possess	and the magician will never be successful
فَأَلْقَى السَّحَرَةُ	سُجْدًا	قَالُوا	ءَامَنَّا بِرَبِّ هَارُونَ	وَمُوسَى ﴿٧٠﴾
so the magicians fell down	(in) prostration	they said	we believed in (the) Lord (of) Aaron	and Moses
قَالَ	ءَامَنْتُمْ لَهُ	قَبْلَ أَنْ ءَاذَنَ	لَكُمْ	إِنَّهُ
he (Pharaoh) said	(do) you believe in him?	before that I give permission	to you	verily he
لَكَبِيرُكُمُ	الَّذِي	عَلَّمَكُمُ	السِّحْرَ	
(is) your chief	who	taught you	the magic	

فَلَا قُطِّعَ أَيْدِيكُمْ	وَأَرْجُلُكُمْ	مِّنْ خِلَافٍ
so surely I will cut off your hands	and your feet	on opposite sides
وَلَأَصْلَبِّنَاكُمْ	فِي جُذُوعٍ	النَّخْلِ
and surely I will crucify you	on (the) trunks	(of) date palms
وَلَنَعْلَمَنَّ أَيُّنَا	أَشَدُّ	عَذَابًا
and surely you will know which of us	(is) more severe	(in) torment
		وَأَبْقَى (٧١)
		and more lasting

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٣﴾ إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٤﴾

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 نُؤْثِرَكَ	عَلَى 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 ﴿٧٢﴾	إِنَّا ءَامَنَّا	
only you can decree (regarding)	this life	(of) the world	verily we have believed	
بِرَبِّنَا	لِيَغْفِرَ	لَنَا	خَطِيئَنَا	وَمَا
in our Lord	that He may forgive	us	our faults/sins	and what
			you did compel us	



عَلَيْهِ	مِنَ السِّحْرِ	وَاللَّهُ خَيْرٌ	وَأَبْقَى	إِنَّهُ
on it	from the magic	and Allāh (is) Best	and Most Lasting	verily [he]
مَنْ	يَأْتِ رَبَّهُ	مُجْرِمًا	فَإِنَّ	لَهُ
whoever	comes to his Lord	(as) a criminal	then surely	for him
	لَا يَمُوتُ	فِيهَا	وَلَا يَحْيَى	
	neither he will die	therein	nor he will live	

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْأَعْلَىٰ ﴿٧٥﴾ جَنَّاتُ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾ وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمُ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْشَىٰ ﴿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	
فَأُولَٰئِكَ	لَهُمُ	الدَّرَجَاتُ	الْعُلَىٰ	جَنَّاتُ
then those	for them	(are) ranks	high	Gardens
الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَذَٰلِكَ	جَزَاءُ
the rivers	they (will) abide forever	therein	and that	(is the) reward
مَنْ تَزَكَّى	وَلَقَدْ أَوْحَيْنَا	إِلَىٰ مُوسَىٰ	أَنْ أَسْرِ	
(of him) who purifies himself	and indeed We revealed	to Moses	that travel by night	
بِعِبَادِي	فَاضْرِبْ	لَهُمُ	طَرِيقًا	فِي الْبَحْرِ
with My slaves	then strike	for them	a path	in the sea
			يَبَسًا	dry

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

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۖ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ۖ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۖ  
يَبْنِي إِسْرَءِيلَ ۚ قَدْ أَفْجَيْنَاكَ مِنْ عَدُوِّكَ ۖ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ ۖ وَنَزَّلْنَا عَلَيْكَ الْمَنَّٰ  
وَالسَّلَوىٰ ۖ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلَّ  
عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۖ

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 *Tayyibāt* (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.

فَاتَّبَعَهُمْ	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	يَبْنِي	إِسْرَءِيلَ	قَدْ أَفْجَيْنَاكَ	
and guided (them) not	O Children	(of) Israel	indeed We delivered you	
مِّنْ عَدُوِّكَ	وَوَعَدْنَاكَ	جَانِبَ	الطُّورِ	
from your enemy	and We made a covenant with you	(on the) side	(of) the Mount	
الْأَيْمَنِ	وَنَزَّلْنَا	عَلَيْكُمْ	الْمَنَّٰ	وَالسَّلَوىٰ
the right	and We sent down	to you	Manna	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 أَعَجَلَك عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ 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-Sāmīrī has led them astray."

وَإِنِّي	لَغَفَّارٌ	لِّمَن تَابَ	وَءَامَنَ
and verily I am	indeed Most Forgiving	to (him) who repents	and believes
وَعَمِلَ صَالِحًا	ثُمَّ اهْتَدَىٰ	وَمَا	أَعَجَلَك
and does righteous deeds	then he remains guided	and what	made you hasten
عَنْ قَوْمِكَ	يَمُوسَىٰ	قَالَ	هُمْ
from your people	O Moses	he (Moses) said	they
عَلَىٰ أَثَرِي	وَعَجِلْتُ	إِلَيْكَ	رَبِّ
on my footsteps	and I hastened	to you	my Lord
لِتَرْضَىٰ			
that You might be pleased			
قَالَ	فَإِنَّا	قَدْ فَتَنَّا قَوْمَكَ	مِنْ 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 غَضْبَنَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّنْ 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	غَضْبَنَ	أَسِفًا	قَالَ يَقَوْمِ
then Moses returned	to his people	being angry	sorrowful	he said O my people
أَلَمْ يَعِدْكُمْ	رَبُّكُمْ	وَعَدًّا	حَسَنًا	أَفَطَالَ
(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
مِّنْ رَبِّكُمْ	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	مِّنْ زِينَةٍ	
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 عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ



يَقُومُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِيَ ﴿٨٨﴾

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	لَّهُ	جَسَدًا	عِجْلًا	لَهُمْ	فَأَخْرَجَ
then they said	a low sound	it had	body	(of) a calf	for them	then he took out
فَنَسِيَ ﴿٨٨﴾	مُوسَى	وَاللَّهُ	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?		
هَرُونَ مِنْ قَبْلُ	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	يَقُومُ			
and verily your Lord	you are being tested with it	only	O my people			
وَأَطِيعُوا أَمْرِيَ ﴿٩٠﴾	فَاتَّبِعُونِي	الرَّحْمَنُ				
and obey my order	so follow me	(is) the Most Gracious (Allah)				

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾ قَالَ يَهْرُونَ مَانَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾ أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾ قَالَ يَبْنَومٌ لَا تَأْخُذْ بِلِحْتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يُسْمِرُ ﴿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	عَنِكُمِينَ	حَتَّى يَرْجِعَ	إِلَيْنَا	مُوسَى
they said	we will never stop	[on] it	worshipping	until returns	to us	Moses
قَالَ يَهْرُونُ	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	بِلِحْيَتِي	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	إِسْرَءِيلَ	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 سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَخْلَفَنَّهُ، وَأَنْظُرْ إِلَى إِلَهِكَ 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 [Jibrā'il'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	بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ	فَقَبَضْتُ قَبْضَةً
he (Samiri) said	I saw what they saw not [with it]	so I seized or took a handful (of dust)
مِنْ أَثَرِ	الرَّسُولِ	فَبَذَلْتُهَا
from (the hoof) print	(of) the messenger (angel)	then threw it
لِي	نَفْسِي ﴿٩٦﴾	قَالَ
to me	my inner self	he (Moses) said
أَنْ تَقُولَ	لَا مَسَاسَ	وَإِنَّ
(is) that you will say	touch not	and verily
وَأَنْظُرْ	إِلَى إِلَهِكَ	الَّذِي ظَلَّتْ
and look	at your god	that which you have been
لَنَحْرِقَنَّهُ	ثُمَّ لَنَنْسِفَنَّهُ	فِي الْيَمِّ
certainly we will burn it	then certainly we will scatter it	in the sea
نَسَفًا ﴿٩٧﴾	عَاكِفًا	عَلَيْهِ
(in) particles	devoted	to it

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 الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾ خَلِيدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١٠١﴾

98. Your *Ilāh* (God) is only Allāh, (the One) *Lā ilāha illa Huwa* (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;

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

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.

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



يَتَخَفَتُونَ بَيْنَهُمْ ﴿١٠٦﴾			زُرْقًا ﴿١٠٧﴾	يَوْمَئِذٍ
they will speak in whispers among themselves			blue or blind-eyed	that Day
بِمَا يَقُولُونَ	أَعْلَمُ	نَحْنُ	إِلَّا عَشْرًا ﴿١٠٨﴾	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 ﴿١٠٩﴾	
then say	about the mountains	and they ask you	except a day	
	نَسْفًا ﴿١١٠﴾	رَبِّي	يَنْسِفُهَا	
	(as) particles (of dust)	my Lord	will blast them	

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

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 ﴿١٠٦﴾	قَاعًا	فَيَذَرُهَا
therein	you will not see	smooth	(as) a level	then He shall leave it
الدَّاعِيَ	يَوْمَئِذٍ يَتَّبِعُونَ	وَلَا أَمْتًا ﴿١٠٧﴾	عِوَجًا	
the caller	(on) that Day they (people) shall follow	nor curve	any crookedness	

وَحْشَعَتِ الْأَصْوَاتُ	لَهُ	لَا عِوَجَ
and voices will be humbled	for him	(there is) no crookedness
إِلَّا هَمْسًا ﴿١٠٨﴾	فَلَا تَسْمَعُ	لِلرَّحْمَنِ
but a whisper	and nothing shall you hear	for the Most Gracious (Allah)
إِلَّا مَنْ	الْشَّفَعَةُ	يَوْمَئِذٍ لَا تَنْفَعُ
except (the one) whom	intercession	(on) that Day shall not avail
قَوْلًا ﴿١٠٩﴾ لَهُ	وَرَضَى	أَذِنَ لَهُ الرَّحْمَنُ
a word for him	and He approved	the Most Gracious (Allah) gave permission for him
وَمَا	بَيْنَ أَيْدِيهِمْ	مَا
and what	(is) before them (between their hands)	what
عِلْمًا ﴿١١٠﴾	يَهُ	خَلْفَهُمْ
(in) knowledge	it	and they will not encompass
		(is) behind them

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ 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'ān 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).

الْقَيُّومُ	لِلْحَيِّ	وَعَنَتِ الْوُجُوهُ
the Self-Subsisting	before the Ever-Living	and faces shall be humbled



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

فَنَعْلَى اللَّهِ الْمَلِكِ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ، وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾ وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾

114. Then High above all be Allāh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ān 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.

فَنَعْلَى اللَّهِ		الْمَلِكِ الْحَقُّ		وَلَا تَعْجَلْ	
then High (above all) be Allah		the King		and be not in haste	
مِنْ قَبْلِ		إِلَيْكَ		وَقُلْ رَبِّ	
before		to you		and say my Lord	
عِلْمًا ﴿١١٤﴾		وَلَقَدْ عَاهَدْنَا		إِلَى آدَمَ	
(in) knowledge		and indeed We made a covenant		with Adam	
فَنَسَى		مِنْ قَبْلِ			
then he forgot		before			

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

فَقُلْنَا يَٰآدَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾ إِنَّ لَكَ أَلًا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾ فَوْسَوْسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَٰآدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةٍ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿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	يَٰآدَمُ	إِنَّ هَٰذَا	عَدُوٌّ	لَّكَ	وَلِزَوْجِكَ
then We said	O Adam	verily this	(is) an enemy	to you	and to your wife
فَلَا يُخْرِجَنَّكَ	مِنَ الْجَنَّةِ	فَتَشْقَىٰ ﴿١١٧﴾	إِنَّ		
so let him not expel	from Paradise	you will be distressed	so (that)	verily	
لَّكَ	أَلًا تَجُوعَ	فِيهَا	وَلَا تَعْرَىٰ ﴿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 تَصْحَىٰ ﴿١١٩﴾		
and that [you]	you shall not suffer from thirst	therein	nor you shall suffer from the sun		
فَوْسَوْسَ إِلَيْهِ	الشَّيْطَانُ	قَالَ يَٰآدَمُ	هَلْ أَدُلُّكَ	عَلَى شَجَرَةٍ	
then whispered	Satan	he said O Adam	(shall) I lead you?	to (the) Tree	
الْخُلْدِ	وَمُلْكٍ	لَّا يَبْلَىٰ ﴿١٢٠﴾			
(of) Eternity	and (to) a kingdom	that will not waste away			



فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى  
 آدَمُ رَبَّهُ فَغَوَى ﴿١٢٢﴾ ثُمَّ اجْنَبْهُ رَبُّهُ فَقَابَ عَلَيْهِ وَهَدَى ﴿١٢٣﴾ قَالَ أَهْبِطَا مِنْهَا جَمِيعًا  
 بَعْضُكُم لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا  
 يَشْقَى ﴿١٢٤﴾

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.

فَأَكَلَا	مِنْهَا	فَبَدَتْ	لَهُمَا	سَوْءَتُهُمَا
then they both ate	of that	so appeared	to them	their private parts
وَطَفِقَا	يَخْصِفَانِ عَلَيْهِمَا	مِنْ وَرَقِ	الْجَنَّةِ	
and they began	to stick on themselves	with (the) leaves	(of) the Paradise	
وَعَصَى آدَمُ	رَبَّهُ	فَغَوَى ﴿١٢٢﴾	ثُمَّ اجْنَبْهُ رَبُّهُ	رَبَّهُ
and Adam disobeyed	his Lord	so he went astray	then chose him	his Lord
فَقَابَ	عَلَيْهِ	وَهَدَى ﴿١٢٣﴾	قَالَ	
then He turned with forgiveness	to him	and gave (him) guidance	He (Allah) said	
أَهْبِطَا	مِنْهَا	جَمِيعًا	بَعْضُكُمْ	لِبَعْضٍ
get down (you both)	herefrom	together	some of you	to (some) others
عَدُوٌّ	فَإِمَّا يَأْتِيَنَّكُمْ	مِنِّي	هُدًى	فَمَنِ اتَّبَعَ
(are) an enemy	then if comes to you	from Me	guidance	then whoever followed
هُدَايَ	فَلَا يَضِلُّ	وَلَا يَشْقَى ﴿١٢٤﴾		
My Guidance	then he shall neither go astray	nor he shall fall into distress		

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَمَحْشَرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٥﴾ قَالَ

رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَلِكَ أَنتَكَ ءَايَاتُنَا 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'ān 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'ān], 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.

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



أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي  
 النُّهَى ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى ﴿١٢٩﴾ فَاصْبِرْ 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).

أَفَلَمْ يَهْدِ لَهُمْ	كَمْ أَهْلَكْنَا	هُمْ	قَبْلَهُمْ
then (has) it not guided?	how many We have destroyed	them	before them
مِّنَ الْقُرُونِ	يَمْشُونَ فِي مَسْكِنِهِمْ	إِنَّ فِي ذَلِكَ	لَآيَاتٍ
[from] generations	they walk in their dwellings	in this	surely (are) signs
لِأُولِي	النُّهَى ﴿١٢٨﴾	وَلَوْلَا كَلِمَةٌ سَبَقَتْ	
for men	(of) understanding	and had (it) not been for a Word (that) has gone forth	
مِنْ رَبِّكَ	لَكَانَ لَزَامًا	وَأَجَلٌ	
from your Lord	it (the judgement) surely would have been inevitable	and a term	
مُسَمًّى ﴿١٢٩﴾	فَاصْبِرْ	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	and before (of) the sun
وَمِنْ آنَاءِ	الَّيْلِ	فَسَبِّحْ	وَأَطْرَافَ
and during (the) hours	(of) the night	so glorify	and (at the) ends

لَعَلَّكَ تَرْضَى ﴿١٣٠﴾	النَّهَارِ
so that you may become pleased	(of) the day

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۚ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

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]?

وَلَا تَمُدَّنَّ عَيْنَيْكَ	إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا			
and strain not your eyes	for what We have given for enjoyment (to) groups [with it]			
مِنْهُمْ	زَهْرَةَ	الْحَيَاةِ	الدُّنْيَا	لِنَفْتِنَهُمْ
of them	(the) splendour	(of) the life	(of) this world	that We may test them
فِيهِ	وَرِزْقُ	رَبِّكَ	خَيْرٌ	وَأَبْقَىٰ ﴿١٣١﴾
thereby	and (the) provision	(of) your Lord	(is) best	and more lasting
وَأْمُرْ أَهْلَكَ	بِالصَّلَاةِ	وَاصْطَبِرْ	عَلَيْهَا	لَا نَسْأَلُكَ
and enjoin on your family	the prayer	and be patient	in it	We ask not of you
رِزْقًا	نَحْنُ	نَرْزُقُكَ	وَالْعَاقِبَةُ	
a provision	We	provide for you	and the (good) end (Paradise)	
لِلتَّقْوَىٰ ﴿١٣٢﴾	وَقَالُوا	لَوْلَا يَأْتِينَا	بِآيَةٍ	
(is) for the pious or piety	and they say	why he brings us not	a sign	



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

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَاتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَى ﴿١٣٤﴾ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنِ أَصْحَابُ 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'ān), 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 Islāmīc Monotheism), and who are they that have let themselves be guided (on the Right Path)."

وَلَوْ	أَنَّا	أَهْلَكْنَاهُمْ	بِعَذَابٍ	مِّن قَبْلِهِۦ
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 ءَايَاتِكَ		مِن قَبْلِ	أَن نَّذِلَّ	
that we might have followed Your Signs		before	[that] we were disgraced	
وَنَخْزَى ﴿١٣٤﴾	قُلْ	كُلُّ	مُتَرَبِّصٌ	فَتَرَبَّصُوا
and we were humiliated	say	each (one)	(is) waiting	so wait you (too)
فَسَتَعْلَمُونَ	مَّن	أَصْحَابُ	الصِّرَاطِ	السَّوِيِّ
then you shall know	who	(are the) owners	(of) the Path	Even (Straight)
وَمَنِ اهْتَدَى ﴿١٣٥﴾				
and who has walked aright				