

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا ﴿٧٥﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصْبِحُنِي قَدْ بَلَغْتَ مِنْ لَدْنِي عُذْرًا ﴿٧٦﴾ فَانْطَلَقَا حَتَّىٰ إِذَا أَتَاهُمَا أَهْلَ قَرْيَةٍ أَسْتَطَعُمَا أَهْلَهَا فَأَبْوَأْنَاهُمْ مَافَوْجَدَا فِيهَا حِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ﴿٧٧﴾ قَالَ لَوْ شِئْتَ لَتَخَذَتْ عَلَيْهِ أَجْرًا

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!"

مَعِي	لَنْ تَسْتَطِعَ	إِنَّكَ	لَكَ	أَلَمْ أَقُلْ	قَالَ
with me	would never be able	that you	to you	(did) I not say?	he (Khidr) said
بعدَهَا	عَنْ شَيْءٍ	إِنْ سَأَلْتُكَ		قَالَ	صَبَرًا ﴿٧٥﴾
after this	about anything	if I ask you	he (Moses) said		(to have) patience
عُذْرًا	مِنْ لَدْنِي	قَدْ بَلَغْتَ		فَلَا تُصْبِحُنِي	
an excuse	from me	verily you received	then keep me not in your company		
قَرْيَةٌ	أَهْلٌ	حَقٌّ إِذَا أَتَا		فَانْطَلَقَا	
(of) a town	(to the) people	till when they came	then they both proceeded		
فَوْجَدَا	أَنْ يُضَيِّقُو هُمَا	فَأَبْوَأْ		أَسْتَطَعُمَا أَهْلَهَا	
then they found	to entertain them	but they refused	they asked its people for food		
فَأَقَامَهُ	أَنْ يَنْقَضَ	يُرِيدُ	حِدَارًا	فِيهَا	
so he set it up straight	to collapse	(that) was about	a wall	in it (therein)	
أَجْرًا	عَلَيْهِ	لَتَخَذَتْ	لَوْ شِئْتَ	قَالَ	
wages	for it	surely you could have taken	if you had wished	he (Moses) said	

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ سَأَنْتَكَ بِنَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبَرًا ﴿٧٨﴾ أَمَّا السَّفِينَةُ

فَكَانَتْ لِمَسَكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيَّبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ  
غَصِّبًا وَأَمَّا الْغُلَمُ فَكَانَ أَبُوهُمْ مُؤْمِنٌ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغِيَّنَا وَكُفْرًا

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 *Masākin* (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.

سَأَنِي شَكَرْتُكَ	وَبَيْنَكَ	بَيْنِي	فِرَاقٌ	قَالَ هَذَا
I will tell you	and between you	between me	(is the) parting	he (Khidr) said this
صَبَرًا <span style="font-size: 2em; vertical-align: middle;">وَ</span>	عَلَيْهِ <span style="font-size: 2em; vertical-align: middle;">مَا لَمْ تَسْتَطِعْ</span>			يَنَأِي بِكَ
(to hold) patience	over which	(of) what you were not able		(the) interpretation
فَأَرَدْتُ <span style="font-size: 2em; vertical-align: middle;">وَ</span>	يَعْمَلُونَ فِي الْبَحْرِ <span style="font-size: 2em; vertical-align: middle;">لِمَسَكِينَ</span>		فَكَانَتْ <span style="font-size: 2em; vertical-align: middle;">أَمَّا السَّفِينَةُ</span>	
so I wished	working in the sea	to poor people	it belonged	as for the ship
غَصِّبًا <span style="font-size: 2em; vertical-align: middle;">وَ</span>	يَأْخُذُ كُلَّ <span style="font-size: 2em; vertical-align: middle;">مَلِكٌ</span>	وَكَانَ وَرَاءَهُمْ <span style="font-size: 2em; vertical-align: middle;">أَنْ أَعِيَّبَهَا</span>		
(by) force	ship	who seized every	a king	and was after them
فَخَشِينَا <span style="font-size: 2em; vertical-align: middle;">وَ</span>	مُؤْمِنَينَ <span style="font-size: 2em; vertical-align: middle;">فَكَانَ أَبُوهُمْ</span>		وَأَمَّا الْغُلَمُ	
and we feared	believers	his parents were		and as for the boy
وَكُفْرًا <span style="font-size: 2em; vertical-align: middle;">وَ</span>	طُغِيَّنَا <span style="font-size: 2em; vertical-align: middle;">أَنْ يُرْهِقَهُمَا</span>			
and disbelief	(by) rebellion	lest he should oppress them		

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا إِذْهَمَا خَيْرًا مِنْهُ رَكْوَةً وَأَقْرَبَ رُحْمًا وَأَمَّا الْمُحْدَارُ فَكَانَ لِغُلَمَيْنِ  
يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَتْ تَحْتَهُ كَزْلَهُمَا وَكَانَ أَبُوهُمَا صَنِيلَحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا  
أَشُدَّهُمَا وَيَسْتَخِرُ جَاهَ كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْنَاهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ

تَسْطِعْ عَلَيْهِ صَبَرًا

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."

مِنْهُ	خَيْرًا	رَبِّهِمَا	أَنْ يُبَدِّلَهُمَا	فَأَرَدْنَا
than him	(one) better	their Lord	that should exchange for them	so we intended
لِعُلَمَائِينَ	فَكَانَ	وَأَمَّا الْجِدَارُ	رُحْمًا	رَكْوَةً
for two boys	it was	and as for the wall	(to) mercy	and nearer
لَهُمَا	كَنْزٌ	وَكَانَ تَحْتَهُ	فِي الْمَدِينَةِ	يَتِيمَائِينَ
for them	a treasure	and was under it	in the town	[two] orphans
فَأَرَادَ رَبُّكَ	صَنِيلَحًا	وَكَانَ أَبُوهُمَا	so your Lord intended	a righteous man
وَيَسْتَخْرِجَا كَنْزَهُمَا	أَنْ يَبْلُغَا أَشْدَهُمَا	and their father was	and take out their treasure	that they should attain their age of full strength
ذَلِكَ	عَنْ أَمْرِي	وَمَا فَعَلْتُهُ	مِنْ رَبِّكَ	رَحْمَةً
that	of my (own) accord	and I did that not	from your Lord	(as) a mercy
صَابِرًا	عَلَيْهِ	مَا لَمْ تَسْطِعْ	تَأْوِيلُ	patience
	(of) what you could not hold		(is the) interpretation	

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو أَعْلَيْكُمْ مِنْهُ ذِكْرًا إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ وَإِنَّهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا فَانْبَعَ سَبِيلًا حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِيَّةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قَلَنَدِيَّا إِنَّمَا أَنْ تَعْذِيبَ وَإِنَّمَا أَنْ تُنَذِّهَ فِيهِمْ حُسْنَانَا قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَيْ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُنَكِرُ

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).

مِنْهُ	عَلَيْكُمْ	سَأَتْلُوا	قُلْ	عَنْ ذِي الْقَرْنَيْنِ	وَيَسْأَلُونَكَ
of him	to you	I shall recite	say	about Dhul-Qarnain	and they ask you
وَإِنَّنَّنَا	فِي الْأَرْضِ	لَهُ		إِنَّا مَكَنَّا	ذِكْرًا
and We gave him	in the earth	[for] him	verily	We established	mention
حَتَّىٰ إِذَا بَلَغَ	فَأَتَبَعَ سَبَبًا	سَبَبًا	شَيْءٌ	مِنْ كُلِّ	
until when he reached	so he followed a way	means	thing	of every	
فِي عَيْنٍ	تَغْرِبُ	وَجَدَهَا	الشَّمْسِ	مَغْرِبٌ	
in a spring	setting	he found it	(of) the sun	(the) setting place	
قُلْنَا يَذَا الْقَرْنَيْنِ	قَوْمًا	وَجَدَ عِنْدَهَا		حَمَّةٌ	
We said O Dhul-Qarnain	a people	and he found near it	(of) black muddy water		
قَالَ	حُسْنًا	فِيهِمْ	أَنْ تَنْخِذَ	أَنْ تُعَذِّبَ	إِمَّا
he said	(with) kindness	them	[that] you treat	or	[that] you punish (them)
ثُرَيْدٌ		فَسَوْفَ نُعَذِّبُهُ		أَمَّا مَنْ ظَلَمَ	
then he will be brought back	then soon	we shall punish him	as for (him) who does wrong		
ذِكْرًا	عَذَابًا	فَيُعَذِّبُهُ		إِلَى رَبِّهِ	
terrible	(with) a torment	and He will punish him		unto his Lord	

وَأَمَّا مَنْ ظَلَمَ فَأُنْذِنَ لَهُ جَزَاءً لِّمَنْ حَسِنَ وَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝ ثُمَّ أَتَبَعَ سَبَبًا ۝  
حَتَّىٰ إِذَا بَلَغَ مَطْلَعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ لَّمْ يَجْعَلْ لَهُمْ مِنْ دُونِهِ أَسْتَرًا ۝ كَذَلِكَ ۝  
وَقَدْ أَحْطَنَا بِمَا لَدَيْهِ خُبْرًا ۝

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

فَلَهُ	وَعَمِلَ صَلِحًا	وَأَمَّا مَنْ هَامَنَ
then he (shall) have	and works righteous (deeds)	but as for (him) who believes
يُسْرًا	مِنْ أَمْرِنَا	لَهُ وَسَنَقُولُ جَزَاءُ الْمُحْسِنِ
mild (easy)	[from] words (our matter)	unto him and we shall speak the best reward
الشَّمْسِ	مَطْلَعَ	حَتَّىٰ إِذَا بَلَغَ شَمَّ أَبْيَعَ سَبَّا
(of) the sun	(the) rising place	until when he reached then he followed (another) way
مِنْ دُونِهَا	لَهُمْ لَمْ نَجِعْ	نَطَّلَعَ عَلَىٰ قَوْمٍ وَجَدَهَا
against it (the sun)	for whom We had not provided	rising on a people he found it
خُبْرًا	لَدَيْهِ بِمَا	وَقَدْ أَحْطَنَا كَذَلِكَ سِرَّا
(of the) information	(was) with him of whatever	and verily We knew so any shelter

شَمَّ أَبْيَعَ سَبَّا ١٦ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ١٧

قَالُوا يَنْدَى الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ ١٨

بَيْنَنَا وَبَيْنَهُمْ سَدًا ١٩ قَالَ مَا مَكَنَّ فِيهِ رَبِّي خَيْرٌ فَاعِنُونِي بِقُوَّةِ أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

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.

السَّدَيْنِ	بَيْنَ	حَتَّىٰ إِذَا بَلَغَ	شَمَّ أَبْيَعَ سَبَّا
two mountains	between	until when he reached	then he followed (another) way

لَا يَكَادُونَ	قَوْمًا	وَجَدَ مِنْ دُونِهِمَا
who almost not	a people	he found before them (those two mountains)
وَمَاجُوحٌ	إِنَّ يَاجُوحَ	قَالُوا يَدَا الْقَرْنَيْنِ
and Magog	verily Gog	they said O Dhul-Qarnain
خَرْجًا	لَكَ	فَهَلْ نَجْعَلُ
a tribute	to you	then (shall) we pay (make)?
فِي الْأَرْضِ	فِي الْأَرْضِ	مُفْسِدُونَ
عَلَى	عَلَى	مُفْسِدُونَ
قَالَ مَا	سَدًا	وَبَيْنَهُمْ
he said what	a barrier	and between them
أَنْ تَجْعَلَ بَيْنَنَا	أَنْ تَجْعَلَ بَيْنَنَا	عَلَى
فَأَعِينُونِي	حَيْرٌ	رَبِّي
so help me	(is) better (than your tribute)	my Lord
فِيهِ	[in it]	has granted me
رَدْمًا	وَبَيْنَهُمْ	أَجْعَلْ بَيْنَكُمْ
a barrier	and between them	I will make (erect) between you
بِقُوَّةِ	بِقُوَّةِ	بِقُوَّةِ

أَتُوْنِي زُبُرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ أَنْفُخُوا حَقَّاً إِذَا جَعَلْهُ نَارًا قَالَ إِنَّا نُوْنِي أَفْرِغَ عَلَيْهِ قِطْرًا فَمَا أَسْطَعُوكُمْ أَنْ يَظْهَرُوهُ وَمَا أَسْتَطَعُوكُمْ أَنْ تَقْبَلُوهُ قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي فِي إِذَا جَاءَ وَعْدِي جَعَلَهُ دَكَاءً وَكَانَ وَعْدُ رَبِّي حَقًّا

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."

بَيْنَ	حَتَّىٰ إِذَا سَاوَىٰ	الْحَدِيدِ	زُبُرٌ	أَتُوْنِي
between	until when he levelled (the gap)	(of) iron	pieces (blocks)	give me
قَالَ	نَارًا	جَعَلَهُ	حَتَّىٰ إِذَا	أَنْفُخُوا
he said	fire	he made it (iron)	until when	blow

أَنْ يَظْهِرُوهُ	فَمَا أَسْطَعُوهُ	قِطْرًا	أَفْرَغَ عَلَيْهِ	عَانِفٍ
to scale it	so they were not able	molten copper	to pour over it	bring me
رَحْمَةٌ	قَالَ هَذَا	نَقْبًا	لَهُ	وَمَا أَسْتَطَعُوهُ
(is) a mercy	he said this	(to) dig	through it	nor they were able
جَعَلَهُ	رَبِّي	وَعْدٌ	فَإِذَا جَاءَ	مِنْ رَبِّي
He shall make it	(of) my Lord	(the) Promise	but when comes	from my Lord
حَقًا	رَبِّي	وَكَانَ وَعْدُ	ذَكَاءً	
true	(of) my Lord	and is (the) Promise	flat (levelled)	

وَتَرَكَنَا بَعْضَهُمْ يَوْمَئِذٍ يَمْوَحُ فِي بَعْضٍ وَنَفَخَ فِي الصُّورِ بِجُمِعَتْهُمْ جَمِيعًا ١١ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكُفَّارِ بَعْضًا ١٢ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِعُونَ سَمَاعًا ١٣ أَفَحِسَبَ الَّذِينَ كَفَرُوا أَنْ يَتَخَذُوا أَعْبَادِي مِنْ دُونِي أَوْ لِيَاءً إِنَّا أَعْنَدْنَا جَهَنَّمَ لِلْكُفَّارِ نُزُلًا ١٤

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 *Auliā'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh – Islāmic Monotheism).

فِي بَعْضٍ	يَوْمَئِذٍ يَمْوَحُ	وَتَرَكَنَا بَعْضَهُمْ
on others	(on) that Day to surge (like waves)	and We shall leave some of them
جَمِيعًا	جُمِعَتْهُمْ	فِي الصُّورِ
all together	and We shall collect them	وَنَفَخَ
الَّذِينَ	عَرَضًا	يَوْمَئِذٍ
(to) those	plain to view	وَعَرَضْنَا جَهَنَّمَ
	to the disbelievers	(on) that Day and We shall present Hell

وَكَانُوا	عَنْ ذِكْرِي	فِي غَطَاءٍ	كَانَتْ أَعْيُونُهُمْ
and were	from My Reminder (the Quran)	under a covering	whose eyes had been
الَّذِينَ كَفَرُوا	أَفْحَسْبَ	لَا يَسْتَطِعُونَ سَمِعًا	
those who disbelieved	(do) then think?		not able (to) hear (it)
إِنَّا	أُولَئِكَ	مِنْ دُونِي	أَنْ يَسْخِذُوا عِبَادِي
verily We	(as) protectors	besides Me	that they (can) take My slaves
نَزَّلَ	لِلْكَفَرِينَ		أَعْنَدَنَا جَهَنَّمْ
(as) an entertainment	for the disbelievers		have prepared Hell

قُلْ هَلْ نُنَيْتُكُمْ بِالْأَخْسَرِينَ أَعْمَلَلَا ﴿١﴾ الَّذِينَ ضَلَّ سَعِيْهِمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يَحْسِنُونَ صُنْعًا ﴿٢﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِعِيْدَتِ رَبِّهِمْ وَلِقَاءِهِ فَخَيْطَتْ أَعْمَلُهُمْ فَلَا نُقْيِمُهُمْ يَوْمَ الْقِيَمَةِ وَزَنَا ﴿٣﴾

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.

الَّذِينَ	أَعْمَلَلَا	بِالْأَخْسَرِينَ	هَلْ نُنَيْتُكُمْ	قُلْ
those	(in respect of) deeds	of the greatest losers	(shall) We inform you?	say
وَهُمْ يَحْسَبُونَ	الَّذِينَ	فِي الْحَيَاةِ	ضَلَّ سَعِيْهِمْ	
while they thought	(of) the world	in the life	whose efforts have been wasted	
الَّذِينَ كَفَرُوا	أُولَئِكَ	يَحْسِنُونَ صُنْعًا		
(are) those who disbelieve	they	were acquiring good (by) their deeds	that they	
وَلِقَاءِهِ		رَبِّهِمْ		
and (the) Meeting (with) Him		(of) their Lord		in (the) Verses

يَوْمَ	هُمْ	فَلَا نُقْسِمُ	خَطَّتْ أَعْمَالُهُمْ
(on the) Day	for them	so We shall not assign	so their works are in vain
	وَزْنًا	الْقِيَمَةُ	
	any weight	(of) Resurrection	

ذَلِكَ جَرَأُوهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا أَيْتَقِي وَرَسُلِي هُزُوا ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَانَتْ لَهُمْ جَنَّتُ الْفِرْدَوْسِ نُزُلًا ۝ خَلِيلِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ۝

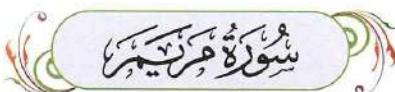
106. "That shall be their recompense, Hell; because they disbelieved and took My Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery. 107. "Verily, those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous deeds, shall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

بِمَا كَفَرُوا	جَهَنَّم	جَرَأُوهُمْ	ذَلِكَ
(because) of what they disbelieved	Hell	(shall be) their recompense	that
هُزُوا	وَرَسُلِي	وَاتَّخَذُوا أَيْتَقِي	
(by) way of mockery	and My Messengers	and took My Verses	
جَنَّتُ	كَانَتْ لَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ آمَنُوا
Gardens	for them will be	and did righteous deeds	verily those who believed
فِيهَا	خَلِيلِينَ	نُزُلًا	الْفِرْدَوْسِ
therein	they (shall) dwell (forever)	(for) entertainment	(of) Paradise
	حَوْلًا	عَنْهَا	لَا يَبْغُونَ
	(for) removal	therefrom	they will not desire

قُلْ لَوْ كَانَ الْبَحْرُ مَادَالْكَلِمَاتِ رَبِّ لَفِدَ الْبَحْرِ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جَنَّبَنَا يَمِيلَهُ مَدَادًا ۝  
قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِنْهُكُمْ إِلَهٌ وَّحْدَهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلَيَعْمَلْ عَمَلًا  
صَنِيلًا حَوَّا لَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

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."

رَبِّي	لِكَمِتٍ	مِدَادًا	لَوْ كَانَ الْبَحْرُ	قُلْ
(of) my Lord	for (the) Words	ink	if the sea were	say
كَلَمَتُ	قَبْلَ أَنْ تَنْفَدَ		لَنْفَدَ الْبَحْرُ	
(the) Words	before [that] would be exhausted		surely the sea would be exhausted	
بَشَرٌ	قُلْ إِنَّمَا أَنَاْ	مَدَادًا	وَلَوْ جِئْنَا	رَبِّي
a man	say only I am	for (its) aid	even if We brought	(of) my Lord
وَاحِدٌ	إِلَهٌ	أَنَّمَا إِلَهُكُمْ	يُوحَى إِلَيَّ	مِثْلُكُمْ
One	(is) God	that your God	(it) has been revealed to me	like you
فَلَيَعْمَلْ عَمَلًا	رَبِّهِ	يَرْجُوا لِقَاءَ	فَمَنْ كَانَ	
let him do deed	his Lord	hopes (for the) Meeting (with)	so whoever [was]	
أَهْدَى	رَبِّهِ	بِعِبَادَةٍ	وَلَا يُشْرِكُ	صَنِيلَحًا
anyone	(of) his Lord	in (the) worship	and associate not (as a partner)	righteous



سُورَةُ مَرْيَمَ

كَهِيَعَصْ ۝ ذَكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ۝ إِذْ نَادَى رَبَّهُ نِدَاءً حَفِيَّا ۝  
قَالَ رَبِّي إِنِّي وَهَنَ الْعَظُمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْئًا وَلَمْ أَكُنْ بِدُّعَائِكَ رَبِّ  
شَقِيقًا وَإِنِّي خَفَتُ الْمَوْلَى مِنْ وَرَاءِي وَكَانَتِ أَمْرًا قَعَدَ فَهَبْ لِي مِنْ  
لَدُنْكَ وَلِيَّا ۝

## 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.

الْرَّحِيمُ		الْرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
عَبْدَهُ		رَبِّكَ		رَحْمَتٍ	
(to) His slave		(of) your Lord		(of the) mercy	
خَفِيًّا		نِدَاءً		رَبَّهُ	
(in) secret		a call		(to) his Lord (Allah)	
وَأَشْتَعَلَ الرَّأْسُ		مِنِي		وَهِنَ الْعَظُمُ	
and head has turned		of me		bones have grown feeble	
شَقِيًّا		رَبٌّ		إِذْ نَادَى	
unblest		O my Lord		when he called out	
عَاقِرًا		وَكَانَتْ أُمَرَأَيِ		إِنِّي	
barren		and my wife is		وَهُنَّ الْمُوَلَّ	
وَلَمْ أَكُنْ		وَلَمْ أَكُنْ		قَالَ رَبٌّ	
شَيْئًا		رَبٌّ		رَبٌّ	
عَاقِرًا		بِدْعَاءِكَ		وَلَمْ أَكُنْ	
وَلَمْ أَكُنْ		وَلَمْ أَكُنْ		قَالَ رَبٌّ	
فَإِنِّي خَفَتُ		فَهَبْ		فَهَبْ	
وَلِيَّا		لِي		لِي	
وَلَيَّا		مِنْ لَدُنْكَ		فَهَبْ	
an heir		from Yourself		so give	

يَرِثُنِي وَيَرِثُ مِنْ إِلَيْ إِلَيْ يَعْقُوبَ وَأَجْعَلُهُ رَبِّ رَضِيًّا ١٧ يَنْزَكَرِيًّا إِنَّا نُبَشِّرُكَ بِغُلَمٍ  
أَسْمُهُ يَحْيَى لَمْ يَجْعَلْ لَهُ مِنْ قَبْلٍ سَمِيًّا ١٨ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَمٌ وَكَانَتِ  
أُمَرَأَيِ عَاقِرًا وَقَدْ بَلَغَتْ مِنَ الْكِبَرِ عِتِيًّا ١٩ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ

هَيْنَ وَقَدْ خَلَقْتُكَ مِنْ قَبْلٍ وَلَمْ تَكُ شَيْئًا ﴿١﴾

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!"

يَعْقُوبَ	مِنْ أَهْلٍ	وَرِثَ	يَرِثُنِي
(of) Jacob (Ya'qūb)	from (the) family	and inherit	who shall inherit me
إِنَّا	يَرْزَكَرِيَّا	رَضِيَّا	رَبٌّ
verily We	O Zechariah	satisfied, pleased	my Lord
لَمْ يَجْعَلْ	يَحْيَى	يَغْلِمُ أَسْمُهُ	نَبِشِّرُكُمْ
We have not given	(will be) Yahya (John)	his name	give you the glad tidings
غَلَمْ	أَنَّ يَكُونُ	قَالَ رَبٌّ	سَمِيَّا
a son	I have	how can	my Lord
عِتِيَّا	مِنْ الْكِبَرِ	وَقَدْ بَلَغْتُ	عَاقِرًا
extreme	[from] old age	and indeed I have reached	barren
هَيْنُ	عَلَيَّ	قَالَ رَبُّكَ	كَذَلِكَ
(is) easy	for Me	it	so
وَلَمْ تَكُ شَيْئًا	مِنْ قَبْلُ	وَقَدْ خَلَقْتُكَ	قَالَ
when you were not anything	before	and certainly I have created you	He said

قَالَ رَبٌّ أَجْعَلْتَ لِيْ إِبَةً قَالَ إِيْتَكَ أَلَا تُكَلِّمَ النَّاسَ ثَلَثَ لِيَالٍ سَوِيَّا ﴿٦﴾  
 فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَيَّحُوا بُكْرَةً وَعَشِيَّا ﴿٧﴾ يَنْبَحِي خُذِ  
 الْكِتَبِ بِقَوْقَطٍ وَأَتَيْنَاهُ الْحُكْمَ صَبِيَّا ﴿٨﴾

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 إِيَّاكَ	إِيَّاهُ	أَجْعَلْ لِي	قَالَ رَبِّ
He said your sign	a sign	appoint (make) for me	he (Zechariah) said my Lord
فَخَرَجَ	لَيَّالٍ سَوِيَّاً	ثَلَاثَ لَيَّالٍ سَوِيَّاً	أَلَا تُكَلِّمَ النَّاسَ
so he came out	together	nights (for) three	(is) that you shall not speak unto mankind
إِلَيْهِمْ	فَأَوْحَى	مِنْ الْمِحْرَابِ	عَلَى قَوْمِهِ
them	then he told by signs	from the praying place or private room	to his people
يَسِّيَّحَى	وَعَشِيَّاً	بُكْرَةً	أَنْ سَيِّحُوا
O Yahya (John)	and (in) the afternoon (night)	(in) the morning	to glorify (Allah)
صَبِيَّاً	الْحُكْمَ	وَهَايَتْهُ	خُذِ الْكِتَابَ
(while he was) a child	wisdom	and We gave him	with strength
			hold the Scripture

وَهَنَّا مِنْ لَدُنَّا زَكُوٰةٌ وَكَانَ تَقِيَاً ١٣ وَبَرَأَ بُو لَدِيَهُ وَلَمْ يَكُنْ جَبَارًا عَصِيَّاً ١٤ وَسَلَامٌ عَلَيْهِ يَوْمُ وِلَادَةٍ وَيَوْمُ يَمُوتُ وَيَوْمُ يَبْعَثُ حَيَاً ١٥ وَأَذْكُرْ فِي الْكِتَابِ مَرِيمَ إِذْ أَنْبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرِقِيَاً ١٦ فَأَخْذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحًا 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 Jibrāīl (Gabriel)], and he appeared before her in the form of a man in all respects.

وَكَانَ تَقِيًّا	وَزَكُوٰةً	مِنْ لَدُنَّا	وَحَنَانًا
and he was righteous	and (made him) pure (from sins)	from Us	and compassion
وَسَلَمٌ	عَصِيًّا	وَلَمْ يَكُنْ جَارًا	بِوَالِدَيْهِ
and peace (be)	(and) disobedient	and he was not arrogant	to his parents
وَيَوْمٌ	وَيَوْمَ يَمُوتُ	يَوْمَ وُلْدَةٍ	عَلَيْهِ
and (the) day	and (the) day he dies	(the) day he was born	on him
فِي الْكِتَابِ	وَأَذْكُرْ	يَعْبُثُ حَيَا	
in the Book (the Quran)	and mention	he will be raised up to life (again)	
مَكَانًا	مِنْ أَهْلِهَا	إِذْ أَنْبَذَتْ	مَرْيَمٌ
(to) a place	from her family	when she withdrew (in seclusion)	(the story of) Mary
إِلَيْهَا	فَأَرْسَلْنَا	مِنْ دُونِهِمْ	شَرْقِيًّا
to her	so We sent	a screen	facing east
سَوِيًّا	بَشَرًا	لَهَا	رُوْحًا
(in) all respects (sound)	(as) a man	before her	Our Spirit (Gabriel)

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهْبَطَ لَكِ غُلَمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَفَنَّ يَكُونُ لِي غُلَمٌ وَلَمْ يَمْسِسِنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْنُ ﴿٢١﴾ وَلَنْ جُعَلَهُ إِلَيْهِ لِلنَّاسِ وَرَحْمَةٌ مِنْنَا وَكَانَ أَمْرًا

مَقْضِيًّا ﴿٢٢﴾

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

مِنْكَ	أَعُوذُ بِالرَّحْمَنِ				قَالَتْ إِنَّ	
from you	seek refuge with the Most Gracious (Allah)				she said verily I	
رَبِّكِ	رَسُولٌ	قَالَ إِنَّمَا أَنَا	إِنْ كُنْتَ تَقِيَاً	۱۸		
(from) your Lord	a messenger (angel)	he said I am only	if you fear (Allah)			
غُلَمٌ	يَكُونُ لِي	أَنَّ	قَالَتْ	۱۹	لَكِ	لَا هَبَ
a son	can I have	how	she said	righteous	a son	to you that I give
كَذَلِكَ	قَالَ	وَلَمْ أَكُ بِغَيْرِ	بَشَرٌ	وَلَمْ يَمْسَسْنِي		
so	he said	nor I am unchaste	man	when has not touched me		
ءَيْةً	وَلَنْجَعَلَ	هِينُ		قَالَ رَبِّكَ هُوَ عَلَىٰ		
(as) a sign	and so that We shall appoint him	(is) easy	for Me	that your Lord said		
مَقْضِيًّا	وَكَانَ أَمْرًا	مِنَّا	وَرَحْمَةً	لِلنَّاسِ		
decreed (by Allah)	and it is a matter	from Us	and a mercy	to mankind		

فَحَمَلَتْهُ فَانْتَدَتْ بِهِ مَكَانًا قَصِيًّا فَأَجَاءَهَا الْمَخَاضُ إِلَى جَذْعِ النَّخْلَةِ قَالَتْ يَا إِيَّاهُ مِنْ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا فَنَادَهَا مِنْ تَحْتِهَا أَلَا تَخْرُنِي قَدْ جَعَلَ رَبِّكَ تَحْنَكَ سَرِيًّا وَهُزِيَ إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسْقَطُ عَلَيْكَ رُطْبًا جَنِيًّا

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 'Isā (Jesus) or Jibrāīl (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. "And shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon you."

قَصِيًّا	مَكَانًا	بِهِ	فَانْتَدَتْ	فَحَمَلَتْهُ
far	(to) a place	with him	and she withdrew	so she conceived him
النَّخْلَةُ	إِلَى جَذْعٍ		الْمَخَاضُ	فَأَجَاءَهَا
(of) a date palm	to (the) trunk		the labour pains	and drove her

وَكُنْتُ نَسِيَّاً	هَذَا	قَبْلَ	يَأْتِيَنِي مِتٌ	قَالَتْ
and I had been forgotten	this	before	oh would that I had died	she said
أَلَا تَخْرُنِي	مِنْ تَحْنِهَا		فَتَادَهَا	مَنْسِيَّاً
that grieve not	from below her	so he (Gabriel) called unto her		out of sight
إِلَيْكِ	وَهُرِزَّ	سَرِيَّاً	تَحْنَكِ	قَدْ جَعَلَ رَبِّكِ
towards you	and shake	a (water) stream	under you	indeed your Lord has provided
جَنِيَّاً	رُطْبَأً	سَقَطَ عَلَيْكِ	النَّخْلَةُ	مُحْذَعٌ
ripe	fresh date	it will let fall upon you	(of) date palm	(the) trunk

فَكُلِّي وَأَشْرِبِي وَقَرِّي عَيْنَانِ فَإِمَّا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيَّا فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرِيْمُ لَقَدْ جَهَّتْ شَيْئًا فَرِيَّا يَتَأْخَذْ هَنْرُونَ مَا كَانَ أَبُوكِي أَمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيَّا

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 (Allâh) 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 Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

أَحَدًا	مِنَ الْبَشَرِ	فَإِمَّا تَرَيْنَ	وَقَرِّي عَيْنَانِ	فَكُلِّي وَأَشْرِبِي
anyone	from human being	and if you see	and cool (your) eyes	and drink so eat
	لِلرَّحْمَنِ صَوْمًا		إِنِّي نَذَرْتُ	فَقُولِي
	a fast unto the Most Gracious		verily I have vowed	then say
بِهِ	فَأَتَتْ	إِنْسِيَّا	فَلَنْ أُكَلِّمَ الْيَوْمَ	
[with] him	then she brought	(to any) human being	so I shall never speak today	
	لَقَدْ جَهَّتْ شَيْئًا	قَالُوا يَمْرِيْمُ	تَحْمِلُهُ	قَوْمَهَا
	indeed you have brought a thing	they said O Mary	carrying him	(to) her people

سَوْءٌ	أَمْرًا	مَا كَانَ أَبُوكِي	هَرُونَ	يَكْتُبْتَ	فَرِيَّقٌ
(of) evil	a man	your father was not	(of) Aaron	O sister	mighty
بَغِيَّا			وَمَا كَانَ أُمَّا		
an unchaste woman			nor your mother was		

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نَكِلْمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ٣١ قَالَ إِنِّي عَبْدُ اللَّهِ إِنَّمَا تَنْهَى  
الْكِتَبَ وَجَعَلَنِي نِبِيًّا ٣٢ وَجَعَلَنِي مُبَارَّا أَيْنَ مَا كُنْتُ وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكُوْةِ  
مَادْمُتْ حَيًّا ٣٣ وَبَرَّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَارًا شَقِيًّا ٣٤ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ  
وَيَوْمَ أَمْوَاتِي وَيَوْمَ أَبْعَثُ حَيًّا ٣٥

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

فِي الْمَهْدِ	مَنْ كَانَ	كَيْفَ نَكِلْمُ	قَالُوا	إِلَيْهِ	فَأَشَارَتْ
in the cradle	(to one) who is	how can we talk	they said	to him	then she pointed
صَبِيًّا					
الْكِتَبَ	إِنَّمَا تَنْهَى	عَبْدُ اللَّهِ	قَالَ إِنِّي		
the Scripture	He gave me	a slave (of) Allah	he (Jesus) said verily	I am	a child
وَبَرَّا	مُبَارَّا	وَجَعَلَنِي	نِبِيًّا	وَجَعَلَنِي	
wheresoever I be	blessed	and He has made me	a Prophet	and made me	
مَادْمُتْ حَيًّا	أَيْنَ مَا كُنْتُ	وَالزَّكُوْةِ	بِالصَّلَاةِ	وَأَوْصَنِي	
and dutiful	as long as I am alive	and Zakat	the prayer	and enjoined on me	
عَلَيَّ	وَالسَّلَامُ	شَقِيًّا	جَبَارًا	وَلَمْ يَجْعَلْنِي	بِوَالِدَتِي
upon me	and peace (be)	unblest	arrogant	and made me not	to my mother
أَبْعَثُ حَيًّا	وَيَوْمَ			وَيَوْمَ أَمْوَاتِي	يَوْمَ وُلِدْتُ
I shall be raised alive	and (the) day			and (the) day I die	(the) day I was born

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلُكَ الْحَقُّ الَّذِي فِيهِ يَمْرُونَ ۝ مَا كَانَ اللَّهُ أَنْ يَسْخَدَ مِنْ وَلَدٍ  
سُبْحَنَهُ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝ وَإِنَّ اللَّهَ رَبِّ الْعَالَمِينَ فَاعْبُدُوهُ هَذَا صَرَطٌ  
مُّسْتَقِيمٌ ۝ فَالْخَلْفَ الْأَخْرَابُ مِنْ بَيْنِهِمْ فَوْيَلُ لِلَّذِينَ كَفَرُوا مِنْ مَشَهِدِ يَوْمٍ عَظِيمٍ ۝

34. Such is 'Isā (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 'Isā (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. ['Isā (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 'Isā (Jesus) ۝], so woe to the disbelievers [those who gave false witness by saying that 'Isā (Jesus) is the son of Allāh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

ذَلِكَ	عِيسَى	ابْنُ	مَرْيَمَ	قَوْلُكَ	الْحَقُّ	الَّذِي
such	(is) Jesus	(the) son	(of) Mary	a statement	(of) truth	that which
۝ سُبْحَنَهُ وَإِذَا قَضَى	۝ يَمْرُونَ	۝ مَا كَانَ	۝ اللَّهُ	۝ أَنْ يَسْخَدَ	۝ كُنْ	۝ مِنْ وَلَدٍ
they dispute in it	when	(it) is not	for Allah	that He should take	any son	Glorified is He
when	an affair (a thing)	He decrees	He for	He says to it	any son	that which
and verily Allah	an Path	Path	Path	Path	Path	Path
so woe	from among themselves	then the sects differed	then the sects differed	so worship Him	be	and it becomes
to those who disbelieve	from (the) Meeting (witness)	He says to it	and it becomes			
great	(of) a Day	great	great	great	great	great

أَسْعَى بِهِمْ وَأَبْصَرَ يَوْمَ يَأْتُونَا لَكِنَ الظَّالِمُونَ مُلْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ۝ وَأَنْذِرْهُمْ يَوْمَ الْحُسْنَةِ

إِذْ قُضِيَ الْأَمْرُ هُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ١٩ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ  
وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صَدِيقًا نَّبِيًّا ٢١

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.

يَأْتُونَا	يَوْمٌ	وَأَبْصِرُ	هُمْ	أَسْعَى
they will come to Us	(the) Day (when)	and see	they	how [clearly] will hear
يَوْمٌ	وَأَنذِرْهُمْ	مُّبِينٌ	فِي ضَلَالٍ	الْيَوْمَ لَكِنَ الظَّالِمُونَ
(of the) Day	and warn them	plain	(are) in error	today but the wrongdoers
فِي غَفْلَةٍ	وَهُمْ	فَضَيَّ الْأَمْرُ	إِذْ	الْحَسْرَةُ
(are) in unawareness	while they	the case has been decided	when	(of) regrets
وَمَنْ	نَرِثُ الْأَرْضَ	نَحْنُ	إِنَّا	وَهُمْ لَا يُؤْمِنُونَ
and whatsoever	will inherit the earth	[We]	verily We	believe not and they
إِبْرَاهِيمَ	فِي الْكِتَابِ	وَأَذْكُرُ	وَإِلَيْنَا يُرْجَعُونَ	عَلَيْهَا
Abraham	in the Book	and mention	and to Us they shall be returned	(is) on it
	نَبِيًّا	صَدِيقًا	إِنَّهُ كَانَ	
	Prophet	a truthful	verily he was	

إِذْ قَالَ لِأَيْهِ يَأْبَتِ لَمْ تَعْبُدْ مَا لَا يَسْمَعُ وَلَا يُبَصِّرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ٢٢ يَأْبَتِ إِنِّي قَدْ جَاءَنِي  
مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَأَتَتِنِي أَهْدِكَ صِرَاطًا سَوِيًّا ٢٣ يَأْبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ  
الشَّيْطَانَ كَانَ لِرَحْمَنِ عَصِيًّا ٢٤ يَأْبَتِ إِنِّي أَخَافُ أَنْ يَمْسَكَ عَذَابًا مِّنَ الرَّحْمَنِ فَتَكُونَ  
لِلشَّيْطَانِ وَلِيَّا

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

مَا لَا يَسْمَعُ	لَمْ تَعْبُدْ	يَأَبَتْ	قَالَ لِأَيْهِ	إِذْ
that which <b>hears not</b>	<b>why (do) you worship</b>	<b>O my father</b>	<b>he said to his father</b>	<b>when</b>
إِنِّي	يَأَبَتِ	شَيْئًا	عَنْكَ	وَلَا يُغْنِي
verily [I]	<b>O my father</b>	<b>anything</b>	<b>[from] you</b>	<b>and can not avail</b>
فَاتَّبِعْنِي	لَمْ يَأْتِكَ	مَا	مِنْ الْعِلْمِ	قَدْ جَاءَنِي
<b>so follow me</b>	<b>come not to you</b>	<b>that which</b>	<b>of the knowledge</b>	<b>surely come to me</b>
لَا تَعْبُدِ الْشَّيْطَنَ	يَأَبَتِ	سَوْيَاً	صِرَاطًا	أَهْدِكَ
<b>worship not Satan</b>	<b>O my father</b>	<b>Straight</b>	<b>(to) the Path</b>	<b>I will guide you</b>
إِنِّي أَخَافُ	يَأَبَتِ	كَانَ لِلرَّحْمَنِ عَصِيًّا		إِنَّ الشَّيْطَنَ
verily I fear	<b>O my father</b>	<b>had been a rebel against the Most Gracious</b>		<b>verily Satan</b>
فَتَكُونُ	مِنَ الرَّحْمَنِ	عَذَابٌ	أَنْ يَمْسَكَ	
<b>so you become</b>	<b>from the Most Gracious</b>	<b>a torment</b>	<b>lest should touch you</b>	
	وَلِيًّا	لِلشَّيْطَنِ		
	<b>a companion</b>	<b>of Satan</b>		

قَالَ أَرَاغِبُ أَنَّتَ عَنِ الْهَتِّيِّ يَأْبَرَهِمُ لَّمَّا تَنَتَّهُ لِأَرْجُمَنَكَ وَاهْجُرْنِي مَلِيًّا ﴿٤١﴾ قَالَ سَلَمُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّ إِنَّهُ كَانَ بِحَفِيًّا ﴿٤٢﴾ وَاعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَادْعُو أَرَبِّ عَسَى أَلَا كُونَ بِدُعَاءِ رَبِّ شَقِيًّا ﴿٤٣﴾

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."

لَمْ تَنْتَهِ	لَمْ يَنْ	يَابْرَاهِيمُ	عَنْ إِلَهَيِّ	أَنْتَ	أَرَاغِبُ	قَالَ
you stop not (this)	if	O Abraham	[from] my gods	you	(do) reject?	he said
قَالَ	مِلِيّاً	وَاهْجُرْفِ	لَأَرْجُمَنَكَ			
he (Abraham) said	(for) a long time	so get away from me	indeed I will stone you			
إِنَّهُ كَانَ	رَبِّي	لَكَ	سَأَسْتَغْفِرُ	عَلَيْكَ	سَلَامٌ	
verily He is	(of) my Lord	for you	I will ask forgiveness	on you	peace (be)	
وَمَا تَدْعُونَ	وَأَعْتَزِلُكُمْ		حَفِيّاً			بِي
and what you invoke	and I shall turn away from you	Ever Most Gracious	unto me			
أَلَا أَكُونُ	عَسَّى	وَأَدْعُوكُمْ	مِنْ دُونِ اللَّهِ			
that I shall not be	maybe	and I shall call on my Lord	besides Allah			
شَقِيقًا	رَبِّي	بِدُعَاءٍ				
unblest	(to) my Lord	in (my) invocation				

فَلَمَّا أَعْتَزَلُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهُبَنَالَهُ إِسْحَاقَ وَيَعْقُوبَ وَكَلَّا جَعَلْنَا نِدِيًّا  
وَهُبَنَالَهُمْ مِنْ رَحْمَنِنَا وَجَعَلْنَاهُمْ لِسَانَ صِدِيقٍ عَلَيْسَا ۝ وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ  
كَانَ مُخْلِصًا وَكَانَ رَسُولًا نِيًّا ۝ وَنَدِيَتْهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَبَنَهُ نِيَّا ۝

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)].

وَمَا يَعْبُدُونَ	أَعْتَرَهُمْ	فَلَمَّا
besides Allah	and what they worship	he turned away from them
وَكُلًا	وَيَعْقُوبَ	إِسْحَاقَ
and each one (of them)	and Jacob	Isaac
وَجَعَلَنَا	مِنْ رَّحْمَنَنَا	وَهَبَنَا
and We made	of Our Mercy	[to] them
وَأَذْكُرْ	عَلِيًّا	صَدِيقَ
and mention	honour [high]	(of) truth
وَكَانَ رَسُولًا	مُخَلَّصًا	لِسَانَ
and he was a Messenger	chosen	tongues
الْأَيَّمِنَ	الْطُورِ	مُوسَىٰ
the right	(of) the Mount	in the Book (the Quran)
نَحْيَا	وَنَدِينَهُ	نَيَّسَا
(for) a talk (with him)	and We made him draw near	

وَوَهَبَنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَرُونَ نَبِيًّا <sup>٥٧</sup> وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا <sup>٥٨</sup> وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالرَّزْكَوَةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا <sup>٥٩</sup> وَأَذْكُرْ فِي الْكِتَابِ أَدْرِيسَ إِنَّهُ كَانَ صَدِيقَنَا نَبِيًّا <sup>٦٠</sup>

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'īl (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.

٥٧	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	هَرُونَ	أَخَاهُ	مِنْ رَحْمَنَا	لَهُ	وَهُبَّنَا
a Prophet	Aaron	his brother	from Our Mercy	to him	and	We bestowed
الْوَعْدُ	صَادِقٌ	إِنَّهُ كَانَ	إِسْمَاعِيلٌ	فِي الْكِتَابِ		وَذَكْرٌ
(in) promise	true	verily he was	Ishmael	in the Book (the Qur'an)	and	mention

يَأْمُرُ أَهْلَهُ	وَكَانَ	نَبِيًّا	وَكَانَ رَسُولًا
command his family	and he used to	a Prophet	and he was a Messenger
وَأَذْكُرْ	مَرْضِيًّا	رَبِّهِ	وَالزَّكُوْةُ
and mention	pleased	his Lord	with and was and Zakat
نَبِيًّا	صِدِّيقًا	إِنَّهُ كَانَ	فِي الْكِتَابِ
a Prophet	truthful	verily he was	Idris in the Book

وَرَفَعْنَهُ مَكَانًا عَلَيْنَا أَوْلَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ ذُرِّيَّةِ آدَمَ وَمِنْ حَمَلَنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِنْ هَدَنَا وَجَهَنَّمَ إِذَا نَلَى عَلَيْهِمْ أَيَّتُ الرَّحْمَنَ خَرُّوا سُجَّدًا وَبُكَيْكًا ق

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 Israel, 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.

الَّذِينَ	أَوْلَئِكَ	عَلَيْنَا	مَكَانًا	وَرَفَعْنَهُ
(are) those whom	they	high	(to) a place	and We raised him
ءَادَمَ	مِنْ ذُرِّيَّةِ	مِنَ النَّبِيِّينَ	أَنْعَمَ اللَّهُ عَلَيْهِمْ	
(of) Adam	of (the) offspring	from (among) the Prophets	Allah bestowed unto [them]	
وَمِنْ ذُرِّيَّةِ	نُوحٍ	مَعَ	وَمِنْ حَمَلَنَا	
and of (the) offspring	Noah	with	and of (those) whom We carried	(in the ship)
وَجَهَنَّمَ	وَمِنْ هَدَنَا		وَإِسْرَائِيلَ	إِبْرَاهِيمَ
and chose	and from (among those) whom We guided		and Israel	(of) Abraham
	أَيَّتُ الرَّحْمَنَ		ثُلَّ عَلَيْهِمْ	إِذَا
(the) Verses (of) the Most Gracious (Allah)		were recited unto them		when
وَبُكَيْكًا		خَرُّوا سُجَّدًا		
and weeping		they fell down prostrating		

فَلَفَّ مِنْ بَعْدِهِمْ خَلْفَ أَصَاغُورًا الْصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيَّبًا ٦٩ إِلَّا مَنْ تَابَ وَأَمْنَ وَعَمِلَ صَلِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ٦٧ جَنَّتْ عَدْنُ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيَّا ٦٦

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.

فَلَفَّ	مِنْ بَعْدِهِمْ	خَلْفَ	أَصَاغُورًا الْصَّلَاةَ	وَاتَّبَعُوا الشَّهَوَاتِ
then succeeded	after them	a posterity	who gave up the prayer	and followed lusts
فَسَوْفَ يَلْقَوْنَ غَيَّبًا ٦٩			إِلَّا مَنْ تَابَ	وَأَمْنَ
they will meet transgression (error)	so soon		يَدْخُلُونَ الْجَنَّةَ	and believed
and worked righteousness			فَأُولَئِكَ	will enter Paradise
وَلَا يُظْلَمُونَ شَيْئًا ٦٧			وَعَمِلَ صَلِحًا	then such
which	(of) Eden	Gardens		وَلَا يُظْلَمُونَ شَيْئًا ٦٧
verily [He] is	in the unseen			إِنَّهُ كَانَ
				بِالْغَيْبِ
				وَعَدَ الرَّحْمَنُ عِبَادَهُ ٦٦
				the Most Gracious has promised to His slaves
			مَأْتِيَّا ٦٦	
				وَعْدُهُ
				(to be) fulfilled
				His Promise

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَمًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةٌ وَعَشِيشًا ٦٦ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ٦٧ وَمَا نَثَرَنَّ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ

ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ١١ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَأَعْبُدُهُ وَأَصْطَرُ لِعِنْدَهُ ١٢  
هَلْ تَعْلَمُ لَهُ سَمِيًّا ١٣

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	ذَلِكَ	وَعَشِيشَيَا	بُكْرَةً	رِزْقُهُمْ
(is) Paradise	such	and afternoon/evening	morning	(is) their sustenance
مَنْ كَانَ		نُورٌ مِّنْ عِبَادِنَا		الَّتِي
(to those) who have been		We shall give as an inheritance to Our slaves		which
رَبِّكَ	يَأْمُرُ	إِلَّا	وَمَا نَنْزَلُ	تَقِيًّا
(of) your Lord	by (the) Command	except	and we (angels) descend not	pious
وَمَا	خَلَفَنَا	وَمَا	بَيْنَ أَيْدِينَا	لَهُ
and what	(is) behind us	and what	(is) before us	what to Him (belongs)
رَبُّ السَّمَاوَاتِ	نَسِيًّا	وَمَا كَانَ رَبُّكَ	ذَلِكَ	بَيْنَ
Lord (of) the heavens	forgetful	and your Lord is not	those (two)	(is) between
وَأَصْطَرَ	فَأَعْبُدُهُ	بَيْنَهُمَا	وَمَا	وَالْأَرْضُ
and be patient	so worship Him	(is) between them	and (all) that	and the earth

سَمِيَّاً <small>٦٥</small>	لَهُ	هَلْ تَعْلَمُ	لِعِنْدِهِ
any similarity (co-equal)	for Him	(do) you know?	in His worship

وَيَقُولُ الْإِنْسَنُ أَءِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ٦٦ أَوَلَا يَذَكُرُ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُنْ شَيْئًا ٦٧ فَوَرِبِكَ لَنْحَشِرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنْحَضِرَنَّهُمْ حَوْلَ جَهَنَّمَ حِيَّا ٦٨ ثُمَّ لَنْزِعَنَّكَ مِنْ كُلِّ شِيَعَةٍ أَيْمَمْ أَشَدُ عَلَى الرَّحْمَنِ عِيَّا ٦٩ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلْيَا 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.

لَسَوْفَ أُخْرَجُ حَيًّا <small>٦٦</small>	أَءِذَا مَاتَ	وَيَقُولُ الْإِنْسَنُ
shall I surely be raised up alive	when I am dead?	and man says
وَلَمْ يَكُنْ <small>٦٧</small>	مِنْ قَبْلُ	أَوَلَا يَذَكُرُ الْإِنْسَنُ
while he was not	before	that We and (does) not man remember?
وَالشَّيَاطِينَ	لَنْحَشِرَنَّهُمْ	فَوَرِبِكَ <small>٦٨</small> شَيْئًا
and the devils	surely We shall gather them (together)	so by your Lord anything
حِيَّا <small>٦٩</small>	جَهَنَّمَ	ثُمَّ لَنْحَضِرَنَّهُمْ
(on) knees	Hell	round then indeed We shall bring them
أَيْمَمْ	شِيَعَةٍ	ثُمَّ لَنْزِعَنَّكَ
(as to) which of them	sect	from every then indeed We shall drag out
لَنَحْنُ <small>٧٠</small>	عِيَّا <small>٧١</small>	أَشَدُ عَلَى الرَّحْمَنِ
verily We	then (in) obstinate rebellion	(was) worst against the Most Gracious (Allah)

صِلِّيَا <small>٧٦</small>	بِهَا	أَوْلَى	هُمْ	بِالَّذِينَ	أَعْلَمُ
(of) being burnt	therein	(are) most worthy	[they]	[of] those who	know best

وَإِنْ مِنْكُمْ إِلَّا وَارْدُهَا كَانَ عَلَى رَبِّكَ حَتَّمًا مَّقْضِيَا ٧٦ ثُمَّ نَجِيَ الَّذِينَ أَتَقَوْا وَنَذَرُوا الظَّالِمِينَ فِيهَا حِيَّا ٧٧ وَإِذَا نَتَّلَ عَلَيْهِمْ إِيَّنَا بَيْتَنَا قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيَا ٧٨ وَكَمْ أَهْلَكَنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثْثَارًا وَرَءْيَا ٧٩

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?

كَانَ عَلَى رَبِّكَ	إِلَّا وَارْدُهَا	مِنْكُمْ	وَإِنْ
this is with your Lord	but (will) pass over it	(one) of you	and (there is) not
الَّذِينَ أَتَقَوْا	ثُمَّ نَجِيَ	مَّقْضِيَا <small>٧٦</small>	حَتَّمَا
those who feared	then We shall save	Decree	an accomplished
وَإِذَا نَتَّلَ	جِيَّشًا <small>٧٧</small>	فِيهَا	وَنَذَرُ الظَّالِمِينَ
and when are recited	kneeling	therein	and We shall leave the wrongdoers
الَّذِينَ كَفَرُوا	قَالَ	بَيْتَنَا	عَلَيْهِمْ
those who disbelieved	say	Clear	Our Verses
وَأَحْسَنُ	مَّقَاماً	أَيُّ	لِلَّذِينَ آمَنُوا
and better	(in) position	(is) best	(of) the two groups
		which	to those who believed

مِنْ قَرْنٍ	بَلَهُمْ	وَكَمْ أَهْلَكَنَا	نَدِيَّاً
[from] a generation	before them	and how many We destroyed	(in) place
وَرَءَيَا	أَثَّا	أَحَسَنُ	هُمْ
and (outward) appearance	(in) goods	(were) better	they

قُلْ مَنْ كَانَ فِي الْضَّلَالَةِ فَلَيَمْدُدْ لَهُ الرَّحْمَنُ مَدَّاً حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضَعُفْ جُنْدًا وَيَزِيدُ اللَّهُ الَّذِينَ  
أَهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًا

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.

لَهُ الرَّحْمَنُ	فَلَيَمْدُدْ	فِي الْضَّلَالَةِ	مَنْ كَانَ	قُلْ
the Most Gracious to him	then (surely) will extend	in [the] error	whoever is	say
إِمَّا الْعَذَابَ	مَا يُوعَدُونَ	حَتَّىٰ إِذَا رَأَوْا	مَدَّاً	
either the torment	that which they were promised	until when they see	an extension	
مَكَانًا	شَرٌّ	هُوَ	مَنْ	فَسَيَعْلَمُونَ
(in) position	(is) worst	[he]	who	وَإِمَّا السَّاعَةَ
هُدًى	أَهْتَدَوْا	وَيَزِيدُ اللَّهُ	جُنْدًا	وَأَضَعُفْ
(in) guidance	those who were guided	and Allah increases	(in) forces	and weaker
رَبِّكَ	عِنْدَ	الصَّالِحَاتُ	وَالْبَقِيَّةُ	
your Lord	with	(are) better	[the] righteous deeds	and the everlasting
	<span style="color: blue;">مَرَدًا</span>	<span style="color: blue;">وَخَيْرٌ</span>	<span style="color: blue;">ثَوَابًا</span>	
	(for) resort	and better	(for) reward	

أَفَرَيْتَ الَّذِي كَفَرَ بِإِيمَانِنَا وَقَالَ لَا أُوتِينَ مَا لَا أُولَدُ<sup>١٧</sup> أَطْلَعَ الْغَيْبَ أَمْ أَتَخْذِلُ<sup>١٨</sup> إِنَّهُ أَنْعَمَنَا عَهْدَهُ<sup>١٩</sup> كَلَّا سَنَكُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدَّا<sup>٢٠</sup> وَنَرِثُهُ<sup>٢١</sup> مَا يَقُولُ وَيَأْتِنَا فَرَدًا<sup>٢٢</sup>

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	بِإِيمَانِنَا	الَّذِي كَفَرَ	أَفَرَيْتَ
and said	in Our Signs	him who disbelieved	then (have) you seen?
أَمْ أَنْخَذَ or has he taken	أَطْلَعَ الْغَيْبَ (has) he known the Unseen?	وَوَلَدًا <sup>١٧</sup> and children	لَا أُوتِينَ مَا لَا <sup>١٨</sup> indeed I will be given wealth
سَنَكُبُ We shall record	كَلَّا <sup>١٩</sup> nay	عَهْدًا <sup>٢٠</sup> a covenant	عِنْدَ الْرَّحْمَنِ <sup>٢١</sup> from the Most Gracious (Allah)
مَدَّا <sup>٢٢</sup> [increase]	مِنَ الْعَذَابِ <sup>٢٣</sup> [from] the torment	لَهُ <sup>٢٤</sup> for him	وَنَمُدُّ <sup>٢٥</sup> and We shall increase
فَرَدًا <sup>٢٦</sup> alone	وَيَأْتِنَا <sup>٢٧</sup> and he shall come to Us	مَا يَقُولُ <sup>٢٨</sup> (all) that he says (talks)	وَنَرِثُهُ <sup>٢٩</sup> and We shall inherit from him

وَاتَّخَذُوا مِنْ دُوْبِتَ اللَّهُ إِلَهَهَ لِيَكُونُوا لَهُمْ عِزًا<sup>٢٩</sup> كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ  
وَيَكُونُونَ عَلَيْهِمْ ضِدًا<sup>٣٠</sup> أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيْطَانَ عَلَى الْكُفَّارِ<sup>٣١</sup> تَوْزِعُهُمْ أَزَّاً<sup>٣٢</sup> فَلَا  
تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعْذِلُهُمْ عَدَّاً<sup>٣٣</sup> يَوْمَ نَخْسُرُ الْمُتَّقِينَ إِلَى الْرَّحْمَنِ وَفَدَّا<sup>٣٤</sup> وَنَسُوقُ  
الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرَدًا<sup>٣٥</sup>

81. And they have taken (for worship) alihah (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).

عِزَّاً	لَهُمْ	لَيَكُونُوا	مِنْ دُورِنِ اللَّهِ إِلَهَةً	وَاتَّخَذُوا
honour	for them	that they might be	gods	besides Allah and they have taken
عَلَيْهِمْ	وَيَكُونُونَ	بِعِبَادَتِهِمْ	سَيَكْفُرُونَ	كَلَّا
against them	and they will be	their worship (of them)	(but) they will deny	nay
عَلَى الْكَفِّارِينَ	الشَّيْطَانَ	أَنَا أَرْسَلْنَا	أَمْ تَرَ	ضَدًا
against the disbelievers	the devils	that We have sent	(do) you not see?	opponents
إِنَّمَا	عَلَيْهِمْ	فَلَا تَعَجِّلْ	أَزَّا	تَوْزِّعُهُمْ
only	against them	so you make no haste	(to do) evil	to push them
يَوْمَ	عَدَّا		نَعْدُ لَهُمْ	
(the) Day	a number/counting		We count out to them	
إِلَى الرَّحْمَنِ وَفَدَا			نَحْشُرُ الْمُتَّقِينَ	
unto the Most Gracious (like) a delegation			We shall gather the pious (persons)	
وَرْدَا	إِلَى جَهَنَّمَ		وَنَسُوقُ الْمُجْرِمِينَ	
(in) a thirsty (state)	to Hell		and We shall drive the criminals	

لَا يَمْلِكُونَ الشَّفَعَةَ إِلَّا مَنْ أَنْخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا وَقَالُوا أَنْخَذَ الرَّحْمَنَ وَلَدًا  
لَقَدْ جِئْتُمْ شَيْئًا إِذَا تَكَادُ السَّمَاوَاتُ يَنْفَطَرُنَ مِنْهُ وَتَنْشَقُ الْأَرْضُ وَتَخْرُجُ

الْجِبَالُ هَذَا ﴿١﴾ أَنْ دَعَوْا لِلرَّحْمَنَ وَلَدًا ﴿٢﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَخَذَ وَلَدًا ﴿٣﴾ إِنْ كُلُّ  
مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا أَنْتَ أَنْتَ الرَّحْمَنُ عَبْدًا ﴿٤﴾

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

عِنْدَ الرَّحْمَنِ	إِلَّا مَنْ أَنْتَخَذَ	لَا يَمْلِكُونَ الشَّفَاعةَ
from the Most Gracious	but (those) who have taken	they shall not own intercession
أَنْتَخَذَ الرَّحْمَنَ وَلَدًا ﴿١﴾	وَقَالُوا	عَهْدًا ﴿٢﴾
the Most Gracious has taken a son	and they say	a covenant
يَنْفَطَرُنَّ	تَكَادُ السَّمَاوَاتُ	لَقَدْ جَسْمَ شَيْئًا
are torn	almost the heavens	indeed you have brought forth a thing
هَذَا ﴿٣﴾	وَتَخِرُّ الْجِبَالُ	وَتَنْسَقُ الْأَرْضُ
(in) ruins	and the mountains fall	and the earth is split asunder
لِلرَّحْمَنِ	وَمَا يَنْبَغِي	مِنْهُ
for the Most Gracious	but (it) is not suitable	a son to the Most Gracious
فِي السَّمَاوَاتِ	إِنْ	أَنْ دَعَوْا
(are) in the heavens	مَنْ	أَنْ يَتَخَذَ وَلَدًا ﴿٤﴾
عَبْدًا ﴿٥﴾	كُلُّ	إِلَّا أَنْتَ أَنْتَ الرَّحْمَنُ
(as) a slave	إِنْ	وَالْأَرْضُ
	أَنْ يَتَخَذَ وَلَدًا	إِلَّا أَنْتَ أَنْتَ الرَّحْمَنُ
	أَنْ يَتَخَذَ وَلَدًا	وَالْأَرْضُ

لَقَدْ أَحْصَنَهُمْ وَعَدَهُمْ عَدَّاً ۝ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَمَةِ فَرَدَّاً ۝ إِنَّ الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّلِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدُّاً ۝ فَإِنَّمَا يَسْرِنَهُ بِلِسَانِكَ  
لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمَالَدَّا ۝ وَكَمْ أَهْلَكَنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسْنُ  
مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزَا ۝

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?

عَدَّا	وَعَدَهُمْ	لَقَدْ أَحْصَنَهُمْ
a full counting	and counted them	indeed He has comprehended them
۝ فَرَدَّا	الْقِيَمَةُ	يَوْمٌ
alone	(of) Resurrection	(on the) Day
۝ سَيَجْعَلُ	وَعَمِلُوا الصَّلِحَاتِ	ءَاتِيهِ
will bestow	and worked righteous deeds	verily those who believed
۝ فَإِنَّمَا يَسْرِنَهُ	وُدُّاً	لِهُمُ الرَّحْمَنُ
so only We have made easy	this (the Quran)	love for them the Most Gracious
الْمُتَّقِينَ	بِهِ	لِتُبَشِّرَ
(to) the pious (persons)	[with it]	that you may give glad tidings
وَكَمْ أَهْلَكَنَا	۝ لَدَّا	بِلِسَانِكَ
and how many We have destroyed	most quarrelsome	people with it
۝ مِنْ أَحَدٍ	قَوْمًا	وَتُنذِرَ
anyone	مِنْهُمْ	بِهِ
	هَلْ تُحِسْنُ	وَتُنذِرَ
	مِنْ قَرْنٍ	قَبْلَهُمْ
	(can) you find?	[from] a generation
		before them

رَكْزَا	لَهُمْ	أَوْ سَمِعَ
a whisper	of them	or you hear



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَهٌ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتُشْقَىٰ إِلَّا نَذِكْرَةٌ لِمَنْ يَخْشَىٰ تَنْزِيلًا مِمْنَ خَلْقِ الْأَرْضِ وَالسَّمَاوَاتِ الْعُلُوِّ الْرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَىٰ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الْأَرْضِ وَإِنْ تَجْهَرْ بِالْفُوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ

## 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.

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
لِتُشْقَىٰ	الْقُرْءَانَ	مَا أَنْزَلَنَا
to cause you distress	the Quran	We have not sent down
مِمْنَ	تَنْزِيلًا	طَهٌ
from (Him) Who	a Revelation	Ta-Ha
	لِمَنْ يَخْشَىٰ	إِلَّا نَذِكْرَةٌ
	to (those) who fear (Allah)	(as) a Reminder

الْرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى	الْعُلَى	وَالسَّمَوَاتِ	خَلَقَ الْأَرْضَ
the Most Gracious rose over the Throne	high	and the heavens	has created the earth
فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	مَا
(is) in the earth	and (all) that	(is) in the heavens	(all) that
وَإِنْ تَجْهَرْ	الْرَّضَى	تَحْتَ	بَيْنَهُمَا
and if you speak aloud	the soil	(is) under	(is) between them
وَأَخْفَى	يَعْلَمُ السِّرَّ	فَإِنَّهُ	بِالْقَوْلِ
and (what is) more hidden	knows the secret	then verily He	the statement (invocation)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَهَلْ أَتَنَاكَ حَدِيثُ مُوسَىٰ إِذْ رَأَيْنَا نَارًا فَقَالَ لِأَهْلِهِ أَمْكِنُوا إِذْنَنِي إِلَى نَارِ الْعَلِيِّ إِنِّي مِنْهَا بِقَبِيسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًىٰ فَلَمَّا أَتَنَاهَا نُودِيَ يَمْوَسِيٰ إِنِّي أَنَّارَ بَكَ فَأَخْلَمُ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوَيٰ

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*.

الْحُسْنَىٰ	الْأَسْمَاءُ	لَهُ	إِلَّا هُوَ	لَا إِلَهَ	اللَّهُ
Best	the Names	to Him (belong)	but He	(there is) no god	Allah
فَقَالَ	رَأَى نَارًا	إِذْ	مُوسَىٰ	حَدِيثُ	وَهَلْ أَتَنَاكَ
then he said	he saw a fire	when	(of) Moses	(the) story	and has come to you?
مِنْهَا	إِنِّي مُكْثُوا	لَعَلَّ	نَارًا	إِنِّي أَنَّسَتُ	لِأَهْلِهِ
therefrom	(can) bring you	perhaps I	a fire	verily I have seen	to his family wait
أَنَّهَا	فَلَمَّا	هُدًى	عَلَى النَّارِ	أَوْ أَجِدُ	بِقَبِيسٍ
he came to it	and when	guidance	at the fire	or I find	some burning brand

فَأَخْلُعْ نَعْلَيَكَ	رَبُّكَ	أَنَا	إِنِّي	نُودِي يَدْمُوسَى
so take off your shoes	your Lord	I am	verily [I]	he was called (by name) O Moses
طَوَّيْ	الْمُقَدَّس	بِالْوَادِ	إِنَّكَ	
Tuwa	the sacred	(are) in the valley	verily you	

وَأَنَا أَخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ١٣ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمْ الصَّلَاةَ لِذِكْرِي ١٤ إِنَّ السَّاعَةَ عَانِيَةٌ أَكَادُ أَخْفِيَهَا لِتُجَزَّى كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ١٥ فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَأَتَبْعَ هَوَنَهُ فَتَرَدِي ١٦ وَمَا تِلْكَ يَمِينَكَ يَدْمُوسَى 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)?"

إِنِّي	لِمَا يُوحَىٰ	فَاسْتَمِعْ	أَخْتَرْتُكَ	وَأَنَا
verily [I]	to that which is revealed (to you)	so listen	have chosen you	and I
وَأَقِمْ الصَّلَاةَ	فَاعْبُدْنِي	إِلَّا أَنَا	لَا إِلَهَ	أَنَا اللَّهُ
and perform the prayer	so worship Me	but I	(there is) no god	I am Allah
أَخْفِيَهَا	أَكَادُ	عَانِيَةٌ	إِنَّ السَّاعَةَ	لِذِكْرِي
I hide it	almost	(is) coming	verily the Hour	for My remembrance
فَلَا يَصُدَّنَّكَ	بِمَا تَسْعَىٰ	كُلُّ نَفْسٍ	لِتُجَزَّى	
so let not divert you	for that which it strives	soul	every	that may be rewarded
فَتَرَدِي	وَأَتَبْعَ هَوَنَهُ	بِهَا	مَنْ لَا يُؤْمِنُ	عَنْهَا
lest you perish	and follows his own lusts	in it	(one) who believes not	from it
يَدْمُوسَى	يَمِينَكَ	تِلْكَ	وَمَا	
O Moses	in your right hand	(is) that	and what	

قَالَ هِيَ عَصَمَى أَتَوَكَّؤُ عَلَيْهَا وَأَهْشِ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَارِبُ أُخْرَىٰ ﴿١٨﴾ قَالَ أَلْقِهَا يَمْوِسِي ﴿١٩﴾ فَالْقَنَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخْفَ سَنْعِيدُهَا سِيرَتَهَا أَلْأَوْلَىٰ ﴿٢١﴾ وَأَضْمُمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بِيَضَاءٍ مِّنْ غَيْرِ سُوءٍ إِعْيَةً أُخْرَىٰ ﴿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,

بِهَا	وَأَهْشِ	أَتَوَكَّؤُ عَلَيْهَا	عَصَمَى	هِيَ	قَالَ
with it	and beat down branches	I lean on it	(is) my stick	this	he said
قَالَ	أُخْرَىٰ ﴿١٨﴾	مَارِبُ	فِيهَا	وَلِيَ	عَلَى غَنَمِي
He (Allah) said	other	(are) uses	in it	and for me	for my sheep
حَيَّةٌ	هِيَ	فَإِذَا	فَالْقَنَهَا	يَمْوِسِي ﴿١٩﴾	أَلْقِهَا
(was) a snake	it	and behold	so he cast it down	O Moses	cast it down
سَنْعِيدُهَا	وَلَا تَخْفَ	خُذْهَا	قَالَ	تَسْعَىٰ ﴿٢٠﴾	
We shall return it	and fear not	grasp it	He (Allah) said	moving quickly	
تَخْرُجُ بِيَضَاءٍ	إِلَى جَنَاحِكَ	وَأَضْمُمُ يَدَكَ	أَلْأَوْلَىٰ ﴿٢١﴾	سِيرَتَهَا	
it will come forth white	to your side	and press your hand	former	(to) its state	
أُخْرَىٰ ﴿٢٢﴾	إِعْيَةً	سُوءٍ	مِنْ غَيْرِ		
another	(as) a sign	disease	without		

لِزِرِيْكَ مِنْ اِيَّنَا اَلْكَبْرَىٰ ﴿٢٣﴾ اَذْهَبْ إِلَى فِرْعَوْنَ اِنَّهُ طَغَىٰ ﴿٢٤﴾ قَالَ رَبِّ اَشْرَحْ لِي صَدَرِي وَسَسَرِي اَمْرِي ﴿٢٥﴾ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٦﴾ يَفْقَهُوا قَوْلِي ﴿٢٧﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ اَهْلِي هَرُونَ اَخِي ﴿٢٨﴾ اَشْدُدْ بِهِ اَزْرِي ﴿٢٩﴾ وَأَشْرِكْهُ فِي اَمْرِي ﴿٣٠﴾ كَمْ نَسِيْحَكَ كَثِيرًا

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,

أَذْهَبْ إِلَى فِرْعَوْنَ	الْكُبْرَى	مِنْ إِيمَانِنَا	لِزِيَّدَكَ
go to Pharaoh	Greatest	(some) of Our Signs	that We may show you
صَدَرِي	أَشْرَحْ لِي	قَالَ رَبِّ	إِنَّهُ طَغَى
my chest	expand for me	he (Moses) said O my Lord	verily he has transgressed
مِنْ لِسَانِي	وَأَحْلَلْ عُقْدَةً	أَمْرِي	لِي
from my tongue	and loose (the) knot	my task	for me
وَزِيرًا	وَاجْعَلْ	يَفْقَهُوا قَوْلِي	وَسِرْ
a helper	and appoint (make)	(that) they may understand	my speech
أَزْرِي	أَشْدَدْ بِهِ	أَخِي	مِنْ أَهْلِي
my strength	increase with him	my brother	Aaron
كَثِيرًا	كَيْ نُسِحَّكَ	فِي أَمْرِي	وَأَشْرِكْهُ
much	that we may glorify You	in my task	and share him

وَنَذَرْكَ كَثِيرًا إِنَّكَ كُنْتَ بِنَا بَصِيرًا ٢٦ قَالَ قَدْ أُوْتِيَتْ سُؤْلَكَ يَمْوَسِي ٢٧ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ٢٨ إِذَا وَحَيْنَا إِلَى أُمِّكَ مَا يُوْحَى ٢٩ أَنِ اقْدِفِيهِ فِي الْتَّابُوتِ فَاقْدِفِيهِ فِي الْيَمِّ فَلَيُلْقِهِ الْيَمِّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوُّكَ وَعَدُولَهُ وَالْقِيَتْ عَلَيْكَ مَحْبَّةَ مَنِّي وَلَنُصْنِعَ عَلَى عَيْنِي ٣٠

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.

قالَ	بِنَا بَصِيرًا	إِنَّكَ كُنْتَ	كَثِيرًا	وَنَذِكِرُكَ
He (Allah) said	Well-Seer of us	verily You are	much	and we remember You
ولَقَدْ	يَمْوَسَى	قَدْ أُوتِيتَ سُوْلَكَ		
and indeed	O Moses	indeed you are granted	your request	
إِلَى أُمِّكَ	إِذْ أَوْحَيْنَا	أُخْرَى مَرَّةً	مَنَّا عَلَيْكَ	
[to] your mother	when We inspired	another time	We conferred a favour on you	
فِي الْيَمِّ	فَأَقْذِفِيهِ	فِي التَّابُوتِ	أَنْ أَقْذِفِيهِ	مَا يُوحَى
into the river	and float it	into a box	that put him	that which is inspired
لِي	عَدُوٌّ	يَأْخُذُهُ	بِالسَّاحِلِ	فَلَيُلْقِي
to Mine	an enemy	shall take him	on the bank	the river then shall cast it up
مِنِّي	مَحْبَّةً	عَلَيْكَ	وَالْقِيَتُ	لَهُ وَعْدٌ
from Me	(with) love	[on] you	and I endued	to him and enemy
عَلَى عَيْنِي			وَلِنُصْنَعَ	
under My Eye			and that you may be brought up	

إِذْتَمَشَتِي أَخْتَكَ فَنَقُولُ هَلْ أَدْلُكُمْ عَلَى مَنْ يَكْفُلُهُ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ نَقْرَعِينَهَا وَلَا  
تَخْرُنَّ وَقَنَلْتَ نَفْسًا فَجَنَّبْنَاكَ مِنَ الْغَمِّ وَفَنَّاكَ فَوْنَانَا فَلَيْلَتَ سِنِينَ فِي أَهْلِ مَدِينَ شَمْ حِيتَ  
عَلَى قَدَرِ يَمْوَسَى وَأَصْطَنَعْتَكَ لِنَفْسِي أَذْهَبْتَ أَنَّتَ وَأَخْوَكَ بِعَيْنِي وَلَا نَذِنَيَا فِي  
ذِكْرِي

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 أَدْلُكُمْ	فَنَقُولُ	أَخْتَكُ	إِذْ تَمْسِي
will nurse him	[on] (one) who	(shall) I show you?	and said	your sister	when went
وَلَا تَحْزُنْ	كَيْ نَقْرَعَ عَيْنَهَا	إِلَى أُمِّكَ	فَرَجَعْنَاكَ		
and grieve not	that might be cooled her eye	to your mother	so We restored you		
وَفَتَّاكَ	مِنَ الْغَمِّ	فَتَجْيَنَكَ	وَقَتَّلْتَ نَفْسًا		
and We tried you	from distress	but We saved you	and you did kill a man		
شَمَّ حِثَّ	مَدِينَ	فِي أَهْلٍ	فَلَيْثَ سِنِينَ	فُونَانَا	
then you came	(of) Midian	with (the) people	then you stayed years	(with) a trial	
أَذْهَبْ أَنْتَ	لِنَفْسِي	وَأَصْطَنْعُتَكَ	يَمُوسَى	عَلَى قَدَرِ	
go you	for Myself	and I have chosen you	O Moses	according to fixed term	
فِي ذِكْرِي	وَلَا نِنِيَا	بِعَائِنِي	وَأَخْوَكَ		
in My remembrance	and (do) not you both slacken	with My Signs	and your brother		

أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ٤٣ فَقُولَا لَهُ قُولَا لِتَالْعَلَهُ يَتَذَكَّرُ أَوْ يَخْشَى ٤٤ قَالَ أَرَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ٤٥ قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمْ مَا أَسْمَعُ وَأَرَى ٤٦ فَأَنِّي أَهُ فَقُولَا إِنَّا رَسُولُ رَبِّكَ فَأَرْسَلْتُ مَعَنَابِي إِسْرَاعِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَكَ بِإِيَّاهِ مِنْ رَبِّكَ وَالسَّلَامُ عَلَى 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!

لَهُ	فَقُولَا	إِنَّهُ طَغَىٰ	أَذْهَبَا إِلَىٰ فِرْعَوْنَ
to him	and speak (both)	verily he has transgressed	go both of you to Pharaoh
قَالَ رَبِّنَا	أَوْ يَخْشَىٰ	لَعَلَّهُ يَتَذَكَّرُ	قُولَا لَيْتَنَا
they said our Lord	or fear	perhaps he may accept admonition	soft a word
أَنْ يَطْغَىٰ	أُو	أَنْ يَفْرُطَ	إِنَّا نَخَافُ
lest he should transgress	or [on] us	lest he should hasten (to punish)	verily we fear
وَأَرَىٰ	أَسْمَعْ	إِنَّنِي	لَا تَخَافَا
and see	I hear	with you both	He (Allah) said
رَبِّكَ	رَسُولَا	إِنَّا	فَأَيْمَاهُ
(of) your Lord	(are) Messengers	verily we	so go you both to him
قَدْ جَعَنَّاكَ	وَلَا تَعْذِّبْهُمْ	إِسْرَائِيلَ	فَأَرْسِلْ مَعَنَا
indeed we came to you	and punish them not	(of) Israel	(the) Children
أَتَبَعَ الْمُهْدَىٰ	عَلَىٰ مَنْ	وَالسَّلَامُ	مَنْ رَبِّكَ
followed the guidance	upon (him) who	and peace (will be)	بِعَيْتَهِ

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلََّ قَالَ فَمَنْ رَبِّكُمَا يَأْمُوسَى قَالَ  
رَبُّنَا الَّذِي أَعْطَنَا كُلَّ شَيْءٍ خَلَقَهُ ثُمَّ هَدَىٰ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ قَالَ عَلِمُهَا عِنْدَ  
رَبِّي فِي كِتَابٍ لَا يَضُلُّ رَبِّي وَلَا يَنْسَى [٥٧]

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

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

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

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهَدًا وَسَلَكَ لَكُمْ فِيهَا سُبُّلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ  
أَزْوَاجًا مِنْ نَبَاتٍ شَقَّ كُلُّوا وَأَرْعُوا أَنْعَمْكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لَا تُؤْلِي إِلَيْنَاهُ مِنْهَا  
خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى وَلَقَدْ أَرَيْنَاهُ مَا يَنْتَنَا كُلَّهَا فَكَذَّبَ  
وَأَبَى

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.

فِيهَا	لَكُمْ	وَسَلَكَ	مَهْدًا	الْأَرْضَ	جَعَلَ لَكُمْ	الَّذِي
therein	for you	and opened	(as) a bed	the earth	made for you	He Who
بِهِ	فَلَخْرَجْنَا	مَاءً	مِنَ السَّمَاءِ	وَأَنْزَلَ	سُبُلًا	
with it	and We brought forth	water (rain)	from the sky	and sent down	roads (ways)	
إِنَّ	فِي ذَلِكَ	وَأَرْعَوْا أَنْعَمْكُمْ	كُلُّاً	شَتَّىٰ	مِنْ نَبَاتٍ	أَزْوَاجًا
in this	verily	and pasture your cattle	eat	various	of vegetation	pairs (kinds)
خَلَقْنَاكُمْ	مِنْهَا	الَّذِي	لِأُولَئِي	لَأَيَّتِ		
We created you	from it	(of) understanding	for (the) men	(are) indeed signs		
تَارَةً أُخْرَىٰ	نَخْرِجْكُمْ	وَمِنْهَا	نُعْيَدْكُمْ	وَفِيهَا		
again	once	We shall bring you out	and from it	We shall return you	and into it	
وَأَبَىٰ	فَكَذَّبَ	كُلُّهَا	أَيَّتَنَا	وَلَقَدْ أَرَيْنَاهُ		
and refused	but he denied	all of them	Our Signs	and indeed We showed him		
قَالَ أَجِئْنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمْوَسَىٰ فَلَنَا أَيْتَنَاكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ						
بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا تُخْلِفْهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوَىٰ قَالَ مَوْعِدُكُمْ يَوْمُ الْزِيَّنَةِ						
وَأَنْ يُحْشِرَ النَّاسُ صُبْحَىٰ فَتَوَلَّ فَرَعَوْنُ 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.

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

لَا نُخْلِفُهُ	مَوْعِدًا	وَبَيْنَكُمْ	فَاجْعَلْ بَيْنَنَا	مِثْلِهِ
neither we fail it	a meeting	and between you	so appoint (make) between us	like this
قالَ مَوْعِدُكُمْ	سُوَى	مَكَانًا	وَلَا أَنْتَ	نَحْنُ
he (Moses) said your appointment	equal (open)	(in) a place	nor you	[we]
ضُحَىٰ	وَأَنْ يُحْشَرَ النَّاسُ	الْرِّيَّةُ	يَوْمُ	
(at) forenoon	and that the people will be assembled	(of) the festival	(is on the) day	
ثُمَّ أَتَىٰ	فَجَمَعَ كَيْدَهُ	فَتَوَلَّ فِرَعَوْنُ		
then came back	then he gathered his plot	so Pharaoh withdrew		

قَالَ لَهُمْ مُوسَىٰ وَيَلَكُمْ لَا تَقْتَرُوا عَلَىَ اللَّهِ كَذِبًا فَيُسَحِّكُمْ بِعَذَابٍ وَقَدْ خَابَ مِنْ أَفْتَرَىٰ ٦١ فَتَنَزَّعُوا أَمْرُهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ٦٢ قَالُوا إِنَّ هَذَانِ لَسَاحِرَنِ يُرِيدُانِ أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمْ وَيَدْهَبُوا بِطَرِيقَتِكُمُ الْمُشْلَنَ 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).

عَلَىَ اللَّهِ كَذِبًا	لَا تَقْتَرُوا	وَيَلَكُمْ	مُوسَىٰ	لَهُمْ	قَالَ			
a lie against Allah	invent not	woe unto you	Moses	to them	said			
مِنْ أَفْتَرَىٰ	وَقَدْ خَابَ	بِعَذَابٍ	فَيُسَحِّكُمْ					
who invented (a lie)	and surely failed he	by a torment	lest He will destroy you					
بَيْنَهُمْ	فَتَنَزَّعُوا أَمْرُهُمْ							
among them	then they debated (with one another) their matter							
قَالُوا إِنَّ هَذَانِ	وَأَسْرُوا النَّجْوَىٰ							
they said verily these two	and they kept secret private talk of counsel							

مِنْ أَرْضِكُمْ	أَنْ يُخْرِجَاكُمْ	يُرِيدَانِ	لَسَاحِرَانِ
from your land	to drive you out	they intend	surely (are) magicians
الْمُتَشَنِّ	بِطَرِيقِكُمْ	وَيَدْهَبَا	بِسَاحِرِهِمَا
superior	with your way	and go away	with their magic

فَاجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفَّاً وَقَدْ أَفْلَحَ الْيَوْمَ مِنْ أَسْتَعْلَى ١٦ قَالُوا يَمْوَسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَى ١٧ قَالَ بَلْ أَلْقَوْا فَإِذَا جَاهُهُمْ وَعِصَيْهُمْ يُخْيِلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنْهَا سَعَى ١٨ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى ١٩ قُلْنَا لَا تَخْفَ إِنَّكَ أَنْتَ الْأَعْلَى ٢٠

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.

وَقَدْ أَفْلَحَ الْيَوْمَ	ثُمَّ ائْتُوا صَفَّاً	فَاجْمِعُوا كَيْدَكُمْ
and indeed will be successful today	then assemble (in) a row	so devise your plot
وَإِمَّا	أَنْ تُلْقِيَ	إِمَّا
or	[that] you throw	either
فَإِذَا	بَلْ أَلْقَوْا	قَالَ
then behold	nay you throw	they said O Moses
أَنْهَا سَعَى	مِنْ سِحْرِهِمْ	مِنْ أَسْتَعْلَى ١٦
that they are moving fast	by their magic	مَنْ أَلْقَى
فَأَوْجَسَ	يُخْيِلُ إِلَيْهِ	أَنْ تَكُونَ أَوَّلَ
فَأَوْجَسَ	وَعِصَيْهُمْ	أَنْ تَكُونَ أَوَّلَ
fear not	قُلْنَا	فِي نَفْسِهِ
We (Allah) said	مُوسَى	فِي نَفْسِهِ
Moses	خِيفَةً	فَأَوْجَسَ
a fear	فِي نَفْسِهِ	فَأَوْجَسَ
in himself	فِي نَفْسِهِ	فَأَوْجَسَ
so conceived or felt		
	الْأَعْلَى	إِنَّكَ
	الْأَعْلَى	إِنَّكَ
	superior	[you] (are)
		surely you

وَالْقَ مَا فِي يَمِينِكَ ثَلَقَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حِثُّ أَقَ ٦٩  
 فَالْقَ السَّحَرَةُ سُجَّدَا قَالُوا إِنَّمَا بَرَبُّ هَرُونَ وَمُوسَىٰ ٧٠ قَالَ إِنَّمَا أَمْنَتُ لَهُ قَبْلَ أَنْ أَذِنَ لَكُمْ إِنَّهُ  
 لَكَبِيرُكُمُ الَّذِي عَلِمَكُمُ السَّحَرَ فَلَا يُقْطِعُنَّ أَيْدِيْكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا صَلَبَنَّكُمْ فِي  
 جُذُوعِ النَّخْلِ وَلَنَعْلَمُنَّ أَيْنَا أَشَدُ عَذَابًا وَأَبْقَىٰ 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."

مَا صَنَعُوا	ثَلَقَ	فِي يَمِينِكَ	مَا	وَالْقَ
that which <b>they have made</b>	it will swallow up	(is) in your right hand	that which <b>and throw</b>	
سَاحِرٌ	كَيْدٌ		إِنَّمَا صَنَعُوا	
(of) magician	(is) a trick		surely that which <b>they have made</b>	
حِثُّ أَقَ ٦٩			وَلَا يُفْلِحُ السَّاحِرُ	
(to) whatever (amount of skill) he may possess				فَالْقَ السَّحَرَةُ
إِنَّمَا بَرَبُّ هَرُونَ	قَالُوا	سُجَّدَا		
we believed in (the) Lord (of) Aaron	they said	(in) prostration	and the magicians <b>fell down</b>	
قَبْلَ أَنْ أَذِنَ	إِمْأَنْتُمْ لَهُ	قَالَ		وَمُوسَىٰ ٧٠
before that I give permission	(do) you believe in him?	he (Pharaoh) said	and Moses	
السَّحَرَ	عَلِمْكُمْ	الَّذِي	لَكَبِيرُكُمُ	إِنَّهُ
the magic	taught you	who	(is) your chief	verily he
			لَكُمْ	to you

مِنْ خَلْفِ	وَأَرْجُلُكُمْ	فَلَاقْطَعْتَ أَيْدِيكُمْ
on opposite sides	and your feet	so surely I will cut off your hands
النَّخْلِ	فِي جُذُوعِ	وَلَا صِلْبَتْكُمْ
(of) date palms	on (the) trunks	and surely I will crucify you
وَأَبْقَىٰ <small>٦١</small>	عَذَابًا	أَشَدُّ <small>٦٢</small>
and more lasting	(in) torment	and surely you will know which of us

قَالُواٰنَ نُؤْشِرُكُ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَأَقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا نَقْضِي  
هَذِهِ الْحَيَاةَ الدُّنْيَا ٦٣ إِنَّا ءَامَنَّا بِرَبِّنَا لِيغْفِرَنَا خَطَيْنَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنَ السِّحْرِ وَاللهُ  
خَيْرٌ وَأَبْقَىٰ ٦٤ إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

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.

مِنَ الْبَيِّنَاتِ	جَاءَنَا	عَلَىٰ مَا	لَنْ نُؤْشِرَكُ	قَالُوا
from the clear signs	has come to us	over what	We never prefer you	they said
قَاضٍ	أَنْتَ	فَأَقْضِ مَا	فَطَرَنَا	وَالَّذِي
desire to decree	you	so decree whatever	created us	and (to) Him Who
إِنَّا ءَامَنَّا	الْدُّنْيَا <small>٦٣</small>	هَذِهِ الْحَيَاةُ	إِنَّمَا نَقْضِي	
verily we have believed	(of) the world	this life	only you can decree (regarding)	
أَكْرَهْنَا	وَمَا	خَطَيْنَا	لِيغْفِرَ	بِرَبِّنَا
you did compel us	and what	our faults/sins	that He may forgive	in our Lord

إِنَّهُ	وَابْقَىٰ	وَاللَّهُ خَيْرٌ	مِنَ السِّحْرِ	عَلَيْهِ
verily [he]	and Most Lasting	and Allah (is) Best	from the magic	on it
جَهَنَّمَ	لَهُ	فَإِنَّ	مُحْرِمًا	يَاٰتِ رَبِّهِ
(is) Hell	for him	then surely	(as) a criminal	comes to his Lord
				مَنْ
	وَلَا يَحْيَىٰ	فِيهَا	لَا يَمُوتُ	
	nor he will live	therein	neither he will die	

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ٧٩ جَنَّتُ عَدَنٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَرُ خَالِدِينَ فِيهَا وَذَلِكَ جَرَاءُ مَن تَزَكَّىٰ ٧٦ وَلَقَدْ أَوْحَيْنَا إِلَيْ مُوسَىٰ أَنَّ أَسْرِيْبَادِي  
فَأَضَرَبَ لَهُمْ طَرِيقًا فِي الْبَحْرِ بِسَاسًا لَا تَخْفُ دَرَكًا وَلَا تَخْشَىٰ 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)."

قَدْ عَمِلَ الصَّالِحَاتِ	مُؤْمِنًا	يَأْتِيهِ	وَمَنْ
indeed he has done righteous deeds	(as) a believer	comes to him	and whoever
تَحْرِي مِنْ تَحْنِهَا	عَدْنٌ	جَنَّتٌ	الْمَرْجَعُ الْعُلَى
flowing under them	(of) Eden	Gardens	high
جَزَاءُ	وَذَلِكَ	فِيهَا	خَلِيلِينَ
(is the) reward	and that	therein	الْأَنْهَرُ
أَنْ أَسْرِ	إِلَى مُوسَى	وَلَقَدْ أَوْحَيْنَا	مَنْ تَرَّى
that travel by night	to Moses	and indeed We revealed	(of him) who purifies himself
يَبْسَأُ	فِي الْبَحْرِ	طَرِيقًا	فَاضْرِبْ
dry	in the sea	a path	لَهُمْ
		for them	then strike
			with My slaves

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

فَاتَّبَعُهُمْ فِرْعَوْنٌ بِجُنُودِهِ فَغَشَّيْهِمْ مِنْ أَلْيَمٍ مَا غَشَّيْهِمْ ٧٦ وَأَضَلَّ فِرْعَوْنٌ قَوْمَهُ وَمَا هَدَىٰ  
يَبْنَىٰ إِسْرَائِيلَ قَدْ أَبْغَيْنَاهُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الْطُورِ الْأَلَيْمِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ  
وَالسَّلَوَىٰ ٧٧ كُلُّوْمِنْ طَبَّيْتَ مَارَزَقْنَاهُمْ وَلَا تَطْغُوْفِيهِ فَيَرْجِلُ عَلَيْكُمْ غَضَّيٰ وَمَنْ يَحْلِلُ  
عَلَيْهِ غَضَّيٰ فَقَدْ هَوَىٰ ٧٨

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.

مِنْ أَلْيَمٍ	فَغَشَّيْهِمْ	بِجُنُودِهِ	فِرْعَوْنٌ	فَاتَّبَعُهُمْ
from the sea	but covered them	with his hosts	Pharaoh	then pursued them
قَوْمَهُ	وَأَضَلَّ فِرْعَوْنٌ	غَشَّيْهِمْ		مَا
his people (nation)	and led astray Pharaoh	covered them up		(that) what
قَدْ أَبْغَيْنَاهُمْ	إِسْرَائِيلَ	يَبْنَىٰ		وَمَا هَدَىٰ
indeed We delivered you	(of) Israel	O Children		(them) not
الْطُورُ	جَانِبٌ	وَوَعَدْنَاكُمْ		مِنْ عَدُوِّكُمْ
(of) the Mount	(on the) side	and We made a covenant with you		الْأَلَيْمَ
وَالسَّلَوَىٰ	الْمَنَّ	عَلَيْكُمْ	وَنَزَّلْنَا	
and quails	Manna	to you	and We sent down	the right
وَلَا تَطْغُوْفِيهِ	رَزْقَنَاهُمْ	مَا	كُلُّوْمِنْ طَبَّيْتَ	
and commit no oppression	We have provided you	which	eat from good (lawful) things	

يَحْلِلُ عَلَيْهِ	وَمَنْ	غَضَبَيْ	عَلَيْكُمْ	فَيَحْلِلُ	فِيهِ
on whom descends	and he	My Anger	on you	lest should descend	therein
فَقَدْ هَوَى					غَضَبَيْ
then indeed he is perished					My Anger

وَإِنِّي لَغَافِرٌ لِمَنْ تَابَ وَأَمَنَ وَعَمِلَ صَالِحًا ثُمَّ أَهْتَدَى ﴿٨٦﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمَكَ يَمُوسَى ﴿٨٧﴾ قَالَ هُمْ أُولَاءِ عَلَىٰ أَثْرِي وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَى ﴿٨٨﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ الْسَّامِرِيُّ

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."

وَأَمَنَ	لِمَنْ تَابَ	لَغَافِرٌ	وَإِنِّي
and believes	to (him) who repents	indeed Most Forgiving	and verily I am
أَعْجَلَكَ	وَمَا	ثُمَّ أَهْتَدَى	وَعَمِلَ صَالِحًا
made you hasten	and what	then he remains guided	and does righteous deeds
أُولَاءِ	هُمْ	قَالَ	عَنْ قَوْمَكَ
(are) close	they	he (Moses) said	وَمُوسَى مِنْ
لِتَرْضَى	رَبِّ	إِلَيْكَ	فِي أَثْرِي
that You might be pleased	my Lord	to you	وَعَجَلْتُ
			عَلَىٰ أَثْرِي
مِنْ بَعْدِكَ	قَدْ فَتَنَّا قَوْمَكَ	فَإِنَّا	قَالَ
after you	[indeed] We have tried your people	then verily [We]	He (Allah) said
		وَأَضَلَّهُمْ	
	الْسَّامِرِيُّ	وَأَضَلَّهُمْ	
	Samiri	and led them astray	

فَرَجَعَ مُوسَىٰ إِلَى قَوْمِهِ غَضِبَنَ أَسِفًا قَالَ يَقُولُ أَلَمْ يَعْدُكُمْ رَبُّكُمْ وَعَدَ أَحَسَنَ أَفَطَالَ عَلَيْكُمُ الْعَهْدَ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُمُ مَوْعِدِي ﴿٤٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَنَكُنَّا حِمْلَنَا أَوْ زَارَانَا مِنْ زِينَةِ الْقَوْمِ فَقَدْ فَنَّهَا فَكَذَّلَكَ الْقَوْمُ

السَّامِرِيُّ ﴿٤٧﴾

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	إِلَى قَوْمِهِ	غَضِبَنَ أَسِفًا	عَلَيْكُمُ الْعَهْدُ	قَالَ يَقُولُ أَلَمْ يَعْدُكُمْ
then Moses returned	to his people	sorrowful	being angry	he said O my people
on you	your Lord	fair	a promise	did not promise you?
the promise	the promise	that (should) descend	or (did) you desire	wrath on you
from your Lord	from your Lord	so you broke (your) promise to me	they said	we broke not promise to you
of our own will	[and] but we	were made to carry weight	and thus	of ornaments
(of) the people	then we cast them	and thus	Samiri put forth	Al-qāfi Al-sāmīrī

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِمْ فَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًا وَلَا نَفْعًا ﴿٤٨﴾ وَلَقَدْ قَالَ لَهُمْ هَرُونُ مِنْ قَبْلُ

يَقُولُ إِنَّمَا فِتْنَتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَانْبِغِعُونِي وَأَطِيعُوا أَمْرِي

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	خَوَّارٌ	لَهُ	جَسَداً	عِجْلًا	لَهُمْ	فَأَخْرَجَ
then they said	a low sound	it had	body	(of) a calf	for them	then he took out
فَنَسِيَ	مُوسَىٰ	وَإِنَّهُ			إِلَهُكُمْ	هَذَا
but he has forgotten	(of) Moses	and (the) god			(is) your god	this
وَلَا يَمْلِكُ	قَوْلًا	إِلَيْهِمْ	أَلَا يَرْجِعُ		أَفَلَا يَرَوْنَ	
nor it had power	a word	to them	that it (could) not return		then (did) they not see?	
هَرُونٌ مِّنْ قَبْلٍ	هُمْ	وَلَقَدْ قَالَ	وَلَا نَفْعًا	وَلَا ضَرًا	هُمْ	
before Aaron	to them	and indeed said		nor profit	(to) harm	[for] them
وَإِنَّ رَبَّكُمْ		فِتْنَتُمْ بِهِ		إِنَّمَا	يَقُولُ	
and verily your Lord		you are being tested with it		only	O my people	
وَأَطِيعُوا أَمْرِي	فَانْبِغِعُونِي			الرَّحْمَنُ		
and obey my order	so follow me					(is) the Most Gracious (Allah)

قَالُوا إِنَّنَّا نَبْرَحُ عَلَيْهِ عَنِّكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ٩١ قَالَ يَهْرُونُ مَا مَنَعَكَ إِذْ رَأَيْتُمُوهُمْ ضَلَّوْا ٩٢ أَلَا لَتَتَّبِعُنِ افْعَصِيَّتَ أَمْرِي ٩٣ قَالَ يَبْنُؤُمَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ ٩٤ أَنْ تَقُولَ فَرَقَتْ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقِبْ قَوْلِي ٩٥ قَالَ فَمَا خَطَبُكَ يَسْمِرِي

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?)"

٩١	مُوسَى	إِلَيْنَا	حَتَّىٰ يَرْجِعَ	عَنِّكِفِينَ	عَلَيْهِ	لَنْ تَبْرَحَ	قَالُوا
Moses	to us	until returns	worshipping	[on] it	we will never stop	they said	
رَأَيْتُهُمْ	إِذْ	مَنْعَكَ		مَا	قَالَ يَهْرُونْ		
you saw them	when	stopped you		what	he (Moses) said	O Aaron	
٩٢	أَفَعَصَيْتَ أَمْرِي			أَلَا تَتَبَعَنْ		ضَلَّوْا	
(have) you then disobeyed my order?			that you follow me not			going astray	
وَلَا	بِلِحْيَتِي	لَا تَأْخُذْ		قَالَ يَبْنُؤُمْ			
nor	by my beard	(do) not seize		he (Aaron) said	O son of my mother		
فَرَقَتْ		أَنْ تَقُولَ		إِنِّي خَشِيتُ		بِرَأْسِي	
you have caused a division		lest you should say		verily I feared		by my head	
وَلَمْ تَرْفُّ قَوْلِي		إِسْرَائِيلَ		بَيْنَ			
and you respect not my word		(of) Israel		(the) Children		between	
٩٤	يَسَّمِرِي	خَطْبُكَ		قَالَ فَمَا			
O Samiri	(is) your matter			he (Moses) said	then what		

قَالَ بَصَرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثْرِ الرَّسُولِ فَنَبَذَتْهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ٩١ قَالَ فَأَذْهَبْ فَإِنْتَ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسٌ وَإِنَّ لَكَ مَوْعِدًا لَنْ تَخْلُفَهُ وَأَنْظُرْ إِلَيْ إِلَهِكَ الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا لَنْ حَرَقَنَّهُ ثُمَّ لَنْ نِسَفَنَّهُ فِي الْيَمِّ نَسْفًا ٩٢

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."

فَقَبَضَتْ قَبْضَةً		بِمَا	لَمْ يَبْصُرُوا	بَصَرْتُ	قَالَ
so I seized or took	a handful (of dust)	[with it]	they saw not	what	I saw he (Samiri) said
and thus suggested	وَكَذَلِكَ سَوَّلَتْ فَبَذَّهَا	فَبَذَّهَا	الْرَسُولُ	مِنْ أَثْرِ	from (the hoof) print
in the life	لَكَ فَإِنْ	لَكَ فَإِنْ	فَأَذْهَبْ	قَالَ	لِنَفْسِي
you will never fail it	لَنْ تَخْلُفَهُ	مَوْعِدًا	لَكَ وَإِنْ	لَا مَسَاسٌ	أَنْ تَقُولَ
devoted	عَاكِفًا	عَلَيْهِ	الَّذِي ظَلَّتْ	إِلَيْ إِلَهِكَ	وَأَنْظُرْ
(in) particles	نَسْفًا	فِي الْيَمِّ	ثُمَّ لَنْسِفَتْهُ	لَنْحَرَقَنَّهُ	

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسَعَ كُلَّ شَيْءٍ عِلْمًا كَذَلِكَ نَقْصُ عَلَيْكَ مِنْ أَبْنَاءِ مَا قَدْ سَبَقَ وَقَدْ أَيْنَاكَ مِنْ لَدُنَّا ذَكَرًا مِنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وَزِرًا خَلِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حَمَلًا

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;

وَسَعَ	إِلَّا هُوَ	لَا إِلَهَ	الَّذِي	اللَّهُ	إِلَهُكُمْ	إِنَّمَا
He comprehends	but He	(there is) no god	Who	(is) Allah	your God	only
مِنْ أَنْبَاءَ	نَقْصٌ عَلَيْكَ	كَذَّالِكَ	عِلْمًا	شَيْءٌ	كُلَّ	
from (the) news	We relate to you	thus	(in) knowledge	thing	every	
مِنْ لَدُنَّا	وَقَدْ هَأْتَنَاكَ			مَا قَدْ سَبَقَ		
from Us	and indeed We have given you		(of) what indeed has happened (before)			
فَإِنَّهُ يَحْمِلُ	أَعْرَضَ عَنْهُ	مِنْ		ذَكْرًا		
then verily he will bear	turned away from it	whoever	a Reminder (the Quran)			
وَسَاءَ	فِيهِ	خَلِدِينَ	وَزْرًا	الْقِيَمَةُ	يَوْمَ	
and evil will be	in that	they (will) abide	a burden	(of) Resurrection	(on the) Day	
حِمْلًا	الْقِيَمَةُ	يَوْمَ	هُمْ			
load	(of) Resurrection	(on the) Day	for them			

يَوْمَ يُنَفَّخُ فِي الصُّورِ وَنَخْرُوْ الْمُجْرِمِينَ يَوْمَ إِذْ زُرْقًا يَتَخَافَّوْنَ يَنْهَمُ إِنْ لِيَشْتُمُ إِلَّا  
عَشْرًا نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لِيَشْتُمُ إِلَّا يَوْمًا وَيَسْأَلُونَكَ  
عَنِ الْجَبَالِ فَقُلْ يَنْسِفُهَا رَبِّ نَسْفًا

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 Allah) 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.

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

يَتَخَفَّتُونَ بَيْنَهُمْ	زُرْقاً	يَوْمَيْدِ
they will speak in whispers among themselves	blue or blind-eyed	that Day
بِمَا يَقُولُونَ	أَعْلَمُ	نَحْنُ
what they will say	know best	We
إِنْ لِتَشْتَمِ	إِلَّا عَشَرَ	إِلَّا عَشَرَ
you stayed not	in knowledge and wisdom	(the) best of them
فَقُلْ	عَنِ الْجَبَالِ	وَيَسْأَلُونَكَ
then say	about the mountains	and they ask you
إِلَّا يَوْمًا		إِلَّا يَوْمًا
ذَسْفًا	رَبِّ	يَنْسِفُهَا
(as) particles (of dust)	my Lord	will blast them

فَيَذْرُهَا قَاعًا صَفَصَفًا ١٦١ لَا تَرَى فِيهَا عِوْجًا وَلَا أَمْتًا يَوْمَيْدِ يَتَّبِعُونَ الدَّاعِيَ لَا عِوْجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا يَوْمَيْدِ لَا نَفْعُ الشَّفَعَةُ إِلَّا مَنْ أَذْنَ لَهُ الرَّحْمَنُ وَرَضَى لَهُ قَوْلًا ١٦٢ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

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

فِيهَا	لَا تَرَى	صَفَصَفًا	قَاعًا	فَيَذْرُهَا
therein	you will not see	smooth	(as) a level	then He shall leave it
الْدَّاعِيَ	يَوْمَيْدِ يَتَّبِعُونَ		وَلَا أَمْتًا	عِوْجًا
the caller	(on) that Day they (people) shall follow		nor curve	any crookedness

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

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَنْ يَعْمَلُ مِنَ الْصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَلِكَ أَنْزَلْنَا قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لِعَلَّهُمْ يَتَّقَوْنَ أَوْ يُحَذِّرُهُمْ ذِكْرًا ﴿١١٣﴾

111. And (all) faces shall be humbled before (Allāh), *Al-Hayyul-Qayyūm* (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

ظُلْمًا	مَنْ حَمَلَ	وَقَدْ خَابَ
(a burden of) wrongdoing	(he) who carried	and indeed will be disappointed
مُؤْمِنٌ	وَهُوَ	وَمَنْ يَعْمَلْ
(is) a believer	while he	of righteous deeds
أَنْزَلْنَاهُ	وَكَذَلِكَ	فَلَا يَخَافُ ظُلْمًا
We have sent it down	and thus	nor curtailment
فِيهِ	وَصَرَفْنَا	عَرَبِيًّا
therein	and have explained in detail	(in) Arabic
أَوْ يُحْدِثُ	لَعَلَّهُمْ يَتَّقُونَ	مِنَ الْوَعِيدِ
or it may generate	that they may fear (Allah)	of the threats or warnings

ذِكْرًا	لَهُمْ
admonition/lesson	in them

فَتَعَلَّمَ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا وَلَقَدْ عَاهَدْنَا إِلَيْكَ عَادَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ يَنْجُدْ لَهُ عَزَمًا وَلَإِذْ قُلْنَا لِلْمَلَئِكَةِ أَسْجُدُوا لِإِدَمَ فَسَجَدُوا إِلَّا إِبْلِيسُ أَبِي

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.

بِالْقُرْءَانِ	وَلَا تَعْجَلْ	الْحَقُّ	الْمَلِكُ	فَتَعَلَّمَ اللَّهُ
with the Quran	and be not in haste	True	the King	then High (above all) be Allah
زِدْنِي	وَقُلْ رَبِّ	وَحْيَهُ.	إِلَيْكَ	أَنْ يُقْضَى
increase me	and say my Lord	its revelation	to you	[that] is completed
فَنَسِيَ	مِنْ قَبْلُ	إِلَيْ عَادَمَ	وَلَقَدْ عَاهَدْنَا	عِلْمًا
then he forgot	before	with Adam	and indeed We made a covenant	(in) knowledge

لِلْمَلَكِ كَةٌ	وَإِذْ قُلْنَا	عَزْمًا	لَهُ	وَلَمْ يَجِدْ
to the angels	and when We said	firm willpower	in him	and We found not
أَبَنِي	إِلَّا إِبْلِيسٌ	فَسَجَدُوا		أَسْجَدُوا لِأَدَمَ
he refused	except Iblis	then they prostrated	prostrate (yourselves) to Adam	

فَقُلْنَا يَأَدَمُ إِنَّ هَذَا دُولَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١٧﴾ إِنَّ لَكُمَا لَا مَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١٨﴾ وَأَنَّكُمَا لَا تَظْمَئُونَا فِيهَا وَلَا تَضْحَىٰ ﴿١٩﴾ فَوَسُوسَ إِلَيْهِ الْشَّيْطَنُ قَالَ يَأَدَمُ هَلْ أَدْلُكَ عَلَىٰ شَجَرَةِ الْخَلْدِ وَمَلِكٌ لَا يَبْلُىٰ ﴿٢٠﴾

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?"

وَلِزَوْجِكَ	لَكَ	دُولَكَ	إِنَّ هَذَا	يَعَادُمْ	فَقُلْنَا
and to your wife	to you	(is) an enemy	verily this	O Adam	then We said
إِنَّ		فَتَشْقَىٰ	مِنَ الْجَنَّةِ	فَلَا يُخْرِجَنَّكُمَا	
verily	so (that) you will be distressed		from Paradise	so let him not expel you both	
وَلَا تَعْرَىٰ	فِيهَا	أَلَا مَجُوعَ		لَكَ	
nor you will be naked	therein	that you will not be hungry		لَكَ	
وَلَا تَضْحَىٰ	فِيهَا		لَا تَظْمَئُونَا		وَأَنَّكُمَا
nor you shall suffer from the sun	therein	you shall not suffer from thirst			وَأَنَّكُمَا
عَلَىٰ شَجَرَةٍ	هَلْ أَدْلُكَ	قَالَ يَعَادُمْ	الْشَّيْطَنُ	إِلَيْهِ	فَوَسُوسَ
to (the) Tree	(shall) I lead you?	he said O Adam	Satan	to him	then whispered
	لَا يَبْلُىٰ		وَمُلَكٍ	الْخَلْدِ	
			and (to) a kingdom		(of) Eternity

فَأَكَلَا مِنْهَا فَبَدَّتْ لَهُمَا سَوْءَةٌ تَهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى  
عَادَمُ رَبَّهُ، فَغَوَى شَمَّ أَجْبَنَهُ رَبُّهُ، فَنَابَ عَلَيْهِ وَهَدَى قَالَ أَهْبِطَا مِنْهَا كُلَّمَا  
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِنَتْ كُمْ مِنِّي هُدَى فَمَنِ اتَّبَعَ هُدَى فَلَا يَضِلُّ وَلَا  
يَشْقَى

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.

سَوْءَةٌ تَهُمَا	لَهُمَا	فَبَدَّتْ	مِنْهَا	فَأَكَلَا
their private parts	to them	so appeared	of that	then they both ate
الْجَنَّةُ	مِنْ وَرَقِ	يَخْصِفَانِ عَلَيْهِمَا	وَطَفِقَا	
(of) the Paradise	with (the) leaves	to stick on themselves		and they began
رَبُّهُ	شَمَّ أَجْبَنَهُ	فَغَوَى	رَبُّهُ	وَعَصَى عَادَمُ
his Lord	then chose him	so he went astray	his Lord	and Adam disobeyed
قَالَ	وَهَدَى	عَلَيْهِ	فَنَابَ	
He (Allah) said	and gave (him) guidance	to him	then He turned with forgiveness	
لِبَعْضٍ	بَعْضُكُمْ	جَمِيعًا	مِنْهَا	أَهْبِطَا
to (some) others	some of you	together	herefrom	get down (you both)
فَمَنِ اتَّبَعَ	هُدَى	مِنِّي	فَإِمَّا يَأْتِنَتْ كُمْ	عَدُوٌّ
then whoever followed	guidance	from Me	then if comes to you	(are) an enemy
وَلَا يَشْقَى		فَلَا يَضِلُّ		هُدَى
nor he shall fall into distress		then he shall neither go astray		My Guidance

وَمَنِ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنَكاً وَخَسْرَهُ، يَوْمَ الْقِيَمَةِ أَعْمَى قَالَ

رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٥﴾ قَالَ كَذَلِكَ أَنْتَكَ إِيَّا نَا فَنْسِيْنَاهَا وَكَذَلِكَ الْيَوْمَ نُنْسِيْنَاهَا وَكَذَلِكَ بَخْرِيْ مِنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِثَائِتَرِ رَبِّهِ وَلَعْدَابُ الْآخِرَةِ أَشَدُ وَأَبْقَى ﴿١٦﴾

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.

مَعِيشَةً	لَهُ	فَإِنَّ	عَنْ ذِكْرِي	وَمَنْ أَعْرَضَ
(is) a life	for him	then verily	from My Reminder	and whosoever turns away
أَعْمَى	أَلْقِيمَةٌ	يَوْمَ	وَنَخْشُرُهُ	ضَنَّكَا
blind	(of) Resurrection	(on the) Day	and We shall raise him up	(of) hardship
وَقَدْ كُنْتُ بَصِيرًا ﴿١٥﴾	أَعْمَى	لِمَ حَشَرْتَنِي	قَالَ رَبِّ	
while [indeed] I had sight	blind	why You raised me up	he will say O my Lord	
وَكَذَلِكَ	فَنْسِيْنَاهَا	إِيَّا نَا	كَذَلِكَ	قَالَ
and so	but you forgot them	Our Signs	came unto you	thus He (Allah) will say
مَنْ أَسْرَفَ	وَكَذَلِكَ بَخْرِيْ			الْيَوْمَ نُنْسِيْنَاهَا ﴿١٦﴾
(him) who transgresses	and thus We requite		this Day you will be neglected	
وَلَعْدَابُ	رَبِّهِ	ثَائِتَرٌ	وَلَمْ يُؤْمِنْ	
and surely (the) torment	(of) his Lord	in (the) Signs	and believes not	
وَأَبْقَى ﴿١٧﴾		أَشَدُ	الْآخِرَةُ	
and more lasting	(is) more severe	(of) the Hereafter		

أَفَلَمْ يَهِدِهُمْ كَمْ أَهْلَكَنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لَّا يُؤْلِي  
إِلَّا نَهَىٰ وَلَوْلَا كَمْةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَاماً وَأَجْلٌ مُسْمَىٰ ١٤٩ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ  
وَسَيِّحْ مُحَمَّدٌ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ إِنَاءِي الْيَلِ فَسَيِّحْ وَأَطْرَافَ النَّهَارِ  
لَعَلَّكَ تَرْضَىٰ

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

قَبْلَهُمْ	كَمْ أَهْلَكَنَا	هُمْ	أَفَلَمْ يَهِدِ
before them	how many We have destroyed	them	then (has) it not guided?
لَآيَاتٍ	فِي ذَلِكَ	إِنَّ	يَمْشُونَ فِي مَسَكِنِهِمْ
surely (are) signs	in this	verily	مِنَ الْقُرُونِ
وَأَجْلٌ	لَكَانَ لِزَاماً	فَاصْبِرْ	إِلَّا نَهَىٰ
and a term	it (the judgement) surely would have been	عَلَىٰ مَا يَقُولُونَ	لَأُولَئِ
مُحَمَّدٌ	وَسَيِّحْ	فَاصْبِرْ	مُسْمَىٰ
[with] (the) praises	and glorify	وَسَيِّحْ	وَمِنْ إِنَاءِي
غُرُوبِهَا	وَقَبْلَ	الْيَلِ	أَطْرَافَ
its setting	and before	(of) the sun	قَبْلَ
وَأَطْرَافَ	فَسَيِّحْ	(of) the night	رَبِّكَ
and (at the) ends	so glorify	(of) the night	وَمِنْ إِنَاءِي

لَعَلَّكُمْ تَرْضَى	النَّهَارُ
so that you may become pleased	(of) the day

وَلَا تَمْدَنَ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتَنَهُمْ فِيهِ وَرِزْقَ رَبِّكَ  
خَيْرٌ وَأَبْقَى ﴿١٣١﴾ وَأَمْرَ أَهْلَكَ بِالصَّلَاةِ وَأَصْطَبَرَ عَلَيْهَا لَا نَسْلَكَ رِزْقًا تَحْنُ نِرْزَقَكَ وَالْعَقِبَةَ  
لِلنَّقْوَى ﴿١٣٢﴾ وَقَالُوا لَوْلَا يَأْتِينَا بِعَيْاَةٍ مِنْ رَبِّهِ أَوْ لَمْ تَأْتِهِمْ بِيَنَّةٍ مَا فِي الصُّحْفِ الْأُولَى

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

أَزْوَاجًا	بِهِ	إِلَى مَا مَتَّعْنَا	وَلَا تَمْدَنَ عَيْنَيْكَ
(to) groups	[with it]	for what We have given for enjoyment	and strain not your eyes
لِنَفْتَنَهُمْ	الْدُّنْيَا	الْحَيَاةُ	زَهْرَةُ
that We may test them	(of) this world	(of) the life	(the) splendour
وَأَبْقَى	خَيْرٌ	رَبِّكَ	فِيهِ
and more lasting	(is) best	(of) your Lord	and (the) provision
لَا نَسْلَكَ	عَلَيْهَا	بِالصَّلَاةِ	وَأَمْرَ أَهْلَكَ
We ask not of you	in it	and be patient	the prayer
وَالْعَقِبَةُ			وَقَالُوا
and the (good) end (Paradise)		provide for you	We
بِعَيْاَةٍ	لَوْلَا يَأْتِينَا		a provision
a sign	why he brings us not	and they say	(is) for the pious or piety

مَا	بَيْنَهُ	أَوْلَمْ تَأْتِهِمْ	مِنْ رَبِّهِ
(of) that which	(the) proof	and has (there) not come to them?	from his Lord
الْأُولَى	فِي الصُّحْفِ	former	(is) in the Scriptures

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّيَعَءَدَّ إِلَيْنَاكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْرُزَ ١٣٥ قُلْ كُلُّ مُتَرِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الْصِّرَاطَ السَّوِيِّ وَمَنْ أَهْتَدَى

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 Islāmic Monotheism), and who are they that have let themselves be guided (on the Right Path)."

مِنْ قَبْلِهِ	بِعَذَابٍ	أَهْلَكْنَاهُمْ	أَنَّا	وَلَوْ
before this	with a torment	had destroyed them	that We	and if
رَسُولًا	إِلَيْنَا	لَوْلَا أَرْسَلْتَ	لَقَالُوا رَبَّنَا	
a Messenger	to us	why not You sent	surely they would have said our Lord	
أَنْ نَذِلَّ	مِنْ قَبْلِ		فَنَتَّيَعَءَدَّ إِلَيْنَاكَ	
[that] we were disgraced	before	that we might have followed Your Signs		
فَتَرَبَّصُوا	مُتَرِّصٌ	كُلُّ	قُلْ	وَنَخْرُزَ
so wait you (too)	(is) waiting	each (one)	say	and we were humiliated
السَّوِيِّ	الصِّرَاطُ	أَصْحَابُ	مَنْ	فَسَتَعْلَمُونَ
Even (Straight)	(of) the Path	(are the) owners	who	then you shall know
		وَمَنْ أَهْتَدَى		
		and who has walked aright		