



Study the
Noble Qur'ân
Word-for-Word

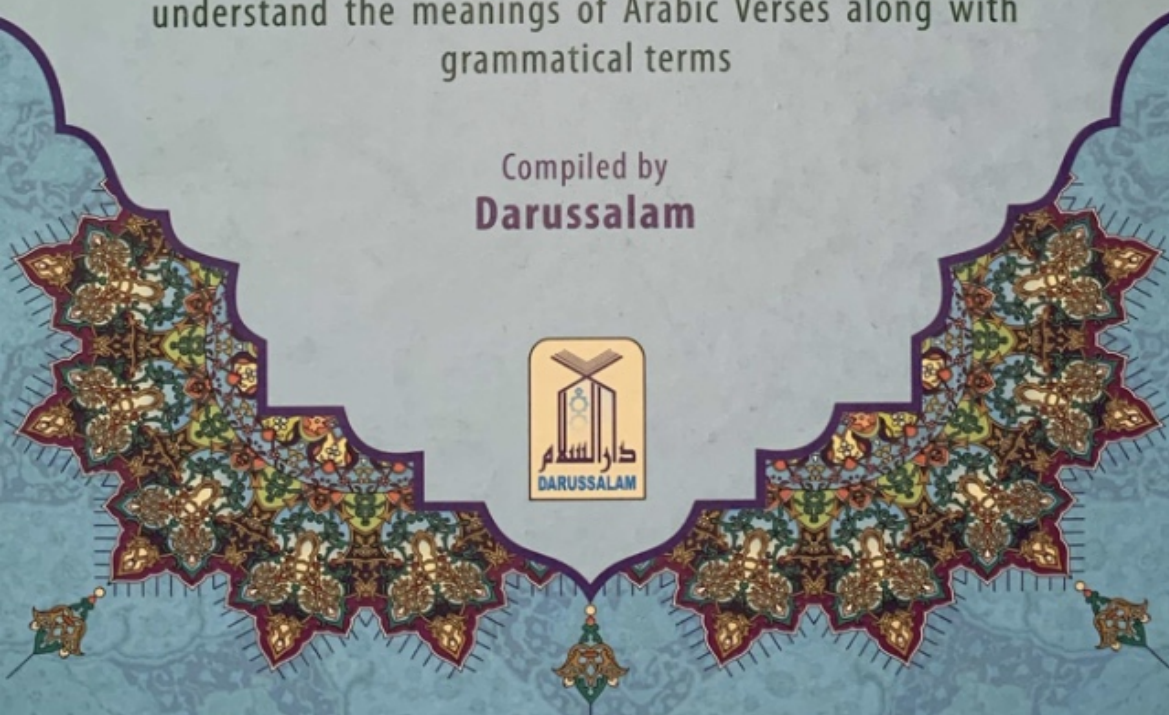
Volume 2

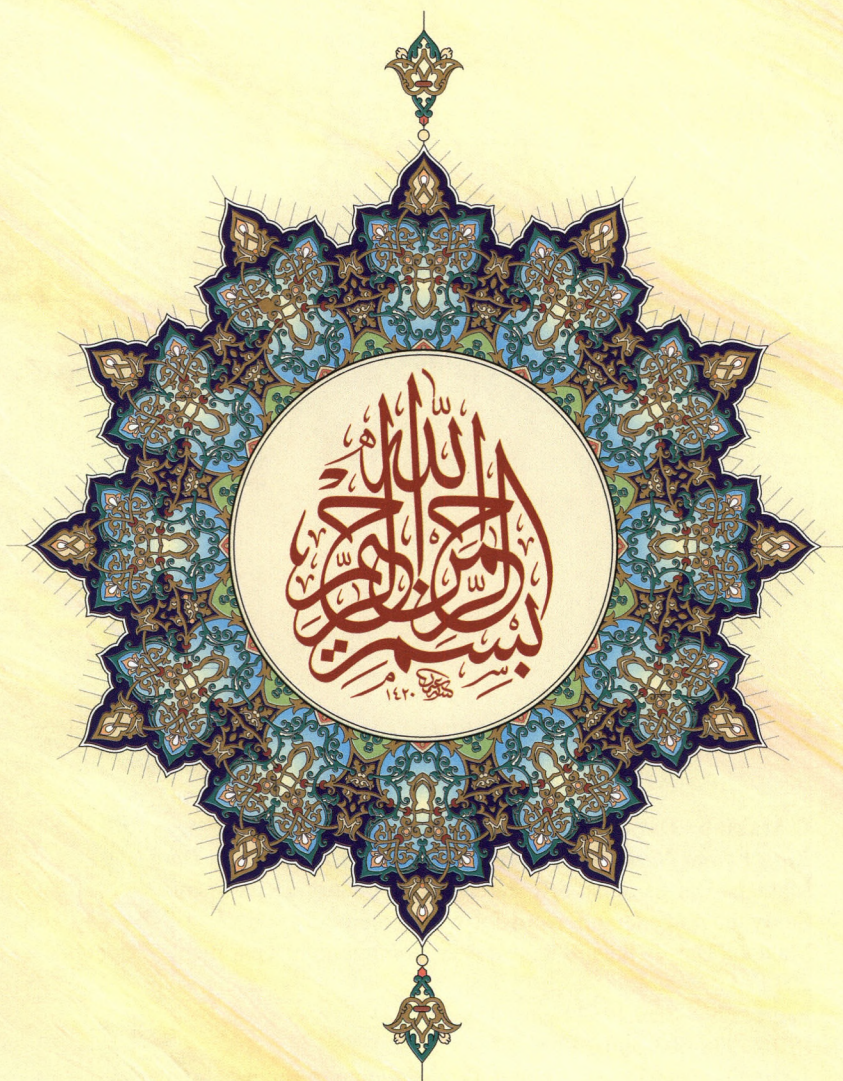
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(Part 160)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
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In the Name of Allah, the Most Gracious, the Most Merciful

﴿٧٥﴾ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٦﴾ قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٧﴾ فَأَنْطَلَقَا حَتَّى إِذَا أَتَى أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ﴿٧٨﴾ قَالَ لَوِ شِئْتَ لَخَّذْتَ عَلَيْهِ أَجْرًا ﴿٧٩﴾

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

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

قَالَ	أَلَمْ أَقُلْ لَكَ	إِنَّكَ	لَنْ تَسْتَطِيعَ	مَعِيَ
he (Khidr) said	(did) I not say?	that you	would never be able	with me
صَبْرًا ﴿٧٥﴾	قَالَ	إِنْ سَأَلْتَنِي	عَنْ شَيْءٍ	بَعْدَهَا
(to have) patience	he (Moses) said	if I ask you	about anything	after this
فَلَا تُصَحِّبْنِي ﴿٧٦﴾	قَدْ بَلَغْتَ	مِنْ لَدُنِّي	عُذْرًا ﴿٧٧﴾	
then keep me not in your company	verily you received	from me	an excuse	
فَأَنْطَلَقَا	حَتَّى إِذَا أَتَى	أَهْلَ	قَرْيَةٍ	
then they both proceeded	till when they came	(to the) people	(of) a town	
اسْتَطَعَمَا أَهْلَهَا	فَأَبَوْا	أَنْ يُضَيِّفُوهُمَا	فَوَجَدَا	
they asked its people for food	but they refused	to entertain them	then they found	
فِيهَا	جِدَارًا	يُرِيدُ	أَنْ يَنْقَضَ	فَأَقَامَهُ ﴿٧٨﴾
in it (therein)	a wall	(that) was about	to collapse	so he set it up straight
قَالَ	لَوِ شِئْتَ	لَخَّذْتَ	عَلَيْهِ	أَجْرًا ﴿٧٩﴾
he (Moses) said	if you had wished	surely you could have taken	for it	wages

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٨٠﴾ أَمَا السَّفِينَةُ

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

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

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

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

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

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

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

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٢﴾ إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ
وَأَنْبِئْتَهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٣﴾ فَأَنْبَعُ سَبَبًا ﴿٨٤﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ
حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٥﴾ قَالَ أَمَّا
مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ، ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ، عَذَابًا نُكْرًا ﴿٨٦﴾

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

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

وَيَسْأَلُونَكَ	عَنْ ذِي الْقُرْنَيْنِ	قُلْ	سَأَتْلُوا	عَلَيْكُمْ	مِنْهُ
and they ask you	about Dhul-Qarnain	say	I shall recite	to you	of him
ذِكْرًا ﴿٨٦﴾	إِنَّا مَكَّنَّا	لَهُ،	فِي الْأَرْضِ	وَأَنْتِنَاهُ	
mention	verily We established	[for] him	in the earth	and We gave him	
مِنْ كُلِّ	شَيْءٍ	سَبَبًا ﴿٨٧﴾	فَاتَّبَعَ سَبَبًا ﴿٨٥﴾	حَتَّىٰ إِذَا بَلَغَ	
of every	thing	means	so he followed a way	until when he reached	
مَغْرَبَ	الْشَّمْسِ	وَجَدَهَا	تَغْرُبُ	فِي عَيْنٍ	
(the) setting place	(of) the sun	he found it	setting	in a spring	
حَمِيَّةٍ	وَوَجَدَ عِنْدَهَا	قَوْمًا	قُلْنَا يَا ذَا الْقُرْنَيْنِ		
(of) black muddy water	and he found near it	a people	We said O Dhul-Qarnain		
إِمَّا	أَنْ تُعَذِّبَ	وَأِمَّا	أَنْ نُنْزِلَهُ	فِيهِمْ	حَسَنًا ﴿٨٦﴾
either	[that] you punish (them)	or	[that] you treat	them	(with) kindness
أَمَّا مَنْ ظَلَمَ	فَسَوْفَ نُعَذِّبُهُ،	ثُمَّ يَرْدُّ			
as for (him) who does wrong	then soon we shall punish him	then he will be brought back			
إِلَىٰ رَبِّهِ	فَيُعَذِّبُهُ،	عَذَابًا	تُكْرًا ﴿٨٧﴾		
unto his Lord	and He will punish him	(with) a torment	terrible		

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحَسَنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَنْبَعِ سَبَبًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُم مِّن دُونِهَا سَبْرًا ﴿٩٠﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

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

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

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا يَا بَنِي آدَمَ إِنَّا فَجَّرْنَا بِكَ الْوَادِيَةَ وَاللَّيْلِ نَسْجُودُ لِلَّذِينَ هُمْ يَرْجُونَ فَخَرْتَهُمْ بِبُنْيَانِهِمْ عَلَيْهِمْ السَّجْدَ ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

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.

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

لَا يَكَادُونَ		قَوْمًا	وَجَدَ مِنْ دُونِهِمَا		
who almost not		a people	he found before them (those two mountains)		
وَمَا جُوجَ	إِنَّ يَأْجُوجَ	قَالُوا يَذَّا الْقَرْنَيْنِ	يَفْقَهُونَ قَوْلًا ﴿٩٦﴾		
and Magog	verily Gog	they said O Dhul-Qarnain	understood a word		
خَرَجًا	لَكَ	فَهَلْ نَجْعَلُ	فِي الْأَرْضِ	مُفْسِدُونَ	
a tribute	to you	then (shall) we pay (make)?	in the land	(are) doing mischief	
قَالَ مَا	سَدًّا ﴿٩٤﴾	وَبَيْنَهُمْ	أَنْ تَجْعَلَ بَيْنَنَا	عَلَى	
he said what	a barrier	and between them	that you make between us	on (the condition)	
فَاعِينُونِي	خَيْرَ	رَبِّي	فِيهِ	مَكَّنِي	
so help me	(is) better (than your tribute)	my Lord	[in it]	has granted me	
رَدْمًا ﴿٩٥﴾	وَبَيْنَهُمْ	أَجْعَلُ بَيْنَكُمْ	بِقُوَّةٍ		
a barrier	and between them	I will make (erect) between you	with strength (man-power)		

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ﴿٩٦﴾ فَمَا اسْطَعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾ قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

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

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

عَاتُوْنِي	أَفْرِغْ عَلَيْهِ	قَطْرًا ﴿٦٦﴾	فَمَا اسْتَطَعُوا	أَنْ يَظْهَرُوهُ
bring me	to pour over it	molten copper	so they were not able	to scale it
وَمَا اسْتَطَعُوا	لَهُ	نَقَبًا ﴿٦٧﴾	قَالَ هَذَا	رَحْمَةً
nor they were able	through it	(to) dig	he said this	(is) a mercy
مِنْ رَبِّي	فَإِذَا جَاءَ	وَعَدُ	رَبِّي	جَعَلَهُ
from my Lord	but when comes	(the) Promise	(of) my Lord	He shall make it
دَكَّاءٌ	وَكَانَ وَعْدُ	رَبِّي	حَقًّا ﴿٦٨﴾	
flat (levelled)	and is (the) Promise	(of) my Lord	true	

﴿٦٨﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٦٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿٧٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿٧١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْنَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿٧٢﴾

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

وَتَرَكْنَا بَعْضَهُمْ	يَوْمَئِذٍ يَمُوجٌ	فِي بَعْضٍ		
and We shall leave some of them	(on) that Day to surge (like waves)	on others		
وَنُفِخَ	فِي الصُّورِ	فَجَمَعْنَاهُمْ	جَمْعًا ﴿٦٩﴾	
and will be blown	into the Trumpet	and We shall collect them	all together	
وَعَرَضْنَا جَهَنَّمَ	يَوْمَئِذٍ	لِلْكَافِرِينَ	عَرْضًا ﴿٧٠﴾	الَّذِينَ
and We shall present Hell	(on) that Day	to the disbelievers	plain to view	(to) those

وَكَانُوا	عَنْ ذِكْرِي	فِي غِطَاءٍ	كَانَتْ أَعْيُنُهُمْ
and were	from My Reminder (the Quran)	under a covering	whose eyes had been
الَّذِينَ كَفَرُوا	أَفْحَسِبْ	لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٦﴾	
those who disbelieved	(do) then think?	not able (to) hear (it)	
إِنَّا	أَوْلِيَاءُ	مِن دُونِي	أَنْ يَتَّخِذُوا عِبَادِي
verily We	(as) protectors	besides Me	that they (can) take My slaves
	تُرُلًا ﴿١٧﴾	لِلْكَافِرِينَ	أَعَدْنَا جَهَنَّمَ
(as) an entertainment	for the disbelievers	have prepared Hell	

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٦﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٧﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَبُطِئَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿١٨﴾

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	أَعْمَالًا ﴿١٦﴾	بِالْأَخْسَرِينَ	هَلْ نُنَبِّئُكُمْ	قُلْ
those	(in respect of) deeds	of the greatest losers	(shall) We inform you?	say
وَهُمْ يَحْسَبُونَ	الدُّنْيَا	فِي الْحَيَاةِ	ضَلَّ سَعْيُهُمْ	
while they thought	(of) the world	in the life	whose efforts have been wasted	
الَّذِينَ كَفَرُوا	أُولَئِكَ	يُحْسِنُونَ صُنْعًا ﴿١٧﴾	أَنَّهُمْ	
(are) those who disbelieve	they	were acquiring good (by) their deeds	that they	
وَلِقَائِهِ		رَبِّهِمْ	بِآيَاتِ	
and (the) Meeting (with) Him		(of) their Lord	in (the) Verses	

يَوْمَ	هُمْ	فَلَا نُقِيمُ	فَحِطَّتْ أَعْمَلُهُمْ
(on the) Day	for them	so We shall not assign	so their works are in vain
	وَزَنًا ﴿١٠٥﴾	الْقِيَمَةَ	
	any weight	(of) Resurrection	

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

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayat* (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."

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

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِدَ كَلِمَتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمْ إِلَهٌُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

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

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

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَمْ هِيَ عَصَ ۞ ذَكَرْ رَحْمَتِ رَبِّكَ عَبْدَهُ، زَكَرِيَّا ۞ إِذْ نَادَى رَبَّهُ، نِدَاءً خَفِيًّا ۞ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۞ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۞

Sūrah Maryam (Mary) 19

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

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

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

بِرثني ويرث من آل يعقوب وأجعله رب راضيًا ﴿٦﴾ ينزكريا إنا نبشرك بغلام اسمه يحيى لم نجعل له من قبل سميا ﴿٧﴾ قال رب أنى يكون لي غلم وكانت امرأتي عاقرا وقد بلغت من الكبر عتيا ﴿٨﴾ قال كذلك قال ربك هو على

هَيْنَ وَقَدْ خَلَقْتِكَ مِنْ قَبْلُ وَلَمْ تَكْ شَيْئًا ﴿٦﴾

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

يَعْقُوبٌ	مِنْ عَالٍ	وَيَرِثُ	يَرِثُنِي
(of) Jacob (Ya'qūb)	from (the) family	and inherit	who shall inherit me
إِنَّا	يَنْزَكِرِيَا	رَضِيًّا	رَبِّ
verily We	O Zechariah	satisfied, pleased	my Lord
وَأَجْعَلُهُ	لَمْ نَجْعَلْ	يَحْيَىٰ	بِشْرَكَ
and make him	We have not given	(will be) Yahya (John)	give you the glad tidings
لَهُ،	عَلِمُّ	أَسْمُهُ،	بِعَلْمِ
[for] him	a son	his name	of a son
مِنْ قَبْلُ	أَفَنِي يَكُونُ	قَالَ رَبِّ	سَمِيًّا
before	how can	he said my Lord	(that) name
وَكَاثِ أَمْرَاتِي	مِنْ أَلْكَبَرِ	وَقَدْ بَلَغْتُ	عَاقِرًا
while my wife is	[from] old age	and indeed I have reached	barren
قَالَ	هَيْنَ	هُوَ	قَالَ رَبُّكَ
He said	(is) easy	it	your Lord says (said)
وَقَدْ خَلَقْتِكَ	وَلَمْ تَكْ شَيْئًا	مِنْ قَبْلُ	
and certainly I have created you	when you were not anything	before	

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تَكَلَّمَ النَّاسُ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿٧﴾
فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿٨﴾ يَحْيَىٰ خُذِ
الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿٩﴾

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

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

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

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

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

وَكَانَ تَقِيًّا ﴿١٧﴾	وَزَكُوًّا ۖ	مِّن لَّدُنَّا	وَحَنَانًا
and he was righteous	and (made him) pure (from sins)	from Us	and compassion
وَسَلَامٌ	عَصِيًّا ﴿١٨﴾	وَلَمْ يَكُنْ جَبَّارًا	بِوَالِدَيْهِ
and peace (be)	(and) disobedient	and he was not arrogant	to his parents
وَيَوْمَ	وَيَوْمَ يَمُوتُ	يَوْمَ وُلِدَ	عَلَيْهِ
and (the) day	and (the) day he dies	(the) day he was born	on him
فِي الْكِتَابِ	وَأُذَكَّرُ	يُعْتَبَرُ حَيًّا ﴿١٩﴾	
in the Book (the Quran)	and mention	he will be raised up to life (again)	
مَكَانًا	مِّنْ أَهْلِهَا	إِذِ انْتَبَدَتْ	مَرْيَمَ
(to) a place	from her family	when she withdrew (in seclusion)	(the story of) Mary
إِلَيْهَا	فَأَرْسَلْنَا	جِابًا	مِّنْ دُونِهِمْ
to her	so We sent	a screen	from them
	سَوِيًّا ﴿٢٠﴾	بَشْرًا	لَهَا
(in) all respects (sound)	(as) a man	before her	and he appeared
			Our Spirit (Gabriel)

قَالَتْ إِنَّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ
عُلْمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا ﴿٢٠﴾ قَالَ
كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ ۖ وَلِنَجْعَلَهُ ءَايَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا
مَّقْضِيًّا ﴿٢١﴾

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

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

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ ۖ مَكَانًا قَصِيًّا ﴿٢٣﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّوَسِيًّا ﴿٢٤﴾ فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾ وَهَرَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٦﴾

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

فَحَمَلَتْهُ	فَانْتَبَدَتْ	بِهِ	مَكَانًا	قَصِيًّا
so she conceived him	and she withdrew	with him	(to) a place	far
فَأَجَاءَهَا	الْمَخَاضُ	إِلَىٰ جِذْعِ	النَّخْلَةِ	
and drove her	the labour pains	to (the) trunk	(of) a date palm	

قَالَتْ	يَلَيْتَنِي مِتُّ	قَبْلَ	هَذَا	وَكُنْتُ نَسِيًّا
she said	oh would that I had died	before	this	and I had been forgotten
مَنْسِيًّا ﴿١٦﴾	فَنَادَاهَا	مِنْ تَحْتِهَا	أَلَا تَحْزَنِي	
out of sight	so he (Gabriel) called unto her	from below her	that grieve not	
قَدْ جَعَلَ رَبُّكَ	تَحْتِكَ	سَرِيًّا ﴿١٧﴾	وَهَزِيءٌ	إِلَيْكَ
indeed your Lord has provided	under you	a (water) stream	and shake	towards you
بِجَدْعٍ	النَّخْلَةِ	تَسْقُطُ عَلَيْكَ	رُطْبًا	جَنِيًّا ﴿١٨﴾
(the) trunk	(of) date palm	it will let fall upon you	fresh date	ripe

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿١٦﴾ فَآتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۗ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿١٧﴾ يَا أَخْتَهُرُونَ مَا كَانَ أَبِيكَ أَمْرًا سَوِيًّا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿١٨﴾

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

فَكُلِي	وَاشْرَبِي	وَقَرِّي عَيْنًا	فَإِمَّا تَرِينِ	مِنَ الْبَشَرِ	أَحَدًا
so eat	and drink	and cool (your) eyes	and if you see	from human being	anyone
فَقُولِي	إِنِّي نَذَرْتُ	لِلرَّحْمَنِ صَوْمًا			
then say	verily I have vowed	a fast unto the Most Gracious			
فَلَنْ أُكَلِّمَ الْيَوْمَ	إِنْسِيًّا ﴿١٦﴾	فَآتَتْ بِهِ			
so I shall never speak today	(to any) human being	then she brought			
قَوْمَهَا	تَحْمِلُهُ ۗ	قَالُوا يَا مَرْيَمُ	لَقَدْ جِئْتِ شَيْئًا		
(to) her people	carrying him	they said O Mary	indeed you have brought a thing		

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

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

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

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

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

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

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

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

إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٨﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٣٩﴾
وَأَذَكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤٠﴾

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

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

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤١﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٢﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٣﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٤﴾

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

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

قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَتَّبِرُهُمْ لِيْن لَمْ تَنْتَه لَأَرْجَمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ٤٦ قَالَ سَلَّمَ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ٤٧ وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ٤٨

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

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

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

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾
 وَوَهَبْنَا لَهُمْ مِنْ رَحْمِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ﴿٥٠﴾ وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ
 كَانَ مُخْلِصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾ وَنَذِينَهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

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'an) Mūsā (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mūsā (Moses)].

فَلَمَّا	أَعْتَرَهُمْ	وَمَا يَعْبُدُونَ	مِنْ دُونِ اللَّهِ
so when	he turned away from them	and what they worship	besides Allah
وَهَبْنَا لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	وَكُلًّا
We granted [to] him	Isaac	and Jacob	and each one (of them)
جَعَلْنَا نَبِيًّا	وَوَهَبْنَا	لَهُمْ	مِنْ رَحْمَتِنَا
We made a Prophet	and We gave	[to] them	of Our Mercy
لَهُمْ	لِسَانَ	صِدْقٍ	عَلِيًّا
for them	tongues	(of) truth	honour [high]
فِي الْكِتَابِ	مُوسَىٰ	إِنَّهُ كَانَ	مُخْلِصًا
in the Book (the Quran)	Moses	verily he was	chosen
نَبِيًّا	وَنَدَبْتَهُ	مِنْ جَانِبِ	الْطُّورِ
a Prophet	and We called him	from (the) side	(of) the Mount
	وَقَرَّبْنَاهُ	نَجِيًّا	
	and We made him draw near	(for) a talk (with him)	

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

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

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

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

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذِ انْتَلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

57. And We raised him to a high station. 58. Those were they to whom Allāh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nūh (Noah), and of the offspring of Ibrāhīm (Abraham) and Isrā'īl, 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	أُولَئِكَ	عَلِيًّا	مَكَانًا	وَرَفَعْنَاهُ
(are) those whom	they	high	(to) a place	and We raised him
آدَمَ	مِنْ ذُرِّيَةِ	مِنَ النَّبِيِّينَ	أَنْعَمَ اللَّهُ عَلَيْهِمْ	
(of) Adam	of (the) offspring	from (among) the Prophets	Allah bestowed unto [them]	
وَمِنْ ذُرِّيَةِ	نُوحٍ	مَعَ	وَمِمَّنْ حَمَلْنَا	
and of (the) offspring	Noah	with	and of (those) whom We carried (in the ship)	
وَاجْتَبَيْنَا	وَمِمَّنْ هَدَيْنَا	وَإِسْرَائِيلَ	إِبْرَاهِيمَ	
and chose	and from (among those) whom We guided	and Isrā'īl	(of) Abraham	
آيَاتُ الرَّحْمَنِ	نُتِلَى عَلَيْهِمْ	إِذَا		
(the) Verses (of) the Most Gracious (Allāh)	were recited unto them	when		
وَبُكِيًّا	خَرُّوا سُجَّدًا			
and weeping	they fell down prostrating			

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

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

Part - 16

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

﴿ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ﴾ ﴿٦٢﴾ وَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٣﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٤﴾ وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ، مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ

ذَٰلِكَ وَمَا كَانَ رُؤْبُكَ نَسِيًّا ﴿١٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿١٥﴾

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	لَعَوًّا	فِيهَا	لَا يَسْمَعُونَ	
and for them	but salutation of peace	vain talk	therein	they shall not hear	
الْجَنَّةِ	تِلْكَ	وَعَشِيًّا	فِيهَا	رِزْقَهُمْ	
(is) Paradise	such	and afternoon/evening	therein	(is) their sustenance	
مَنْ كَانَ	نُورٌ مِنْ عِبَادِنَا		الَّتِي		
(to those) who have been	We shall give as an inheritance to Our slaves		which		
رَبِّكَ	بِأَمْرِ	إِلَّا	وَمَا نَنْزِلُ	تَقِيًّا	
(of) your Lord	by (the) Command	except	and we (angels) descend not	pious	
وَمَا	خَلْفَنَا	وَمَا	بَيْنَ أَيْدِينَا	مَا	لَهُ
and what	(is) behind us	and what	(is) before us	what	to Him (belongs)
رَبِّ السَّمَوَاتِ	نَسِيًّا	وَمَا كَانَ رُؤْبُكَ	ذَٰلِكَ	بَيْنَ	
Lord (of) the heavens	forgetful	and your Lord is not	those (two)	(is) between	
وَاصْطَبِرْ	فَاعْبُدْهُ	بَيْنَهُمَا	وَمَا	وَالْأَرْضِ	
and be patient	so worship Him	(is) between them	and (all) that	and the earth	

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

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

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

Part - 16

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

صَلِيًّا ﴿٧٦﴾	بِهَا	أَوْلَى	هُمْ	بِالَّذِينَ	أَعْلَمُ
(of) being burnt	therein	(are) most worthy	[they]	[of] those who	know best

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧٦﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٧﴾ وَإِذْ نُتِلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِءْيَا ﴿٧٨﴾

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

وَإِنْ	مِنْكُمْ	إِلَّا وَارِدُهَا	كَانَ عَلَى رَبِّكَ
and (there is) not	(one) of you	but (will) pass over it	this is with your Lord
حَتْمًا	مَقْضِيًّا ﴿٧٦﴾	ثُمَّ نُنَجِّي	الَّذِينَ اتَّقَوْا
an accomplished	Decree	then We shall save	those who feared
وَنَذَرُ الظَّالِمِينَ	فِيهَا	جِثِيًّا ﴿٧٧﴾	وَإِذْ نُتِلَى
and We shall leave the wrongdoers	therein	kneeling	and when are recited
عَلَيْهِمْ	آيَاتُنَا	بَيِّنَاتٍ	الَّذِينَ كَفَرُوا
to them	Our Verses	Clear	those who disbelieved
لِلَّذِينَ آمَنُوا	أَيُّ	الْفَرِيقَيْنِ	خَيْرٌ
to those who believed	which	(of) the two groups	(is) best
		مَقَامًا	وَأَحْسَنُ
		(in) position	and better

نَدِيًّا ﴿٧٦﴾	وَكَمْ أَهْلَكْنَا	قَبْلَهُمْ	مِّن قَرْنٍ
(in) place	and how many We destroyed	before them	[from] a generation
هُمْ	أَحْسَنُ	أَثْنًا	وَرِيًّا ﴿٧٦﴾
they	(were) better	(in) goods	and (outward) appearance

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

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

قُلْ	مَنْ كَانَ	فِي الضَّلَالَةِ	فَلْيَمْدُدْ	لَهُ الرَّحْمَنُ
say	whoever is	in [the] error	then (surely) will extend	the Most Gracious to him
مَدًّا	حَتَّىٰ إِذَا رَأَوْا	مَا يُوعَدُونَ	إِمَّا الْعَذَابَ	
an extension	until when they see	that which they were promised	either the torment	
وَإِمَّا السَّاعَةَ	فَسَيَعْلَمُونَ	مَنْ هُوَ	شَرٌّ	مَّكَانًا
or the Hour	then they will know	who	(is) worst	(in) position
وَأَضْعَفُ	جُنْدًا ﴿٧٥﴾	وَيَزِيدُ اللَّهُ	الَّذِينَ اهْتَدَوْا	هُدًى
and weaker	(in) forces	and Allah increases	those who were guided	(in) guidance
وَالْبَاقِيَتُ	الصَّالِحَاتُ	خَيْرٌ	عِنْدَ	رَبِّكَ
and the everlasting	[the] righteous deeds	(are) better	with	your Lord
	ثَوَابًا	وَخَيْرٌ	مَّرَدًّا ﴿٧٦﴾	
	(for) reward	and better	(for) resort	

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

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

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

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكٰفِرِينَ تَوْرَهُمْ آزًا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعِدُّ لَهُمْ عَذَابًا ﴿٨٤﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

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

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

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

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾
لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ

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

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh). 88. And they say: "The Most Gracious (Allāh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say that He has begotten a son { 'Īsā (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 أَخَذَ		لَا يَمْلِكُونَ الشَّفَعَةَ	
from the Most Gracious		but (those) who have taken		they shall not own intercession	
أَتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾			وَقَالُوا		عَهْدًا ﴿٨٧﴾
the Most Gracious has taken a son			and they say		a covenant
يَنْفَطِرْنَ		إِذَا ﴿٨٩﴾ تَكَادُ السَّمَوَاتُ		لَقَدْ جِئْتُمْ شَيْئًا	
are torn		almost the heavens		indeed you have brought forth a thing	
هَذَا ﴿٩٠﴾		وَتَخَرُّ الْجِبَالُ		وَتَنْشَقُّ الْأَرْضُ	
(in) ruins		and the mountains fall		and the earth is split asunder	
لِلرَّحْمَنِ		وَمَا يَنْبَغِي		لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾	
for the Most Gracious		but (it) is not suitable		a son to the Most Gracious	
فِي السَّمَوَاتِ		كُلُّ مَنْ		إِنْ	
(are) in the heavens		who		(there is) not	
عَبْدًا ﴿٩٣﴾		إِلَّا آتَى الرَّحْمَنِ		وَالْأَرْضِ	
(as) a slave		but comes (unto) the Most Gracious (Allah)		and the earth	

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

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

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

رَكَزًا	لَهُمْ	أَوْ تَسْمَعُ
a whisper	of them	or you hear

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Sūrah Tā-Hā 20

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

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

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

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٦﴾		الْعَلِيِّ ﴿٧﴾	وَالسَّمَوَاتِ	خَلَقَ الْأَرْضَ
the Most Gracious rose over the Throne		high	and the heavens	has created the earth
فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	مَا	لَهُ
(is) in the earth	and (all) that	(is) in the heavens	(all) that	to Him (belongs)
وَأِنْ تَجَهَّرَ	التُّرَى ﴿٨﴾	تَحْتَ	وَمَا	بَيْنَهُمَا
and if you speak aloud	the soil	(is) under	and (all) that	(is) between them
وَأَخْفَى ﴿٩﴾	يَعْلَمُ السِّرَّ	فَإِنَّهُ	بِالْقَوْلِ	
and (what is) more hidden	knows the secret	then verily He	the statement (invocation)	

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنستُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى ﴿١٠﴾ فَلَمَّا أَنهَا نُوْدِيَ يَمْوَسَى ﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

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

الْحُسْنَى ﴿٨﴾	الْأَسْمَاءُ	لَهُ	إِلَّا هُوَ	لَا إِلَهَ	اللَّهُ
Best	the Names	to Him (belong)	but He	(there is) no god	Allah
فَقَالَ	رَأَى نَارًا	إِذْ	مُوسَى ﴿٩﴾	حَدِيثُ	وَهَلْ أَتَاكَ
then he said	he saw a fire	when	(of) Moses	(the) story	and has come to you?
مِنْهَا	آتِيكُمْ	لَعَلِّي	نَارًا	إِنِّي آنستُ	لِأَهْلِهِ امْكُثُوا
therefrom	(can) bring you	perhaps I	a fire	verily I have seen	to his family wait
أَنهَا	فَلَمَّا	هُدًى ﴿١٠﴾	عَلَى النَّارِ	أَوْ أَجِدُ	بِقَبَسٍ
he came to it	and when	guidance	at the fire	or I find	some burning brand

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

وَأَنَا أَخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٥﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾ وَمَا تِلْكَ يَمِينِكَ يَمُوسَى ﴿١٧﴾

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

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

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

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

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

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

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

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

أَذْهَبَ إِلَى فِرْعَوْنَ	الْكُبْرَى ﴿٢٥﴾	مِنْ ءَايَاتِنَا	لِزَيْكَ	
go to Pharaoh	Greatest	(some) of Our Signs	that We may show you	
صَدْرِي ﴿٢٦﴾	أُشْرِحْ لِي	قَالَ رَبِّ	إِنَّهُ، طَغَى ﴿٢٧﴾	
my chest	expand for me	he (Moses) said O my Lord	verily he has transgressed	
مِنْ لِسَانِي ﴿٢٨﴾	وَأَحْلِلْ عُقْدَةً	أَمْرِي ﴿٢٩﴾	لِي	وَيَسِّرْ
from my tongue	and loose (the) knot	my task	for me	and ease
وَزِيرًا	لِي	وَأَجْعَلْ	يَفْقَهُوا قَوْلِي ﴿٣٠﴾	
a helper	for me	and appoint (make)	(that) they may understand my speech	
أَزْرِي ﴿٣١﴾	أَشْدُدْ بِهِ	أَخِي ﴿٣٢﴾	هَارُونَ	مِنْ أَهْلِي ﴿٣٣﴾
my strength	increase with him	my brother	Aaron	from my family
كثيرًا ﴿٣٤﴾	كَيْ نُسَبِّحَكَ	فِي أَمْرِي ﴿٣٥﴾	وَأَشْرِكُهُ	
much	that we may glorify You	in my task	and share him	

وَنَذْكُرْكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ﴿٣٦﴾ وَلَقَدْ مَنَّا عَلَيْكَ
مَرَّةً أُخْرَى ﴿٣٧﴾ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنْ أَدْفِنِي فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيَلْقَهُ
الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوْلَهُ، وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِنُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

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

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

وَنَذَرُكَ	كثيراً ﴿٣٨﴾	إِنَّكَ كُنْتَ	بِنَا بَصِيرًا ﴿٣٩﴾	قَالَ
and we remember You	much	verily You are	Well-Seer of us	He (Allah) said
قَدْ أُوتِيتَ سُؤْلَكَ	يَمُوسَى ﴿٤٠﴾	وَلَقَدْ		
indeed you are granted your request	O Moses	and indeed		
مِنَّا عَلَيْكَ	مَرَّةً أُخْرَى ﴿٣٧﴾	إِذْ أَوْحَيْنَا	إِلَىٰ أُمِّكَ	
We conferred a favour on you	another time	when We inspired	[to] your mother	
مَا يُوحَىٰ ﴿٣٨﴾	أَنْ أَفْذِيهِ	فِي التَّابُوتِ	فَافْذِيهِ	فِي الْيَمِّ
that which is inspired	that put him	into a box	and float it	into the river
فَيُلْقِيهِ	الْيَمِّ	بِالسَّاحِلِ	يَأْخُذُهُ	عَدُوٌّ
then shall cast it up	the river	on the bank	shall take him	an enemy
وَعَدُوٌّ	لَهُ	وَأَلْقَيْتُ	عَلَيْكَ	مِنْ مَنِّي
and enemy	to him	and I endued	[on] you	from Me
وَلِنُصْنَعُ		عَلَىٰ عَيْنِي ﴿٤١﴾		
and that you may be brought up		under My Eye		

إِذْ تَمْشِي أُخْتُكَ فَنَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَلَّتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيَّ قَدَرًا يَمْوِسَّىٰ ﴿٤٠﴾ وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبَ أَنتَ وَأَخُوكَ بِعَايَتِي وَلَا نَبِيًّا فِي ذِكْرِي ﴿٤٢﴾

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

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

يَكْفُلُهُ	عَلَىٰ مَنْ	هَلْ أَدُلُّكُمْ	فَنَقُولُ	أُخْتِكَ	إِذْ تَمْشِي
will nurse him	[on] (one) who	(shall) I show you?	and said	your sister	when went
وَلَا تَحْزَنْ	كِي تَقْرَّ عَيْنَهَا	إِلَىٰ أُمِّكَ	فَرَجَعْنَاكَ		
and grieve not	that might be cooled her eye	to your mother	so We restored you		
وَفَنَّاكَ	مِنَ الْعَمْرِ	فَنَجِّينَاكَ	وَقَتَلْتَ نَفْسًا		
and We tried you	from distress	but We saved you	and you did kill a man		
ثُمَّ جِئْتَ	مَدْيَنَ	فِي أَهْلِ	فَلَبِثْتَ سِنِينَ	مُؤْتًا	
then you came	(of) Midian	with (the) people	then you stayed years	(with) a trial	
أَذْهَبَ أَنْتَ	لِنَفْسِي ﴿٤١﴾	وَأَصْطَنَعْتُكَ	يَمُوسَىٰ ﴿٤٢﴾	عَلَىٰ قَدْرٍ	
go you	for Myself	and I have chosen you	O Moses	according to fixed term	
فِي ذِكْرِي ﴿٤٣﴾	وَلَا تَنْيَا	بِآيَاتِي	وَأَخُوكَ		
in My remembrance	and (do) not you both slacken	with My Signs	and your brother		

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لِّئَلَّا يَعْلَهُ. يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَ رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأَنِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مِنْ أَتْبَعِ الْهُدَىٰ ﴿٤٧﴾

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

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

لَهُ	فَقُولَا	إِنَّهُ طَغَىٰ ﴿٤٦﴾	أَذْهَبَا إِلَىٰ فِرْعَوْنَ		
to him	and speak (both)	verily he has transgressed	go both of you to Pharaoh		
قَالَا رَبَّنَا	أَوْ يَخْشَىٰ ﴿٤٧﴾	لَعَلَّهُ يَتَذَكَّرُ	لَيْتَنَا	قَوْلًا	
they said our Lord	or fear	perhaps he may accept admonition	soft	a word	
أَنْ يَطْغَىٰ ﴿٤٨﴾	عَلَيْنَا أَوْ	أَنْ يَفْرَطَ	إِنَّا نَخَافُ		
lest he should transgress	or [on] us	lest he should hasten (to punish)	verily we fear		
وَأَرَىٰ ﴿٤٩﴾	أَسْمَعُ	مَعَكُمْ	إِنِّي	لَا تَخَافَا ٥٠	قَالَ
and see	I hear	with you both	verily I am	fear not	He (Allah) said
رَبِّكَ	رَسُولًا	إِنَّا	فَقُولَا	فَأَنْيَاهُ	
(of) your Lord	(are) Messengers	verily we	and say	so go you both to him	
قَدْ جِئْنَاكَ	وَلَا تُعَذِّبُهُمْ ٥١	إِسْرَائِيلَ	بَنِي	فَأَرْسِلْ مَعَنَا	
indeed we came to you	and punish them not	(of) Israel	(the) Children	so send with us	
أَتَّبَعَ الْهُدَىٰ ﴿٥٢﴾	عَلَىٰ مَنْ	وَالسَّلَامُ	مِنْ رَبِّكَ ٥٣	بِأَيَّةٍ	
followed the guidance	upon (him) who	and peace (will be)	from your Lord	with a sign	

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٥٨﴾ قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ﴿٥٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٦٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٦١﴾ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ ﴿٦٢﴾

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."

عَلَىٰ 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	وَتَوَلَّىٰ	كَذَّبَ
(is) Lord of you two	then Who	he (Pharaoh) said	and turned away	denied
شَيْءٍ	كُلِّ	الَّذِي أَعْطَىٰ	قَالَ رَبَّنَا	يَمُوسَىٰ
thing	(to) each	(is) He Who gave	he (Moses) said our Lord	O Moses
فَمَا	قَالَ	ثُمَّ هَدَىٰ	خَلَقَهُ	
then what	he (Pharaoh) said	then guided (it aright)	its form and nature	
عِلْمَهَا	قَالَ	الْأُولَىٰ	الْقُرُونِ	بَالٌ
its knowledge	he (Moses) said	(of) the old	(of) the generations	(is the) state
وَلَا يَنْسَىٰ	لَا يَضِلُّ رَبِّي	فِي كِتَابٍ	رَبِّي	عِنْدَ
nor He forgets	my Lord neither errs	in a Record (Book)	my Lord	(is) with

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن تَبَاتِ شَيْءٍ ﴿٥٣﴾ كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿٥٤﴾ ﴿٥٥﴾ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٦﴾ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٧﴾

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

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

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

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

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

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

قَالَ لَهُمْ مُوسَىٰ وَيَلِكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنِ
 أَفْتَرَىٰ ﴿٦١﴾ فَنَنْزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿٦٢﴾ قَالُوا إِنْ هَذَا لَسِحْرَانِ يُرِيدَانِ
 أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرْيَقِكُمُ الْمَثَلِ ﴿٦٣﴾

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

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

مِّنْ أَرْضِكُمْ	أَنْ يُخْرِجَاكُمْ	يُرِيدَانِ	لَسَحِرَانِ
from your land	to drive you out	they intend	surely (are) magicians
الْمُثَلَّى ١٦	بِطَرِيقَتِكُمْ	وَيَذْهَبَا	بِسِحْرِهِمَا
superior	with your way	and go away	with their magic

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعَلَى ﴿١٦﴾ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿١٧﴾ قَالَ بَلْ أَلْقُوا فَإِذَا جَاهُهُمْ وَعَصِيَّتُهُمْ يُحِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُا تَسْعَى ﴿١٨﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى ﴿١٩﴾ فَلَمَّا لَا تَخَفَ 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.

فَاجْمَعُوا كَيْدَكُمْ	ثُمَّ أَتُوا صَفًّا	وَقَدْ أَفْلَحَ الْيَوْمَ		
so devise your plot	then assemble (in) a row	and indeed will be successful today		
مَنْ أَسْتَعَلَى ﴿١٦﴾	قَالُوا يَمُوسَى	إِمَّا	أَنْ تُلْقَى	وَإِمَّا
(he) who overcomes	they said O Moses	either	[that] you throw	or
أَنْ نَكُونَ أَوَّلَ	مَنْ أَلْقَى ﴿١٧﴾	قَالَ	بَلْ أَلْقُوا	فَإِذَا
[that] we will be (the) first	who throw	he (Moses) said	nay you throw	then behold
جَاهُهُمْ وَعَصِيَّتُهُمْ	يُحِيلُ إِلَيْهِ	مِنْ سِحْرِهِمْ	أَنَّهَا تَسْعَى ﴿١٨﴾	
and their sticks their ropes	appeared to him	by their magic	that they are moving fast	
فَأَوْجَسَ	فِي نَفْسِهِ	خِيفَةً	مُوسَى ﴿١٩﴾	لَا تَخَفَ
so conceived or felt	in himself	a fear	Moses	We (Allah) said
إِنَّكَ	أَنْتَ	الْأَعْلَى ﴿٢٠﴾		
surely you	[you] (are)	superior		

مِنْ خِالْفِ	وَأَرْجُلِكُمْ	فَلَأَقْطَعَنَّ أَيْدِيَكُمْ
on opposite sides	and your feet	so surely I will cut off your hands
التَّخْلِ	فِي جُدُوعٍ	وَلَأَصْلِبَنَّكُمْ
(of) date palms	on (the) trunks	and surely I will crucify you
وَأَبْقَى	عَذَابًا	أَشَدُّ
and more lasting	(in) torment	(is) more severe
and surely you will know which of us		

قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٣﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٤﴾ إِنَّهُ مِنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٥﴾

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

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

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

لَا يَمُوتُ	فِيهَا	وَلَا يَحْيَىٰ
neither he will die	therein	nor he will live

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

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

وَمَنْ	يَأْتِيهِ	مُؤْمِنًا	قَدْ عَمِلَ الصَّالِحَاتِ
and whoever	comes to him	(as) a believer	indeed he has done righteous deeds
فَأُولَٰئِكَ	لَهُمْ	الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾	جَنَّاتُ عَدْنٍ
then those	for them	(are) ranks high	(of) Eden Gardens
الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَذَٰلِكَ
the rivers	they (will) abide forever	therein	and that
			جَزَاءُ
			(is the) reward
مَنْ تَزَكَّى ﴿٧٦﴾	وَلَقَدْ أُوحِيَ	إِلَىٰ مُوسَىٰ	أَنْ أَسْرِ
(of him) who purifies himself	and indeed We revealed	to Moses	that travel by night
بِعِبَادِي	فَاصْرِبْ	لَهُمْ	طَرِيقًا
with My slaves	then strike	for them	a path
			فِي الْبَحْرِ
			Yَبَسًا
			dry
			in the sea

وَلَا تَخْشَى ﴿٧٧﴾	لَا تَخَفُ دَرَكًا
nor being afraid (of drowning in the sea)	fearing neither to be overtaken

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۖ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ ۖ وَمَا هَدَىٰ ﴿٧٩﴾ يَبْنِي إِسْرَءِيلَ ۖ قَدْ أَفْجَيْنَاكَم مِّنْ عَدُوِّكُمْ ۖ وَوَعَدْنَاكَم جَانِبَ الطُّورِ الْأَيْمَنِ ۖ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّٰنَ ۖ وَالسَّلَٰوَىٰ ﴿٨٠﴾ كُلُوا مِمَّنْ طَيَّبْتِ مَارِزِقَانِكُمْ ۖ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

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

فَأَتْبَعَهُمْ	فِرْعَوْنُ	بِجُنُودِهِ	فَغَشِيَهُمْ	مِّنَ الْيَمِّ
then pursued them	Pharaoh	with his hosts	but covered them	from the sea
مَا	غَشِيَهُمْ ﴿٧٨﴾	وَأَضَلَّ فِرْعَوْنُ	قَوْمَهُ	
(that) what	covered them up	and led astray Pharaoh	his people (nation)	
وَمَا هَدَىٰ ﴿٧٩﴾	يَبْنِي	إِسْرَءِيلَ	قَدْ أَفْجَيْنَاكُمْ	
and guided (them) not	O Children	(of) Israel	indeed We delivered you	
مِّنْ عَدُوِّكُمْ	وَوَعَدْنَاكُمْ	جَانِبَ	الطُّورِ	
from your enemy	and We made a covenant with you	(on the) side	(of) the Mount	
الْأَيْمَنِ	وَنَزَّلْنَا	عَلَيْكُمْ	وَالسَّلَٰوَىٰ ﴿٨٠﴾	
the right	and We sent down	to you	and quails	
كُلُوا مِمَّنْ طَيَّبْتِ	مَا	رَزَقْنَاكُمْ	وَلَا تَطْغَوْا	
eat from good (lawful) things	which	We have provided you	and commit no oppression	

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

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

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

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

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

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

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

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

يَقَوْمٍ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٨٨﴾

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilāh* (god), and the *ilāh* (god) of Mūsā (Moses), but he [Mūsā (Moses)] has forgotten (his god)."⁸⁸ 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."

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

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٨٩﴾ قَالَ يَهْدُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٠﴾ أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩١﴾ قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْتِي وَلَا بِرَأْسِي ﴿٩٢﴾ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٣﴾ قَالَ فَمَا خَطْبُكَ يَا سَمِيرِيُّ ﴿٩٤﴾

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 Sāmiri? (i.e. why did you do so?)"

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

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

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

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

قَالَ		بَصُرْتُ بِمَا	لَمْ يَبْصُرُوا	بِهِ	فَقَبَضْتُ قَبْضَةً
he (Samiri) said		I saw	they saw not	[with it]	so I seized or took a handful (of dust)
مِنْ أَثَرِ		الرَّسُولِ		فَبَدَّثَهَا	وَكَذَلِكَ سَوَّلْتُ
from (the hoof) print		(of) the messenger (angel)		then threw it	and thus suggested
لِي	نَفْسِي ﴿٩٦﴾	قَالَ	فَاذْهَبْ	فَإِنَّ	لَكَ فِي الْحَيَاةِ
to me	my inner self	he (Moses) said	then go away	then verily	in the life for you
أَنْ تَقُولَ		لَا مَسَاسَ	وَإِنَّ	لَكَ	مَوْعِدًا
(is) that you will say		touch not	and verily	you have	a promise
وَأَنْظُرْ		إِلَىٰ إِلَهِكَ	الَّذِي ظَلَمْتَ	عَلَيْهِ	عَاكِفًا
and look		at your god	that which you have been	to it	devoted
لَنُحَرِّقَنَّهُ		ثُمَّ لَنَنْسِفَنَّهُ		فِي الْيَمِّ	نَسْفًا ﴿٩٧﴾
certainly we will burn it		then certainly we will scatter it		in the sea	(in) particles

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

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

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

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

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

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

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

يَتَخَفَتُونَ بَيْنَهُمْ		زُرُقًا ﴿١٠٥﴾		يَوْمَئِذٍ
they will speak in whispers among themselves		blue or blind-eyed		that Day
بِمَا يَقُولُونَ	أَعْلَمُ	تَحْنُ	إِلَّا عَشْرًا ﴿١٠٦﴾	إِنْ لَيْسْتُمْ
what they will say	know best	We	except ten (days)	you stayed not
إِنْ لَيْسْتُمْ	طَرِيقَةً		أَمْثَلَهُمْ	إِذْ يَقُولُ
you stayed not	in knowledge and wisdom		(the) best of them	when will say
فَقُلْ	عَنِ الْجِبَالِ	وَيَسْأَلُونَكَ		إِلَّا يَوْمًا ﴿١٠٧﴾
then say	about the mountains	and they ask you		except a day
نَسْفًا ﴿١٠٥﴾		رَبِّي	يَنْسِفُهَا	
(as) particles (of dust)		my Lord	will blast them	

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

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

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

وَوَخَّشَعَتِ الْأَصْوَاتُ		لَهُ	لَا عِوَجَ
and voices will be humbled		for him	(there is) no crookedness
إِلَّا هَمْسًا ﴿١١٨﴾	فَلَا تَسْمَعُ		لِلرَّحْمَنِ
but a whisper	and nothing shall you hear		for the Most Gracious (Allah)
إِلَّا مَنْ	الْشَّفَعَةَ	يَوْمَئِذٍ لَا نَنْفَعُ	
except (the one) whom	intercession	(on) that Day shall not avail	
قَوْلًا ﴿١١٩﴾	لَهُ	وَرَضِيَ	أَذِنَ لَهُ الرَّحْمَنُ
a word	for him	and He approved	the Most Gracious (Allah) gave permission for him
وَمَا	بَيْنَ أَيْدِيهِمْ		يَعْلَمُ
and what	(is) before them (between their hands)		He (Allah) knows
عِلْمًا ﴿١٢٠﴾	بِهِ	وَلَا يُحِيطُونَ	خَلْفَهُمْ
(in) knowledge	it	and they will not encompass	(is) behind them

﴿١١٨﴾ وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١٩﴾ وَمَنْ يَعْمَلْ مِنْ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١٢٠﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ﴿١٢١﴾

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

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

ظُلْمًا ﴿١١٤﴾	مَنْ حَمَلَ	وَقَدْ خَابَ		
(a burden of) wrongdoing	(he) who carried	and indeed will be disappointed		
مُؤْمِنٌ	وَهُوَ	مِنَ الصَّالِحَاتِ	وَمَنْ يَعْمَلُ	
(is) a believer	while he	of righteous deeds	and who works	
أَنْزَلْنَاهُ	وَكَذَلِكَ	وَلَا هَضْمًا ﴿١١٥﴾	فَلَا يَخَافُ ظُلْمًا	
We have sent it down	and thus	nor curtailment	then he will not fear injustice	
فِيهِ	وَصَرَّفْنَا	عَرَبِيًّا	قُرْءَانًا	
therein	and have explained in detail	(in) Arabic	(as) a Quran	
أَوْ يُحْدِثُ	لَعَلَّهُمْ يَتَّقُونَ	مِنَ الْوَعِيدِ		
or it may generate	that they may fear (Allah)	of the threats or warnings		
	ذِكْرًا ﴿١١٦﴾	لَهُمْ		
	admonition/lesson	in them		

فَنَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٥﴾ وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٦﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

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

بِالْقُرْءَانِ	وَلَا تَعْجَلْ	الْحَقُّ	الْمَلِكُ	فَنَعَلَى اللَّهِ	
with the Quran	and be not in haste	True	the King	then High (above all) be Allāh	
زِدْنِي	وَقُلْ رَبِّ	وَحْيِهِ	إِلَيْكَ	أَنْ يُقْضَى	مِنْ قَبْلِ
increase me	and say my Lord	its revelation	to you	[that] is completed	before
فَنَسِيَ	مِنْ قَبْلِ	إِلَىٰ آدَمَ	وَلَقَدْ عَاهَدْنَا	عِلْمًا ﴿١١٥﴾	
then he forgot	before	with Adam	and indeed We made a covenant	(in) knowledge	

لِلْمَلَائِكَةِ	وَإِذْ قُلْنَا	عَزَمًا ﴿١١٧﴾	لَهُ	وَلَمْ نَجِدْ
to the angels	and when We said	firm willpower	in him	and We found not
﴿١١٧﴾ أَبِي	إِلَّا إِبْلِيسَ	فَسَجَدُوا	أَسْجُدُوا لِأَدَمَ	
he refused	except Iblis	then they prostrated	prostrate (yourselves) to Adam	

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

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

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

فَأَكَلَا مِنْهَا فَبَدَّتْ لُهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى
 ءَادَمُ رَبَّهُ، فَغَوَى ﴿١٢٢﴾ ثُمَّ اجْنَبَهُ رَبُّهُ، فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٣﴾ قَالَ أَهْبِطَا مِنْهَا جَمِيعًا
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
 يَشْقَى ﴿١٢٤﴾

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

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

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٥﴾ قَالَ

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

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

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

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

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

قَبْلَهُمْ	كَمْ أَهْلَكْنَا	هُمْ	أَفَلَمْ يَهْدِ
before them	how many We have destroyed	them	then (has) it not guided?
لَآيَاتٍ	إِنَّ فِي ذَلِكَ	يَمْشُونَ فِي مَسْكِنِهِمْ	مِنَ الْقُرُونِ
surely (are) signs	in this	they walk in their dwellings	[from] generations
لِأُولِي	وَلَوْلَا كَلِمَةٌ سَبَقَتْ	النُّهْيِ ﴿١٢٨﴾	
for men	and had (it) not been for a Word (that) has gone forth	(of) understanding	
وَأَجَلٍ	لَكَانَ لِزِمَامٍ	مِنْ رَبِّكَ	
and a term	it (the judgement) surely would have been inevitable	from your Lord	
مُسَمًّى ﴿١٢٩﴾	فَاصْبِرْ	عَلَىٰ مَا يَقُولُونَ	وَسَبِّحْ
determined	so be patient	with what they say	and glorify
رَبِّكَ	قَبْلَ	طُلُوعِ	الشَّمْسِ
(of) your Lord	before	(the) rising	(of) the sun
وَمِنْ آنَاءِ	اللَّيْلِ	فَسَبِّحْ	وَأَطْرَافَ
and during (the) hours	(of) the night	so glorify	and (at the) ends

مَا	بَيْنَهُ	أَوَلَمْ تَأْتِهِمْ	مِّن رَّبِّهِ ۚ
(of) that which	(the) proof	and has (there) not come to them?	from his Lord

الأُولَىٰ	فِي الصُّحُفِ
former	(is) in the Scriptures

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نُنزِلَ وَنُخْزَىٰ ﴿١٣٤﴾ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنِ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

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

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

وَمَنْ اهْتَدَىٰ ﴿١٣٥﴾

and who has walked aright