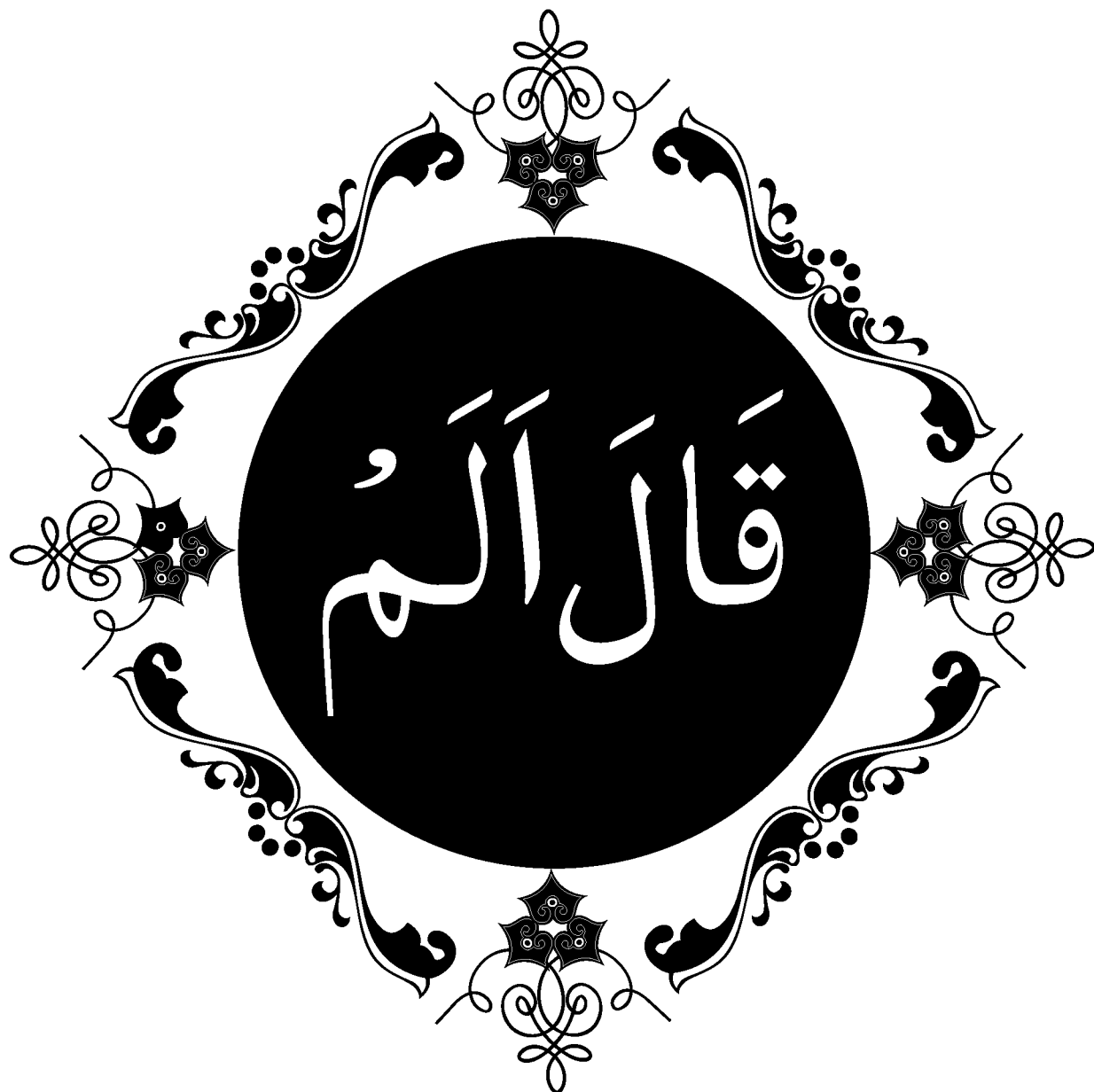


# The Holy Quran

(Part Sixteen)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

## Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation and without his dedication & commitment; in all honesty this project may not have been possible.

I am very grateful to Sir Iftikhar Ayaz Sahib (UK) who graciously undertook the review and Additional Wakil-ul-Tasnif London Maulana Munir-ud-Din Shams Sahib for final approval of this translation.

By the Grace of Allah, Part Sixteen with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Qaid Taleem Ul Qura'an Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Hafiz Tayyab Ahmad Sahib, Waseem Ahmad Cheema Sahib Murrabi Silslah and Hafiz Masood Iqbal Sahib.

May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

Dr Ch Ijaz Ur Rehman  
Sadr Majlis Ansarullah UK  
June 2017

## Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 3 , both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.

قَالَ	أَلَمْ	أَقُلْ	لَكَ	إِنَّ	كَ	لَنْ	تَسْتَطِيعَ	مَعِيَ	صَبْرًا
he said	did	I tell	you	surely	you	never	you be able	with	me

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ٧٦

He replied, 'Did I not tell you that you would not be able to keep company with me in patience?

قَالَ	إِنْ	سَأَلْتُ	كَ	عَنْ	شَيْءٍ	بَعْدَ	هَذَا	فَلَا	تُصَاحِبُنِي
he said	if	I ask	you	about	anything	after	it	so	not

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَذَا فَلَا تُصَاحِبْنِي

(Moses) said, 'If I ask you concerning anything after this, keep me not in your company,

قَدْ	بَلَغْتَ	مِنْ	لَدُنِّي	عِذْرًا	وَإِذَا	انْطَلَقَا	حَتَّى	إِذَا
indeed	you have	from	me	excuse	then	they went on	till	when

قَدْ بَلَغْتَ مِنْ لَدُنِّي عِذْرًا ٧٧ فَانْطَلَقَا وَحَتَّى إِذَا

for (then) you shall have got sufficient excuse from me.' So they went on till, when

أَتَيَا	أَهْلَ	قَرْيَةٍ	سَأَلْتُمَا	أَهْلَهَا	فَإَبَوْا	أَنْ
they came	people	a town	they asked	its	they refused	to

أَتَيَا أَهْلَ قَرْيَةٍ سَأَلْتُمَا أَهْلَهَا فَأَبَوْا أَنْ

they came to the people of a town, they asked its people for food, but they refused to

يُضَيِّفُوا	هُمَا	وَ	وَجَدَا	فِي	هَا	جِدَارًا	يُرِيدُ	أَنْ	يَنْقُضَ
make guest	them	and	they found	in	it	a wall	about	to	fall

يُضَيِّفُوا هُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ

make them (their) guests. And they found therein a wall which was about to fall,

فَ	أَقَامَ	هَـ	قَالَ	لَوْ	شِئْتَ	لَ	اتَّخَذْتَ	عَلَيْهِ	أَجْرًا	قَالَ
and	made to stand	it	he said	if	you would	surely	could take	upon	it	he said

فَأَقَامَهُ ط قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ٧٨ قَالَ

and he repaired it. (Moses) said, 'If you had desired, you could have taken payment for it.' He said,

هَذَا	فِرَاقُ	بَيْنِ	يَ	وَ	بَيْنِ	كَ	سَ	أُنَبِّئُ	كَ	بِ	تَأْوِيلِ	مَا
which	meaning	of	you	I inform	soon	you	between	and	me	between	parting	this

هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ٧٩ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا

'This is the parting (of ways) between me and you. I will now tell you the meaning of that which

لَمْ	تَسْتَطِعْ	عَلَى	هِ	صَبْرًا	أَمَّا	السَّفِينَةُ	فَ	كَانَتْ	لِ	مَسْكِينٍ
poor people	of	was	so	boat	as for	patience	it	upon	you able	not

لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ٧٩ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ

you were not able to bear with patience: 'As for the boat, it belonged to (certain) poor people

يَعْمَلُونَ	فِي	الْبَحْرِ	وَ	أَرَدْتُ	أَنْ	أَعِيبَ	هَا	وَ	كَانَ
was	and	it	I make defective	that	I desired	and	the sea	in	they do work

يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ

who worked on the sea; and I desired to damage it, for there was

وَرَاءَ	هُمْ	مَلِكٌ	يَأْخُذُ	كُلَّ	سَفِينَةٍ	غَضَبًا	وَ	أَمَّا
as for	and	by force	boat	every	who seized	a king	them	behind

وَرَاءَ هُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَضَبًا ٨٠ وَأَمَّا

behind them a king, who seized every boat by force. 'And as for

الْغُلْمُ	وَ	كَانَ	أَبَوَا	هُ	مُؤْمِنِينَ	وَ	خَشِينَا	أَنْ	يُرْهَقَ	هُمَا
them	cause trouble	lest	we feared	and	believers	his	parents	was	so	the youth

الْغُلْمُ فَكَانَ أَبُوهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا

the youth, his parents were believers, and we feared lest he should cause them trouble

طُغْيَانًا	وَ	كُفْرًا	وَ	أَرَدْنَا	أَنْ	يُبَدَلَ	هُمَا	رَبُّ	هُمَا	خَيْرًا
better	their	Lord	them	exchange	that	we desired	so	disbelief	and	through rebellion

طُغْيَانًا وَكُفْرًا ٨١ فَأَرَدْنَا أَنْ يُبَدَلَ لَهُمَا رَبُّهُمَا خَيْرًا

through rebellion and disbelief. 'So we desired that their Lord should give them in exchange (a child) better

مِّنْ	هُ	زَكْوَةً	وَ	أَقْرَبَ	رُحْمًا	وَ	أَمَّا	الْجِدَارُ	فَ	كَانَ
than	him	in purity	and	closer	in affection	and	as for	the wall	so	it was

مِّنْهُ زَكْوَةً وَأَقْرَبَ رُحْمًا<sup>82</sup> وَأَمَّا الْجِدَارُ فَكَانَ

than him in purity and closer in (*filial*) affection. 'And as for the wall, it

لِ	غُلَمَيْنِ	يَتِيمَيْنِ	فِي	الْمَدِينَةِ	وَ	كَانَ	تَحْتَهُ	هُ	كَنْزٌ
for	two boys	two orphans	in	the town	and	was	beneath	it	treasure

لِغُلَمَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ

belonged to two orphan boys in the town, and beneath it was a treasure

لَهُمَا	وَ	كَانَ	أَبُوهُمَا	صَالِحًا	فَ	أَرَادَ	رَبُّكَ	أَنْ	يَبْلُغَا
and them	for	was	their father	so righteous	and	desired	your Lord	that	they reach

لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا

belonging to them, and their father had been (a) righteous (*man*), so your Lord desired that they should reach

أَشَدَّ	هُمَا	وَ	يَسْتَخْرِجَا	كَنْزَهُمَا	رَحْمَةً	مِّنْ	رَّبِّكَ	كَ
full strength	they	and	take out	their treasure	mercy	from	your Lord	your

أَشَدَّ هُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَبِّكَ<sup>ج</sup>

their (*age of*) full strength and take out their treasure, as a mercy from your Lord;

وَ	مَا	فَعَلْتُ	هُ	عَنْ	أَمْرِي	أَيُّ	ذَلِكَ	تَأْوِيلُ	مَا	لَمْ	تَسْطِعْ
and	I	did	it	of	my	order	this	explanation	that	not	you were able

وَمَا فَعَلْتُهُ عَنْ أَمْرِي<sup>ط</sup> ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ

and I did it not of my own accord. This is the explanation of that which you were not able

عَلَى	هِ	صَبْرًا	وَ	يَسْأَلُونَكَ	عَنْ	ذِي	الْقُرْنَيْنِ
upon	it	with patience	and	they ask	of	having	Dhu'l Qarnain

عَلَيْهِ صَبْرًا<sup>83</sup> وَيَسْأَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ<sup>ط</sup>

to bear with patience. And they ask you about Dhu'l Qarnain

قُلْ	سَ	أَتْلُوا	عَلَى	كُم مِّنْ	هُ	ذِكْرًا	إِنَّا	مَكَّنَّا	لَ	هُ	فِي	
in	him	for	established	indeed We	remembrance	his	of	you	to	I recite	will	you say

قُلْ سَأَتْلُوا عَلَيْكُمْ مِّنْهُ ذِكْرًا ﴿٨٤﴾ إِنَّا مَكَّنَّا لَهُ فِي

Say, 'I will certainly recite to you (something) of his story.' We established him in

الْأَرْضِ	وَ	آتَيْنَا	هُ	مِنْ	كُلِّ	شَيْءٍ	سَبَبًا	فَ	أَتَّبَعَ
he followed	then	means	thing	every	of	him	We gave	and	the earth

الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٥﴾ فَاتَّبَعَ

the earth and gave him the means to (accomplish) everything. Then he followed

سَبَبًا	حَتَّى	إِذَا	بَلَغَ	مَغْرِبَ	الشَّمْسِ	وَجَدَ	هَا	تَغْرُبُ
setting	it	he found	the sun	setting of	he reached	when	until	way

سَبَبًا ﴿٨٦﴾ حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ

a (certain) way. Until, when he reached the setting of the sun, he found it setting

فِي	عَيْنٍ	حَمِيَّةٍ	وَ	وَجَدَ	عِنْدَ	هَا	قَوْمًا	قُلْنَا
We said	people	it	near	he found	and	murky water	pool	in

فِي عَيْنٍ حَمِيَّةٍ وَوَجَدَ عِنْدَ هَا قَوْمًا طُفُلًا

in a pool of murky water, and near it he found a people. We said,

يَا	ذَا الْقَرْنَيْنِ	إِمَّا	أَنْ	تُعَذِّبَ	وَ	إِمَّا	أَنْ	تَتَّخِذَ	فِي	هُمْ
them	in	you adopt	that	or	and	you punish	that	either	Dhu'l Qarnain	O

يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ

'O Dhu'l Qarnain, either punish them, or treat them with

حُسْنًا	قَالَ	أَمَّا	مَنْ	ظَلَمَ	فَ	سَوْفَ	نُعَذِّبُ	هُ	ثُمَّ
then	him	we punish	certainly	so	does wrong	who	as for	he said	kindness

حُسْنًا ﴿٨٧﴾ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ

kindness.' He said, 'As for him who does wrong, we shall certainly punish him; then

يُرَدُّ	إِلَى	رَبِّ	هِ	فَ	يُعَذِّبُ	هُ	عَذَابًا	تُكْرًا	وَ	أَمَّا
brought back	to	Lord	his	then	He punish	him	punishment	dreadful	and	as for

يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا تُكْرًا ۝٨٨ وَأَمَّا

shall he be brought back to his Lord, Who will punish him with a dreadful punishment.' But as for

مَنْ	أَمَّنَ	وَ	عَمِلَ	صَالِحًا	فَ	لَ	هُ	جَزَاءً	إِلِ	الْحُسْنَىٰ
who	believes	and	act	righteously	then	for	him	reward	good	ِ

مَنْ أَمَّنَ وَ عَمِلَ صَالِحًا فَلَهُ جَزَاءٌ إِيَّالْحُسْنَىٰ

him who believes and acts righteously, he will have a good reward,

وَأَسَٰ	تَقُولُ	لَ	هُ	مِنْ	أَمْرٍ	نَا	يُسْرًا	ثُمَّ	أَتَّبَعَ	سَبَبًا
and	We speak	to	him	of	Our command	easy	Our	then	he followed	way

وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝٨٩ ثُمَّ أَتَّبَعَ سَبَبًا ۝٩٠

and We shall speak to him easy (words) of Our command. Then (indeed) he followed (another) way.

حَتَّىٰ	إِذَا	بَلَغَ	مَطْلِعَ	الشَّمْسِ	وَجَدَ	هَا	تَطْلُعُ	عَلَىٰ
until	when	he reached	rising	sun	he found	it	rising	on

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَ جَدَهَا تَطْلُعُ عَلَىٰ

Until, when he reached the rising of the sun, he found it rising on

قَوْمٍ	لَّمْ	نَجْعَلْ	لَهُمْ	مِنْ	دُونِ	هَا	سِتْرًا	كَ	ذَلِكَ
people	not	We made	for	them	of	beside	it	shelter	like

قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا ۝٩١ كَذَلِكَ ۝٩٢

a people for whom We had made no shelter against it. Thus (indeed it was).

وَ	قَدْ	أَحْطْنَا	بِ	مَا	لَدَيْهِ	هُ	خُبْرًا	ثُمَّ	أَتَّبَعَ	سَبَبًا
and	verily	encompassed	with	that	near	him	knowledge	then	he followed	way

وَ قَدْ أَحْطْنَا بِمَا لَدَيْهِ خُبْرًا ۝٩٢ ثُمَّ أَتَّبَعَ سَبَبًا ۝٩٣

Verily, We encompassed with Our knowledge (all) that was with him. Then he followed (another) way.



حَتَّىٰ	إِذَا	بَلَغَ	بَيْنَ	السَّدَّيْنِ	وَجَدَ	مِنْ	دُونِ	هِمَا
until	when	he reached	between	two mountains	he found	from	beneath	them

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا

Until, when he reached the place between the two mountains, he found beneath them

قَوْمًا	لَّا	يَكَادُونَ	يَفْقَهُونَ	قَوْلًا	قَالُوا
people	not	scarcely	they understand	a word	they said

قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا 94 قَالُوا

a people who would scarcely understand a word. They said,

يٰٓ	ذَٰلِقَرْنَيْنِ	إِنَّ	يَأْجُوجَ	وَ	مَآجُوجَ	مُفْسِدُونَ	فِي
O	Dhu'l Qarnain	verily	Gog	and	Magog	creating disorder	in

يٰٓذَٰلِقَرْنَيْنِ إِنَّ يَأْجُوجَ وَ مَآجُوجَ مُفْسِدُونَ فِي

'O Dhu'l Qarnain, verily, Gog and Magog are creating disorder in

الْأَرْضِ	فَ	هَلْ	نَجْعَلُ	لَ	كَ	خَرْجًا	عَلَىٰ	أَنْ	تَجْعَلَ
earth	then	shall	we pay	for	you	tribute	on	that	you set up

الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ

the earth; shall we then pay you tribute on condition that you set up

بَيْنَ	نَا	وَ	بَيْنَ	هُمْ	سَدًّا	قَالَ	مَا	مَكَّنَّ	نِي	فِي	هِ	رَبِّي
between	us	and	between	them	barrier	he said	that	establish with power	me	in	this	my Lord

بَيْنَنَا وَبَيْنَهُمْ سَدًّا 95 قَالَ مَا مَكَّنَّنِي فِيهِ رَبِّي

a barrier between us and them? He replied, 'The power with which my Lord has endowed me about this

خَيْرٌ	فَ	أَعِينُونِي	بِ	قُوَّةٍ	أَجْعَلُ	بَيْنَ	كُمُ	وَ	بَيْنَ	هُمْ
better	so	you help	me	with	I set up	between	you	and	between	them

خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ

is better, but you may help me with physical strength; I will set up between you and them

رَدْمًا	أَتُونِي	نِي	زُبْرَ	الْحَدِيدِ	حَتَّى	إِذَا	سَاوَى	بَيْنَ
rampart	you bring	me	blocks	of iron	till	when	level	between

رَدْمًا<sup>96</sup> أَتُونِي زُبْرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ

rampart. 'Bring me blocks of iron.' (They did so) till, when he had levelled up the space between

الصَّدْفَيْنِ	قَالَ	انْفُخُوا	حَتَّى	إِذَا	جَعَلَ	هَ	نَارًا
two sides of mountain	he said	you blow	till	when	he made	it	fire

الصَّدْفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا

two mountain sides, he said, '(now) blow (with your bellows).' (They blew) till, when he made it (red as) fire,

قَالَ	أَتُونِي	أُفْرِغْ	عَلَيَّ	هَ	قِطْرًا	فَ	مَا	اسْتَطَاعُوا	أَنْ
he said	bring me	I pour	upon	it	molten copper	so	no	they be able	that

قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا<sup>97</sup> فَمَا اسْتَطَاعُوا أَنْ

he said, 'Bring me molten copper that I may pour it thereon.' So they (Gog and Magog) were not able to

يُظْهِرُوهُ	هَ	وَ	مَا	اسْتَطَاعُوا	لَ	هَ	تَقْبًا	قَالَ	هَذَا
scale	it	and	nor	were they able	to	it	dig	he said	this is

يُظْهِرُوهُ وَمَا اسْتَطَاعُوا لَهُ تَقْبًا<sup>98</sup> قَالَ هَذَا

scale it, nor were they able to dig through it. (Thereupon) he said, 'This is

رَحْمَةً	مِّنْ	رَّبِّي	فَ	إِذَا	جَاءَ	وَعْدُ	رَبِّي	يُ	جَعَلَ	هَ	دَكَّاءَ
a mercy	from	my	but	when	come to pass	promise	Lord	my	make	it	into pieces

رَحْمَةً مِّنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ

a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into pieces.

وَ	كَانَ	وَعْدُ	رَبِّي	يُ	حَقًّا	وَ	تَرَكْنَا	بَعْضَ	هُمْ	يَوْمَ	أِذِ
and	was	promise	Lord	my	true	and	We leave	some	of them	day	that

وَكَانَ وَعْدُ رَبِّي حَقًّا<sup>99</sup> وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ

And the promise of my Lord is (certainly) true. And on that day We shall leave some of them

يُمُوجُ	فِي	بَعْضٍ	وَ	نُفِخَ	فِي	الصُّورِ	فَ	جَمَعْنَا	هُمْ
to surge	against	others	and	blown	in	trumpet	then	We gather	them

يُمُوجُ فِي بَعْضٍ وَ نُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ

to surge against others, and the trumpet will be blown. Then shall We gather

جَمَعًا	وَ	عَرَضْنَا	جَهَنَّمَ	يَوْمَ	أِذِ	لِ	الْكَافِرِينَ	عَرَضًا
all together	and	We present	Hell	day	that	to	the disbelievers	face to face

جَمَعًا<sup>(100)</sup> وَ عَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا<sup>(101)</sup>

all together. And on that day We shall present Hell, face to face, to the disbelievers--

الَّذِينَ	كَانَتْ	أَعْيُنُهُمْ	هُمُ	فِي	غِطَاءٍ	عَنْ	ذِكْرِي	يَ
whose	were	eyes	their	in	veil	from	warning	My

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي

Whose eyes were under a veil (so as not to heed) My warning,

وَ	كَانُوا	لَا	يَسْتَطِيعُونَ	سَمْعًا	أَ	فَ	حَسِبَ	الَّذِينَ	كَفَرُوا
and	they were	not	they capable	to hear	do	then	think	those who	disbelievers

وَ كَانُوا لَا يَسْتَطِيعُونَ سَمْعًا<sup>(102)</sup> أَ فَحَسِبَ الَّذِينَ كَفَرُوا

and they could not even hear. Do the disbelievers think

أَنْ	يَتَّخِذُوا	عِبَادِي	يَ	مِنْ	دُونِ	يَ	أَوْلِيَاءَ
that	they can take	servants	My	from	instead	Me	protector

أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ط

that they can take My servants as protectors instead of Me?

إِنْ	نَا	أَعْتَدْنَا	جَهَنَّمَ	لِ	الْكَافِرِينَ	نُزُلًا	قُلْ	هَلْ
surely	We	prepared	Hell	for	disbelievers	entertainment	you say	shall

إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا<sup>(103)</sup> قُلْ هَلْ

Surely, We have prepared Hell as an entertainment for the disbelievers. Say, 'Shall

نُبِّئُكُمْ	بِ	الْأَخْسَرِينَ	أَعْمَالًا	الَّذِينَ	ضَلَّ	سَعْيُ	هُمْ
We tell	of	the worst loser	deeds	those who	lost	labour	their

نُبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا<sup>104</sup> الَّذِينَ ضَلَّ سَعْيُهُمْ

We tell you of those who are the worst losers with regards to their deeds? 'Those whose labour is (all) lost

فِي	الْحَيَاةِ	الدُّنْيَا	وَ	هُمْ	يَحْسَبُونَ	أَنَّ	هُمْ
in	life	this world	and	they	think	that	they

فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ

in (search after things pertaining to) the life of this world, and they think that they

يُحْسِنُونَ	صُنْعًا	أُولَئِكَ	الَّذِينَ	كَفَرُوا	بِ	آيَاتِ
doing good	works	those	those who	disbelieve	in	Signs

يُحْسِنُونَ صُنْعًا<sup>105</sup> أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ

are doing good works.' Those are they who disbelieve in the Signs

رَبِّ	هُمْ	وَ	لِقَاءِ	هِ	فَ	حَبِطَتْ	أَعْمَالُ	هُمْ
Lord	their	and	meeting	Him	so	are vain	works	their

رَبِّهِمْ وَلِقَاءِهِ فَحَبِطَتْ أَعْمَالُهُمْ

of their Lord and in the meeting with Him. So their works are vain,

فَلَا	تُقِيمُ	لَهُمْ	يَوْمَ	الْقِيَامَةِ	وَرْنَا	ذَلِكَ	جَزَاءُ	هُمْ	جَهَنَّمَ	بِمَا
So not	We establish	for them	Day	Resurrection	weight	that	reward	their	Hell	because

فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَرْنَا<sup>106</sup> ذَلِكَ جَزَاءَهُمْ جَهَنَّمَ بِمَا

and on the Day of Resurrection We shall give them no weight. That is their reward -- Hell; because

كَفَرُوا	وَ	اتَّخَذُوا	آيَاتِي	وَ	رُسُلِي	مُحْزُوا	إِنَّ
they disbelieve	and	they made	My Signs	and	My Messengers	My	surely

كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا<sup>107</sup> إِنَّ

they disbelieved, and made a jest of My Signs and My Messengers. Surely,

الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	كَانَتْ	لَهُمْ
those who	believe	and	do	good works	was	for

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ

those who believe and do good deeds, will have

جَنَّاتٍ	الْفِرْدَوْسِ	نُزُلًا	خَالِدِينَ	فِي	هَا	لَا	يَبْغُونَ
Gardens	of Paradise	an abode	they abide	in	it	not	they desire

جَنَّاتٍ الْفِرْدَوْسِ نُزُلًا<sup>(108)</sup> خَالِدِينَ فِيهَا لَا يَبْغُونَ

Gardens of Paradise for an abode, Wherein they will abide; they will not desire

عَنْ	هَا	حَوْلًا	قُلْ	لَوْ	كَانَ	الْبَحْرُ	مِدَادًا	لِ	كَلِمَاتِ	رَبِّي
from	it	any change	you say	if	was	ocean	ink	for	words	my Lord

عَنْهَا حَوْلًا<sup>(109)</sup> قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي

any change therefrom. Say, 'If the ocean became ink for the words of My Lord,

لَ	نَفِدَ	الْبَحْرُ	قَبْلَ	أَنْ	تَنْفَدَ	كَلِمَاتُ	رَبِّي	وَ	لَوْ
surely	exhausted	ocean	before	that	end	words	My Lord	and	if

لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ

surely, the ocean would be exhausted before the words of my Lord came to an end, even though

جِئْنَا	بِ	مِثْلِهِ	هُ	مَدَدًا	قُلْ	إِنَّمَا	أَنَا	بَشَرٌ	مِثْلُ	كُمْ
We brought	with	like	it	as help	you say	only	I	man	like	you

جِئْنَا بِمِثْلِهِ مَدَدًا<sup>(110)</sup> قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ

We brought the like thereof as (further) help.' Say, 'I am only a man like yourselves;

يُوحَى	إِلَى	يَ أَيُّهَا	الَّذِينَ	آمَنُوا	إِنَّ	إِلَهَكُمْ	إِلَهُ	وَاحِدٌ	فَمَنْ	كَانَ	يَرْجُوا
is revealed	to	me	that	your	God	is	One	so	who	is	desire

يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا

(but) I have received the revelation that your God is only One God. So let him who hopes

لِقَاءَ	رَبِّ	ه	ف	لُ	يَعْمَلُ	عَمَلًا	صَالِحًا	وَ	لَا	يُشْرِكُ
to meet	Lord	his	so	let	him do	deeds	good	and	not	join

لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ

to meet his Lord do good deeds, and let him join

بِ	عِبَادَةِ	رَبِّ	ه	أَحَدًا
with	worship	Lord	his	anyone

بِعِبَادَةِ رَبِّهِ أَحَدًا ①

no one in the worship of his Lord.'

١٩ - سُورَةُ مَرْيَمَ مَكِّيَّةٌ

Revealed in Makkah Surah Maryam

رُكُوعَاتُهَا ٦	أَيَاتُهَا ٩٨
Ruku 6	verses 98

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful

كَ	ه	ي	ع	ص	ذِكْرُ	رَحْمَتِ	رَبِّ	كَ	عَبْدُ	ه	زَكَرِيَّا
Kaf	Ha	Ya	Ain	Sad	account	mercy	Lord	your	servant	His	Zachariah

كَهَيْعَصَ ② ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ③

You are sufficient for all and You are the True Guide. O All-knowing, Truthful God! (This is) an account of the mercy of your Lord (shown) to His servant Zachariah.

إِذْ	نَادَى	رَبَّهُ	ه	نِدَاءً	خَفِيًّا	قَالَ	رَبِّ	إِنَّ	ي	وَهْنَ	الْعَظْمِ
when	he called	Lord	his	calling	secret	he said	my Lord	surely	me	feeble	bones

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ④ قَالَ رَبِّ إِنِّي وَهْنَ الْعَظْمِ

When he called upon his Lord, a secret calling, He said, 'My Lord, the bones have indeed waxed feeble

مِنْ	و	أَشْتَعَلْ	الرَّأْسُ	شَيْبًا	و	لَمْ	أَكُنْ
from	and	glisten	head	hoariness	and	never	I been

مِنْى وَأَشْتَعَلْ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ

in me, and the head glistens with hoariness, but never,

بِ	دُعَاءِ	كَ	رَبِّ	شَقِيًّا	وَ	إِنَّ	ئِى	خِفْتُ	الْمَوَالِي	مِنْ	وَرَأَى	ئِى
with	prayer	you	my Lord	unblessed	and	I	indeed	fear	my relations	from	after	me

بِدُعَائِكَ رَبِّ شَقِيًّا<sup>5</sup> وَإِنِّى خِفْتُ الْمَوَالِي مِنْ وَرَأَى ئِى

my Lord, have I been unblessed in my prayer to you. 'And I fear my relations after me,

وَ	كَانَتْ	امْرَأَةٌ	ئِى	عَاقِرًا	فَ	هَبْ	لِى	مِنْ	لَدُنْكَ	كَ	وَلِيًّا
and	was	wife	my	barren	so	grant	me	from	yourself	Your	successor

وَكَانَتْ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا<sup>6</sup>

and my wife is barren. Grant me, therefore, a successor from Yourself,

يَرِثُ	نِى	وَ	يَرِثُ	مِنْ	الِى	يَعْقُوبَ	وَ	أَجْعَلْهُ	رَبِّ	رَضِيًّا
heir	my	and	heir	of	House	Jacob	and	make	him	well pleasing

يَرِثُنِي وَيَرِثُ مِنْ اِى يَعْقُوبَ<sup>7</sup> وَأَجْعَلْهُ رَبِّ رَضِيًّا<sup>7</sup>

'That he may be heir to me and to the House of Jacob. And make him, my Lord, well-pleasing to You.

يَا	زَكَرِيَّا	إِنَّ	نَا	نُبَشِّرُ	كَ	بِ	غُلْمٍ	إِسْمُهُ	هَ	يَحْيَى	لَمْ
O	Zachariah	surely	We	glad tidings	you	of	son	name	his	Yahya	not

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلْمٍ إِسْمُهُ يَحْيَى لَمْ

"O Zachariah, We give you glad tidings of a son whose name (shall) be Yahya. We

نَجْعَلُ	لَهُ	مِنْ	قَبْلُ	سَمِيًّا	قَالَ	رَبِّ	أَنَّى	يَكُونُ
We made	for	from	before	name-sake	he said	my Lord	how	shall

نَجْعَلُ لَهُ مِنْ قَبْلُ سَمِيًّا<sup>8</sup> قَالَ رَبِّ أَنَّى يَكُونُ

have not made any one before him of that name.' He said, 'My Lord, how shall

لِ	يُ	غُلْمٌ	وَ	كَانَتْ	امْرَأَةٌ	يَاقِظًا	وَ	قَدْ	بَلَغْتُ	مِنَ	الْكِبَرِ	عِتِيًّا
extreme	old age	of	I reached	indeed	and	barren	my	wife	was	and	son	me for

لِيُ غُلْمٌ وَكَانَتْ امْرَأَتِي يَاقِظًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ⑨

I have a son when my wife is barren and I have reached (the) extreme (limit of) old age?

قَالَ	كَ	ذَلِكَ	قَالَ	رَبُّ	كَ	هُوَ	عَلَى	يَاقِظًا	وَ	قَدْ	خَلَقْتُ	كَ	
you	I created	indeed	and	easy	Me	for	it is	your	Lord	he said	that	like	he said

قَالَ كَذَلِكَ ٤ قَالَ رَبُّكَ هُوَ عَلَى يَاقِظًا وَقَدْ خَلَقْتُكَ

He said, 'So it is.' But your Lord says, 'It is easy for Me, and indeed I created you

مِنُ	قَبْلُ	وَ	لَمْ	تَكُ	شَيْئًا	قَالَ	رَبِّ	اجْعَلْ	لِي	يَاقِظًا	آيَةً
token	me	for	appoint	My Lord	he said	anything	you	not	and	before	from

مِنُ قَبْلُ وَلَمْ تَكُ شَيْئًا ⑩ قَالَ رَبِّ اجْعَلْ لِي آيَةً ٥

before, when you were nothing.' He said, 'My Loard appoint for me a token?

قَالَ	آيَةً	كَ	أَنْ	لَا	تُكَلِّمَ	النَّاسَ	ثَلَاثَ	لَيَالٍ	سَوِيًّا	فَ	خَرَجَ
he came forth	then	full	night	three	people	you speak	not	that	you	token	He said

قَالَ آيَتِكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ⑪ فَخَرَجَ

(God) said, 'Your token is that you shall not speak to anyone for three full (days and) nights.' Then he came forth

عَلَى	قَوْمِهِ	مِنَ	الْمِحْرَابِ	فَ	أَوْحَى	إِلَيْهِمْ	أَنْ	سَبَّحُوا		
to glorify	that	them	to	asked by sign	and	the chamber	from	his	people	to

عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبَّحُوا

to his people from the chamber and asked them by signs to glorify (God)

بُكْرَةً	وَ	عَشِيًّا	يَا	يَحْيَى	خُذِ	الْكِتَابَ	بِ	قُوَّةٍ	وَ	آتَيْنَا	هُ
him	We gave	and	fast	with	the Book	hold	Yahya	O	evening	and	morning

بُكْرَةً وَعَشِيًّا ⑮ يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ ٦ وَآتَيْنَاهُ

in the morning and in the evening. 'O Yahya, hold fast the Book.' And We gave him



الْحُكْمَ	صَبِيًّا	وَ	حَنَانًا	مِّنْ	لَّدُنْ	نَا	وَ	زَكْوَةً	وَ	كَانَ
wisdom	a child	and	tenderness	from	near	Us	and	purity	and	was

الْحُكْمَ صَبِيًّا<sup>13</sup> وَ حَنَانًا مِّنْ لَّدُنَّا وَ زَكْوَةً وَ كَانَ

wisdom while yet a child, And tenderness (of heart) from Ourselves, and purity. And he was

تَقِيًّا	وَ	بِرًّا	بِ	وَالِدَيْ	هِ	وَ	لَمْ	يَكُنْ	جَبَّارًا	عَصِيًّا
pious	and	dutiful	with	parents	his	and	not	was	haughty	rebellious

تَقِيًّا<sup>14</sup> وَ بِرًّا بِوَالِدَيْهِ وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا<sup>15</sup>

pious and dutiful towards his parents. And he was not haughty (and) rebellious.

وَ	سَلَّمَ	عَلَى	هِ	يَوْمَ	وُلِدَ	وَ	يَوْمَ	يَمُوتُ	وَ	يَوْمَ
and	peace	upon	him	day	he was born	and	day	he died	and	day

وَ سَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ

And peace be on him the day he was born, and the day he died, and (peace there will be on him) the day

يُبْعَثُ	حَيًّا	وَ	أَذْكُرُ	فِي	الْكِتَابِ	مَرِيَمَ	إِذِ	أَنْتَبَذَتْ
he will be raised	life	and	relate	in	the Book	Maryam	when	she withdrew

يُبْعَثُ حَيًّا<sup>16</sup> وَ أَذْكُرُ فِي الْكِتَابِ مَرِيَمَ إِذِ أَنْتَبَذَتْ

he will be raised up to life (again). And relate (the story of) Mary (as mentioned) in the Book. When she withdrew

مِنْ	أَهْلِ	هَا	مَكَانًا	شَرْقِيًّا
from	people	her	place	the east

مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا<sup>17</sup>

from her people to a place to the east,

فَ	أَتَّخَذَتْ	مِنْ	دُونِ	هِمْ	حِجَابًا	فَ	أَرْسَلْنَا	إِلَى	هَا	رُوحَ	نَا	فَ	تَمَثَّلَ
and	took	from	beside	them	screened	then	We sent	to	her	angel	Our	and	appeared

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَ أَرْسَلْنَا إِلَيْهَا رُوحَنَا فَ تَمَثَّلَ

And screened herself off from them, then We sent Our angel to her, and he appeared

لَ	هَا	بَشْرًا	سَوِيًّا	قَالَتْ	إِنَّ	يَ	أَعُوذُ	بِ	الرَّحْمَنِ	مِنْ	كَ			
you	from	the	Gracious	with	seek	refuge	I	surely	she	said	perfect	man	her	to

لَهَا بَشْرًا سَوِيًّا ﴿١٨﴾ قَالَتْ إِنَّيْ أَعُوذُ بِاَلرَّحْمَنِ مِنْكَ

to her in the form of a perfect man. She said, 'I seek refuge with the Gracious (God) from you

إِنْ	كُنْتَ	تَقِيًّا	قَالَ	إِنَّ	مَا	أَنَا	رَسُولُ	رَبِّ	كَ	لِ	أَهَبَ		
bestow	so	that	your	Lord	Messenger	I	only	he	replied	fear	you	do	if

إِنْ كُنْتَ تَقِيًّا ﴿١٩﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهَبَ

if indeed you do fear (Him). He replied, 'I am only a Messenger of your Lord, that I may bestow

لَ	كَ	غُلَمًا	زَكِيًّا	قَالَتْ	أَنَّى	يَكُونُ	لِ	يَ	غُلَمٌ	وَ	لَمْ		
not	and	son	me	for	it	be	how	she	said	righteous	son	you	for

لَكَ غُلَمًا زَكِيًّا ﴿٢٠﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَمٌ وَلَمْ

on you a righteous son.' She said, 'How can I have a son when no

يَمَسُّ	نِيْ	بَشْرٌ	وَ	لَمْ	أَكُ	بَغِيًّا	قَالَ	كَ	ذَلِكَ	قَالَ		
says	that	like	he	said	unchaste	I	am	not	and	man	me	touched

يَمَسُّنِيْ بَشْرًا وَلَمْ أَكُ بَغِيًّا ﴿٢١﴾ قَالَ كَذَلِكَ قَالَ

man has touched me, neither have I been unchaste? He replied, 'That it is.' But says

رَبُّ	كَ	هُوَ	عَلَى	يَ	هَيِّنٌ	وَ	لِ	نَجْعَلُ	هُ	آيَةً	لِ	لِلنَّاسِ			
men	for	Sign	him	We	make	so	that	and	easy	me	on	it	is	your	Lord

رُبُّكَ هُوَ عَلَى هَيِّنٍ وَنَجْعَلُهُ آيَةً لِلنَّاسِ

your Lord, 'It is easy for Me; and (We shall do so) that We may make him a Sign to men,

وَ	رَحْمَةً	مِّنْ	نَّا	وَ	كَانَ	أَمْرًا	مَّقْضِيًّا	فَ	حَمَلَتْ	هُ	
him	she	conceived	so	decreed	thing	was	and	Us	from	mercy	and

وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢٢﴾ فَحَمَلَتْهُ

and a mercy from Us, and it is a thing decreed.' So she conceived him,

فَ	اُنْتَبَذَتْ	بِ	ه	مَكَانًا	قَصِيًّا	وَ	اَجَاءَ	هَا	الْمَخَاضُ
the labour pain	her	drove	and	remote	place	him	with	withdrew	then

فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا<sup>23</sup> فَاجَاءَ هَا الْمَخَاضُ

and withdrew with him to a remote place. And the pains of childbirth drove her

إِلَى	جِدْعِ	النَّخْلَةِ	قَالَتْ	يَا	لَيْتَ	نَبِي	مِتُّ	قَبْلَ	هَذَا
this	before	died	I	would	O!	she said	date-palm	trunk	to

إِلَى جِدْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا

to the trunk of a date-palm. She said, 'O! would that I had died before this

وَ	كُنْتُ	نَسِيًّا	مُنْسِيًّا	وَ	نَادَى	هَا	مِنْ	تَحْتِ	هَا	أَنْ	لَا	تَحْزَنِي
grieve	not	that	her	beneath	from	her	he called	then	one forgotten	forgotten	had become	and

وَ كُنْتُ نَسِيًّا مُنْسِيًّا<sup>24</sup> فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي

and had become a thing quite forgotten!' Then he called her from beneath her (saying), 'Grieve not.

قَدْ	جَعَلَ	رَبُّ	كَ	تَحْتَ	كَ	سَرِيًّا	وَ	هُزِّي	إِلَى	كَ
yourself	to	you shake	and	rivulet	you	below	your	Lord	placed	indeed

قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا<sup>25</sup> وَ هُزِّي إِلَيْكَ

Your Lord has placed a rivulet below you; 'And shake towards yourself

بِ	جِدْعِ	النَّخْلَةِ	تُسْقِطُ	عَلَيْ	كَ	رُطْبًا	جَنِيًّا	وَ	فَ	كُلِّي
eat	so	fresh	ripe dates	you	upon	cause to fall	palm tree	trunk	with	

بِجِدْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطْبًا جَنِيًّا<sup>26</sup> فَكُلِّي

the trunk of the palm-tree; it will cause fresh ripe dates to fall upon you.'So eat

وَ	اشْرَبِي	وَ	قَرِّي	عَيْنًا	وَ	إِمَّا	تَرِينَ	مِنْ	الْبَشَرِ	أَحَدًا
any	man	of	you see	if	and	eye	cool	and	drink	and

وَ اشْرَبِي وَقَرِّي عَيْنًا فَاِمَّا تَرِينَ مِنْ الْبَشَرِ أَحَدًا

and drink , and cool (your) eye. And if you see any man,

فَ قَوْلِي	إِنَّ يَ نَذَرْتُ	لِ الرَّحْمَنِ	صَوْمًا	فَ لَنْ	أَكْلِمَ	الْيَوْمَ
this day	I speak	not	so	a fast	Gracious	for

فَقَوْلِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكْلِمَ الْيَوْمَ

say, 'I have vowed a fast to the Gracious (God); I will therefore not speak this day

إِنْسِيًّا	فَ أَتَتْ	بِ هِ قَوْمَ	هَا تَحْمِلُ	هُ قَالُوا	يَا مَرْيَمُ
Mary	O	they said	him	carrying	her

إِنْسِيًّا 27 فَآتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ

to any human being.' Then she brought him to her people, carrying him. They said, 'O Mary,

لَ قَدْ	جِئْتِ	شَيْئًا	فَرِيًّا	يَا أُخْتَ	هُرُونَ	مَا كَانَ
was	not	Aaron	sister	O	strange	thing

لَقَدْ جِئْتِ شَيْئًا فَرِيًّا 28 يَا أُخْتَ هُرُونَ مَا كَانَ

you have brought forth a strange thing. 'O sister of Aaron, your father

أَبُو كِ	امْرَأَ	سَوْءٍ	وَ مَا	كَانَتْ	أُمُّ كِ	بَغِيًّا	فَ أَشَارَتْ
she pointed	then	unchaste	you	mother	was	not	and

أَبُوكِ امْرَأَ سَوْءٍ وَ مَا كَانَتِ أُمُّكِ بَغِيًّا 29 فَأَشَارَتْ

was not a wicked man nor was your mother an unchaste woman! Then she pointed

إِلَى هِ	قَالُوا	كَيْفَ	نُكَلِّمُ	مَنْ كَانَ	فِي	الْمَهْدِ	صَبِيًّا
child	cradle	in	is	who	we	talk	how

إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا 30

to him. They said, 'How can we talk to one who is child in the cradle?

قَالَ	إِنَّ يَ	عَبْدُ	اللَّهِ	أَتَى	نِي	الْكِتَابِ
the Book	me	given	Allah	servant	I	indeed

قَالَ إِنِّي عَبْدُ اللَّهِ قَدْ آتَىٰ نِي الْكِتَابَ

He said, 'I am a servant of Allah. He has given me the Book,

وَ	جَعَلَ	نِي	وَّ	جَعَلَ	نِي	مُبْرَكًا	أَيْنَ	مَا	كُنْتُ
and	made	me	and	made	me	blessed	where	ever	I be

وَجَعَلَنِي نَبِيًّا<sup>31</sup> وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ

and made me a Prophet; 'And He has made me blessed wheresoever I may be,

وَ	أَوْصَى	نِي	بِ	الصَّلَاةِ	وَ	الزَّكَاةِ	مَا دُمْتُ	حَيًّا
and	enjoined	me	with	Prayer	and	alms giving	so long as	I live

وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا<sup>32</sup>

and has enjoined upon me Prayer and alms giving so long as I live;

وَ	بِرًّا	بِ	وَالِدَةٍ	وَأَمْ	يَجْعَلُ	نِي	جَبَّارًا	شَقِيًّا	وَ	السَّلَامِ
and	dutiful	with	my	and	He made	me	haughty	unblessed	and	peace

وَبِرًّا بِوَالِدَتِي وَأَمْ يَجْعَلُنِي جَبَّارًا شَقِيًّا<sup>33</sup> وَالسَّلَامِ

'And (He has made me) dutiful toward my mother, and He has not made me haughty (and) unblessed.' And peace

عَلَى	يَوْمِ	وُلِدْتُ	وَ	يَوْمِ	أَمُوتُ	وَ	يَوْمِ	أُبْعَثُ	حَيًّا
on	me	I was born	and	the day	I die	and	the day	raised up	to life

عَلَى يَوْمِ وُلِدْتُ وَيَوْمِ أَمُوتُ وَيَوْمِ أُبْعَثُ حَيًّا<sup>34</sup>

was on me the day I was born, and (peace there will be on me) the day I shall die, and the day I shall be raised up to life (again)

ذَلِكَ	عِيسَى	ابْنُ	مَرْيَمَ	قَوْلَ	الْحَقِّ	الَّذِي	فِي	هِ
this	Jesus	son	Mary	statement	truth	which	in	it

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ

Such was Jesus, son of Mary. (This is) a statement of the truth about which

يَمْتَرُونَ	مَا	كَانَ	لِ	اللَّهِ	أَنْ	يَتَّخِذَ	مِنْ	وَلَدٍ	سُبْحَانَ	هُ
they doubt	not	was	for	Allah	that	take to Himself	from	a son	Holy	He

يَمْتَرُونَ<sup>35</sup> مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ

they doubt. It does not befit (the Majesty of) Allah to take to Himself a son. Holy is He.

إِذَا	قَضَى	أَمْرًا	فَ	إِنَّ	مَا	يَقُولُ	لَ	هَ	كُنْ	فَ	يَكُونُ
when	He decrees	a thing	then	only	He says	to	it	be	and	it is	

إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾

When He decrees a thing, He says to it, Be!, And it is.

وَ	إِنَّ	اللَّهَ	رَبِّ	يَ	وَ	رَبُّ	كُمُ	فَ	اعْبُدُوهُ	هَ	هَذَا
and	surely	Allah	Lord	my	and	your	so	worship	Him	this is	

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا

(Said Jesus): ' Surely, Allah is my Lord, and your Lord. So worship Him (alone); this is

صِرَاطٌ	مُسْتَقِيمٌ	فَ	اِخْتَلَفَ	الْأَحْزَابُ	مِنْ	بَيْنِ	هَمُّ
path	right	but	differed	parties	from	between	themselves

صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ

the right path. But the parties differed among themselves;

فَ	وَيْلٌ	لِّ	الَّذِينَ	كَفَرُوا	مِنْ	مَشْهَدِ	يَوْمٍ	عَظِيمٍ
so	woe	for	those who	disbelieve	of	meeting	day	great

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٨﴾

so woe to those who disbelieve because of the meeting of the great day.

أَسْمِعُ	بِهِمْ	وَ	أَبْصُرُ	يَوْمَ	يَأْتُونَ	نَا	لَكِنِ
listen intently	them	and	see intently	the day	they come to	Us	but

أَسْمِعُ بِهِمْ وَأَبْصُرُ يَوْمَ يَأْتُونََنَا لَكِنِ

How wonderful will their hearing and seeing be on the day when they will come to Us! But

الظَّالِمُونَ	الْيَوْمَ	فِي	ضَلَالٍ	مُبِينٍ	وَ	أَنْذِرُ	هُمْ	يَوْمَ	الْحَسْرَةِ
wrongdoers	today	in	error	manifest	and	warn	them	day	grief

الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٩﴾ وَأَنْذِرُهُمْ يَوْمَ الْحَسْرَةِ

today the wrongdoers are in manifest error. And warn them of the day of grief

إِذْ قُضِيَ الْأَمْرُ وَ هُمْ فِي غَفْلَةٍ وَ هُمْ لَا يُؤْمِنُونَ
believe not they and carelessness in they and matter decided when

إِذْ قُضِيَ الْأَمْرُ وَ هُمْ فِي غَفْلَةٍ وَ هُمْ لَا يُؤْمِنُونَ (40)

when the matter will be decided. But now they are in (a state of) carelessness, so they do not believe.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَ مَنْ عَلَىٰ هَا وَ إِلَىٰ نَا
Us to and it upon who and earth inherit We indeed

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَ مَنْ عَلَىٰ هَا وَ إِلَىٰ نَا

It is We who will inherit the earth and (all) who are thereon; and to Us

يُرْجَعُونَ وَ أَذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّ ه
he surely Abraham the Book in relate and they be returned

يُرْجَعُونَ (41) وَ أَذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّ ه

will they (all) be returned. And relate (the story of) Abraham (as mentioned) in the Book. He

كَانَ صِدِّيقًا نَبِيًّا إِذْ قَالَ لِ أَبِي ه يَا أَبَتِ لِمَ تَعْبُدُ
you worship why for my father O his father to he said when Prophet truthful was

كَانَ صِدِّيقًا نَبِيًّا (42) إِذْ قَالَ لِ أَبِي ه يَا أَبَتِ لِمَ تَعْبُدُ

was (a) truthful (man and) a Prophet. When he said to his father, 'O my father, why do you worship

مَا لَا يَسْمَعُ وَ لَا يُبْصِرُ وَ لَا يُغْنِي عَنْكَ شَيْئًا
aught you from avail nor and he sees nor and hear not that

مَا لَا يَسْمَعُ وَ لَا يُبْصِرُ وَ لَا يُغْنِي عَنْكَ شَيْئًا (43)

that which hears not, nor sees, nor can avail you aught?

يَا أَبَتِ إِنَّ يَ قَدْ جَاءَ نِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ
you come not that knowledge of me come indeed I surely my father O

يَا أَبَتِ إِنَّ يَ قَدْ جَاءَ نِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ

'O my father, there has indeed come to me knowledge such as not come to you;

فَ	اتَّبِعْ	نِيَّ	أَهْدِ	كَ	صِرَاطًا	سَوِيًّا	يَا	أَبَتِ	لَا	تَعْبُدِ
so	follow	me	I guide	you	path	even	O	my father	not	serve

فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ④④ يَا أَبَتِ لَا تَعْبُدِ

so follow me, I will guide you to an even path. 'O my father, serve not

الشَّيْطَانَ	إِنَّ	الشَّيْطَانَ	كَانَ	لِ	الرَّحْمَنِ	عَصِيًّا
Satan	indeed	Satan	was	of	Gracious	rebel

الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ④⑤

Satan; surely, Satan is a rebel against the Gracious (God).

يَا	أَبَتِ	إِنَّ	نِيَّ	أَخَافُ	أَنْ	يَمْسَسَ	كَ	عَذَابُ	مِّنَ	الرَّحْمَنِ
O	my father	indeed	I	fear	lest	seize	you	punishment	of	Gracious

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمْسَكَ عَذَابُ مِّنَ الرَّحْمَنِ

'O my father, indeed, I fear lest a punishment from the Gracious (God) seize you,

فَ	تَكُونُ	لِ	الشَّيْطَانِ	وَلِيًّا	قَالَ	أَ	رَاغِبٌ	أَنْتَ	عَنْ
and	you be	for	Satan	a comrade	he replied	does	turn away	you	from

فَتَكُونُ لِلشَّيْطَانِ وَلِيًّا ④⑥ قَالَ أَرَاغِبٌ أَنْتَ عَنْ

and you become a comrade of Satan.' He replied, 'Do you turn away from

الِهَةِ	يَا	إِبْرَاهِيمُ	لَ	إِنْ	لَمْ	تَنْتَهُ	لَ	أَرْجَمَنَّ	كَ	وَ	أَهْجُرْ	نِيَّ
gods	O	Abraham	if	not	you cease	surely	I shall	cut relations	you	and	leave	me

الِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهُ لَأَرْجَمَنَّكَ وَأَهْجُرْنِي

my gods, O Abraham? If you cease not, I shall surely cut off all relations with you. Now leave me alone

مَلِيًّا	قَالَ	سَلَامٌ	عَلَيْكَ	سَ	أَسْتَغْفِرُ	لَ	كَ	رَبِّ	يَ
for long while	said	peace	on	you	I ask forgiveness	will	you	my	Lord

مَلِيًّا ④⑦ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي

for a long while.' (Abraham) said, 'Peace be on you.' I will ask forgiveness of my Lord for you.



تَدْعُونَ	مَا	وَ	كُم	وَ	أَعْتَزِلُ	وَ	حَفِيًّا	وَ	بِ	يَ	كَانَ	هُ	إِنَّ
you call upon	that which	and	you	I keep away	and	gracious	me	with	is	He	indeed		

إِنَّهُ كَانَ بِي حَفِيًّا ④⑧ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ

He is indeed gracious to me. 'And I shall keep away from you and from that which you call upon

مِنْ	دُونِ	اللَّهِ	وَ	أَدْعُوا	رَبِّ	يَ	عَسَى	أَنْ	لَّا	أَكُونَ
I be	not	that	hopefully	my	Lord	I pray	and	Allah	beside	from

مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي مُرْعِسَى إِلَّا أَكُونَ

beside Allah; and I will pray to my Lord; it may be

بِ	دُعَاءِ	رَبِّ	يَ	شَقِيًّا	فَ	لَمَّا	اعْتَزَلَ	هُمُ	وَ	مَا	يَعْبُدُونَ
they worshipped	that	and	them	separated	when	so	disappointed	my	Lord	praying	with

بِدُعَاءِ رَبِّي شَقِيًّا ④⑨ فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ

that in praying to my Lord, I shall not be disappointed.' So when he had separated himself from them and

مِنْ	دُونِ	اللَّهِ	وَهَبْنَا	لَ	هُ	إِسْحَاقَ	وَ	يَعْقُوبَ
Jacob	and	Isaac	him	for	We bestowed	Allah	beside	from

مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ط

from that which they worshipped beside Allah, We bestowed on him Isaac and Jacob,

وَ	كُلًّا	جَعَلْنَا	نَبِيًّا	وَ	وَهَبْنَا	لَ	هُمُ	مِنْ	رَحْمَةِ	نَا
Our	mercy	of	them	to	We granted	and	Prophet	We made	all	and

وَ كُلًّا جَعَلْنَا نَبِيًّا ⑤⑩ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا

and each (of them) We made a Prophet. And We granted them of Our mercy;

وَ	جَعَلْنَا	لَ	هُمُ	لِسَانَ	صِدْقٍ	عَلِيًّا	وَ	أَذْكَرَ	فِي
in	relate	and	renown	true	mention	them	to	We bestowed	and

وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ⑤① وَأَذْكَرَ فِي

and We bestowed on them a true renown. And relate

الْكِتَابِ	مُوسَى	إِنَّ	هَ	كَانَ	مُخْلِصًا	وَ	كَانَ	رَسُولًا
the Book	Moses	indeed	he	was	chosen one	and	he was	Messenger

الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلِصًا وَكَانَ رَسُولًا

(the story of) Moses (as mentioned) in the Book. He was indeed a chosen one; and he was a Messenger,

نَبِيًّا	وَ	نَادَيْنَا	هَ	مِنْ	جَانِبِ	الطُّورِ	الْأَيْمَنِ
Prophet	and	We called	him	from	side	Mount	right side

نَبِيًّا<sup>52</sup> وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ

a Prophet. And We called him from the right side of the Mount,

وَ	قَرَّبْنَا	هَ	نَجِيًّا	وَ	وَهَبْنَا	لَ	هَ	مِنْ	رَحْمَةٍ	نَا	أَخَاهُ	هَ
and	We draw near	him	and communion	and	We bestowed	upon	him	from	Mercy	Our	brother	his

وَقَرَّبْنَاهُ نَجِيًّا<sup>53</sup> وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ

and made him draw near (to Us) for (special) communion. And We bestowed upon him, out of Our mercy, his brother

هُرُونَ	نَبِيًّا	وَ	أَذْكُرُ	فِي	الْكِتَابِ	إِسْمَاعِيلَ	إِنَّ	هَ
Aaron	Prophet	and	relate	in	the Book	Ishmael	indeed	he

هُرُونَ نَبِيًّا<sup>54</sup> وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ

Aaron as a Prophet. And relate (the story of) Ishmael (as mentioned) in the Book. He was indeed

كَانَ	صَادِقَ	الْوَعْدِ	وَ	كَانَ	رَسُولًا	نَبِيًّا	وَ	كَانَ
was	true	promise	and	he was	Messenger	a Prophet	and	used to

كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا<sup>55</sup> وَكَانَ

strict in (keeping his) promise. And he was a Messenger, a Prophet. He used to

يَأْمُرُ	أَهْلَهُ	بِ	الصَّلَاةِ	وَ	الزَّكَاةِ	وَ	كَانَ	عِنْدَ	رَبِّ	هَ	مَرْضِيًّا
enjoin	his people	of	Prayer	and	almsgiving	and	he was	near	his Lord	pleasing	his

يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا<sup>56</sup>

enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord.

وَ	اذْكُرْ	فِي	الْكِتَابِ	إِدْرِيسَ	إِنَّ	هُ	كَانَ
and	relate	in	the Book	Idris	indeed	he	was

وَإِذْ كُرِّفِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ

And relate (the story of) Idris (as mentioned) in the Book. He was

صِدِّيقًا	نَبِيًّا	وَ	رَفَعْنَا	هُ	مَكَانًا	عَلِيًّا	أُولَئِكَ
truthful	Prophet	and	We exalted	him	station	lofty	these

صِدِّيقًا نَبِيًّا<sup>57</sup> وَرَفَعْنَاهُ مَكَانًا عَلِيًّا<sup>58</sup> أُولَئِكَ

(a) truthful (man and) a Prophet. And We exalted him to a lofty station. These are

الَّذِينَ	أَنْعَمَ	اللَّهُ	عَلَى	هَمُّ	مِّنَ	النَّبِيِّنَ	مِنَ
those who	bestowed blessings	Allah	from	them	among	Prophets	from

الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّنَ مِّنَ

the people on whom Allah bestowed His blessings from among the Prophets, of

ذُرِّيَّةَ	آدَمَ	وَ	مِنَ	مَنْ	حَمَلْنَا	مَعَ	نُوحَ	وَ	مِنَ
posterity	Adam	and	from	whom	We carried	with	Noah	and	from

ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنَ

the posterity of Adam, and of (the posterity of) those whom We carried (in the Ark) with Noah, and of

ذُرِّيَّةَ	إِبْرَاهِيمَ	وَ	إِسْرَائِيلَ	وَ	مِنَ	مَنْ	هَدَيْنَا
posterity	Abraham	and	Israel	and	from	whom	We guided

ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا

the posterity of Abraham and Israel; and (they are) of those whom We guided

وَ	اجْتَبَيْنَا	إِذَا	تُتْلَى	عَلَى	هَمُّ	آيَاتِ	الرَّحْمَنِ
and	We chose	when	recited	upon	them	Signs	Gracious

وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتِ الرَّحْمَنِ

and chose. When the Signs of the Gracious (God) were recited to them

خَرُّوا	وَسُجَّدًا	وَبُكْيًا	فَخَلَفَ	مِنْ	بَعْدِ	هَمَّ
fell down	prostrating	and weeping	and came	from	after	them

خَرُّوا سُجَّدًا وَبُكْيًا <sup>السجده</sup> (59) فَخَلَفَ مِنْ بَعْدِ هَمِّ

they fell down, prostrating themselves (before God) and weeping. Then there came after them

خَلَفُ	أَضَاعُوا	الصَّلَاةَ	وَ اتَّبَعُوا	الشَّهَوَاتِ	فَسَوْفَ
descendants	neglected	Prayer	and followed	evil desires	will so

خَلَفُ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ

descendants who neglected Prayer, and followed evil desires.

يَلْقَوْنَ	غِيًّا	إِلَّا	مَنْ	تَابَ	وَ	أَمَنَ	وَ	عَمِلَ	صَالِحًا
they meet	destruction	but	who	repent	and	believe	and	deeds	good

يَلْقَوْنَ غِيًّا <sup>لَا</sup> (60) إِلَّا مَنْ تَابَ وَ أَمَنَ وَ عَمِلَ صَالِحًا

So they will meet with destruction, Except those who repent and believe and do good deeds.

فَ	أُولَئِكَ	يَدْخُلُونَ	الْجَنَّةَ	وَ	لَا	يُظْلَمُونَ	شَيْئًا
and	these	enter	Heaven	and	not	wronged	the least

فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَ لَا يُظْلَمُونَ شَيْئًا <sup>لَا</sup> (61)

These will enter Heaven, and they will not be wronged in the least--

جَنَّاتٍ	عَدْنٍ	الَّتِي	وَعَدَ	الرَّحْمَنُ	عِبَادَ	هُ	بِ	الْغَيْبِ
Gardens	Eternity	which	promise	Gracious	servants	His	in	unseen

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ط

Gardens of Eternity, which the Gracious (God) has promised to His servants in the unseen.

إِنَّ	هُ	كَانَ	وَعْدُهُ	هُ	مَاتِيًّا	لَا	يَسْمَعُونَ	فِي	هَا
surely	it	was	His promise	His	come to pass	not	they hear	in	it

إِنَّهُ كَانَ وَعْدُهُ مَاتِيًّا <sup>لَا</sup> (62) يَسْمَعُونَ فِيهَا

Surely, His promise must come to pass. They will not hear therein

لَعُوًّا	إِلَّا	سَلَامًا	وَ	لَ	هُم	رِزْقُ	هُم	فِي	هَا	بُكْرَةً
morning	it	in	their	sustenance	they	for	and	peace	but	vain

لَعُوًّا إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً

anything vain but only greetings of peace: and they will have their sustenance there in, morning

وَ	عَشِيًّا	تِلْكَ	الْجَنَّةُ	الَّتِي	نُورِثُ	مِنْ	عِبَادِ	نَا
Our	servants	of	We give for inheritance	which	the Heaven	that	evening	and

وَعَشِيًّا ۖ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا

and evening. Such is the Heaven which We give for an inheritance to those of Our servants

مَنْ	كَانَ	تَقِيًّا	وَ	مَا	نَنْزَلُ	إِلَّا	بِ	أَمْرِ	رَبِّ	كَ	لَ	هُ
Him	to	your	Lord	command	with	but	we come down	not	and	righteous	are	who

مَنْ كَانَا تَقِيًّا ۖ وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ

who are righteous. 'And we (angels) do not come down save by command of your Lord. To Him belongs

مَا	بَيْنَ	أَيْدِي	نَا	وَ	مَا	خَلْفَ	نَا	وَ	مَا	بَيْنَ	ذَلِكَ
that	between	all that	and	us	behind	that	and	us	before	between	all that

مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ

all that is before us and all that is behind us and all that is between;

وَ	مَا	كَانَ	رَبُّ	كَ	نَسِيًّا	رَبُّ	السَّمَوَاتِ	وَ	الْأَرْضِ
the earth	and	of heavens	Lord	forgetful	your	Lord	is	not	and

وَمَا كَانَ رَبُّكَ نَسِيًّا ۖ رَبُّ السَّمَوَاتِ وَالْأَرْضِ

and your Lord is not forgetful.' (He is) the Lord of the heavens and the earth

وَ	مَا	بَيْنَ	هُمَا	فَ	اعْبُدْهُ	وَ	اصْطَبِرْ	لِ	عِبَادَةِ	هِ	هَلْ
do	His	service	for	be steadfast	and Him	serve	so	the two	between	all that	and

وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۖ هَلْ

and of all that is between the two. Serve Him, therefore, and be steadfast in His service. Do

تَعْلَمُ	لَ	هَ	سَمِيًّا	وَ	يَقُولُ	الْإِنْسَانُ	ءَ	إِذَا	مَا
you know	for	His	equal	and	says	man	what	when	I am

تَعْلَمُ لَهُ سَمِيًّا<sup>66</sup> وَيَقُولُ الْإِنْسَانُ ءَ إِذَا مَا

you know any equal of His? And says man, ' What! when I am

مِتُّ	لَ	سَوْفَ	أُخْرِجُ	حَيًّا	أَ	وَ	لَا	يَذْكُرُ	الْإِنْسَانُ
dead	surely	will	brought forth	alive	does	and	not	remember	man

مِتُّ لَسَوْفَ أُخْرِجُ حَيًّا<sup>67</sup> أَوْ لَا يَذْكُرُ الْإِنْسَانُ

dead, shall I be brought forth alive?' Does not man remember

أَنْ	نَا	خَلَقْنَا	هُ	مِنْ	قَبْلُ	وَ	لَمْ	يَكُ	شَيْئًا	فَ	وَ	رَبِّ	كَ
that	We	created	him	from	before	and	not	was	anything	and	by	your	Lord

أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا<sup>68</sup> فَوَرَبِّكَ

that We created him before, when he was naught? And, by your Lord, We

لَ	نَحْشُرَنَّ	هُمُ	وَ	الشَّيْطِينَ	ثُمَّ	لَ	نُحْضِرَنَّ	هُمُ	حَوْلَ
surely	We gather	them	and	satans	then	surely	We bring	them	around

لَنَحْشُرَنَّهُمُ وَالشَّيْطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ

shall assuredly gather them together, and the satans (too); then shall We bring them

جَهَنَّمَ	جِيًّا	ثُمَّ	لَ	نَنْزِعَنَّ	مِنْ	كُلِّ	شِيْعَةٍ
Hell	on knees	then	indeed	We draw	from	every	group

جَهَنَّمَ جِيًّا<sup>69</sup> ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ

on their knees around Hell. Then shall We certainly drag out, from every group,

أَيُّ	هُمُ	أَشَدُّ	عَلَى	الرَّحْمَنِ	عِتْيًا	ثُمَّ	لَ	نَحْنُ
which	them	most stubborn	against	Gracious	rebellion	then	surely	We

أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتْيًا<sup>70</sup> ثُمَّ لَنَحْنُ

those of them who were most stubborn in rebellion against the Gracious (God). And surely, We

أَعْلَمُ	بِ	الَّذِينَ	هُمْ	أَوْلَى	بِ	هَا	صَلِيًّا	وَ	إِنْ	مِنْ	كُمْ
know best	about	those who	they	most deserving	with	there	to be burned	and	not	from	of you

أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صَلِيًّا ۗ وَإِنْ مِنْكُمْ

know best those most deserving to be burned therein. And there is not one of you

إِلَّا	وَأَرِدُ	هَا	كَانَ	عَلَى	رَبِّ	كَ	حَتْمًا	مَّقْضِيًّا
but	come to	it	this is	upon	Lord	your	fixed	decree

إِلَّا وَآرِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۗ

but will come to it. This is a fixed decree with your Lord.

ثُمَّ	نُنَجِّي	الَّذِينَ	اتَّقَوْا	وَ	نَذَرُ	الظَّالِمِينَ	فِي	هَا
then	We shall save	those who	righteous	and	leave	wrongdoers	in	there

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا

Then We shall save the righteous and We shall leave the wrongdoers therein,

جِيًّا	وَ	إِذَا	تُتْلَىٰ	عَلَىٰ	هُمْ	آيَاتُ	نَا	بَيِّنَاتٍ	قَالَ	الَّذِينَ
on knees	and	when	recited	upon	them	Signs	Our	manifest	say	those who

جِيًّا ۗ وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ

on their knees. And when Our manifest Signs are recited to them,

كَفَرُوا	لِ	الَّذِينَ	آمَنُوا	أَيُّ	الْفَرِيقَيْنِ	خَيْرٌ	مَّقَامًا
disbelievers	for	those who	believe	which	parties	better	position

كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا

the disbelievers say to the believers, 'Which of the two parties is better in (respect of) position

وَ	أَحْسَنُ	نَدِيًّا	وَ	كُمْ	أَهْلَكْنَا	قَبْلَ	هُمْ	مِنْ	قَرْنٍ
and	more impressive	assembly	and	how	We destroyed	before	them	from	generation

وَأَحْسَنُ نَدِيًّا ۗ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ

and (makes) a more impressive assembly? And how many generations have We destroyed before them,

هُم	أَحْسَنُ	أَثَاًا	وَ	رِءْيَا	قُلْ	مَنْ	كَانَ	فِي	الضَّلَّةِ
they	better	wealth	and	outward show	say	who	are	in	error

هُم أَحْسَنُ أَثَاًا وَرِءْيَا<sup>75</sup> قُلْ مَنْ كَانَ فِي الضَّلَّةِ

who were better off in wealth and better in outward show! Say, 'The Gracious (God) does give

فَ	لُ	يَمُدُّ	لَ	هُ	الرَّحْمَنُ	مَدًّا	حَتَّى	إِذَا	رَأَوْ	مَا
then	should	give respite	for	him	Gracious	long	until	when	they see	that

فَلْيَمُدُّهُ الرَّحْمَنُ مَدًّا حَتَّى إِذَا رَأَوْ مَا

those who are in error long respite until, when they will see that

يُوعَدُونَ	إِمَّا	الْعَذَابَ	وَ	إِمَّا	السَّاعَةَ	فَ	سَ	يَعْلَمُونَ
they threatened	either	punishment	and	or	Hour	then	will	realize

يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ

with which they are threatened -- whether it be punishment or the Hour -- they will realize

مَنْ	هُوَ	شَرُّ	مَكَانًا	وَ	أَضْعَفُ	جُنْدًا	وَ
who	who	worse	position	and	weaker	forces	and

مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا<sup>76</sup> وَ

who is worse in respect of position and who is weaker in forces. 'And

يَزِيدُ	اللَّهُ	الَّذِينَ	اهْتَدَوْا	هُدًى	وَ	الْبَقِيَّةُ	الصَّالِحَاتُ
increases	Allah	those who	guidance	guidance	and	endure	good works

يَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّالِحَاتُ

Allah increases in guidance those who follow guidance. And the good works that endure are

خَيْرٌ	عِنْدَ	رَبِّ	كَ	ثَوَابًا	وَ	خَيْرٌ	مَرَدًّا	أَ	فَ	رَأَيْتَ	الَّذِي
best	in sight	Lord	your	reward	and	best	resort	has	then	you seen	who

خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا<sup>77</sup> أَفَرَأَيْتَ الَّذِي

best in sight of your Lord as reward, and best as resort.' Have you then seen him who



كَفَرَ	بِ	آيَاتِنَا	وَ	قَالَ	لَ	أَوْتَيْنِ	مَالًا	وَ	وَلَدًا	أَ	طَلَعَ	
acquainted	has	children	and	wealth	given	certainly	says	and	Our	Signs	in	disbelieve

كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيْنِ مَالًا وَوَلَدًا ۗ أَطَّلَعَ

disbelieves in Our Signs, and says, 'I shall certainly be given wealth and children? Has he become acquainted with

الْغَيْبِ	أَمْ	اتَّخَذَ	عِنْدَ	الرَّحْمَنِ	عَهْدًا	كَلَّا
the unseen	or	taken	near	the Gracious	promise	no

الْغَيْبِ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۗ كَلَّا ۗ

the unseen or has he taken a promise from the Gracious (God). No!

سَ	نَكْتُبُ	مَا	يَقُولُ	وَ	نَمُدُّ	لَ	هُ	مِنَ	الْعَذَابِ	مَدًّا				
prolong	greatly	punishment	of	him	for	We	prolong	and	he	says	what	We	note	shall

سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۗ

We shall note down what he says and We shall greatly prolong for him the punishment.

وَ	نَرِثُ	هُ	مَا	يَقُولُ	وَ	يَأْتِي	نَا	فَرْدًا	وَ	اتَّخَذُوا	مِنَ	دُونِ					
beside	of	taken	and	all	alone	Us	he	come	and	he	talks	all	that	him	We	inherit	and

وَ نَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ۗ وَ اتَّخَذُوا مِن دُونِ

And We shall inherit of him all that of which he talks, and he shall come to Us all alone. And they have taken

اللَّهُ	الِهَةَ	لِ	يَكُونُوا	لَ	هُمُ	عِزًّا	كَلَّا	سَ	يَكْفُرُونَ	بِ	عِبَادَةِ	هِمُ		
their	worship	with	reject	will	never	power	them	for	they	be	so	that	gods	Allah

اللَّهُ الْإِهَةَ لِيَكُونُوا لَهُمْ عِزًّا ۗ كَلَّا ۗ سَيَكْفُرُونَ بِعِبَادَتِهِمْ

(,other) gods beside Allah, that they may be (a source of) power for them. Not at all! They will reject their worship

وَ	يَكُونُونَ	عَلَى	هِمُ	ضِدًّا	أَ	لَمْ	تَرَ	أَنَّ	نَا	أَرْسَلْنَا			
We	sent	We	that	you	see	not	did	opponents	their	against	they	become	and

وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۗ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا

and become their opponents. See you not that We have sent

الشَّيْطَانِ	عَلَى	الْكَافِرِينَ	تَوَزُّوْهُمُ	أَزًّا	فَ لَا	تَعْجَلْ
satans	against	disbelievers	goadng	them	so	haste

الشَّيْطَانِ عَلَى الْكَافِرِينَ تَوَزُّوْهُمُ أَزًّا 84 فَلَا تَعْجَلْ

satans against the disbelievers goading them on (to acts of disobedience)? So be not you in haste

عَلَى	هِمْ	إِنَّ مَا	نَعُدُّ	لَ هُمْ	عَدًّا	يَوْمَ نَحْشُرُ الْمُتَّقِينَ
against	them	only	We are keeping account	for	an account	We gather

عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا 85 يَوْمَ نَحْشُرُ الْمُتَّقِينَ

with regard to them; We are keeping full account of their (doings). (Remember) the day when We shall gather the righteous

إِلَى	الرَّحْمَنِ	وَفَدًّا	وَ	نَسُوقُ	الْمُجْرِمِينَ	إِلَى	جَهَنَّمَ
before	the Gracious	as guests	and	We drive	guilty	to	Hell

إِلَى الرَّحْمَنِ وَفَدًّا 86 وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ

before the Gracious (God) as (honoured) guests. And We shall drive the guilty to Hell like a herd

وَرَدًّا	لَا	يَمْلِكُونَ	الشَّفَاعَةَ	إِلَّا	مَنْ	اتَّخَذَ
watering place	none	have power	of intercession	save	he who	received

وَرَدًّا 87 لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ

to a watering place. None will have the power of intercession save he who has received

عِنْدَ	الرَّحْمَنِ	عَهْدًا	وَ	قَالُوا	اتَّخَذَ	الرَّحْمَنُ	وَلَدًا
in sight of	the Gracious	promise	and	they say	taken	the Gracious	son

عِنْدَ الرَّحْمَنِ عَهْدًا 88 وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا 89

a promise from the Gracious (God). And they say, 'The Gracious (God) has taken to Himself a son.

لَ	قَدْ	جِئْتُمْ	شَيْئًا	إِذَا	تَكَادُ	السَّمَوَاتُ	يَتَفَطَّرْنَ
for	sure	you came with	a thing	monstrous	well nigh	the heavens	burst

لَقَدْ جِئْتُمْ شَيْئًا إِذَا 90 تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ

Assuredly, you have done a most monstrous thing! The heavens might well-nigh burst

مِنْ	هُ	وَ	تَنْشَقُّ	الْأَرْضُ	وَ	تَخِرُّ	الْجِبَالُ	هَذَا	أَنْ
from	it	and	cleave asunder	the earth	and	fall down	mountain	in pieces	that

مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَذَا<sup>91</sup> أَنْ

thereat, and the earth cleave asunder, and the mountains fall down in pieces. Because

دَعَوْا	لِ	الرَّحْمَنِ	وَلَدًا	وَ	مَا	يَنْبَغِي	لِ	الرَّحْمَنِ	أَنْ
they ascribe	for	the Gracious	a son	and	not	becomes	for	Gracious	that

دَعَوْا لِلرَّحْمَنِ وَلَدًا<sup>92</sup> وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ

they ascribe a son to the Gracious (God). Whereas it becomes not the Gracious (God) to

يَتَّخِذَ	وَلَدًا	إِنْ	كُلُّ	مَنْ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	إِلَّا
take to Himself	son	not	all	whoso	in	the heavens	and	the earth	but

يَتَّخِذَ وَلَدًا<sup>ط</sup> إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا

take to Himself a son. There is none in the heavens and the earth but

اتِي	الرَّحْمَنِ	عَبْدًا	لَ	قَدْ	أَحْصَى	هُمُ	وَعَدَّ	هُمُ	عَدًّا
who comes to	the Gracious	as a servant	for	sure	He comprehends	them	numbered	them	fully counted

اتِي الرَّحْمَنِ عَبْدًا<sup>ط</sup> لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا<sup>95</sup>

he shall come to the Gracious (God) as a bondman. Verily, He comprehends them (by His knowledge) and has numbered them all fully.

وَ	كُلُّ	هُمُ	اتِي	هِ	يَوْمَ	الْقِيَمَةِ	فَرْدًا	إِنَّ	الَّذِينَ
and	each of	them	come to	Him	the day	of Resurrection	singly	certainly	those who

وَ كُلُّهُمْ اتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا<sup>96</sup> إِنَّ الَّذِينَ

And each of them shall come to Him singly on the Day of Resurrection. Those who

أَمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	سَ	يَجْعَلُ	لَ	هُمُ	الرَّحْمَنِ	وُدًّا
believe	and	do deed	good	will	create	for	them	the Gracious	love

أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا<sup>97</sup>

believe and do good deeds -- the Gracious (God) will create love in their (hearts).

فَإِنَّا	يَسِّرْنَا	هُ بِ	لِسَانِكَ	لِ	تُبَشِّرَ	بِ	هُ	الْمُتَّقِينَ	وَ	تُنذِرَ
So	We made easy	in it	your tongue	that	you give good tidings	with	it	the righteous	and	warn

فَإِنَّمَا يَسِّرْنَاهُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ

So We have made it (the Quran) easy in your tongue that you may give thereby good tidings to the righteous, and warn

بِ	هُ	قَوْمًا	لُدًّا	وَ	كَمْ	أَهْلَكْنَا	قَبْلَ	هُم	مِّنْ	قَرْنٍ	هَلْ
with	it	people	most quarrelsome	and	how many	We destroyed	before	them	from	generation	can

بِهِ قَوْمًا لُدًّا 98 وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ

thereby a people given to contention. And how many a generation have We destroyed before them! Can

تُحِصُّ	مِنْ	هُمْ	مِّنْ	أَحَدٍ	أَوْ	تَسْمَعُ	لِ	هُمْ	رِكْزًا
you see	of	them	from	one	or	you hear	for	them	a whisper

تُحِصُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا 99

you see a single one of them, or hear (even) a whisper of them?

٢٠ - سُورَةُ طه مَكِّيَّةٌ

Surah Taha Revealed in Makkah

رُكُوعَاتُهَا ٨

آيَاتُهَا ١٣٥

Ruku 8

Verses 135

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

طه	مَا	أَنْزَلْنَا	عَلَيْكَ	الْقُرْآنَ	لِ	تَشْقَى	إِلَّا	تَذَكْرَةً
TaHa	not	We sent down	you	the Quran	that	you be distressed	but	exhortation

طه ② مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ③ إِلَّا تَذَكْرَةً

TaHa, (O Perfect Man) We have not sent down the Quran to you that you should be distressed, But as an exhortation

لِ	مَنْ	يَخْشَى	تَنْزِيلًا	مِنْ	مَنْ	خَلَقَ	الْأَرْضَ
for	who	fears	revelation	from	Who	created	earth

لِمَنْ يَخْشَى ④ تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ

for him who fears (God). (And) a revelation from Him Who created the earth

وَ	السَّمَوَاتِ	الْعُلَى	الرَّحْمَنُ	عَلَى	الْعَرْشِ	اسْتَوَى
and	the heavens	high	the Gracious	upon	Throne	settled

وَالسَّمَوَاتِ الْعُلَى ⑤ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ⑥

and the high heavens. (He is) the Gracious (God Who) has settled Himself on the Throne.

لِ	هُمَا	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا
for	them	what	in	the heavens	and	what	in	the earth	and	what	between	them

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا

To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them

وَ	مَا	تَحْتَ	الثَّرَى	وَ	إِنْ	تَجَهَّرَ	بِ	الْقَوْلِ	فَ	إِنَّ	هُ
and	what	beneath	moist subsoil	and	if	you speak aloud	with	you speak	so	surely	He

وَمَا تَحْتَ الثَّرَى ⑦ وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ

and whatsoever is beneath the moist subsoil. And if you speak aloud, (it makes no difference), for He

يَعْلَمُ	السِّرَّ	وَ	أَخْفَى	اللَّهُ	لَا	إِلَهَ	إِلَّا	هُوَ	لِ	هُ
knows	secret	and	hidden	Allah	no	God	but	He	for	Him

يَعْلَمُ السِّرَّ وَأَخْفَى ⑧ اللَّهُ لَا إِلَهَ إِلَّا هُوَ طَهُرَهُ

knows the secret (thought) and (what is yet) more hidden. Allah -- there is no God but He. His are

الْأَسْمَاءُ	الْحُسْنَى	وَ	هَلْ	آتَى	كَ	حَدِيثُ	مُوسَى
all names	beautiful	and	has	come	you	story	Moses

الْأَسْمَاءُ الْحُسْنَى ⑨ وَهَلْ آتَىكَ حَدِيثُ مُوسَى ⑩

the most beautiful names. And has the story of Moses come to you.

إِذْ	رَأَى	نَارًا	فَقَالَ	لِأَهْلِهِ	أَمْكُثُوا	إِنِّي	أَنْسُتُ	نَارًا
when	he saw	fire	so	he said	to	his family	surely	I perceive

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ أَمْكُثُوا إِنِّي أَنْسُتُ نَارًا

When he saw a fire, he said to his family, 'Tarry you, I perceive a fire;

لَعَلَّ	أَتِي	كُم مِّنْ	هَاهُنَا	بِقَبَسٍ	أَوْ	أَجِدُ	عَلَى	النَّارِ	هُدًى
perhaps	I bring	you	from	there	with	brand	or	find	at

لَعَلَّ أَتِيكُمْ مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى ⑪

perhaps I may bring you a brand therefrom or find guidance at the fire.'

فَ	لَمَّا	أَتَى	هَا	نُودِيَ	يَا	مُوسَى	إِنِّي	أَنَا	رَبُّ	كَ	وَ	أَخْلَعُ
and	when	it came	to	it	O	was called	verily	I	am	your	Lord	so

فَلَمَّا أَتَاهَا نُودِيَ يَمْوَسَى ⑫ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ

And when he came to it, it was announced, 'O Moses, 'Verily, I am your Lord. So take off

نَعْلَيْ	كَ	إِنَّ	كَ	بِ	الْوَادِ	الْمُقَدَّسِ	طُوًى	وَ	أَنَا	أَخْتَرْتُ	كَ
your	shoes	surely	you	in	the	sacred	Valley	of	Tuwa	and	I have chosen

نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ⑬ وَأَنَا أَخْتَرْتُكَ

your shoes; for you are in the sacred Valley of Tuwa.' And I have chosen you;

فَ	اسْتَمِعْ	لِي	مَا	يُوحَى	إِنَّ	نِي	أَنَا	اللَّهُ	لَا	إِلَهَ	إِلَّا	أَنَا
so	hearken	for	what	is	revealed	verily	I	am	Allah	no	God	beside

فَاسْتَمِعْ لِمَا يُوحَى ⑭ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا

so hearken to what is revealed. 'Verily, I am Allah; there is no God beside Me.

فَ	اعْبُدْ	نِي	وَ	أَقِمِ	الصَّلَاةَ	لِي	ذِكْرِي	إِنِّي
so	serve	Me	and	observe	Prayer	for	My	remembrance

فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ⑮ إِنَّ

So serve Me, and observe Prayer for My remembrance. Surely,

السَّاعَةَ	اتِيَةً	أَكَادُ	أُخْفِي	هَا	لِ	تُجْزَى	كُلُّ	نَفْسٍ
the Hour	will come	I may	reveal	it	so that	be recompensed	every	soul

السَّاعَةَ اتِيَةً أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ

the Hour will come; I may reveal it, that every soul may be recompensed

بِ	مَا	تَسْعَى	وَ	لَا	يُصَدَّنَّ	كَ	عَنْ	هَا	مَنْ	لَّا	يُؤْمِنُ	بِهَا
with	that	endeavour	so	not	turn away	you	from	it	who	not	believe	therefrom

بِمَاتَسْعَى<sup>16</sup> فَلَا يُصَدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا

for its endeavour. 'So let not him who believes not therein and follows

وَ	اتَّبَعَ	هُوَ	فَ	تَرْدَى	وَ	مَا	تِلْكَ	بِ	يَمِينِ	كَ
and	follow	his evil inclination	lest	you perish	and	what	in	that	your right hand	your

وَاتَّبَعَ هَوَاهُ فَتَرْدَى<sup>17</sup> وَمَا تِلْكَ بِيَمِينِكَ

his own evil inclinations, turn you away therefrom, lest you perish. 'And what is that in your right hand,

يَا	مُوسَى	قَالَ	هِيَ	عَصَا	يَ	أَتَوَكَّأُ	عَلَى	هَا
O	Moses	he replied	this	rod	my	I lean	on	it

يُمُوسَى<sup>18</sup> قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا

O Moses?' He replied, ' This is my rod, I lean on it,

وَ	أَهْشُ	بِ	هَا	عَلَى	غَنَمِي	وَ	لِ	يَ	فِي	هَا	مَارِبُ	أُخْرَى
and	beat down	with	it	upon	my sheep	and	for	me	in	it	uses	other

وَأَهْشُ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَارِبُ أُخْرَى<sup>19</sup>

and beat down therewith leaves for my sheep, and I have (also) other uses for it.'

قَالَ	أَلْقِ	هَا	يَا مُوسَى	وَ	أَلْقَى	هَا	وَ	إِذَا	هِيَ
He said	cast down	it	O Moses	so	he cast down	it	and	behold	it

قَالَ أَلْقِهَا يَا مُوسَى<sup>20</sup> فَأَلْقَاهَا فَإِذَا هِيَ

He said,' Cast it down, O Moses.' So he cast it down, and behold! it

هَا	نُعِيدُ	سَ	تَخَفُ	لَا	وَ	هَا	خُذْ	قَالَ	تَسْعَى	حَيَّةٌ
it	We restore	surely	you fear	not	and	it	catch hold	said	running	a serpent

حَيَّةٌ تَسْعَى ﴿٢١﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا

was a serpent running. (God) said, 'Catch hold of it, and fear not. We shall restore it

كَ	جَنَاحِ	إِلَى	كَ	يَدِ	أَضْمُمُ	وَ	الأُولَى	هَا	سِيرَةَ
your	side	to	your	hand	press	and	former	its	condition

سِيرَتَهَا الأُولَى ﴿٢٢﴾ وَأَضْمُمُ يَدَكَ إِلَى جَنَاحِكَ

to its former condition. And press your hand close to your side.

كَ	نُرِي	لِ	أُخْرَى	آيَةً	سُوِّءٍ	غَيْرِ	مِنْ	بَيِّضَاءَ	تَخْرُجُ
you	We show	so that	another	Sign	blemish	without	from	white	come forth

تَخْرُجُ بَيِّضَاءَ مِنْ غَيْرِ سُوِّءٍ آيَةً أُخْرَى ﴿٢٣﴾ لِنُرِيكَ

It shall come forth white, without blemish -- another Sign. 'That We may show you

هَ	إِنَّ	فِرْعَوْنَ	إِلَى	إِذْهَبُ	الْكُبْرَى	نَا	آيَاتِ	مِنْ
he	indeed	Pharaoh	to	go	greater	Our	Signs	from

مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٤﴾ إِذْهَبُ إِلَى فِرْعَوْنَ إِنَّهُ

some of Our greater Signs. 'Go you to Pharaoh; he has indeed

طَغَى	قَالَ	رَبِّ	أَشْرَحْ	لِي	صَدْرِي	وَ	يَسِّرْ	لِي
me	for	ease	and	my	heart	me	for	open up

طَغَى ﴿٢٥﴾ قَالَ رَبِّ أَشْرَحْ لِي صَدْرِي ﴿٢٦﴾ وَيَسِّرْ لِي

exceeded (all) bounds.' He said, 'My Lord! Open up for me my heart. And ease for me

أَمْرِي	وَ	أَحْلُلْ	عُقْدَةً	مِّنْ	لِّسَانِي	يَفْقَهُوا
they understand	my	tongue	of	knot	untie	and

أَمْرِي ﴿٢٧﴾ وَأَحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٢٨﴾ يَفْقَهُوا

my task, And untie the knot of my tongue.' 'That they may understand



قَوْلِ	يَ	وَ	اجْعَلْ	لِي	يَ	وَزِيْرًا	مِّنْ	أَهْلِ	يَ	هَرُونَ
Aaron	my	and	grant	for	me	a helper	from	family	my	speech

قَوْلِي<sup>٢٩</sup> وَاجْعَلْ لِّي وَزِيْرًا مِّنْ أَهْلِي<sup>٣٠</sup> هَرُونَ

my speech, 'And grant me a helper from my family -- Aaron,

أَخِي	أَشْدُدْ	بِ	هَـ	أَزِرْ	يَ	وَ	أَشْرِكْ	هُ	فِي	أَمْرِي	يَ
my brother	strengthen	it	with	my strength	and	share	him	in	task	my	

أَخِي<sup>٣١</sup> أَشْدُدْ بِهِ أَزْرِي<sup>٣٢</sup> وَأَشْرِكْهُ فِي أَمْرِي<sup>٣٣</sup>

my brother; 'Increase my strength with him, 'And make him share my task,

كِي	نُسَبِّحُ	كَ	كَثِيْرًا	وَ	نَذْكُرُ	كَ	كَثِيْرًا	إِنَّ	كَ
You	we glorify	You	much	and	we remember	You	much	indeed	You

كِي نُسَبِّحُكَ كَثِيْرًا<sup>٣٤</sup> وَنَذْكُرُكَ كَثِيْرًا<sup>٣٥</sup> إِنَّكَ

'That we may glorify You much, 'And remember You much, You

كُنْتَ	بِ	نَا	بَصِيْرًا	قَالَ	قَدْ	أَوْتَيْتَ	سُؤْلَ	كَ
You are	with	us	All Seeing	said	indeed	granted you	prayer	your

كُنْتَ بِنَا بَصِيْرًا<sup>٣٦</sup> قَالَ قَدْ أَوْتَيْتَ سُؤْلَكَ

possess full knowledge of us.' (God) said," Granted is your prayer,

يَا	مُوسَى	وَ	لَ	قَدْ	مَنَّا	عَلَيْ	كَ	مَرَّةً	أُخْرَى
O	Moses	and	for	indeed	We confer favour	upon	you	time	another

يُمُوسَى<sup>٣٧</sup> وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى<sup>٣٨</sup>

O Moses! "And We did indeed confer a favour upon you another time (also),

إِذْ	أَوْحَيْنَا	إِلَى	أُمِّ	كَ	مَا	يُوحَى	أَنْ	أَقْدِ	فِي	هِ
when	We revealed	to	mother	your	what	revealed	that	put	in	him

إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى<sup>٣٩</sup> أَنْ أَقْدِ فِيهِ

"When We revealed to your mother what was an (important) revelation, (saying), "Put him in the

فِي	التَّابُوتِ	وَ	أَقْدِ	فِي	هِ	فِي	النَّيْمِ	فَ	لُ	يُلْقِي	هِ	النَّيْمِ
in	ark	and	throw	in	him	in	river	then	that	cast	him	river

فِي التَّابُوتِ فَأَقْدِفِيهِ فِي النَّيْمِ فَلْيُلْقِهِ النَّيْمِ

ark, and throw it into the river, then the river will cast it

بِ	السَّاحِلِ	يَأْخُذُ	هُ	عَدُوُّ	لِ	ئِي	وَ	عَدُوُّ	لِ	هُ	وَ	الْقَيْتُ
on	the bank	take	him	enemy	of	Me	and	enemy	of	him	and	I put

بِالسَّاحِلِ يَأْخُذُ عَدُوُّ لِي وَعَدُوُّ لَهُ وَالْقَيْتُ

on to the bank, (and one who is) an enemy to Me and also an enemy to him will take him up.' And I wrapped

عَلَى	كَ	مَحَبَّةً	مِّنْ	نَّبِيِّ	وَ	لِ	تُصْنَعُ	عَلَى	عَيْنِي	ئِي
upon	you	love	from	Me	and	that	you reared	before	eye	Me

عَلَيْكَ مَحَبَّةً مِّنِّي وَتُصْنَعُ عَلَيَّ عَيْنِي ﴿٤٠﴾

you with love from Me; and (this I did) that you might be reared before My eye.

إِذْ	تَمْشِي	أُخْتُ	كَ	وَ	تَقُولُ	هَلْ	أَدُلُّ	كُمُ	عَلَى
when	walked	sister	your	and	said	shall	I guide	you	to

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى

"When your sister walked along and said,' Shall I guide you to

مَنْ	يَكْفُلُ	هُ	وَ	رَجَعْنَا	كَ	إِلَى	أُمِّ	كَ	كَيْ	تَقَرَّ	عَيْنُ	هَا
who	take charge	him	so	We restored	you	to	your	mother	that	her	eye	cooled

مَنْ يَكْفُلُهُ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا

one who will take charge of him? So We restored you to your mother that her eye might be cooled

وَ	لَا	تَحْزَنَ	وَ	قَتَلْتَ	نَفْسًا	وَ	نَجَّيْنَا	كَ	مِنَ	الْغَمِّ
and	not	she grieve	and	you killed	a man	but	We delivered	you	from	sorrow

وَلَا تَحْزَنَهُ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ

and she might not grieve. And you did kill a man, but We delivered you from sorrow.

وَ	فَتَّنَا	كَ	فُتُونَا	فَ	لَبِثْتَ	سِنِينَ	فِي	أَهْلِ	مَدِينٍ	ثُمَّ
then	Midian	people	among	several	years	you	tarry	and	well	tried

وَفَتَّنَكَ فُتُونَاهُ ۖ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدِينٍ لَّا تُمَّ

Then We proved you in various ways. And you did tarry several years among the people of Midian. Then

جِئْتَ	عَلَى	قَدْرٍ	يَا	مُوسَى	وَ	اصْطَنَعْتُ	كَ	لِ	نَفْسِي	ئِي
My	self	for	you	I	chose	and	Moses	O	standard	up to

جِئْتَ عَلَى قَدْرٍ يُّمُوسَى ۙ (41) وَاصْطَنَعْتُكَ لِنَفْسِي ۙ (42)

you came up to the standard, O Moses. " And I have chosen you for Myself.

إِذْهَبْ	أَنْتَ	وَ	أَخُوكَ	بِ	آيَاتِي	وَ	لَا	تَنْيَا	فِي
in	slacken	not	and	My	Signs	with	your	brother	and

إِذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنْيَا فِي

"Go, you and your brother, with My Signs, and slacken not in

ذِكْرِي	ئِي	إِذْهَبَا	إِلَى	فِرْعَوْنَ	إِنَّ	هُ	طَغَى
transgressed	all	bounds	he	surely	Pharaoh	to	go

ذِكْرِي ۙ (43) إِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۙ (44)

remembering Me. "Go, both of you, to Pharaoh, for he has transgressed (all) bounds.

فَ	قُولَا	لَ	هُ	قُولَا	لَيْنَا	لَعَلَّ	هُ	يَتَذَكَّرُ	أَوْ	يَخْشَى	قَالَا
they	replied	fear	or	take	heed	he	perhaps	gentle	words	him	to

فَقُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ۙ (45) قَالَا

And address him both of you, with gentle words that he might possibly heed or fear.' They replied,

رَبِّ	نَا	إِنَّ	نَا	نَخَافُ	أَنْ	يَفْرُطَ	عَلَى	نَا	أَوْ	أَنْ
that	or	us	against	commit	excess	that	we	fear	we	surely

رَبَّنَا إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ

'Our Lord, we fear lest he commit some excess against us, or

يَطْغَى	قَالَ	لَا	تَخَافَا	إِنَّ	نِي	مَعَ	كُمَا	أَسْمَعُ	وَ	أَرَى
transgresses	said	not	you fear	indeed	I am	with	you both	I hear	and	I see

يَطْغَى ﴿٤٦﴾ قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿٤٧﴾

exceed (all) bounds in transgression'. (God) said, "Fear not; for I am with you both. I hear and I see.

فَ	أَتِيَا	هُ	فَ	قُولَا	إِنْ	نَا	رَسُولَا	رَبِّ	كَ	فَ	أَرْسِلُ	مَعَ	نَا	بَنِيَّ
so	go both	him	and	say	indeed	we	Messengers	your	Lord	so	send	with	us	children

فَاتِيَهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِيَّ

"So go you both to him and say, 'We are the Messengers of your Lord; so let the children of

إِسْرَائِيلَ	وَ	لَا	تُعَذِّبْ	هُمُ	قَدْ	جِئْنَا	كَ	بِ	آيَةٍ	مِّنْ
Israel	and	not	you afflict	them	indeed	we have come	you	with	Signs	from

إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ط قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ

Israel go with us; and afflict them not. We have indeed brought you a Sign from

رَبِّ	كَ	وَ	السَّلَامُ	عَلَى	مَنْ	اتَّبَعَ	الْهُدَى	إِنْ	نَا	قَدْ
Lord	your	and	peace	upon	who	follow	guidance	surely	we	indeed

رَبِّكَ ط وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى ﴿٤٨﴾ إِنَّا قَدْ

your Lord; and peace shall be on him who follow the guidance; 'It has indeed been

أَوْحَى	إِلَى	نَا	أَنَّ	الْعَذَابَ	عَلَى	مَنْ	كَذَّبَ	وَ	تَوَلَّى
revealed	to	us	that	punishment	on	who	rejects	and	turn away

أَوْحَى إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى ﴿٤٩﴾

revealed to us that punishment shall come on him who rejects and turns away."

قَالَ	فَ	مَنْ	رَبُّ	كُمَا	يَا	مُوسَى	قَالَ	رَبُّ	نَا	الَّذِي	أَعْطَى
said	then	who	Lord	O	you two	Moses	he said	Lord	our	He Who	gave

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى ﴿٥٠﴾ قَالَ رَبُّنَا الَّذِي أَعْطَى

(Pharaoh) said, 'Who then is the Lord of you two, O Moses?' He said, 'Our Lord is He Who gave

كُلُّ	شَيْءٍ	خَلَقَ	هَ	ثُمَّ	هَدَى	قَالَ	فَ	مَا	بَالُ
every	thing	creation	its	then	guided	said	then	what	fate

كُلُّ شَيْءٍ خَلَقَهُ ثُمَّ هَدَى ﴿51﴾ قَالَ فَمَا بَالُ

to everything its (proper) form (and) then guided (it to its proper function).' (Pharaoh) said, 'What then will be the fate

الْقُرُونِ	الْأُولَى	قَالَ	عِلْمُهُمْ	هَآ	عِنْدَ	رَبِّ	يِ	فِي
generation	former	he said	knowledge	their	with	Lord	my	in

الْقُرُونِ الْأُولَى ﴿52﴾ قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي

of the former generation?' He said, 'The knowledge thereof is with my Lord (recorded) in

كِتَابٍ	لَا	يَضِلُّ	رَبِّ	يِ	وَ	لَا	يُنْسِي	الَّذِي	جَعَلَ
a Book	not	errs	Lord	my	and	nor	forgets	Who	made

كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسِي ﴿53﴾ الَّذِي جَعَلَ

a Book. My Lord neither errs nor forgets.' (It is He) Who has made

لَ	كُمُ	الْأَرْضَ	مَهْدًا	وَ	سَلَكَ	لَ	كُمُ	فِي	هَا	سُبُلًا
for	you	earth	cradle	and	cause to run	for	you	in	it	pathways

لَكُمْ الْأَرْضَ مَهْدًا وَ سَلَكَ لَكُمْ فِيهَا سُبُلًا

the earth for you a cradle, and has caused pathways for you to run through it;

وَ	أَنْزَلَ	مِنَ	السَّمَاءِ	مَاءً	فَ	أَخْرَجْنَا	بِ	هَ	أَزْوَاجًا
and	sends down	from	sky	water	then	We bring forth	with	it	kinds

وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً ط فَأَخْرَجْنَا بِهِ أَزْوَاجًا

and Who sends down rain from the sky, and thereby We bring forth

مِّنْ	نَّبَاتٍ	شَتَّى	وَ	كُلُوا	وَ	ارْعَوْا	أَنْعَامَ	كُمُ
of	vegetation	various	and	you eat	and	pasture	cattle	your

مِّنْ نَّبَاتٍ شَتَّى ﴿54﴾ كُلُوا وَارْعَوْا أَنْعَامَكُمْ ط

various kinds of vegetation. Eat you and pasture your cattle.

إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	أُولَى	النُّهَى	مِنْ	هَا	خَلَقْنَا	كُمْ
you	We created	it	from	endued with reason	have	for	Signs	are	this	in	verily

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولَى النُّهَى<sup>55</sup> مِنْهَا خَلَقْنَاكُمْ

Verily, in this are Signs for those who are endued with reason. From it We have created you,

وَ	فِي	هَا	نُعِيدُ	كُمْ	وَ	مِنْ	هَا	نُخْرِجُ	كُمْ	تَارَةً	أُخْرَى
more	once	you	We bring forth	it	from	and	you	We cause to return	it	in	and

وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى<sup>56</sup>

and into it shall We cause you to return, and from it shall We bring you forth once more.

وَ	لَ	قَدْ	أَرَيْنَا	هُ	آيَاتِنَا	كُلَّ	هَا	فَ	كَذَّبَ	وَ	أَبَى	قَالَ	
he said	refused	and	he rejected	but	them	all of	Our	Signs	him	We showed	sure	for	and

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى<sup>57</sup> قَالَ

And We did show him (Pharaoh) Our Signs, all of them; but he rejected (them) and refused (to believe). He said,

أَ	جِئْتَ	نَا	لِ	تُخْرِجَ	نَا	مِنْ	أَرْضِنَا	بِ	سِحْرِكَ	يَا	مُوسَى		
Moses	O	your	magic	with	our	land	from	us	drive out	that	us	you come	has

أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى<sup>58</sup>

'Have you come to us, O Moses, to drive us out of our land by your magic?

فَ	لَ	نَاتِيَنَّ	كَ	بِ	سِحْرٍ	مِثْلِ	هِ	فَ	اجْعَلْ	بَيْنَ	نَا	وَ	بَيْنَ	كَ
you	between	and	us	between	make an appointment	so	it	like	magic	with	you	assuredly bring	for	but

فَلَنَاتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ

'But we shall assuredly bring you magic the like thereof; so make an appointment between us

مَوْعِدًا	لَا	نُخْلِفُ	هُ	وَ	نَحْنُ	وَ	لَا	أَنْتَ	مَكَانًا	سَوَى
alike	at a place	you	nor	and	we	it	fail to keep	not	appointment	

مَوْعِدًا لَأَنْخُلِفَهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوَى<sup>59</sup>

and yourself which we shall not fail to keep -- neither we nor you -- at a place alike (for us both).'

قَالَ	مَوْعِدُكُمْ	يَوْمَ	الزَّيْنَةِ	وَ	أَنْ	يُحْشَرَ	النَّاسُ
he said	your appointment	day	festival	and	that	assemble	the people

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ

(Moses) said, 'Your appointment shall be for the day of the Festival, and let the people be assembled

ثُمَّ	ضَحَى	فَ	تَوَلَّى	فِرْعَوْنُ	وَ	جَمَعَ	كَيْدَهُ	هَ
then	sun has risen high	then	Pharaoh turned away	and	mustered	tricks	his	then

ثُمَّ ضَحَى ٦٠ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ

when the sun has risen high.' Then Pharaoh turned away and mustered all his tricks, then

أَتَى	قَالَ	لَ	هُمُ	مُوسَى	وَيْلَ	كُمْ	لَا	تَفْتَرُوا	عَلَى
he came	said	to	them	Moses	Woe	you	not	you forge lie	against

أَتَى ٦١ قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ

he came (in keeping with the appointment). Moses said to them, 'Woe to you; forge not a lie against

اللَّهُ	كَذِبًا	فَ	يُسْحِتْ	كُمْ	بِ	عَذَابٍ	وَ	قَدْ	خَابَ	مَنْ	اِفْتَرَى
Allah	lie	then	He destroy	you	with	punishment	and	surely	failed miserably	who	forges a lie

اللَّهُ كَذِبًا فَيُسْحِتْكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى ٦٢

Allah, lest He destroy you by some punishment; and surely, he who forges a lie shall perish.'

فَ	تَنَازَعُوا	أَمْرَهُمْ	بَيْنَ	هُمْ	وَ	أَسْرَوْا	النَّجْوَى
then	they argued	their affair	among	themselves	and	secret	conferred

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَ هُمْ وَأَسْرَوْا النَّجْوَى ٦٣

Then they argued their affair among themselves and conferred in secret.

قَالُوا	إِنْ	هَٰذَانِ	لَ	سَجْرَانِ	يُرِيدَانِ	أَنْ	يُخْرِجَ	كُمْ
they said	if	these two	are	two magicians	they desire	that	drive out	you

قَالُوا إِنَّ هَٰذَانِ لَسَجْرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُمْ

They said, 'Certainly these two are magicians, who desire to drive you out

مِّنْ	أَرْضِ	كُمُ	بِ	سِحْرِ	هِمَا	وَ	يَذْهَبَا	بِ	طَرِيقَةِ	كُمُ	الْمَثَلِي
best	your	land	by	magic	and	they	go	with	traditions	your	best

مِّنْ أَرْضِكُمْ بِسِحْرِ هِمَا وَيَذْهَبَا بِطَرِيقَتِكُمْ الْمَثَلِي ⑥4

from your land by their magic and to destroy your best traditions.

فَ	أَجْمِعُوا	كَيْدَ	كُمُ	ثُمَّ	أَتُّوْا	وَ	صَفًّا	وَ	قَدْ	أَفْلَحَ	الْيَوْمَ
this	day	concentrate	your	then	come	forward	arrayed	and	surely	prosper	this

فَأَجْمِعُوا كَيْدَ كُمُ ثُمَّ أَتُّوْا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ

Concentrate, therefore, your plan and then come forward arrayed. And, surely,

مَنْ	اسْتَعْلَى	قَالُوا	يَا	مُوسَى	إِمَّا	أَنْ	تُلْقِي	وَ	إِمَّا
or	gain	ascendancy	who	O	Moses	either	that	you	throw

مَنْ اسْتَعْلَى ⑥5 قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِي وَ إِمَّا

he who gains ascendancy this day shall prosper.' They said, 'O Moses, either do you throw (first), or

أَنْ	نَّكُونَ	أَوَّلَ	مَنْ	أَلْقَى	قَالَ	بَلْ	أَلْقُوا	وَ	إِذَا
lo!	we	be	that	throw	he	said	no	you	throw

أَنْ نَّكُونَ أَوَّلَ مَنْ أَلْقَى ⑥6 قَالَ بَلْ أَلْقُوا فَإِذَا

we shall be the first to throw. He said, 'No, throw you.' Then lo!

حِبَالُ	هُمْ	وَ	عَصِيُّ	هُمْ	يُخَيَّلُ	إِلَى	هِ	مِنْ	سِحْرِ	هُمْ
their	cords	and	their	staves	appeared	to	him	by	magic	their

حِبَالُهُمْ وَ عَصِيَّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِ هُمْ

their cords and their staves appeared to him, by their magic,

أَنَّ	هَا	تَسْعَى	وَ	أَوْجَسَ	فِي	نَفْسِ	هِ	خِيفَةً	مُوسَى
as	if	they	ran	and	conceived	in	his	mind	Moses

أَنَّهَا تَسْعَى ⑥7 فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ⑥8

as though they ran (about). And Moses conceived a fear in his mind.



قُلْنَا	لَا	تَخَفُ	إِنَّ	كَ	أَنْتَ	الْأَعْلَى	وَ	أَلْقِ	مَا	فِي
We said	not	you fear	surely	you	you	upper hand	and	throw	that	in

قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٩﴾ وَأَلْقِ مَا فِي

We said, 'Fear not, for you will have the upper hand.' And throw that which is in

يَمِينِ	كَ	تَلْقَفُ	مَا	صَنَعُوا	إِنَّ	مَا	صَنَعُوا	كَيْدُ	سِحْرِ	وَ
right hand	your	it swallow	that	they wrought	only	they wrought	and	magician	trick	and

يَمِينِكَ تَلْقَفُ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ طَوَّ

your right hand; it will swallow that which they have wrought, for that which they have wrought is only a magician's trick. And

لَا	يُفْلِحُ	السَّاحِرُ	حَيْثُ	أَتَى	فَ	أَلْقَى	السَّحْرَةَ	سُجَّدًا
not	thrive	the magician	where	come	then	fall down	magicians	prostrate

لَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٧٠﴾ فَأَلْقَى السَّحْرَةَ سُجَّدًا

a magician shall not thrive, come where he may.' Then the magicians were made to fall down prostrate.

قَالُوا	أَمَّا	بِ	رَبِّ	هَرُونَ	وَ	مُوسَى	قَالَ	أَمْتُمْ
they said	We believe	in	Lord	Aaron	and	Moses	said	you believed

قَالُوا أَمَّا بِرَبِّ هَرُونَ وَ مُوسَى ﴿٧١﴾ قَالَ أَمْتُمْ

They said, 'We believe in the Lord of Aaron and Moses.' (Pharaoh) said, 'Do you believe

لَ	هَ	قَبْلَ	أَنْ	أَذِنَ	لَ	كُمُ	إِنَّ	هَ	لَ	كَبِيرُ	كُمُ	الَّذِي
in	him	before	that	I give permission	you	to	indeed	he	for	chief	you	who

لَهُ قَبْلَ أَنْ أَذِنَ لَكُمْ إِنَّهُ لَكَبِيرُ كُمُ الَّذِي

in him before I give you leave? He must be your chief who

عَلَّمَ	كُمُ	السِّحْرَ	فَ	لَ	أَقِطَعَنَّ	أَيْدِي	كُمُ	وَ	أَرْجُلَ	كُمُ
taught	you	magic	so	surely	cut off	hands	your	and	feet	you

عَلَّمَكُمُ السِّحْرَ فَلَا قَطِيعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ

has taught you magic. I will therefore surely cut off your hands and your feet

مِّنْ	خِلَافٍ	وَ	لَ	أَوْصَلِبْنَ	كُمُ	فِي	جُدُوعِ	النَّخْلِ
from	alternately	and	surely	crucify	you	on	trunks	palm-tree

مِّنْ خِلَافٍ وَ لَ أَوْصَلِبْنَ كُمُ فِي جُدُوعِ النَّخْلِ

alternately, and I will surely crucify you on the trunks of palm-trees;

وَ	لَ	تَعْلَمَنَّ	أَيُّ	نَا	أَشَدُّ	عَذَابًا	وَ	أَبْقَى	قَالُوا
and	surely	know	which	us	severer	punishment	and	more abiding	they said

وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَ أَبْقَى 72 قَالُوا

and you shall know which of us is severer and more abiding in punishment.' They said,

لَنْ	نُؤْتِرَ	كَ	عَلَى	مَا	جَاءَ	نَا	مِنَ	الْبَيِّنَاتِ	وَ	الَّذِي
never	We prefer	you	to	that	come	us	of	manifest Signs	and	Him Who

لَنْ نُؤْتِرَ كَ عَلَى مَا جَاءَ نَا مِنَ الْبَيِّنَاتِ وَالَّذِي

'We shall not prefer you to manifest Signs that have come to us, nor (shall we prefer you) to Him Who

فَطَرَ	نَا	فَ	أَقْضِ	مَا	أَنْتَ	قَاضٍ	إِنْ	مَا	تَقْضِي
created	us	so	decree	what	you	decree	only	you	dece

فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي

has created us. So decree what you will decree; you can only decree

هَذِهِ	الْحَيَاةَ	الدُّنْيَا	إِنْ	نَا	أَمْنَا	بِ	رَبِّ	نَا	لِ	يَغْفِرَ	لَ	نَا
this	life	worldly	surely	we	in	believe	our	Lord	may	he	forgive	us

هَذِهِ الْحَيَاةَ الدُّنْيَا 73 إِنَّا أَمْنَا بِرَبِّنَا لِيَغْفِرَ لَنَا

concerning this present life. 'Surely we have believed in Our Lord that he may forgive us

خَطَايَا	نَا	وَ	مَا	أَكْرَهْتَنَا	نَا	عَلَى	هِ	مِنَ	السِّحْرِ	وَ	اللَّهُ
sins	our	and	what	did force	us	upon	it	of	magic	and	Allah

خَطَايَا نَا وَ مَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ

our sins and (forgive us) the magic which you did force us (to use). And Allah

خَيْرٌ	وَ	أَبْقَى	إِنَّ	هُ	مَنْ	يَأْتِ	رَبَّهُ	هُ	مُجْرِمًا	فَ	إِنَّ
best	and	more abiding	verily	and	who	comes	his	Lord	sinner	so	indeed

خَيْرٌ وَأَبْقَى ٧٤ إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ

ثلث

is the Best and the Most Abiding'. Verily, he who comes to his Lord a sinner --

لَ	هُ	جَهَنَّمَ	لَا	يَمُوتُ	فِي	هَا	وَ	لَا	يَحْيَى	وَ	مَنْ
for	him	Hell	not	die	in	it	and	nor	live	and	who

لَهُ جَهَنَّمَ ٧٥ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ٧٥ وَمَنْ

for him is Hell; he shall neither die therein nor live. But he who

يَأْتِ	هُ	مُؤْمِنًا	قَدْ	عَمِلَ	الصَّالِحَاتِ	فَ	أُولَئِكَ	لَ	هُمْ
comes	Him	believer	surely	done	good deeds	then	those	for	them

يَأْتِيهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمْ

comes to Him as a believer having done good deeds, for such are the

الدَّرَجَاتِ	الْعُلَى	جَنَّاتٍ	عَدْنٍ	تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارِ
ranks	highest	Gardens	Eternity	flow	from	beneath	which	rivers

الدَّرَجَاتِ الْعُلَى ٧٦ جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

highest ranks -- Gardens of Eternity, beneath which rivers flow;

خَالِدِينَ	فِي	هَا	وَ	ذَلِكَ	جَزَاءُ	مَنْ	تَزَكَّى
abide	in	it	and	that is	recompense	who	keep pure

خَالِدِينَ فِيهَا ٧٧ وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ٧٧

they will abide therein (for ever). And that is the recompense of those who keep themselves pure.

وَ	لَ	قَدْ	أَوْحَيْنَا	إِلَى	مُوسَى	أَنْ	أَسْرِ	بِ	عِبَادِي
and	for	sure	We sent revelation	to	Moses	that	take away by night	with	my servants

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي

And We sent a revelation to Moses, (saying), 'Take away My servants by night

فَ	اَضْرَبْ	لَ	هُمَّ	طَرِيقًا	فِي	الْبَحْرِ	يَبْسًا	لَا	تَخَفُ	دَرَكًا
and	strike	for	them	in	path	the sea	dry	not	you afraid	overtaken

فَأَضْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبْسًا لَا تَخَفُ دَرَكًا

and strike for them a dry path through the sea. You will not be afraid of being overtaken,

وَّ	لَا	تَخْشَى	فَ	أَتَّبَعَ	هُمَّ	فِرْعَوْنُ	بِ	جُنُودِهِ	وَ	غَشِيَ	هُمَّ	
and	nor	you fear	then	pursued	them	Pharaoh	with	hosts	his	so	overwhelmed	them

وَلَا تَخْشَى 78 فَأَتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ

nor will you have (any other) fear.' Then Pharaoh pursued them with his hosts, there over-whelmed them

مِّنَ	الْيَمِّ	مَا	غَشِيَ	هُمَّ	وَ	أَضَلَّ	فِرْعَوْنُ	قَوْمَهُ
of	the sea	that	over-whelmed	them	and	led astray	Pharaoh	his people

مِّنَ الْيَمِّ مَا غَشِيَهُمْ 79 وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ

of the waters of the sea that which over-whelmed them. And Pharaoh led his people astray

وَ	مَا	هَدَى	يَا	بَنِي	إِسْرَائِيلَ	قَدْ	أَنْجَيْنَا	كُم مِّنْ
and	not	guide aright	O	children	Israel	surely	We delivered	you from

وَمَا هَدَى 80 يَبْنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِّنْ

and did not guide them aright. 'O children of Israel, We delivered you from

عَدُوِّكُمْ	وَ	وَعَدْنَا	كُم	جَانِبَ	الْطُّورِ	الْأَيْمَنِ	وَ	نَزَّلْنَا
your enemy	and	We made a covenant	you	side	Mount	right	and	We sent down

عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا

your enemy, and We made a covenant with you on the right side of the Mount, and We sent down

عَلَى	كُم	الْمَنَّ	وَ	السَّلْوَى	كُلُّوا	مِنْ	طَيِّبٍ	مَا
on	you	Manna	and	Salwa	you eat	of	good things	that

عَلَيْكُمْ الْمَنَّ وَالسَّلْوَى 81 كُلُّوا مِنْ طَيِّبٍ مَا

on you Manna and Salwa. 'Eat of the good things that

رَزَقْنَا	كُم	وَ لَا	تَطْغَوْا	فِي	هِ	فَ	يَحِلُّ	عَلَى	كُم	غَضَبِي	ئِي
We provided	you	and	not	in	it	lest	descend	upon	you	wrath	my

رَزَقْنَاكُمْ وَ لَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي

We have provided for you, and transgress not therein, lest My wrath descend upon you;

وَ	مَنْ	يَحِلُّ	عَلَى	هِ	غَضَبِي	ئِي	فَ	قَدْ	هُوَ	وَ	إِنَّ	ئِي
and	whom	descends	on	him	wrath	My	then	surely	perish	and	surely	I

وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى ٨٢ وَإِنِّي

and he on whom My wrath descends shall perish; 'But surely I

لَ	غَفَّارٌ	لِّ	مَنْ	تَابَ	وَ	أَمَنَ	وَ	عَمِلَ	صَالِحًا	ثُمَّ
am	most	to	those	repent	and	believe	and	do	good	then

لَغَفَّارٍ لِّمَنْ تَابَ وَ أَمَنَ وَ عَمِلَ صَالِحًا ثُمَّ

am forgiving to those who repent and believe and do good deeds, and then

أَهْتَدَى	وَ	مَا	أَعْجَلَ	كَ	عَنْ	قَوْمِ	كَ	يَا	مُوسَى
stick to guidance	and	what	hastened	you	from	people	your	O	Moses

أَهْتَدَى ٨٣ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَى ٨٤

stick to guidance. 'And what has hastened you away from your people, O Moses?'

قَالَ	هُمُ	أَوْلَاءُ	عَلَى	أَثْرِي	وَ	عَجَلْتُ	إِلَى	كَ	رَبِّ
he said	they	are	upon	my	and	I	hastened	to	my Lord

قَالَ هُمْ أَوْلَاءُ عَلَى أَثْرِي وَ عَجَلْتُ إِلَيْكَ رَبِّ

He said, ' They are (close upon my) tracks and I have hastened to You, My Lord,

لِ	تَرْضَى	قَالَ	فَ	إِنَّا	قَدْ	فَتَنَّا	قَوْمَكَ	مِنْ	بَعْدِكَ
that	You	said	so	We	indeed	tried	your	people	after

لِتَرْضَى ٨٥ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ

that You may be pleased'. (God) said, ' We have tried your people in your absence,

وَ	أَضَلَّ	هُمْ	السَّامِرِيُّ	فَ	رَجَعَ	مُوسَى	إِلَى	قَوْمِ	هِ
and	led astray	them	Samiri	so	returned	Moses	to	people	his

وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٦﴾ فَرَجَعَ مُوسَى إِلَى قَوْمِهِ

and the Samiri has led them astray.' So Moses returned to his people

غَضَبَانَ	أَسِيفًا	قَالَ	يَا	قَوْمِ	أَ	لَمْ	يَعِدْ	كُمْ	رَبُّ	كُمْ
indignant	sad	he said	O	my people	did	not	promise	you	Lord	your

غَضَبَانَ أَسِيفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ

indignant and sad. He said, ' O my people, did not your Lord promise you

وَعَدًا	حَسَنًا	أَ	فَ	طَالَ	عَلَى	كُمْ	الْعَهْدُ	أَمْ
a promise	gracious	did	then	appeared long	to	you	appointed time	or

وَعَدًا حَسَنًا أَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ

a gracious promise? Did, then, the appointed time appear too long to you, or

أَرَدْتُمْ	أَنْ	يَحِلَّ	عَلَى	كُمْ	غَضَبٌ	مِّنْ	رَّبِّ	كُمْ
you desire	that	descend	upon	you	wrath	of	Lord	your

أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ

did you desire that wrath should descend upon you from your Lord,

فَ	أَخْلَفْتُمْ	مَّوْعِدِي	يَ	قَالُوا	مَا	أَخْلَفْنَا	مَّوْعِدَكَ	كَ
that	you broke	promise	me	they said	not	we broke	promise	your

فَأَخْلَفْتُمْ مَّوْعِدِي ﴿٨٧﴾ قَالُوا مَا أَخْلَفْنَا مَّوْعِدَكَ

that you broke (your) promise to me?' They said, 'We have not broken (our) promise to you

بِ	مَلِكِنَا	وَ	لَكِنَّا	حَمِلْنَا	أَوْزَارًا	مِّنْ	زِينَةِ	الْقَوْمِ
with	accord	and	but	laden	loads	of	ornaments	people's

بِمَلِكِنَا وَلَكِنَّا حَمِلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ

of our own accord; but we were laden with loads of people's ornaments

فَ	قَذَفْنَا	هَا	فَ	كَ	ذَلِكَ	أَلْقَى	السَّامِرِيُّ	فَ	أَخْرَجَ
he produced	then	Samiri	cast	this	like	and	them	we threw	and

فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ۖ فَأَخْرَجَ ۙ

and we threw them away, and likewise did the Samiri cast.' Then he produced

لَ	هُمُ	عِجْلًا	جَسَدًا	لَ	هُ	خَوَارٌ	فَ	قَالُوا	هَذَا	إِلَهُكُمْ
your	god	this	they said	then	lowing sound	him	for	mere body	a calf	them

لَهُمْ عِجْلًا جَسَدًا لَّهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ

for them a calf -- a mere body which emitted a lowing sound. Then (he and his companion) said,' This is your god,

وَ	إِلَهُ	مُوسَى	فَ	نَسِيَ	أَ	فَ	لَا	يَرُونَ	أَنَّ	لَا	يَرْجِعُ
returned	not	that	they see	not	then	could	he forgot	but	Moses	god	and

وَاللَّهُ مُوسَىٰ هَ فَنَسِيَ ۙ أَفَلَا يَرُونَ أَلَّا يَرْجِعُ

and the god of Moses but he forgot (to mention it to you).' Could they not see that it returned

إِلَىٰ	هُمُ	قَوْلًا	وَ	لَا	يَمْلِكُ	لَ	هُمُ	ضَرًّا	وَ	لَا	نَفْعًا
good	no	and	harm	them	for	power	no	and	answer	them	to

إِلَيْهِمْ قَوْلًا لَّوْ لَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۙ

to them no answer, and had no power to do them either harm or good?

وَ	لَ	قَدْ	قَالَ	لَ	هُمُ	هُرُونَ	مِنْ	قَبْلُ	يَا	قَوْمِ	إِنَّ	مَا
only	my people	O	before	from	Aaron	them	to	said	sure	for	and	

وَلَقَدْ قَالَ لَهُمْ هُرُونَ مِنْ قَبْلُ يَقَوْمِ إِنَّمَا

And Aaron had said to them before this, 'O my people, you have been

فُتِنْتُمْ	بِ	هَ	وَ	إِنَّ	رَبَّ	كُمُ	الرَّحْمَنُ	فَ	اتَّبِعُونِي	وَ	أَطِيعُوا	
obey	and	me	follow	so	Gracious	your	Lord	surely	and	it	with	tried

فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا

tried by means of it (the calf). And surely, the Gracious (God) is your Lord; so follow me and obey

أَمْرِي	قَالُوا	لَنْ	نَّبْرَحَ	عَلَى	هِ	عَكْفِينَ	حَتَّى	يَرْجِعَ
my command	they said	never	we cease	upon	it	worship	until	return

أَمْرِي<sup>91</sup> قَالُوا لَنْ نَّبْرَحَ عَلَيْهِ عَكْفِينَ حَتَّى يَرْجِعَ

my command.' They replied,' We shall not cease to worship it until Moses

إِلَى	نَا	مُوسَى	قَالَ	يَا	هَرُونَ	مَا	مَنْعَ	كَ	إِذْ	رَأَيْتَ	هُمْ
to	us	Moses	said	O	Aaron	what	hindered	you	when	you saw	them

إِلَيْنَا مُوسَى<sup>92</sup> قَالَ يَهْرُونَ مَا مَنْعَكَ إِذْ رَأَيْتَهُمْ

return to us.' (Moses) said," O Aaron, what hindered you, when you did see them

ضَلُّوا	أَنْ	لَا	تَتَّبِعَ	نِ	أَفَ	عَصَيْتَ	أَمْرِي	قَالَ
gone astray	that	no	follow	me	then	you disobeyed	my command	he answered

ضَلُّوا<sup>93</sup> أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي<sup>94</sup> قَالَ

gone astray, 'From following me? Have you then disobeyed my command?' He answered,

يَا	ابْنَ	أُمَّ	لَا	تَأْخُذْ	بِ	لِحْيَةِ	يَ	وَ	لَا	بِ	رَأْسِي	يَ
O	son	my mother	not	you seize	with	my beard	and	nor	with	my head	my	

يَبْنُومُ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي

"O son of my mother seize me not by my beard, nor by (the hair of) my head,

إِنِّي	خَشِيتُ	أَنْ	تَقُولَ	فَرَّقْتَ	بَيْنَ	بَنِي	إِسْرَائِيلَ
I	feared	that	you say	division	among	children	Israel

إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ

I feared lest you should say,' You have caused a division among the children of Israel,

وَلَمْ	تَرْقُبْ	قَوْلِي	يَ	قَالَ	فَ	مَا	خَطْبُ	كَ	يَا	سَامِرِيُّ
and	wait	my word	my	said	and	what	matter	your	O	Samiri

وَلَمْ تَرْقُبْ قَوْلِي<sup>95</sup> قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ<sup>96</sup>

and did not wait for my word.' (Moses) said,'And what have you to say, O Samiri?'



قَالَ	بَصُرْتُ	بِ	مَا	لَمْ	يَبْصُرُوا	بِ	ه	فَ	قَبَضْتُ	قَبْضَةً
he said	I perceived	with	what	not	they perceived	with	it	then	received	partly

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً

He said, ' I perceived what they perceived not. I (only) partly received

مِّنْ	أَثَرِ	الرَّسُولِ	فَ	نَبَذْتُ	هَا	وَ	كَ	ذَلِكَ	سَوَّلْتُ	لِي	نَفْسِي
from	impress	the Messenger	but	cast away	it	and	like	this	look good	for	my mind

مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ⑨٧

the impress of the Messenger, but that (too) I cast away. Thus it is that my mind commended to me.'

قَالَ	فَ	أَذْهَبُ	فَ	إِنَّ	لَكَ	فِي	الْحَيَاةِ	أَنْ	تَقُولَ
said	and	go away	so	shall	for	in	life	that	you say

قَالَ فَاذْهَبُ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ

(Moses) said, "Go away. It shall be your to say throughout your life,

لَا	مِسَاسَ	وَ	إِنَّ	لَكَ	مَوْعِدًا	لَنْ	تُخْلَفَ	ه	وَ	أَنْظُرُ
not	touch	and	surely	you	a promise	never	fail to fulfill about you	it	and	you look

لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ

'Touch (me) not;' and there is a promise of (punishment) for you which shall not fail to be fulfilled about you. Now look

إِلَى	إِلَهِ	كَ	الَّذِي	ظَلْتَ	عَلَيْ	هِ	عَاكِفًا	لَ	نُحْرِقَنَّ	ه
to	your	god	which	you remained	upon	it	devoted	surely	burn	it

إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحْرِقَنَّ

at your god of which you have become a devoted worshipper. We will certainly burn it

ثُمَّ	لَ	نُنْسِفَنَّ	ه	فِي	الْيَمِّ	نَسْفًا	إِنَّ	مَّا	إِلَهِ	كُمُ	اللَّهُ
then	surely	we scatter	it	in	the sea	a scattering	only	your	God	your	Allah

ثُمَّ لَنُنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ⑨٨ إِنَّمَا إِلَهُكُمُ اللَّهُ

and then scatter it away in to the sea.' Your God is only Allah,

الَّذِي	لَا	إِلَهَ	إِلَّا	هُوَ	وَسِعَ	كُلَّ	شَيْءٍ	عِلْمًا
whom	no	God	but	He	He embraces	all	things	knowledge

الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٩﴾

beside Whom there is no God. He embraces all things in (his) knowledge.

كَ	ذَلِكَ	تَقْصُّ	عَلَيْكَ	مِنْ	أَنْبَاءِ	مَا	قَدْ	سَبَقَ
like	this	We relate	to	of	tidings	what	in fact	happened before

كَذَلِكَ تَقْصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ

Thus do We relate to you the tidings of what has happened before.

وَ	قَدْ	آتَيْنَا	كَ	مِنْ	لَدُنَّا	نَا	ذِكْرًا	مَنْ	أَعْرَضَ
and	indeed	We gave	you	from	with	Us	a Reminder	whoso	turn away

وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٠٠﴾ مَنْ أَعْرَضَ

And We have given you from Us a Reminder. Whoso turns away

عَنْ	هُ	فَ	إِنَّ	هُ	يَحْمِلُ	يَوْمَ	الْقِيَمَةِ	وِزْرًا	خَلِيدِينَ
from	it	then	surely	he	bear	Day	of Resurrection	burden	abiding

عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠١﴾ خَلِيدِينَ

from it will surely bear a (heavy) burden on the Day of Resurrection. Abiding

فِي	هُ	وَ	سَاءَ	لَ	هُمُ	يَوْمَ	الْقِيَمَةِ	حِمْلًا	يَوْمَ
in	it	and	evil	for	them	Day	Resurrection	the burden	day

فِيهِ طَوَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١٠٢﴾ يَوْمَ

thereunder; and evil will the burden be to them on the Day of Resurrection. The day

يُنْفَخُ	فِي	الصُّورِ	وَ	نَحْشُرُ	الْمُجْرِمِينَ	يَوْمَ	أِذِ
blown	in	trumpet	and	We gather	sinful	day	that

يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ

when the trumpet will be blown. And on that day We shall gather the sinful together,

عَشْرًا	إِلَّا	لَبِثْتُمْ	إِنْ	هُمْ	بَيْنَ	يَتَخَافَتُونَ	زُرْقًا
ten	but	you tarried	not	them	between	they talk to in low tone	blue eyed

زُرْقًا<sup>103</sup> يَتَخَافَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا<sup>104</sup>

blue-eyed. They will talk to one another in a low tone (saying): 'You tarried only ten (days)'

نَحْنُ	أَعْلَمُ	بِ	مَا	يَقُولُونَ	إِذْ	يَقُولُ	أَمْثَلُ	هُمْ
we	know best	with	what	they say	when	will say	best	them

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ

-- We know best what they will say -- when the one possessing the best way of life among them will say,

عَنِ	كَ	يَسْأَلُونَ	وَ	يَوْمًا	إِلَّا	لَبِثْتُمْ	إِنْ	طَرِيقَةً
about	you	they ask	and	a day	but	you tarried	not	way

طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا<sup>105</sup> وَيَسْأَلُونَكَ عَنِ

'You have tarried only a day.' And they ask you concerning

الْجِبَالِ	فَ	قُلْ	يُنْسِفُ	هَا	رَبِّي	يَ	نَسْفًا	فَ	يَذُرُّ	هَا
the mountains	so	say	break into pieces	them	Lord	my	scatter as dust	and	leave	them

الْجِبَالِ قُلْ يَنْسِفُهَا رَبِّي نَسْفًا<sup>106</sup> فَيَذَرُهَا

the mountains. Say, 'My Lord will break them into pieces and scatter them as dust. 'And He will leave them

قَاعًا	صَفْصَفًا	لَا	تَرَى	فِي	هَا	عِوَجًا	وَ	لَا	أَمْتًا
barren plain	level	not	you see	in	it	depression	and	no	elevation

قَاعًا صَفْصَفًا<sup>107</sup> لَا تَرَى فِيهَا عِوَجًا وَ لَّا أَمْتًا<sup>108</sup>

as a barren, level plain, 'Wherein you will see no depression, or elevation.'

يَوْمَ	إِذْ	يَتَّبِعُونَ	الدَّاعِيَ	لَا	عِوَجَ	لَ	هُ	وَ
day	that	they follow	the summoner	no	crookedness	for	him	and

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَّا عِوَجَ لَهُ<sup>109</sup> وَ

On that day shall they follow the summoner who is (upright) with no crookedness in him; and

خَشَعَتِ	الْأَصْوَاتُ	لِ	الرَّحْمَنِ	فَ	لَا	تَسْمَعُ	إِلَّا	هَمْسًا	يَوْمَ	أَذِ
subdued	voices	for	Gracious	so	not	you hear	but	subdued	day	that

خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٩﴾ يَوْمَئِذٍ

(all) voices shall be hushed before the Gracious (God) and you will not hear but a subdued sound of footsteps. On that day

لَا	تَنْفَعُ	الشَّفَاعَةُ	إِلَّا	مَنْ	أَذِنَ	لِ	هُ	الرَّحْمَنِ
not	avail them	intercession	save	him	granted permission	for	him	Gracious

لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ

intercession shall not avail (any person) save him in whose case the Gracious (God) grants permission

وَ	رَضِيَ	لِ	هُ	قَوْلًا	يَعْلَمُ	مَا	بَيْنَ	أَيْدِيهِمْ
and	He pleased	with	whose	word	He knows	that	before	their hands

وَرَضِيَ لَهُ قَوْلًا ﴿١١٠﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ

and with whose word (of faith) He is pleased. He knows (all) that is before them

وَ	مَا	خَلْفَهُمْ	وَأَمْ	لَا	يُحِيطُونَ	بِ	هُ	عِلْمًا	وَ
and	that	behind them	and	not	they encompass	with	it	knowledge	and

وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١١﴾ وَ

and (all) that is behind them, but they cannot compass it with (their) knowledge. And

عَنَتِ	الْوُجُوهُ	لِ	الْحَيِّ	وَأَمْ	قَدْ	خَابَ	مَنْ	حَمَلَ
humble	faces	for	Living	and	indeed	perish	who	bears

عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ

(all) faces shall humble themselves before the Living, the Self-Subsisting and All-Sustaining (God). And he shall indeed perish who bears

ظُلْمًا	وَ	مَنْ	يَعْمَلُ	مِنَ	الصَّالِحَاتِ	وَ	هُوَ	مُؤْمِنٌ
iniquity	and	who	does	of	good works	and	he	believer

ظُلْمًا ﴿١١٢﴾ وَمَنْ يَعْمَلُ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ

(the burden of) iniquity. But he who does good works, being a believer,

فَ لَا يَخْفُ ظُلْمًا وَ لَا هَضْمًا وَ كَ ذَلِكَ أَنْزَلْنَا هُ
it We sent down that like and loss nor and of injustice have fear no so

فَلَا يَخْفُ ظُلْمًا وَ لَا هَضْمًا <sup>(113)</sup> وَ كَذَلِكَ أَنْزَلْنَاهُ

will have no fear of injustice or loss. And thus have We sent it down --

قُرْآنًا عَرَبِيًّا وَ صَرَّفْنَا فِي هِ مِنَ الْوَعِيدِ
warnings of it in We explained and Arabic Quran

قُرْآنًا عَرَبِيًّا وَ صَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ

the Quran in Arabic -- and We have explained therein certain warnings,

لَعَلَّ هُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَ هُمْ ذِكْرًا
remembrance them for it generate or fear they so that

لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا <sup>(114)</sup>

that they may fear God or that it may generate in them (divine) remembrance.

فَ تَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ وَ لَا تَعْجَلْ بِ الْقُرْآنِ مِنْ
of the Quran for you hasten not and True King Allah Exalted then

فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ وَ لَا تَعْجَلْ بِالْقُرْآنِ مِنْ

Exalted then is Allah, the True King! And be not impatient for the Quran

قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَ قُلْ رَبِّ زِدْنِي
me increase my Lord you say and its revelation you to completed that before

قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَ قُلْ رَبِّ زِدْنِي

ere its revelation is completed to you, but (only) say, ' O my Lord, increase me

عِلْمًا وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ
before from Adam to We made a covenant verily and knowledge

عِلْمًا <sup>(115)</sup> وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ

in knowledge.' And verily, We had made a covenant with Adam beforehand,

فَ نَسِيَ	وَ لَمْ نَجِدْ	لَهُ عَزْمًا	وَ إِذْ قُلْنَا	لِ الْمَلَائِكَةِ
he forgot	not and	determination him in found	We said	to angels

فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا<sup>(116)</sup> وَإِذْ قُلْنَا لِلْمَلَائِكَةِ

but he forgot, and We found in him no determination (to disobey). And when We said to the angels,

اسْجُدُوا	لِ آدَمَ	فَ سَجَدُوا	إِلَّا إِبْلِيسَ	أَبَى	فَ قُلْنَا
submit	to Adam	then submitted	but Iblis	refused	We said

اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى<sup>(117)</sup> فَقُلْنَا

'Submit to Adam,' and they all submitted. But Iblis (did not). He refused. Then We said,

يَا آدَمُ	إِنَّ هَذَا	عَدُوٌّ	لَكَ وَ لِي	وَزَوْجُكَ	فَ لَا يُخْرِجَنَّ	كُمَا
O Adam	surely this	for enemy	and you for	wife	not so	you drive out

يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَ لِي وَ زَوْجِكَ فَلَا يُخْرِجَنَّكُمَا

'O Adam, this is an enemy to you, and to your wife; so let him not drive you both out

مِنَ الْجَنَّةِ	فَ تَشْقَى	إِنَّ لَكَ	أَنْ لَا	تَجُوعَ	فِيهَا
from garden	lest you come to grief	surely you	for that	not you	in it

مِنَ الْجَنَّةِ فَتَشْقَى<sup>(118)</sup> إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا

of the gardens, lest you come to grief. 'It is (provided) for you that you will not hunger therein,

وَ لَا	تَعْرَى	وَ أَنْ	لَكَ لَا	تَظْمَأُوا	فِيهَا	وَ لَا	تَضْحَى
and	you be naked	surely	you	not	in	nor	and

وَ لَا تَعْرَى<sup>(119)</sup> وَأَنَّكَ لَا تَظْمَأُوا فِيهَا وَ لَا تَضْحَى<sup>(120)</sup>

nor will you be naked. 'And that you will not thirst therein, nor will you be exposed to the sun.'

فَ وَسَّوَسَ	إِلَيْهِ	الْشَّيْطَانُ	قَالَ	يَا آدَمُ	هَلْ
so	whispered evil	Satan	he said	O Adam	shall

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ

But Satan whispered evil suggestions to him; he said, 'O Adam, shall

يَبْلَى	لَا	مُلْكٍ	وَ	الْخُلْدِ	شَجَرَةَ	عَلَى	كَ	أَدُلُّ
decays	never	kingdom	and	of eternity	the tree	to	you	I lead

أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى (121)

I lead you to the tree of eternity and to a kingdom that never decays?'

طَفِقَا	وَ	هُمَا	سَوَاتُ	لَهُمَا	لَ	بَدَتْ	فَ	هَافَ	مِنْ	أَكَلَا	فَ
they started	and	their	inherent weakness	them	for	became exposed	so	it	from	both ate	so

فَاكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوَاتُهُمَا وَطَفِقَا

They both ate thereof, so their inherent weakness became exposed to them. So they started

يَخْصِفْنَ	عَلَى	هُمَا	مِنْ	وَرَقٍ	الْجَنَّةِ	وَ	عَصَى	أَدَمُ
covering	upon	both	from	leaves	garden	and	disobeyed	Adam

يَخْصِفْنَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى أَدَمُ

covering themselves with the leaves from the garden. And Adam disobeyed

رَبِّ	هُ	فَ	غَوَى	ثُمَّ	اجْتَبَى	هُ	رَبُّ	هُ	فَ	تَابَ
turned	and	his	Lord	him	chose	then	deviated from the path	and	his	Lord

رَبَّهُ فَعَوَى (122) ثُمَّ اجْتَبَى رَبَّهُ فَتَابَ

his Lord and deviated from the path. Then his Lord chose him (for His grace), and turned

عَلَى	هُ	وَ	هَدَى	قَالَ	اهْبِطَا	مِنْ	هَا	جَمِيعًا
to	him	and	guided	He said	go forth both	in	it	all

عَلَيْهِ وَهَدَى (123) قَالَ اهْبِطَا مِنْهَا جَمِيعًا

to him with mercy and guided (him). He said, 'Go forth, both of you, from here,

بَعْضُ	كُمُ	لِ	بَعْضِ	عَدُوِّ	فَ	إِنْ	مَّا	يَأْتِيَنَّ	كُمُ
some	you	for	others	enemy	and	if there	comes	to you	you

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَمَا يَأْتِيَنَّكُمْ

some of you being enemies of others. And if there comes to you

مِّنْ	يُ	هُدًى	فَ	مَنْ	اتَّبَعَ	هُدَايَ	يَ	فَ	لَا	يَضِلُّ	وَ	لَا
nor	and	astray	no	then	my	guidance	follow	whoso	then	guidance	me	from

مِّنْ يُ هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا

guidance from Me, then whoso will follow My guidance, he will not go astray, nor will

يَشُقُّ	وَ	مَنْ	أَعْرَضَ	عَنْ	ذِكْرِي	يَ	فَ	إِنَّ	لَ	هُ
him	for	surely	then	My	Reminder	from	turn away	whoso	and	he come to grief

يَشُقُّ (124) وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ

he come to grief. 'But whosoever will turn away from My Reminder, his will be a

مَعِيشَةً	ضَنْكًا	وَ	نَحْشُرُهُ	هُ	يَوْمَ	الْقِيَامَةِ
of Resurrection	Day	him	We raise	and	strait	life

مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ

strait life, and on the Day of Resurrection We shall raise him up

أَعْمَى	قَالَ	رَبِّ	لِمَ	حَشَرْتَنِي	نِيَّ	أَعْمَى	وَ	قَدْ
indeed	and	blind	me	You raised	why	My Lord	he say	blind

أَعْمَى (125) قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ

blind.' He will say,' My Lord, why have You raised me up blind, while

كُنْتُ	بَصِيرًا	قَالَ	كَ	ذَلِكَ	أَتَتْ	كَ	آيَاتُنَا	فَ	نَسِيتَ	هَا	
them	you disregarded	and	Our	Signs	you	come	that	like	say	one who sees	I was

كُنْتُ بَصِيرًا (126) قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا

I possessed sight (before)? (God) will say,'Thus (it was to be); Our Signs came to you and you did disregard them;

وَ	كَ	ذَلِكَ	الْيَوْمَ	تُنْسَى	وَ	كَ	ذَلِكَ	نَجْزِي	مَنْ	أَسْرَفَ
extravagant	who	We recompense	that	like	and	you be disregarded	this day	that	like	and

وَكَذَلِكَ الْيَوْمَ تُنْسَى (127) وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ

and in like manner will you be disregarded this day.' And thus do We recompense him who is extravagant



وَلَمْ	يُؤْمِنِ	بِ	آيَاتِ	رَبِّهِ	وَ	لَ	عَذَابُ	الْآخِرَةِ	أَشَدُّ	وَ	أَبْقَى
more lasting	and	severer	Hereafter	punishment	surely	and	his	Lord	Signs	in	believes not and

وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى (128)

and believes not in the Signs of his Lord; and the punishment of the Hereafter is surely severer and more lasting.

أَفَ	لَمْ	يَهْدِ	لَهُمْ	لَ	هُمْ	كَمْ	أَهْلَكْنَا	قَبْلَهُمْ	مِنَ	الْقُرُونِ
generation	from	them	before	We destroyed	how many	them	to	afford guidance	not	then do

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ

Does it not afford guidance to them how many generations We destroyed before them,

يَمْشُونَ	فِي	مَسْكِنِهِمْ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	أُولِي	النُّهَى
reason	ended	for	Signs	surely	that	in	verily	their	dwellings	in they walk

يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى (129)

in whose dwellings they (now) walk? Therein verily are Signs for those who are endowed with reason.

وَلَوْ	لَا	كَلِمَةٌ	سَبَقَتْ	مِنْ	رَبِّكَ	لَ	كَانَ	لِزَامًا	وَ	أَجَلٌ	مُّسَمًّى
fixed	term	and	abiding	was	indeed	your	Lord	of	already gone	word	not if and

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَاجْتِزَاءً مُسَمًّى (130)

And had it not been for a word already gone forth from your Lord, and a term (already) fixed, (their punishment) would have been abiding.

فَ	اصْبِرْ	عَلَى	مَا	يَقُولُونَ	وَ	سَبِّحْ	بِحَمْدِ	رَبِّكَ	كَ
your	Lord	praise	with	glorify	and	they say	what	upon	bear patiently then

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ

Bearing patiently then what they say, and glorify your Lord with (His) praise

قَبْلَ	طُلُوعِ	الشَّمْسِ	وَ	قَبْلَ	غُرُوبِ	هَا	وَ	مِنَ	النَّائِي	الَّيْلِ	فَسَبِّحْ
glorify	by night	hour	of	and	its	setting	before	and	sun	rising	before

قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنَ النَّائِي اللَّيْلِ فَسَبِّحْ

before the rising of the sun and before its setting; and glorify (Him) in the hours of the night

وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ وَلَا تَمُدَّنَّ	وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ	وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ	وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ	وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ	وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ	وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ	وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ	وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ	وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ
strain	not	and	happiness	you	so that	day	sides	and	

وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ۖ وَلَا تَمُدَّنَّ

and at the sides of the day, that you may find (true) happiness. And strain not

عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ	عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ	عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ	عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ	عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ	عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ	عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ	عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ	عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ	عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ
splendour	them	of	some classes	it	with	We bestowed	what	to	your eyes

عَيْنِي كَإِلَىٰ مَا مَتَّعْنَا بِهَا مِنْ زَهْرَةٍ

your eyes after what We have bestowed on some classes of them to enjoy (for a short time) – the splendour

الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ	الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ	الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ	الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ	الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ	الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ	الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ	الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ	الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ	الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ		
better	your	Lord	provision	and	it	in	them	We try	so that	the world	life of

الْحَيَاةِ الدُّنْيَا لِنَفْسِنَاهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ

of the present world -- that We may try them thereby. And the provision of your Lord is better

وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا	وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا	وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا	وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا	وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا	وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا	وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا	وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا	وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا	وَأَبْقَىٰ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا		
it	upon	be constant	and	Prayer	with	your	people	enjoin	and	more lasting	and

وَأَبْقَىٰ ۖ وَآمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

and more lasting. And enjoin Prayer on your people, and be constant therein.

لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	
righteousness	for	end	and	you	We provide	We	provisions	you	We ask	not

لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۖ

We ask you not for the provision; it is We that provide for you. And the end is for righteousness.

وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ	وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ						
them	come	not	and	has	his	Lord	from	a Sign	with	us	he brings	not	why	they say	and

وَقَالُوا لَوْلَا يَأْتِيَنَا مِنْ رَبِّهِ آيَةٌ مِنْ رَبِّهِ لَمَّا نَسَأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ

And they say, 'Why does he not bring us a Sign from his Lord? Has there not come to them

بَيِّنَةٌ	مَا	فِي	الصُّحُفِ	الْأُولَى	وَ	لَوْ	أَنَّا	أَهْلَكْنَا	هُمْ
clear evidence	what	in	Scriptures	former	and	if	We	destroyed	them

بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى (134) وَلَوْ أَنَّا أَهْلَكْنَاهُمْ

the clear evidence in what is (contained) in the former Scriptures? And if We had destroyed them

بِ	عَذَابٍ	مِّنْ	قَبْلِ	هَـ	لَ	قَالُوا	رَبِّ	نَا	لَوْ	لَا	أَرْسَلْتَ
with	punishment	from	before	it	surely	they say	our	Lord	why	not	You send

بِعَذَابٍ مِّنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْ لَا أَرْسَلْتَ

with a punishment before it they would have surely said,' Our Lord, wherefore did You not send

إِلَىٰ	نَا	رَسُولًا	فَ	نَتَّبِعَ	آيَاتِكَ	كَ	مِنْ	قَبْلِ	أَنْ
to	us	a Messenger	and	we followed	Signs	your	from	before	that

إِلَيْنَا رَسُولًا فَتَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ

to us a Messenger that we might have followed Your commandments before

نَذَلُّ	وَ	نَخْزِي	قُلُوبَهُمْ	كُلُّ	مُتَرَبِّصٍ
we humbled	and	disgraced	say	each one	waiting

نَذَلُّ وَنَخْزِي (135) قُلُوبَهُمْ كُلُّ مُتَرَبِّصٍ

we were humbled and disgraced? Say,'Each one is waiting;

فَ	تَرَبَّصُوا	فَ	سَ	تَعْلَمُونَ	مَنْ	أَصْحَابُ
so	you wait	and	soon	you know	who	companions

فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ

wait you, therefore, and you will know who are the people of the

الصِّرَاطِ	السَّوِيِّ	وَ	مَنْ	أَهْتَدَىٰ
path	right	and	who	attained guidance

الصِّرَاطِ السَّوِيِّ وَ مَنْ أَهْتَدَىٰ (136) ع

right path and who follow (true) guidance.'

# 'Qala Alam'

Part Sixteen of the Holy Quran with split word English translation  
Published by Majlis Ansarullah UK

Copyright  
Majlis Ansarullah UK ®