

Surah 20 . Ta - Ha (Muqattat Letters Ta - Ha)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

(١)

1 . Ta Ha.

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2 . We have not revealed the *Quran* to you that you may be unsuccessful.

(٣)

3 . No, it is a reminder to him who fears:

(٤)

4 . A revelation from Him Who created the earth and the high heavens.

(٥)

5 . *Ar-Rahman* (the Compassionate) is firm in power.

(٦)

6 . His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.

(٧)

7 . And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.

(٨)

8 . *Allah*; there is no god but He; His are *Asma-ul-Husna* (the most beautiful names).

(٩)

9 . And has the story of *Musa* (*Moses*) come to you?

(١٠)

10 . When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.

(١١)

11 . So when he came to it, a voice was uttered: *Ya Musa* (*O Moses*):

(١٢)

12 . Surely I am your '*Rabb*', therefore put off your shoes; surely you are in the sacred valley, *Tuwa*,

(۱۳)

13 . And I have chosen you, so listen to what is revealed:

(۱۴)

14 . Surely I am *Allah*, there is no *god* but I, therefore serve Me and keep up prayer for My remembrance:

(۱۵)

15 . Surely the hour is coming; I am about to make it manifest; so that every soul may be rewarded as it strives:

(۱۶)

16 . Therefore let not him who believes not in it and follows his low desires turn you away from it so that you should perish;

(۱۷)

17 . And what is this in your right hand, *Ya Musa* (*O Moses*)!

(۱۸)

18 . He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

(۱۹)

19 . He said: Cast it down, *Ya Musa* (*O Moses*)!

(۲۰)

20 . So he cast it down; and lo! it was a serpent running.

(۲۱)

21 . He said: Take hold of it and fear not; We will restore it to its former state:

(۲۲)

22 . And press your hand to your side, it shall come out white without evil: another sign:

(۲۳)

23 . That We may show you of Our greater signs:

(۲۴)

24 . Go to *Firon* (*Pharoah*), surely he has exceeded all limits.

(۲۵)

25 . He said: My '*Rabb*'! Expand my breast for me,

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26 . And make my affair easy to me,

(۲۷)

27 . And loose the knot from my tongue,

(۲۸)

28 . That they may understand my word;

(۲۹)

29 . And give to me an aider from my family:

(۳۰)

30 . *Haroun* (Aaron), my brother,

(۳۱)

31 . Strengthen my back by him,

(۳۲)

32 . And associate him in my affair,

(۳۳)

33 . So that we should glorify Only You much,

(۳۴)

34 . And remember Only You oft.

(۳۵)

35 . Surely, You are seeing us.

(۳۶)

36 . He said: You are indeed granted your petition, *Ya Musa* (O Moses) And certainly We bestowed on you a Favour at another time;

(۳۷)

37 And indeed We conferred a favour on you another time

(۳۸)

38 . When We revealed to your mother what was revealed;

(۳۹)

38 . When We revealed to your mother what was revealed;

(٤٠)

40 . When your sister went and said: Shall I direct you to one who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried you with trying. Then you stayed for years among the people of *Madyan*; then you came hither as ordained, *Ya Musa* (O Moses).

(٤١)

41. And I have chosen you for Myself:

(٤٢)

42. Go you and your brother with My communications and be not remiss in remembering Me;

(٤٣)

43. Go both to *Firon* (Pharoah), surely he has become inordinate;

(٤٤)

44. Then speak to him a gentle word haply he may mind or fear.

(٤٥)

45. Both said: *Rabbanna* (O our '*Rabb*')! Surely we fear that he may haveen to do evil to us or that he may become inordinate.

(٤٦)

46. He said: Fear not, surely I am with you both: I do hear and see.

(٤٧)

47. So go you both to him and say: "Surely we are two *Rasools* (apostles) of your '*Rabb*'; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your '*Rabb*', and peace is on him who follows the guidance;

(٤٨)

48. Surely it has been revealed to us that the punishment will surely come upon him who rejects and turns back.

(٤٩)

49. (*Firon* (Pharoah)) said: And who is your '*Rabb*', *Ya Musa* (O Moses)?

(٥٠)

50. He said: Our '*Rabb*' is He Who gave to everything its creation, then guided it.

(٥١)

51 . He said: Then what is the state of the former generations?

(٥٢)

52 . He said: The knowledge thereof is with my '*Rabb*' in a book, my '*Rabb*' errs not, nor does He forget;

(٥٣)

53 . Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.

(٥٤)

54 . Eat and pasture your cattle; most surely there are signs in that for those endowed with understanding.

(٥٥)

55 . From it We created you and into it We shall send you back and from it will We raise you a second time.

(٥٦)

56 . And truly We showed him Our signs, all of them, but he rejected and refused.

(٥٧)

57 . Said he: Have you come to us that you should turn us out of our land by your magic, *Ya Musa (O Moses)*?

(٥٨)

58 . So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, we nor you, a central place.

(٥٩)

59 . (*Musa (Moses)*) said: Your appointment is the day of the Festival and let the people be gathered together in the early forenoon.

(٦٠)

60 . So *Firon* (Pharoah) turned his back and settled his plan, then came.

(٦١)

61 . *Musa* (Moses) said to them: Woe to you! do not forge a lie against Allah, in case He destroy you by a punishment, and he who forges indeed fails to attain.

(٦٢)

62 . So they disputed with one another about their affair and kept the discourse secret.

(٦٣)

63 . They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.

(٦٤)

64 . Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.

(٦٥)

65 . They said: *Ya Musa* (O Moses)! will you cast, or shall we be the first who cast down?

(٦٦)

66 . He said: No! cast down. then lo! their cords and their rods; it was imaged to him on account of their magic as if they were running.

(٦٧)

67 . So *Musa* (Moses) conceived in his mind a fear.

(٦٨)

68 . We said: Fear not, surely you shall be the uppermost,

(٦٩)

69 . And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wheresoever he may come from.

(٧٠)

70 . And the magicians were cast down making obeisance; they said: We believe in the 'Rabb' of *Haroun* (Aaron) and *Musa* (Moses) .

(٧١)

71 . (*Firon* (Pharoah)) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and certainly you will come to know which of us is the more severe and the more abiding in punishment.

(٧٢)

72 . They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life.

(٧٣)

73 . Surely we believe in our '*Rabb*' that He may forgive us our sins and the magic to which you compelled us; and **Allah** is better and more abiding.

(٧٤)

74 . Whoever comes to his '*Rabb*' guilty, for him is surely *Jahannam* (Hell); he shall not die therein, nor shall he live.

(٧٥)

75 . And whoever comes to Him a believer he has done good deeds indeed, these it is who shall have the high ranks,

(٧٦)

76 . The *Jannat* (garden) of perpetuity, beneath which rivers flow, to abide therein; and that is the reward of him who has purified himself.

(٧٧)

77 . And certainly We revealed to *Musa* (Moses) , saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.

(٧٨)

78 . And *Firon* (Pharoah) followed them with his armies, so there came upon them of the sea that which came upon them.

(٧٩)

79 . And *Firon* (Pharoah) led astray his people and he did not guide aright.

(٨٠)

80 . *Ya Bani Israeel* (O children of Israel)! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.

(٨١)

81 . Eat of the good things We have provided you with for sustenance, and be not inordinate with respect to them, in case My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.

(٨٢)

82 . And most surely I am *Ghafoor* (The Forgiving) to him who repents and believes and does good, then continues to follow the right direction.

(٨٣)

83 . And what caused you to haveen from your people, *Ya Musa* (O Moses)?

(٨٤)

84 . He said: They are here on my track and I haveened on to Only You, my '*Rabb*', that You might be pleased.

(٨٥)

85 . He said: So surely We have tried your people after you, and the *Samiri* has led them astray.

(٨٦)

86 . So *Musa* (Moses) returned to his people wrathful, sorrowing. Said he: *Ya Qaome* (O my people)! did not your '*Rabb*' promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your '*Rabb*' should be due to you, so that you broke (your) promise to me?

(٨٧)

87 . They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the *Samiri* suggest.

(٨٨)

88. So he brought forth for them a calf, a body, which had a mooing sound, so they said: This is your god and the god of *Musa* (Moses) , but he forgot.

(٨٩)

89 . What! could they not see that it did not return to them a reply, and it did not control any harm or benefit for them?

(٩٠)

90 . And certainly *Haroun* (Aaron) had said to them before: *Ya Qaome* (O my people)! you are only tried by it, and surely your '*Rabb*' is *Mur-Rahman* (The Compassionate), therefore follow me and obey my order.

(٩١)

91 . They said: We will by no means cease to keep to its worship until *Musa* (Moses) returns to us.

(٩٢)

92 . (*Musa* (Moses)) said: *Ya Haroun* (Aaron)! what prevented you, when you saw them going astray,

(٩٣)

93 . So that you did not follow me? Did you then disobey my order?

(٩٤)

94 . He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid in case you should say: "You have caused a division among the children of Israel and not waited for my word.

(٩٥)

95 . He said: What was then your object, *Ya Samiri*?

(٩٦)

96 . He said: I saw what they did not see, so I took a handful from the footsteps of the *Rasool* (messenger), then I threw it in the casting; and thus did my soul commend to me

(٩٧)

97 . He said: Be gone then, surely for you it will be in this life to say, Touch not; and surely there is a threat for you, which shall not be made to fail to you, and look at your *god* to whose worship you kept; we will certainly burn it, then we will certainly scatter it a scattering in the sea.

(٩٨)

98 . Your *god* is only **Allah**, there is no *god* but He; He comprehends all things in knowledge.

(٩٩)

99 . Thus do We relate to you of the news of what has gone before; and indeed We have given to you a Reminder from Ourselves.

(١٠٠)

100 . Whoever turns aside from it, he shall surely bear a burden on *Qiyamat* (the day of resurrection)

(١٠١)

101 . Abiding in this, and evil will it be for them to bear on *Qiyamat* (the day of resurrection);

(١٠٢)

102 . On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day

(١٠٣)

103 . They shall consult together secretly: You did tarry but ten.

(١٠٤)

104 . We know best what they say, when the fairest of them in course would say: "You tarried but a day.

(١٠٥)

105 . And they ask you about the mountains. Say: "My '*Rabb*' will carry them away from the roots.

(١٠٦)

106 . Then leave it a plain, smooth level

(١٠٧)

107 . You shall not see therein any crookedness or unevenness.

(١٠٨)

108 . On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the *Lir-Rahman* (The Compassionate) so that you shall not hear anything but a soft sound.

(١٠٩)

109 . On that day shall no intercession avail except of him whom the *Hur-Rahman* (The Compassionate) allows and whose word He is pleased with.

(۱۱۰)

110. He knows what is before them and what is behind them, while they do not comprehend it in knowledge.

(۱۱۱)

111. And the faces shall be humbled before *Hayy-il-Qaiyyum* (the Living, the Self-subsistent), and he who bears iniquity is indeed a failure.

(۱۱۲)

112. And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.

(۱۱۳)

113. And thus have We sent it down an Arabic *Quran*, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.

(۱۱۴)

114. Supremely exalted is therefore *Allah*, *Malik-ul Haqq* (The Sovereign, The Truth), and do not make haste with the *Quran* before its revelation is made complete to you and say: "My '*Rabb*'! increase me in knowledge.

(۱۱۵)

115. And certainly We gave a commandment to *Aadam* (*Adam*) before, but he forgot; and We did not find in him any determination.

(۱۱۶)

116. And when We said to the angels: Make obeisance to *Aadam* (*Adam*), they made obeisance, but *Iblis*; he refused.

(۱۱۷)

117. So We said: *Ya Aadam* (O Adam)! This is an enemy to you and to your wife; therefore let him not drive you both forth from *Jannat* (the garden) so that you should be unhappy;

(۱۱۸)

118. Surely it is for you that you shall not be hungry therein nor bare of clothing;

(۱۱۹)

119. And that you shall not be thirsty therein nor shall you feel the heat of the sun.

(۱۲۰)

120. But the *Shaitan* (Satan) made an evil suggestion to him; he said: *Ya Aadam!* (O Adam) Shall I guide you to the tree of immortality and a kingdom which decays not?

(۱۲۱)

121. Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of *Jannat* (the garden), and *Aadam* (Adam) disobeyed his '*Rabb*', so his life became evil.

(۱۲۲)

122. Then his '*Rabb*' chose him, so He turned to him and guided.

(۱۲۳)

123. He said: Get forth you two there from, all, one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

(۱۲۴)

124. And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on *Qiyammah* (the day of resurrection), blind.

(۱۲۵)

125. He shall say: "My '*Rabb*'! why have You raised me blind and I was a seeing one indeed?"

(۱۲۶)

126. He will say: "Thus, Our communications came to you but you neglected them; even thus shall you be forsaken this day.

(۱۲۷)

127. And thus do We recompense him who is extravagant and does not believe in the communications of his '*Rabb*', and certainly the punishment of the hereafter is severer and more

(۱۲۸)

128. Does it not then direct them aright how many of the generations In whose dwelling-places they go about We destroyed before them? Most surely there are signs in that for those endowed with understanding.

(۱۲۹)

129. And had there not been a word already gone forth from your '*Rabb*' and an appointed term, it would surely have been made to cleave.

(۱۳۰)

130. Bear then patiently what they say, and glorify your '*Rabb*' by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased

(۱۳۱)

131. And do not stretch your eyes after that with which We have provided different classes of them, the splendor of this world's life, that We may thereby try them; and the sustenance by your '*Rabb*' is better and more abiding.

(۱۳۲)

132. And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the end is for guarding (against evil).

(۱۳۳)

133. And they say: "Why does he not bring to us a sign from his '*Rabb*'? Has not there come to them a clear evidence of what is in the previous books?"

(۱۳۴)

134. And had We destroyed them with punishment before this, they would certainly have said: *Rabbaana* (O our '*Rabb*')! why did You not send to us a *Rasool* (an apostle), for then we should have followed Your communications before that we met disgrace and shame.

(۱۳۵)

135. Say: "Every one is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright.