

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٥)

75 . He said: Did I not say to you that you will not be able to have patience with me?

قَالَ إِنْ سَأَلْتِكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا (٧٦)

76 . He said: If I ask you about anything after this, keep me not in your company; indeed you shall have found an excuse in my case.

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبْوَأَ أَنْ يُضَيَّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا (٧٧)

77 . So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (*Musa (Moses)*) said: If you had pleased, you might certainly have taken a recompense for it.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (٧٨)

78 . He said: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (٧٩)

79 . As for the boat, it belonged to poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

وَأَمَّا الْغُلَامُ فَكَانَ أَبُوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا (٨٠)

80 . And as for the boy, his parents were believers and we feared in case he should make disobedience and wickedness to come upon them:

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَوَةً وَأَقْرَبَ رَحْمَةً (٨١)

81 . So we desired that their '*Rabb*' might give them in his place one better than him in purity and nearer to having compassion.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا (٨٢)

82 . And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your '*Rabb*' desired that they should attain their maturity and take out their treasure, a mercy from your '*Rabb*', and I did

not do it of my own accord. This is the significance of that with which you could not have patience.

وَيَسْأَلُونَكَ عَنِ **ذِي الْقُرْنَيْنِ** قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا (٨٣)

83 . And they ask you about **Zulqarnain**. Say: "I will recite to you an account of him.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (٨٤)

84 . Surely We established him in the land and granted him means of access to every thing.

فَاتَّبَعَ سَبَبًا (٨٥)

85 . So he followed a course.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَاذَا الْقُرْنَيْنِ **إِمَّا أَنْ تَعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا** (٨٦)

86 . Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: *Ya Zulqarnain!* either give them a punishment or do them a benefit.

قَالَ **أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا** (٨٧)

87 . He said: As to him who is unjust, we will punish him, then shall he be returned to his '**Rabb**', and He will punish him with an exemplary punishment:

وَأَمَّا مَنْ **آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ** وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا (٨٨)

88 And as for him who believes and does good, he shall have goodly reward, and We will speak to him an easy word of Our command.

ثُمَّ **اتَّبَعَ سَبَبًا** (٨٩)

89 . Then he followed (another) course.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ **نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا** (٩٠)

90 . Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from It;

كَذَلِكَ وَقَدْ **أَحْطْنَا بِمَا لَدَيْهِ خُبْرًا** (٩١)

91 . Thus! and We had a full knowledge of what he had.

ثُمَّ **اتَّبَعَ سَبَبًا** (٩٢)

92 . Then he followed (another) course.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا (٩٣)

93 . Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَا جُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ

بَيْنَنَا وَبَيْنَهُمْ سَدًّا (٩٤)

94 . They said: *Ya Zulqarnain!* surely *Juuj-Va-Majuu* (Gog and Magog) are mischievous in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (٩٥)

95 . He said: That in which my '*Rabb*' has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them;

آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ

عَلَيْهِ قَطْرًا (٩٦)

96 . Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it fire, he said: Bring me molten brass which I may pour over it.

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا (٩٧)

97 . So they were not able to scale it nor could they make a hole in it.

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا (٩٨)

98 . He said: This is a mercy from my '*Rabb*', but when the promise of my '*Rabb*' comes to pass He will make it level with the ground, and the promise of my '*Rabb*' is ever true.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا (٩٩)

99 . And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا (١٠٠)

100 . And We will bring forth *Jahannam* (Hell), exposed to view, on that day before the unbelievers.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا (١٠١)

101 . They whose eyes were under a cover from My reminder and they could not even hear.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا (١٠٢)

102 . What! do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared *Jahannam* (Hell) for the entertainment of the unbelievers.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣)

103 . Say: "Shall We inform you of the greatest losers in deeds?"

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (١٠٤)

104 . They whose labour is lost in this world's life and they think that they are well versed in skill of the work of hands.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (١٠٥)

105 . These are they who disbelieve in the communications of their '*Rabb*' and His meeting, so their deeds become null, and therefore We will not set up a balance for them on *Qiyamat* (the day of resurrection).

ذَلِكَ جَزَاءُ الَّذِينَ كَفَرُوا وَأَتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوعًا (١٠٦)

106 . Thus it is that their recompense is *Jahannam* (Hell), because they disbelieved and held My communications and My *Rasools* (apostles) in mockery.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (١٠٧)

107 . Surely those who believe and do good deeds, their place of entertainment shall be the *Jannat-Al-Firdous* (garden of paradise)

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا (١٠٨)

108 . Abiding therein; they shall not desire removal from them.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا (١٠٩)

109 . Say: "If the sea were ink for the words of my '*Rabb*', the sea would surely be consumed before the words of my '*Rabb*' are exhausted, though We were to bring the like of that to add

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (١١٠)

110 . Say: "I am only a mortal like you; it is revealed to me that your god is one *god*, therefore whoever hopes to meet his '*Rabb*', he should do good deeds, and not join any one in the service of his '*Rabb*'.

Surah 19 . Maryam (Mary)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

كهيعص (١)

1 . Kaaf Ha Ya Ayn Saad.

ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدًا زَكِرِيَّا (٢)

2 . A mention of the mercy of your 'Rabb' to His servant Zakariya (Zachariah).

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (٣)

3 . When he called upon his 'Rabb' in a low voice,

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (٤)

4 . He said: My 'Rabb'! surely my bones are weakened and my head flares with hoariness, and, my 'Rabb'! I have never been unsuccessful in my prayer to Only You:

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥)

5 . And surely I fear my cousins after me, and my wife is barren, therefore grant me from Yourself an heir,

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (٦)

6 . Who should inherit me and inherit from the children of Yaqoub (Jacob), and make him, my 'Rabb', one in whom You are well pleased.

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا (٧)

7 . Ya Zakariya (O Zachariah)! surely We give you good news of a boy whose name shall be Yahya (John): We have not made before anyone his equal.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (٨)

8 . He said: My 'Rabb'! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلِيِّ هَيِّئٌ وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا (٩)

9 . He said: Thus shall it be, your 'Rabb' says: It is easy to Me, and indeed I created you before, when you were nothing.

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا (١٠)

10 . He said: My 'Rabb'! give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١)

11 . So he went forth to his people from his place of worship, then he made known to them that they should glorify morning and evening.

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا (١٢)

12 . *Ya Yahya* (O John)! take hold of The Book with strength, and We granted him wisdom while yet a child

وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا (١٣)

13 . And tenderness from Us and purity, and he was one who guarded (against evil),

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا (١٤)

14 . And dutiful to his parents, and he was not insolent, disobedient.

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا (١٥)

15 . And *Salaamun* (Peace) on him on the day he was born, and on the day he dies, and on the day he is raised to life

وَإِذْ كَرَّمْنَا فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (١٦)

16 . And mention *Marium* (Mary) in The Book when she drew aside from her family to an eastern place;

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (١٧)

17 . So she took a veil from them; then We sent to her Our spirit, and there appeared to her a well-made man.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا (١٨)

18 . She said: Surely I fly for refuge from you to *Bir-Rahman* (The Compassionate), if you are one guarding (against evil).

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (١٩)

19 . He said: I am only a messenger of your '*Rabb*': That I will give you a pure boy.

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (٢٠)

20 . She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلِيِّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا (٢١)

21 . He said: Even so; your '*Rabb*' says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا (٢٢)

22 . So she conceived him; then withdrew herself with him to a remote place.

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا (٢٣)

23 . And the throes compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!

فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (٢٤)

24 . Then (the child) called out to her from beneath her: Grieve not, surely your 'Rabb' has made a stream to flow beneath you;

وَهَزِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا (٢٥)

25 . And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates:

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ

الْيَوْمَ إِنْسِيًّا (٢٦)

26 . So eat and drink and refresh the eye. Then if you see any mortal, say: "Surely I have vowed a fast to *Lir-Rahman* (The Compassionate), so I shall not speak to any man today.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧)

27 . And she came to her people with him, carrying him. They said: *Ya Marium* (O Mary)! surely you have done a strange thing.

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا (٢٨)

28 . O sister of *Haroun!* (Aaron) your father was not a bad man, nor, was your mother an unchaste woman.

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩)

29 . But she pointed to him. They said: How should we speak to one who was a child in the cradle?

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠)

30 . He said: Surely I am a servant of **Allah**; He has given me The Book and made me a *Nabi* (prophet);

وَجَعَلَنِي مُبَارَكًا مَّا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١)

31 . And He has made me blessed wherever I may be, and He has enjoined on me prayer and *Zakat* so long as I live;

وَبَرَّ ابْوَالِدَاتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (٣٢)

32 . And dutiful to my mother, and He has not made me insolent, unblessed;

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (٣٣)

33 . And *Salaamun* (Peace) on me on the day I was born, and on the day I die, and on the day I am raised to life.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (٣٤)

34 . Thus is *Isa* (Jesus), son of *Marium* (Mary); the saying of truth about which they dispute.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذْ أَقْضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٣٥)

35 . It beseems not **Allah** that He should take to Himself a son, glory to be Him; when He has decreed a matter He only says to it "Kun" (Be), and it is.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ (٣٦)

36 . And surely **Allah** is my 'Rabb' and your 'Rabb', therefore serve Him; this is the right path.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ (٣٧)

37 . But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great day

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونََنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ (٣٨)

38 . How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ (٣٩)

39 . And warn them of the day of intense regret, when the matter shall have been decided; and they are in negligence and they do not believe.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجَعُونَ (٤٠)

40 . Surely We inherit the earth and all those who are on it, and to Us they shall be returned.

وَإِذْ كَرَّمْنَا فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (٤١)

41 . And mention *Ibraheem* (Abraham) in The Book; surely he was a truthful man, a *Nabi* (prophet)

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُعْنِي عَنْكَ شَيْئًا (٤٢)

42 . When he said to his father; O my father! why do you worship what neither hears nor sees, nor does it avail you in the least:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (٤٣)

43. O my father! truly the knowledge has come to me which has not come to you, therefore follow me, I will guide you on a right path:

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا (٤٤)

44. O my father! serve not the *Shaitan* (Satan), surely the *Shaitan* (Satan) is disobedient to *Lir-Rahman* (The Compassionate):

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (٤٥)

45. O my father! surely I fear that a punishment from *Nar-Rahman* (The Compassionate) should afflict you so that you should be a friend of the *Shaitan* (Satan).

قَالَ أَرَأَيْتَ أَنْتَ عَنْ أَهْلِي يَا إِبْرَاهِيمُ لئن لَمْ تَنْتَهَ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا (٤٦)

46. He said: Do you dislike my gods, *Ya Ibraheem* (O Abraham)? If you do not desist I will certainly revile you, and leave me for a time.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا (٤٧)

47. He said: *Salaamun* (Peace) be on you, I will pray to my '*Rabb*' to forgive you; surely He is ever Affectionate to me:

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا (٤٨)

48. And I will withdraw from you and what you call on besides *Allah*, and I will call upon my '*Rabb*'; may be I shall not remain unblessed in calling upon my '*Rabb*'.

فَلَمَّا اعْتَزَلْتَهُمْ وَمَا يُعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا (٤٩)

49. So when he withdrew from them and what they worshipped besides *Allah*, We gave to him *Isaaq* (Isaac) and *Yaquoub* (Jacob), and each one of them We made a *Nabi* (prophet).

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا (٥٠)

50. And We granted to them of Our mercy, and We left a truthful mention of eminence for them.

وَإِذْ كُنَّا فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا (٥١)

51 . And mention *Musa* (Moses) in The Book; surely he was one purified, and he was a *Rasool* (an apostle), a *Nabi* (prophet)

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا (٥٢)

52 . And We called to him from the blessed side of the mountain, and We made him draw near, holding communion.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا (٥٣)

53 . And We gave to him out of Our mercy his brother *Haroun* (Aaron) a *Nabi* (prophet)

وَأذْكَرُ فِي الْكِتَابِ **إِسْمَاعِيلَ** إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا (٥٤)

54 . And mention *Ismaeel* (*Ismail*) in The Book; surely he was truthful in (his) promise, and he was a *Rasool* (apostle), a *Nabi* (prophet)

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا (٥٥)

55 . And he enjoined on his family prayer and *Zakat* (almsgiving), and was one in whom his '*Rabb*' was well pleased.

وَأذْكَرُ فِي الْكِتَابِ **إِدْرِيسَ** إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (٥٦)

56 . And mention *Idris* in The Book; surely he was a truthful man, a *Nabi* (prophet),

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا (٥٧)

57 . And We raised him high in Heaven.

أُولَئِكَ الَّذِينَ أَنْعَمَ **اللَّهُ** عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ **آدَمَ** وَمِمَّنْ حَمَلْنَا مَعَ **نُوحٍ** وَمِنْ ذُرِّيَّةِ **إِبْرَاهِيمَ**

وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذِ اتَّخَلَّفُوا آيَاتِ الرَّحْمَنِ خُرُوعًا وَسَجْدًا وَبُكْيًا (٥٨)

58 . These are they on whom **Allah** bestowed Favours, from among the *Nabis* (the prophets) of the seed of **Aadam** (**Adam**), and of those whom We carried with **Nuh** (**Noah**), and of the seed of **Ibraheem** (**Abraham**) and **Israel**, and of those whom We guided and chose; when the communications of **Tur-Rahman** (The Compassionate) were recited to them, they fell down making obeisance and weeping.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ **عَذَابًا** (٥٩)

59 . But there came after them an evil generation, who neglected prayers and followed and sensual desires, so they will meet perdition,

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ **الْجَنَّةَ** وَلَا يُظْلَمُونَ شَيْئًا (٦٠)

60 . Except such as repent and believe and do good, these shall enter *Jannat* (the garden), and they shall not be dealt with unjustly in any way:

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ **الرَّحْمَنُ** عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا (٦١)

61 . The *Jannat* (garden) of perpetuity which **Dar-Rahman** (The Compassionate) has promised to His servants while unseen; surely His promise shall come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا مَرْزُقُهُمْ فِيهَا بُكْرَةٌ وَعَشِيًّا (٦٢)

62 . They shall not hear therein any vain discourse, but only: *Salaaman* (Peace), and they shall have their sustenance therein morning and evening.

تِلْكَ **الْجَنَّةُ** الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا (٦٣)

63 . This is *Jannat* (the garden) which We cause those of Our servants to inherit who guard (against evil).

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا (٦٤)

64 . And we do not descend but by the command of your 'Rabb'; to Him belongs whatever is before us and whatever is behind us and whatever is between that, and your 'Rabb' is not forgetful.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا (٦٥)

65 . The 'Rabb' of the heavens and the earth and what is between them, so serve Him and be patient in His service. Do you know any one equal to Him?

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا (٦٦)

66 . And says man: What! when I am dead shall I truly be brought forth alive?

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا (٦٧)

67 . Does not man remember that We created him before, when he was nothing?

فَوَرَبِّكَ لَنَحْشُرَهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (٦٨)

68 . So by your 'Rabb'! We will most certainly gather them together and the *Shaitan* (Satan), then shall We certainly cause them to be present round *Jahannam* (Hell) on their knees.

ثُمَّ لَنُنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا (٦٩)

69 . Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against *Lar-Rahman* (The Compassionate).

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا (٧٠)

70 . Again We do certainly know best those who deserve most to be burned therein.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا (٧١)

71 . And there is not one of you but shall come to it; this is an unavoidable decree of your 'Rabb'.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢)

72 . And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.

وَإِذِ اتَّخَذْنَا ذُرِّيَّتَهُمْ آيَاتِنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ

نَدِيًّا (٧٣)

73 . And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِئِيًّا (٧٤)

74 . And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا (٧٥)

75 . Say: "As for him who remains in error, the *Hur-Rahman* (The Compassionate) will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا (٧٦)

76 . And **Allah** increases in guidance those who go aright; and ever-abiding good works are with your '*Rabb*' best in recompense and best in yielding fruit.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا (٧٧)

77 . Have you, then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?

أَطَّلَعَ الْغَيْبِ أَمْ ائْتَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (٧٨)

78 . Has he gained knowledge of the unseen, or made a covenant with *Dar-Rahman* (The Compassionate)?

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا (٧٩)

79 . By no means! We write down what he says, and We will lengthen to him the length of the punishment

وَنَرِيئُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا (٨٠)

80 . And We will inherit of him what he says, and he shall come to Us alone.

وَائْتَخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا (٨١)

81 . And they have taken gods besides **Allah**, that they should be to them a source of strength;

كَلَّا سَيَكْفُرُونَ بِعِبَادِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا (٨٢)

82 . By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا (٨٣)

83 . Do you not see that We have sent the *Shaitan* (Satan) against the unbelievers, inciting them by incitement?

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا (٨٤)

84 . Therefore be not in haste against them, We only number out to them a number.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٥)

85 . The day on which We will gather those who ward off evil to *Lar-Rahman* (The Compassionate) to receive honours

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًّا (٨٦)

86 . And We will drive the guilty to *Jahannam* (Hell) thirsty

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (٨٧)

87 . They shall not control intercession, save he who has made a covenant with *Dar-Rahman* (The Compassionate).

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا (٨٨)

88 . And they say: “*Zar-Rahman* (The Compassionate) has taken a son.

لَقَدْ جِئْتُمْ شَيْئًا إِذَا (٨٩)

89 . Certainly you have made an abominable assertion

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا (٩٠)

90 . The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا (٩١)

91 . That they ascribe a son to the *Lir-Rahman* (The Compassionate).

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا (٩٢)

92 . And it is not worthy of the *Lir-Rahman* (The Compassionate) that He should take a son.

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (٩٣)

93 . There is no one in the heavens and the earth but will come to the *Tir-Rahman* (The Compassionate) as a servant.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا (٩٤)

94 . Certainly He has a comprehensive knowledge of them and He has numbered them a (comprehensive) numbering.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا (٩٥)

95 . And every one of them will come to Him on *Qiyammat* (the day of resurrection) alone.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا (٩٦)

96 . Surely Those who believe and do good deeds for them will *Mur-Rahman* (The Compassionate) bring about love.

فَأَيُّ مَا يَسِّرُنَا كَلِمَاتٍ لِّتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لِّدًّا (٩٧)

97 . So We have only made it easy in your tongue that you may give good news thereby to those who ward off evil and warn thereby a vehemently contentious people.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِيسُ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا (٩٨)

98 . And how many a generation have We destroyed before them! Do you see any one of them or hear a sound of them?

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).

طه (١)

1 . Ta Ha.

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢)

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

إِلَّا تَذَكَّرَةً لِمَنْ يَخْشَى (٣)

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

تَنْزِيلًا لِمَنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَا (٤)

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

الرَّحْمَنِ عَلَى الْعَرْشِ اسْتَوَى (٥)

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

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى (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.

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (٧)

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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى (٨)

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

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى (٩)

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

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا الْعَلِيِّ آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى

(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.

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى (١١)

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

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢)

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

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى (١٣)

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

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

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

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ (١٥)

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

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ (١٦)

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;

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ (١٧)

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

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ (١٨)

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.

قَالَ أَلْقِهَا يَا مُوسَىٰ (١٩)

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

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ (٢٠)

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

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ (٢١)

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

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ (٢٢)

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

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ (٢٣)

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

اَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (٢٤)

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

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥)

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

وَيَسِّرْ لِي أَمْرِي (٢٦)

26 . And make my affair easy to me,

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي (٢٧)

27 . And loose the knot from my tongue,

يَفْقَهُوا قَوْلِي (٢٨)

28 . That they may understand my word;

وَاجْعَلْ لِي وِزِيرًا مِنْ أَهْلِي (٢٩)

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

هَارُونَ أَخِي (٣٠)

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

اشْدُدْ بِهِ أَزْرِي (٣١)

31 . Strengthen my back by him,

وَأَشْرِكْهُ فِي أَمْرِي (٣٢)

32 . And associate him in my affair,

كَيْ نُسَبِّحَكَ كَثِيرًا (٣٣)

33 . So that we should glorify Only You much,

وَنَذْكُرَكَ كَثِيرًا (٣٤)

34 . And remember Only You oft.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا (٣٥)

35 . Surely, You are seeing us.

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى (٣٦)

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

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى (٣٧)

37 And indeed We conferred a favour on you another time

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ (٣٨)

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

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَا أُخْدُةُ عَدُوِّي وَعَدُوُّ لَهٗ وَالْقَيْتُ
عَلَيْكَ لِحَبَّةٍ مِّمِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي (٣٩)

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

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا
مُوسَىٰ (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).

وَاصْطَنَعْتُكَ لِنَفْسِي (٤١)

41. And I have chosen you for Myself:

اِذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي (٤٢)

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

اِذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ (٤٣)

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

فَقُولَا لَهُ قَوْلًا لِّئِنَّا عَلَّمَهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ (٤٤)

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

قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّعَىٰ (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.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ (٤٦)

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

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ
وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى (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;

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى (٤٨)

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

قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَى (٤٩)

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

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى (٥٠)

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

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى (٥١)

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

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى (٥٢)

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

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَوَسَّلَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا
مِنْ نَبَاتٍ شَتَّى (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.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى (٥٤)

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

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (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.

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى (٥٦)

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

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى (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)?

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى (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.

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى (٥٩)

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

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى (٦٠)

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

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى (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.

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَى (٦٢)

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

قَالُوا إِنَّ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَى (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.

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوَصَفُوا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى (٦٤)

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

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَى (٦٥)

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

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (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.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (٦٧)

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

قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى (٦٨)

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

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا إِيْمًا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى (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.

فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (٧٠)

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

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنِ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا قِطْعَنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ مِنْ خِلَافٍ وَلَا صَلْبَتَكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى (٧١)

71 . (**Firon** (Pharaoh)) 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.

قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِيْمًا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا (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.

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى (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.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (٧٤)

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

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى (٧٥)

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

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى (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.

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ
(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.

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ (٧٨)

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

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ (٧٩)

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

يَا بَنِي إِسْرَائِيلَ قَدْ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّٰنَ
وَالسَّلْوَىٰ (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.

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ
هُوسَىٰ (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.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ (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.

وَمَا أَغْوَيْنَاكَ عَنْ قَوْمِكَ يَا مُوسَىٰ (٨٣)

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

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثْرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ (٨٤)

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

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ (٨٥)

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

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّ أَحْسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي (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?

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ (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.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا آلِهَهُ خُورًا فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ (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.

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعَ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (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?

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلِ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي (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.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ (٩١)

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

قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا (٩٢)

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

أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي (٩٣)

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

قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي (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.

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ (٩٥)

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

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (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

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ يُخْلَفَهُ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُْحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا (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.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (٩٨)

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

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا (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.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا (١٠٠)

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

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا (١٠١)

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

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا (١٠٢)

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

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا (١٠٣)

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

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا (١٠٤)

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

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا (١٠٥)

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

فَيَذَرُهَا قَاعًا صَفْصَفًا (١٠٦)

106 . Then leave it a plain, smooth level

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا (١٠٧)

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

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَعِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا (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.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (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.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا (١١٠)

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

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (١١١)

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.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا (١١٢)

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.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (١١٣)

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.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا
(١١٤)

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.

وَلَقَدْ عَوْدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَتَنَسِيٍّ وَلَمْ نَجِدْ لَهُ عَزْمًا (١١٥)

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

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى (١١٦)

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

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى (١١٧)

117. So We said: *Ya Adam* (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;

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى (١١٨)

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

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى (١١٩)

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

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى (١٢٠)

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

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى
(١٢١)

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 *Adam* (Adam) disobeyed his '*Rabb*', so his life became evil.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى (١٢٢)

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

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَأَمَّا يَا تَيْبَتِكُمْ مِثِّي هَدَى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (١٢٣)

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;

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (١٢٤)

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

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا (١٢٥)

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

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى (١٢٦)

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

وَكَذَلِكَ نُجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى (١٢٧)

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

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النَّهْيِ (١٢٨)

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.

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى (١٢٩)

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.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى (١٣٠)

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

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى (١٣١)

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.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى (١٣٢)

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).

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى (١٣٣)

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?"

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ

نُذِلَّ وَنَخْزَى (١٣٤)

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.

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى (١٣٥)

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.