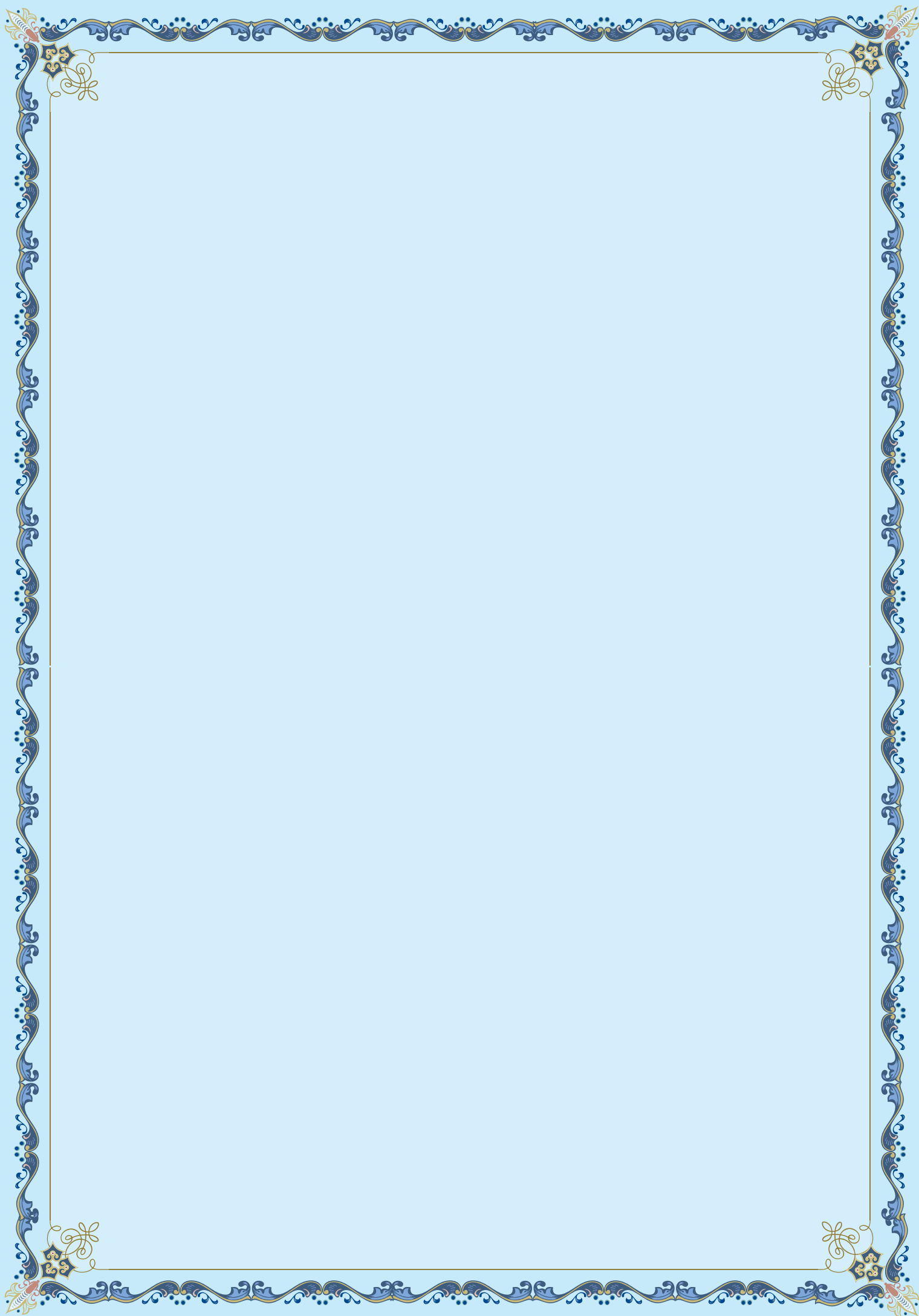


The Holy Quran

(Part Sixteen)

قَالَ أَلَمْ

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, عليه السلام بنصره العزيز 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	لَّكَ	إِنَّ	كَ	لَنْ	تَسْتَطِيعَ	مَعِ	يَ	صَبْرًا
he said	not	I tell	for	you	surely	you	never	with	me	in patience

قَالَ أَلَمْ أَقُلْ لَّكَ 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	هَآ	فَ	لَا	تُصَاحِبُ	نِيْ
he said	if	I ask	you	about	anything	after	it	so	not	keep in company	me

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَآفَلَا تُصَحِّبْنِيْ ٧٧

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

قَدْ	بَلَغْتَ	مِنْ	لَّدُنِّيْ	يَ	عُذْرًا	فَ	اُنْطَلَقَا	حَتَّى	إِذَا
indeed	you have	from	near	me	excuse	then	they went on	till	when

قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ عُذْرًا ٧٧ فَاُنْطَلَقَا ٧٨ حَتَّى إِذَا

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

أَتَيَا	أَهْلَ	قَرْيَةٍ	إِسْتَطْعَمَا	أَهْلَ	هَآ	فَ	أَبَوَا	أَنْ
they came	people	a town	they asked	people	its	but	they refused	to

أَتَيَا أَهْلَ قَرْيَةٍ إِسْتَطْعَمَا أَهْلَهَا فَابْوَأَانِ

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

يُضَيِّفُوا	هُمَا	فَ	وَجَدَا	فِيْ	هَآ	جِدَارًا	يُرِيدُ	أَنْ	يَنْقَضُ
make guest	them	and	they found	in	it	a wall	about	to	fall

يُضَيِّفُوهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ

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

فَ	أَقَامَ	هَ	قَالَ	لَوْ	شِئْتَ	لَ	اتَّخَذْتَ	عَلَيْ	هِ	أَجْرًا	قَالَ
and	made to stand	it	he said	if	you willed	surely	could take	upon	it	payment	he said

فَأَقَامَهُ ٧٨ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ٧٩ 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
this	parting	between	me	and	between	you	soon	I inform	you	of	meaning	which

هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ ٢ سَأُتَبِّئُكَ 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
not	you able	upon	it	patience	as for	boat	so	was	of	poor people

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	هَآ	وَ	كَانَ
they do work	in	the sea	and	I desired	that	I make defective	it	and	was

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
behind	them	a king	who seized	every	boat	by force	and	as for

وَرَاءَ هُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَضَبًا ٨٠ وَأَمَّا

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

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

الْغُلَامُ فَكَانَ أَبَوَاهُ 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
through rebellion	and	disbelief	so	we desired	that	exchange	them	their Lord	their	better

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	زَكَاةً	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 زَكَاةً وَأَقْرَبَ رُحْمًا ٨٢ 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	تَحْتَ	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										
لَّهُمَا	وَ	كَانَ	أَبُوهُمَا	صَالِحًا	فَ	أَرَادَ	رَبُّ	كَ	أَنْ	يَبْلُغَا
for	them	and	their father	righteous	so	desired	Lord	your	that	they reach
لَّهُمَا 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	رَّبِّ	كَ		
full strength	they	and	take out	their treasure	mercy	from	Lord	your		
أَشَدَّ هُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا ٨٣ رَحْمَةً مِّنْ رَبِّكَ ٨٤										
their (age of) full strength and take out their treasure, as a mercy from your Lord;										
وَ	مَا	فَعَلْتُ	هُ	عَنْ	أَمْرِ	يَ	ذَلِكَ	تَأْوِيلُ	مَا	لَمْ
and	not	I did	it	of	order	my	this	explanation	that	you were able
وَمَا فَعَلْتُهُ عَنْ أَمْرِي ٨٥ 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	هُ	صَبْرًا	وَ	يَسْأَلُونَ	كَ	عَنْ	ذِي	الْقَرْنَيْنِ		
upon	it	with patience	and	they ask	you	of	having	Dhu'l Qarnain		
عَلَيْهِ صَبْرًا ٨٦ وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ ٨٧										
to bear with patience. And they ask you about Dhu'l Qarnain										

قُلْ	سَ	اَتْلُوْا عَلٰی كُمْ مِّنْ هٗ	ذِكْرًا	اِنْ نَّا	مَكَّنَّا	لَ هٗ	فِي
in	him	for	established	indeed We	remembrance	his	of you to I recite will you say

قُلْ سَأَتْلُوْا عَلَيْكُمْ مِنْهُ ذِكْرًا⁸⁴ اِنَّا مَكَّنَّا لَهُ فِي

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

اَلْاَرْضِ	وَ	اَتَيْنَا	هُ	مِّنْ	كُلِّ	شَيْءٍ	سَبَبًا	فَ	اَتَّبَعَ
he followed	then	means	thing	every	of	him	We gave	and	the earth

اَلْاَرْضِ وَ اَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا⁸⁵ فَاتَّبَعَ

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

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

سَبَبًا⁸⁶ حَتَّى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ

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

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

فِي عَيْنٍ حَمِيْمَةٍ وَ وَجَدَ عِنْدَ هَاقَوْمًا قُلْنَا

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

يَا	ذَا الْقَرْنَيْنِ	اِمَّا اَنْ	تُعَذِّبَ	وَ	اِمَّا اَنْ	تَتَّخِذَ	فِي	هَمَّ
them	in	you adopt	that	or	and	you punish	that	either

يَا ذَا الْقَرْنَيْنِ اِمَّا اَنْ تُعَذِّبَ وَاِمَّا اَنْ تَتَّخِذَ فِيْهِمْ

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

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

حُسْنًا⁸⁷ قَالَ اِمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ

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

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

يُرَدُّ إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا تُكَرًّا⁽⁸⁸⁾ 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	الْحُسْنَى
who	believes	and	act	righteously	then	for	him	reward	good	

مَنْ أَمَّنَ وَ عَمِلَ صَالِحًا فَلَهُ جَزَاءٌ إِيَّالْحُسْنَى ج

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

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

وَسَتَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا⁽⁸⁹⁾ ثُمَّ أَتَّبَعَ سَبَبًا⁽⁹⁰⁾

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

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

حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَ جَدَهَا تَطْلُعُ عَلَى

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

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

قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا⁽⁹¹⁾ كَذَلِكَ ط

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

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

وَقَدْ أَحْطْنَا بِمَا لَدَيْهِ خُبْرًا⁽⁹²⁾ ثُمَّ أَتَّبَعَ سَبَبًا⁽⁹³⁾

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

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

حَتَّى 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 قَوْلًا⁹⁴ قَالُوا

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

يَا	ذَاقِرَيْنِ	إِنَّ	يَا جُوجَ	وَ	مَاجُوجَ	مُفْسِدُونَ	فِي
O	Dhu'l Qarnain	verily	Gog	and	Magog	creating disorder	in

يَا ذَاقِرَيْنِ إِنَّ يَا جُوجَ وَ مَاجُوجَ مُفْسِدُونَ فِي

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

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

الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ

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

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

بَيْنَنَا وَبَيْنَهُمْ سَدًّا⁹⁵ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي

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

خَيْرٌ	فَ	أَعِينُونِي	نِي	بِ	قُوَّةٍ	أَجْعَلُ	بَيْنَ	كُمُ	وَ	بَيْنَ	هُمْ
better	so	you help	me	with	strength	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	اَتُونِي	نِي	زُبَرَ	الْحَدِيدِ	حَتَّى	إِذَا	سَاوَى	بَيْنَ
rampart	you bring	me	blocks	of iron	till	when	level	between

رَدْمًا^{٩٦} اَتُونِي زُبَرَ 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	اَتُونِي	أُفْرِغْ	عَلَى	هِ	قِطْرًا	فَ	مَا	اسْتَطَاعُوا	أَنْ
he said	bring me	I pour	upon	it	molten copper	so	no	they be able	that

قَالَ اَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا^{٩٧} 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	هُ	وَ	مَا	اسْتَطَاعُوا	لَ	هُ	تَقْبًا	قَالَ	هَذَا
scale	it	and	nor	were they able	to	it	dig	he said	this is

يُظْهِرُوهُ وَمَا اسْتَطَاعُوا لَهُ تَقْبًا^{٩٨} قَالَ هَذَا

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

رَحْمَةً	مِّنْ	رَّبِّ	يَ	فَ	إِذَا	جَاءَ	وَعْدُ	رَبِّ	يَ	جَعَلَ	هُ	دَكَّاءَ
a mercy	from	Lord	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	رَبِّ	يَ	حَقًّا	وَ	تَرَكْنَا	بَعْضَ	هُمْ	يَوْمَ	أَذِ
and	was	promise	Lord	my	true	and	We leave	some	of them	day	that

وَكَانَ وَعْدُ رَبِّي حَقًّا^{٩٩} 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	وَّ	نُفِخَ	فِي	الصُّورِ	فَ	جَمَعْنَا	هُمْ
to surge	against	others	and	blown	in	trumpet	then	We gather	them

يُمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ

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

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

جَمَعًا⁽¹⁰⁰⁾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا⁽¹⁰¹⁾

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

الَّذِينَ	كَانَتْ	أَعْيُنُ	هُمْ	فِي	غِطَاءٍ	عَنْ	ذِكْرِ	ى
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

وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا⁽¹⁰²⁾ أَفَحَسِبَ الَّذِينَ كَفَرُوا

and they could not even hear. Do the disbelievers think

أَنْ	يَتَّخِذُوا	عِبَادِ	ى	مِنْ	دُونِ	ى	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	نُزْلًا	قُلْ	هَلْ
surely	We	We prepared	Hell	for	disbelievers	entertainment	you say	shall

إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزْلًا⁽¹⁰³⁾ قُلْ هَلْ

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

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

نَبِّئْكُمْ بِالْأَخْسَرِينَ أَعْمَالًا⁽¹⁰⁴⁾ 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	وَهُمْ	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⁽¹⁰⁵⁾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ

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

رَبِّ	هُمْ	وَلِقَاءِ	هُ	فَنَ	حَبِطَتْ	أَعْمَالُ	هُمْ
Lord	their	and	Him	so	are vain	works	their

رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ

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

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

فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا⁽¹⁰⁶⁾ ذَلِكَ جَزَاءُ هُمْ جَهَنَّمَ بِمَا

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

كَفَرُوا	وَاتَّخَذُوا	آيَاتِي	وَرُسُلِي	هُزُؤًا	إِنَّ
they disbelieve	and	My Signs	My	they made	surely

كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا⁽¹⁰⁷⁾ إِنَّ

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

الَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	كَانَتْ	لَهُمْ
those who	believe	do	good works	was	for them

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ

those who believe and do good deeds, will have

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

جَنَّاتُ الْفِرْدَوْسِ نُزُلًا⁽¹⁰⁸⁾ 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	كَلِمَتِ	رَبِّي
from	it	any change	you say	if	was	ocean	ink	for	words	my Lord

عَنْهَا حَوْلًا⁽¹⁰⁹⁾ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَتِ رَبِّي

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

لَ	نَفِدَ	الْبَحْرُ	قَبْلَ	أَنْ	تَنْفَدَ	كَلِمَتُ	رَبِّ	يَ	وَلَوْ
surely	exhausted	ocean	before	that	end	words	Lord	My	and if

لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ

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

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

جِئْنَا بِمِثْلِهِ مَدَدًا⁽¹¹⁰⁾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ

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

يُوحَى	إِلَى	يَ	أَنْ	مَا	إِلَهُ	كُمْ	إِلَهُ	وَاحِدٌ	فَ	مَنْ	كَانَ	يَرْجُوا
is revealed	to	me	that	God	your	God	One	so	who	is	desire	is revealed

يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا

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

لِقَاءَ	رَبِّ	هَ	فَ	لَ	يَعْمَلُ	عَمَلًا	صَالِحًا	وَّ	لَا	يُشْرِكُ
to meet	Lord	his	so	let	him do	deeds	good	and	not	join

لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ

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

بِ	عِبَادَةِ	رَبِّ	هَ	أَحَدًا
with	worship	Lord	his	anyone

بِعِبَادَةِ رَبِّهِ أَحَدًا^ع
(111)

no one in the worship of his Lord.'

٩٨ - سُورَةُ مَرْيَمَ مَكِّيَّةٌ

Revealed in Makkah Surah Maryam

رُكُوعَاتُهَا ٦		آيَاتُهَا 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	هَ	يَ	عَ	صَ	ذِكْرُ	رَحْمَتِ	رَبِّ	كَ	عَبْدَ	هَ	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	رَبَّ	هَ	نِدَاءً	خَفِيًّا	قَالَ	رَبِّ	إِنَّ	يَ	وَهْنَ	الْعَظْمُ
when	he called	Lord	his	calling	secret	he said	my Lord	surely	me	feeble	bones

إِذْنَادَى 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	يَ	وَ	اَشْتَعَلَ	الرَّأْسُ	شَيْبًا	وَّ	لَمْ	اَكُنْ
from	me	and	glisten	head	hoariness	and	never	I been

مِنْ يَ وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ اَكُنْ

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

بِ	دُعَاءِ	كَ	رَبِّ	شَقِيًّا	وَ	اِنَّ	يَ	خِفْتُ	الْمَوَالِي	مِنْ	وَرَاءِ	يَ
with	prayer	you	my Lord	unblessed	and	I	indeed	fear	my relations	from	after	me

بِدُعَائِكَ رَبِّ شَقِيًّا⁵ وَإِنِّي خِفْتُ الْمَوَالِي مِنْ وَرَاءِ يَ

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

وَ	كَانَتْ	امْرَاةً	يَ	عَاقِرًا	فَ	هَبْ	لِ	يَ	مِنْ	لَّدُنْ	كَ	وَلِيًّا
and	was	wife	my	barren	so	grant	for	me	from	self	Your	successor

وَكَانَتْ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَّدُنْكَ وَلِيًّا⁶

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

يَّرِثُ	نِي	وَ	يَرِثُ	مِنْ	اِلَ	يَعْقُوبَ	وَ	اجْعَلْ	هُ	رَبِّ	رَضِيًّا
heir	my	and	heir	of	House	Jacob	and	make	him	my Lord	well pleasing

يَّرِثُنِي وَيَرِثُ مِنْ اِلَ يَعْقُوبَ⁷ وَاجْعَلْهُ رَبِّ رَضِيًّا

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

يَا	زَكَرِيَّا	اِنَّ	نَا	نُبَشِّرُ	كَ	بِ	غُلَمٍ	اِسْمُ	هَ	يَحْيٰى	لَمْ
O	Zachariah	surely	We	glad tidings	you	of	son	name	his	Yahya	not

يَزَكَرِيَّا اِنَّا نُبَشِّرُكَ بِغُلَمٍ اِسْمُهُ يَحْيٰى لَمْ

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

نَجْعَلُ	لَ	هَ	مِنْ	قَبْلُ	سَمِيًّا	قَالَ	رَبِّ	اَنِّي	يَكُونُ
We made	for	him	from	before	name-sake	he said	my Lord	how	shall

نَجْعَلُ لَهُ مِنْ قَبْلُ سَمِيًّا⁸ قَالَ رَبِّ اَنِّي يَكُونُ

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

لِى	عَلَّمَ	وَ	كَانَتْ	امْرَاةً	ى	عَاقِرًا	وَ	قَدْ	بَلَغْتُ	مِنَ	الْكِبَرِ	عِتِيًّا
me	son	and	was	wife	my	barren	and	indeed	I reached	of	old age	extreme

لِى عَلَّمَ وَكَانَتْ امْرَاةً عَاقِرًا 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	ى	هَيِّنٌ	وَ	قَدْ	خَلَقْتُ	كَ
he said	like	that	he said	your	Lord	it is	for	Me	easy	and	indeed	I created	you

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيِّنٍ وَقَدْ خَلَقْتُكَ

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

مِنْ	قَبْلُ	وَ	لَمْ	تَكْ	شَيْئًا	قَالَ	رَبِّ	اجْعَلْ	لِى	ى	آيَةً
from	before	and	not	you	anything	he said	My Lord	appoint	for	me	token

مِنْ قَبْلُ وَلَمْ تَكْ شَيْئًا ⑩ قَالَ رَبِّ اجْعَلْ لِّى آيَةً ٦

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 said	token	you	that	not	you speak	people	three	night	full	then	he came forth

قَالَ آيَتُكَ 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	قَوْمٍ	هَ	مِنْ	الْمِحْرَابِ	فَ	أَوْحَى	إِلَى	هَمَّ	أَنْ	سَبِّحُوا
to	people	his	from	the chamber	and	asked by sign	to	them	that	to glorify

عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا

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

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

بُكْرَةً وَعَشِيًّا ⑮ يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ ٧ وَاتِّينَاهُ

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	زَكُوَّةً	وَ	كَانَ
wisdom	a child	and	tenderness	from	near	Us	and	purity	and	was

الْحُكْمَ صَبِيًّا¹³ وَ حَنَانًا مِّنْ لَّدُنَّا وَ زَكُوَّةً وَ كَانَ

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

تَقِيًّا	وَ	بَرًّا	بِ	وَالِدَيْهِ	وَ	لَمْ	يَكُنْ	جَبَّارًا	عَصِيًّا
pious	and	dutiful	with	his parents	and	not	was	haughty	rebellious

تَقِيًّا¹⁴ وَ بَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا¹⁵

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

وَ	سَلَامٌ	عَلَيْهِ	يَوْمَ	وُلِدَ	وَ	يَوْمَ	يَمُوتُ	وَ	يَوْمَ
and	peace	upon	him	day	and	he was born	day	and	he died

وَ سَلَامٌ 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	اذْكُرْ	فِي	الْكِتَابِ	مَرْيَمَ	إِذْ	انْتَبَذَتْ
he will be raised	life	and	relate	in	the Book	Maryam	when	she withdrew

يُبْعَثُ حَيًّا¹⁶ وَ اذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذْ انْتَبَذَتْ

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 شَرْقِيًّا¹⁷

from her people to a place to the east,

فَ	اتَّخَذَتْ	مِنْ	دُونِ	هُمْ	حِجَابًا	فَ	أَرْسَلْنَا	إِلَيْهَا	رُوحَ	نَا	فَ	تَمَثَّلَ
and	took	from	beside	them	screened	then	We sent	to	her	angel	Our	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	بَشَرًا	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 بَشَرًا سَوِيًّا⁽¹⁸⁾ قَالَتْ إِنَّيْ أَعُوذُ بِالرَّحْمَنِ 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	إِنَّمَا	أَنَا	رَسُولُ	رَبِّ	كَ	لِ	أَهَبَ
bestow	so that	your	Lord	Messenger	I	only	he replied	fear	you do	if

إِنْ كُنْتَ تَقِيًّا⁽¹⁹⁾ 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	وَّ	لَمْ
not	and	son	me	for	it be	how	she said	righteous	son	you	for

لَكَ غُلَمًا زَكِيًّا⁽²⁰⁾ قَالَتْ أَنَّى يَكُونُ لِي غُلَمٌ وَلَمْ

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

يَمْسَسُ	نِيْ	بَشَرٌ	وَّ	لَمْ	أَكُ	بَغِيًّا	قَالَ	كَ	ذَلِكَ	قَالَ
says	that	like	he said	unchaste	I am	not	and	man	me	touched

يَمْسَسُنِيْ بَشَرٌ وَلَمْ أَكُ بَغِيًّا⁽²¹⁾ قَالَ كَذَلِكَ⁽²²⁾ 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	هَ	آيَةً	لِ	لِلنَّاسِ
Lord	your	it is	on	me	easy	and	so that	We make	him	Sign	for	men

رُبُّكَ هُوَ عَلَى هَيِّنٍ وَلَنَجْعَلَ آيَةً لِّلنَّاسِ

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

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

وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا⁽²²⁾ فَحَمَلَتْهُ

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

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

فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا⁽²³⁾ فَاجَاءَ هَا الْمَخَاضُ

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

إِلَى	جِذْعِ	النَّخْلَةِ	قَالَتْ	يَا	لَيْتَ	نِي	مِثُّ	قَبْلَ	هَذَا
to	trunk	date-palm	she said	O!	would	I	died	before	this

إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِثُّ قَبْلَ هَذَا

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

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

وَ كُنْتُ نَسِيًّا مَنْسِيًّا⁽²⁴⁾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا 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
indeed	placed	Lord	your	below	you	rivulet	and	you shake	to	yourself

قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا⁽²⁵⁾ وَ هُزِّي إِلَيْكَ

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

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

بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطْبًا جَنِيًّا⁽²⁶⁾ 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
and	drink	and	cool	eye	and	if	you see	of	man	any

وَاشْرَبِي وَقَرِّي عَيْنًا فَاِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا

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

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

فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ 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	هَ	قَالُوا	يَا مَرْيَمُ
any human being	then	she brought	with	him	people	her	carrying
him	with	she brought	then	any human being	قَوْمَ	هَا تَحْمِلُ	هَ

إِنْسِيًّا ٢٧ فَآتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ٢٨ قَالُوا يَا مَرْيَمُ

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

لَ قَدْ	جِئْتَ	شَيْئًا	فَرِيًّا	يَا أُخْتَ	هَرُونَ	مَا كَانَ
for	surely	you brought forth	thing	strange	O	sister
was	not	Aaron	sister	O	strange	thing

لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ٢٨ يَا أُخْتَ هَرُونَ مَا كَانَ

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

أَبُو	كَ	امْرَأًا	سَوِيًّا	وَمَا	كَانَتْ	أُمُّ	كَ	بَغِيًّا	فَ أَشَارَتْ
father	you	man	wicked	and	not	was	mother	you	unchaste
then	unchaste	you	mother	was	not	and	wicked	man	you

أَبُوكَ امْرَأَ سَوِيٍّ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ٢٩ فَأَشَارَتْ

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

إِلَى	هَ	قَالُوا	كَيْفَ	نُكَلِّمُ	مَنْ	كَانَ	فِي	الْمَهْدِ	صَبِيًّا
to	him	they said	how	we talk	who	is	in	cradle	child

إِلَيْهِ ٣٠ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ٣٠

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

قَالَ	إِنَّ	يَ	عَبْدُ	اللَّهِ	آتَى	نِي	الْكِتَابَ
he said	indeed	I	servant	Allah	given	me	the Book

قَالَ إِنِّي عَبْدُ اللَّهِ ٣١ آتَى الْكِتَابَ

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

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

وَجَعَلَنِي نَبِيًّا³¹ وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ^ص

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

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

وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا³²

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

وَ	بِرًّا	بِ	وَالِدَةٍ	وَّ	لَمْ	يَجْعَلْ	نِي	جَبَّارًا	شَقِيًّا	وَّ	السَّلَامِ
and	dutiful	with	mother	and	not	He made	me	haughty	unblessed	and	peace

وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْ لِي جَبَّارًا شَقِيًّا³³ وَالسَّلَامُ

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

عَلَى	يَوْمِ	وُلِدْتُ	وَّ	يَوْمِ	أَمُوتُ	وَّ	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 حَيًّا³⁴

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	سُبْحَنَ	هُ
they doubt	not	was	for	Allah	that	take to Himself	from	a son	Holy	He

يَمْتَرُونَ³⁵ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ^ط

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

إِذَا	قَضَىٰ	أَمْرًا	فَ	إِنَّ مَا	يَقُولُ	لَ	هُ	كُنْ	فَ	يَكُونُ	
when	He decrees	a thing	then	only	He says	to	it	be	and	it is	
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾											
When He decrees a thing, He says to it, Be!, And it is.											
وَ	إِنَّ	اللَّهَ	رَبِّ	يُ	وَ	رَبُّ	كُم	فَ	اعْبُدُوهُ	هُ	هَذَا
and	surely	Allah	Lord	my	and	Lord	your	so	worship	Him	this is
وَأَنَّ 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	هُمْ				
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	مَّشْهَدٍ	يَوْمٍ	عَظِيمٍ			
so	woe	for	those who	disbelieve	of	meeting	day	great			
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٨﴾											
so woe to those who disbelieve because of the meeting of the great day.											
أَسْمِعْ	بِ	هُمْ	وَ	أَبْصُرْ	يَوْمَ	يَأْتُونَ	نَا	لَكِنِ			
listen intently	with	them	and	see intently	the day	they come to	Us	but			
أَسْمِعْ بِهِمْ وَأَبْصُرْ يَوْمَ يَأْتُونَ نَا لَكِنِ											
How wonderful will their hearing and seeing be on the day when they will come to Us! But											
الظَّالِمُونَ	الْيَوْمَ	فِي	ضَلَلٍ	مُّبِينٍ	وَ	أَنْذَرُ	هُمْ	يَوْمَ	الْحَسْرَةِ		
wrongdoers	today	in	error	manifest	and	warn	them	day	grief		
الظَّالِمُونَ الْيَوْمَ فِي ضَلَلٍ مُبِينٍ ﴿٣٩﴾ وَأَنْذَرُهُمْ 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			
	decided	matter	and	they	in	carelessness	and	they	not	believe			
إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٤٠﴾													
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	عَلَى	هَا	وَ	إِلَى	نَا			
	We	inherit	earth	and	who	upon	it	and	to	Us			
إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا													
It is We who will inherit the earth and (all) who are thereon; and to Us													
يُرْجَعُونَ	وَ	أَذْكُرُ	فِي	الْكِتَابِ	إِبْرَاهِيمَ	إِنَّ	هَ						
they be returned	and	relate	in	the Book	Abraham	surely	he						
يُرْجَعُونَ ﴿٤١﴾ وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ													
will they (all) be returned. And relate (the story of) Abraham (as mentioned) in the Book. He													
كَانَ	صِدِّيقًا	نَبِيًّا	إِذْ	قَالَ	لِ	أَبِي	هَ	يَا	أَبَتِ	لِ			
was	truthful	Prophet	when	he said	to	father	his	O	my father	for			
كَانَ صِدِّيقًا نَبِيًّا ﴿٤٢﴾ إِذْ قَالَ لِأَبِيهِ 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	عَنْ	كَ			
that	not	hear	and	nor	he sees	and	nor	avail	from	you			
مَالًا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٣﴾													
that which hears not, nor sees, nor can avail you aught?													
يَا	أَبَتِ	إِنَّ	يَ	قَدْ	جَاءَ	نِي	مِنَ	الْعِلْمِ	مَا	لَمْ			
O	my father	surely	I	indeed	come	me	of	knowledge	that	not			
يَا أَبَتِ إِنَّي 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
	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

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

الشَّيْطَانِ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ④⑤

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

يَا	أَبَتِ	إِنَّ	يَ	أَخَافُ	أَنْ	يَمْسَكَ	كَ	عَذَابُ	مِّنَ	الرَّحْمَنِ
O	my father	indeed	I	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	لَّمْ	تَنْتَهِ	لَ	أَرْجُمَنَّ	كَ	وَ	أَهْجُرْ	نِيَّ
gods	O	Abraham	for	if	not	you cease	surely	cut relations	you	and	leave	me

الِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَّمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرْ

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	يُ
for long while	said	peace	on	you	will	I ask forgiveness	for	you	my

مَلِيًّا ④⑦ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي ط

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

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

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	ى	عَسَى	أَنْ	لَّا	أَكُونَ
from	beside	Allah	and	I pray	Lord	my	hopefully	that	not	I be

مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ

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

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

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	هَ	إِسْحَقَ	وَ	يَعْقُوبَ
from	beside	Allah	We bestowed	for	him	Isaac	and	Jacob

مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ ط

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

وَ	كُلًّا	جَعَلْنَا	نَبِيًّا	وَ	وَهَبْنَا	لَ	هُمْ	مِّنْ	رَّحْمَةٍ	نَّا
and	all	We made	Prophet	and	We granted	to	them	of	mercy	Our

وَكُلًّا جَعَلْنَا نَبِيًّا⁽⁵⁰⁾ وَوَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا

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

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

وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا⁽⁵¹⁾ وَأَذْكُرُ فِي

and We bestowed on them a true renown. And relate

الرَّسُولَ	كَانَ	وَّ	مُخْلَصًا	كَانَ	هَ	إِنَّ	مُوسَى	الْكِتَابِ
Messenger	he was	and	chosen one	was	he	indeed	Moses	the Book
الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا								
(the story of) Moses (as mentioned) in the Book. He was indeed a chosen one; and he was a Messenger,								
الْأَيْمَنِ	الطُّورِ	جَانِبِ	مِنْ	هَ	نَادَيْنَا	وَ	نَبِيًّا	
right side	Mount	side	from him		We called	and	Prophet	
نَبِيًّا ٥٢ وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ								
a Prophet. And We called him from the right side of the Mount,								
هَ	أَخَا	نَا	رَحْمَةٍ	مِنْ	هَ	لَ	وَهَبْنَا	وَ
his	brother	Our	Mercy	from	him	upon	We bestowed	and
وَقَرَّبْنَاهُ نَجِيًّا ٥٣ 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.								
هَ	إِنَّ	إِسْمَاعِيلَ	الْكِتَابِ	فِي	أَذْكُرُ	وَ	نَبِيًّا	هَرُونَ
he	indeed	Ishmael	the Book	in	relate	and	Prophet	Aaron
هَرُونَ نَبِيًّا ٥٤ 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
used to	and	a Promise		he was	Messenger	a Prophet	and	was
كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ٥٥ وَكَانَ								
strict in (keeping his) promise. And he was a Messenger, a Prophet. He used to								
يَأْمُرُ	أَهْلَ	هَ	بِالصَّلَاةِ	وَالزَّكَاةِ	وَ	كَانَ	عِنْدَ رَبِّ	مَرْضِيًّا
enjoin	his people	of	Prayer	and	almsgiving	and	he was	well pleasing
يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ٥٦								
enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord.								

وَ	اِذْكَرُ	فِي	الْكِتَابِ	اِذْرِيسَ	اِنَّ	هَ	كَانَ
and	relate	in	the Book	Idris	indeed	he	was
وَ اِذْكَرُ فِي الْكِتَابِ اِذْرِيسَ اِنَّهٗ كَانَ							
And relate (the story of) Idris (as mentioned) in the Book. He was							
صِدِّيقًا	نَبِيًّا	وَ	رَفَعْنَا	هَ	مَكَانًا	عَلِيًّا	اُولٰٓئِكَ
truthful	Prophet	and	We exalted	him	station	lofty	these
صِدِّيقًا نَبِيًّا ⁵⁷ وَ رَفَعْنَاهُ مَكَانًا عَلِيًّا ⁵⁸ اُولٰٓئِكَ							
(a) truthful (man and) a Prophet. And We exalted him to a lofty station. These are							
الَّذِيْنَ	اَنْعَمَ	اللّٰهُ	عَلٰى	هَمُّ	مِّنْ	النَّبِيِّْنَ	مِنْ
those who	bestowed blessings	Allah	from	them	among	Prophets	from
الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنْ النَّبِيِّْنَ مِنْ							
the people on whom Allah bestowed His blessings from among the Prophets, of							
ذُرِّيَّةَ	اٰدَمَ	وَ	مِنْ	مَّنْ	حَمَلْنَا	مَعَ	نُوْحٍ
posterity	Adam	and	from	whom	We carried	with	Noah
ذُرِّيَّةَ اٰدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوْحٍ وَ مِنْ							
the posterity of Adam, and of (the posterity of) those whom We carried (in the Ark) with Noah, and of							
ذُرِّيَّةَ	اِبْرٰهِيْمَ	وَ	اِسْرَآءِيْلَ	وَ	مِنْ	مَّنْ	هَدَيْنَا
posterity	Abraham	and	Israel	and	from	whom	We guided
ذُرِّيَّةَ اِبْرٰهِيْمَ وَاِسْرَآءِيْلَ وَمِمَّنْ هَدَيْنَا							
the posterity of Abraham and Israel; and (they are) of those whom We guided							
وَ	اٰجْتَبَيْنَا	اِذَا	تُتْلٰى	عَلٰى	هَمُّ	اٰيٰتِ	الرَّحْمٰنِ
and	We chose	when	recited	upon	them	Signs	Gracious
وَ اٰجْتَبَيْنَا اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتِ الرَّحْمٰنِ							
and chose. When the Signs of the Gracious (God) were recited to them							

خَرُّوْا	وَّ	بُكِيًّا	فَ	خَلَفَ	مِنْ	بَعْدِ	هَمْ
fell down	and	weeping	and	came	from	after	them

خَرُّوْا سُجَّدًا وَبُكِيًّا ^{السجده} (59) فَخَلَفَ مِنْ بَعْدِ هَمْ

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

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

خَلَفُ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا 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 ^{لَا} (60) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ 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 وَلَا يُظْلَمُونَ شَيْئًا ^{لَا} (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	وَعْدُ	هُ	مَاتِيًّا	لَا	يَسْمَعُونَ	فِي	هَا
surely	it	was	promise	His	come to pass	not	they hear	in	it

إِنَّهُ كَانَ وَعْدُهُ مَاتِيًّا ^{لَا} (62) لَا يَسْمَعُونَ فِيهَا

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

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

لُغَوَا إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً

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

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

وَّعَشِيًّا⁶³ 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	نَنْزِلُ	إِلَّا	بِ	أَمْرِ	رَبِّ	كَ	لَ	هُ
who	are	righteous	and	not	we come down	but	with	command	Lord	your	to	Him

مَنْ كَانَا تَقِيًّا⁶⁴ وَمَا نَنْزِلُ 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
all that	between	before	us	and	that	behind	us	and	all that	between	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
and	not	is	Lord	your	forgetful	Lord	of heavens	and	the earth

وَمَا كَانَ رَبُّكَ نَسِيًّا⁶⁵ 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	هُ	هَلْ
and	all that	between	the two	so	Him serve	and	be steadfast	for	service	His	do

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 ۖ وَيَقُولُ الْإِنْسَانُ ءَ إِذَا مَا

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

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

مِثُّ لَسَوْفَ أُخْرِجُ حَيًّا ۖ أَوَلَا 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 he	anything	and	by	Lord	your

أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ۖ فَوَرَبِّكَ

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

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

لَنَحْشُرَنَّهُمُ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ

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

جَهَنَّمَ	جِثْيًا	ثُمَّ	لَ	لَنَنْزِعَنَّ	مِنْ	كُلِّ	شِيعَةٍ
Hell	on knees	then	indeed	We draw	from	every	group

جَهَنَّمَ جِثْيًا ۖ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ

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 ۖ ثُمَّ لَنَحْنُ

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

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

أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صَلِيًّا ۖ وَإِنْ مِّنْكُمْ

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

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

إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۖ

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

ثُمَّ	نُنَجِّي	الَّذِينَ	اتَّقَوْا	وَوَ	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,

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

جثيًا ۖ 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

وَوَ	أَحْسَنُ	نَدِيًّا	وَوَ	كَمْ	أَهْلَكْنَا	قَبْلَ	هُمْ	مِّنْ	قَرْنٍ
and	more impressive	assembly	and	how	We destroyed	before	them	from	generation

وَأَحْسَنُ نَدِيًّا ۖ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ

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

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

هُم أَحْسَنُ أَثَا وَرِءْيَا⁷⁵ قُلْ مَنْ كَانَ فِي الضَّلَّةِ

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

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

فَلْيَمْدُدْ لَهُ 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	و	أَضْعَفُ	جُنْدًا	وَ
who	who	worse	position	and	weaker	forces	and

مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا⁷⁶ 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	لَكَ	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 وَ خَيْرٌ مَرَدًّا⁷⁷ 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	أُوتِيَنَّ	مَالًا	وَوَلَدًا	أَ	طَلَعَ		
disbelieve	in	Signs	Our	and	says	certainly	given	wealth	and	children	has	acquainted

كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ 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	مِنْ	الْعَذَابِ	مَدًّا
shall	We note	what	he says	and	We prolong	for	him	of	punishment	prolong greatly

سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۖ

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

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

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ۖ ۞۸۱ واتَّخَذُوا مِنْ 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	الِهَةً	لَّ	يَكُونُوا	لَ	هُمْ	عِزًّا	كَلَّا	سَ	يَكْفُرُونَ	بِ	عِبَادَةِ	هُمْ
Allah	gods	so that	they be	for	them	power	never	will	reject	with	worship	their

اللَّهُ الْهَةَ 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

وَيَكُونُونَ	عَلَى	هُمْ	ضِدًّا	أَ	لَمْ	تَرَ	أَنْ	تَأْ	أَرْسَلْنَا
and	they become	against	their	opponents	did	not	you see	that	We sent

وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۖ ۞۸۳ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا

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

الشَّيْطَانِ	عَلَى	الْكَافِرِينَ	تَوَزُّ	هُمْ	أَزًّا	فَ لَا	تَعْجَلْ
satans	against	disbelievers	goadng	them	goadng increasingly	so not	haste

الشَّيْطَانِ عَلَى الْكَافِرِينَ تَوَزُّهُمْ أَزًّا⁽⁸⁴⁾ فَلَا تَعْجَلْ

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

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

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	وَّ	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 ^{٩١} 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 ^{٩٢} 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 ^{٩٣} إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا									
take to Himself a son. There is none in the heavens and the earth but									
أَتَى	الرَّحْمَنِ	عَبْدًا	لَ	قَدْ	أَحْصَى	هُمْ	وَعَدَّ	هُمْ	عَدًّا
who comes to	the Gracious	as a servant	for	sure	He comprehends	them	numbered	them	fully counted
أَتَى الرَّحْمَنِ عَبْدًا ^{٩٤} لَقَدْ أَحْصَاهُمْ وَعَدَّهُ ^{٩٥} عَدًّا									
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	هُمْ	أَتَى	هِ	يَوْمَ	الْقِيَمَةِ	فَرْدًا	إِنَّ	الَّذِينَ
and	each of	them	come to	Him	the day	of Resurrection	singly	certainly	those who
وَكُلُّهُمْ أَتَى يَوْمَ الْقِيَمَةِ فَرْدًا ^{٩٦} 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	هُمْ	الرَّحْمَنُ	وُدًّا
believe	and	do deed	good	will	create	for	them	the Gracious	love
أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ^{٩٧}									
believe and do good deeds -- the Gracious (God) will create love in their (hearts).									

فَإِنَّا	يَسَّرْنَا	هَ بِ	لِسَانِكَ	لِ	تُبَشِّرَ	بِ	هَ	الْمُتَّقِينَ	و	تُنذِرَ
So	We made easy	in it	tongue	that	you give good tidings	with	it	the righteous	and	warn

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ 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	هَ	قَوْمًا	لُذًّا	و	كَمْ	أَهْلَكْنَا	قَبْلَ	هُمْ	مِّنْ	قَرْنٍ	هَلْ
with	it	people	most quarrelsome	and	how many	We destroyed	before	them	from	generation	can

بِهِ قَوْمًا لُذًّا ٩٨ 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	لَ	هُمْ	رِكْزًا
you see	of	them	from	one	or	you hear	for	them	a whisper

تُحِصُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ٩٩

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	تَذِكْرَةً
TaHa	not	We sent down	to	you	that	you be distressed	but	exhortation

طه ② مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ③ إِلَّا تَذِكْرَةً

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

لِّ	مَنْ	يَخْشَى	تَنْزِيلًا	مِّنْ	مِّنْ	خَلَقَ	الْأَرْضَ
	who	fears	revelation	from	Who	created	earth
لِّمَنْ يَخْشَى ④ تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ							
for him who fears (God). (And) a revelation from Him Who created the earth							
وَ	السَّمَوَاتِ	الْعُلَى	الرَّحْمَنُ	عَلَى	الْعَرْشِ	اسْتَوَى	
	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.							
لِّ	هَ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي
		what	in	the heavens	and	what	in
لِّ	هَ	مَا	فِي	الْأَرْضِ	وَ	مَا	بَيْنَ هُمَا
		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	الْثَّرَى	وَ	إِنْ	تَجَهَّرَ	بِ الْقَوْلِ
	what	beneath	moist subsoil	and	if	you speak aloud	with speak
هَ	إِنَّ	فَ	بِ الْقَوْلِ	وَ	إِنْ	تَجَهَّرَ	بِ الْقَوْلِ
He	surely	so	with speak	and	if	you speak aloud	with speak
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
knows	secret	and	hidden	Allah	no	God	but He
هَ	لَ	هُوَ	إِلَّا	اللَّهُ	لَا	إِلَهَ	إِلَّا هُوَ
Him	for	He	but	Allah	no	God	but He
يَعْلَمُ السِّرَّ وَأَخْفَى ⑧ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ⑨							
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 أَتَىكَ حَدِيثُ مُوسَى ⑩							
the most beautiful names. And has the story of Moses come to you.							

إِذْ	رَأَى	نَارًا	فَ	قَالَ	لِ	أَهْلِ	هِ	امْكُثُوا	إِنَّ	يَ	أَنْتَ	نَارًا
when	he saw	fire	so	he said	to	family	his	you tarry	surely	I	perceive	fire

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي أَنْتَ نَارًا

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

لَعَلَّ	يَ	أَتَى	كُم	مِّنْ	هَآ	بِ	قَبَسٍ	أَوْ	أَجِدُ	عَلَى	النَّارِ	هُدًى
perhaps	I	bring	you	from	there	with	brand	or	find	at	fire	guidance

لَعَلِّيَأْتِيَكُم 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	هَآ	نُودِيَ	يَا	مُوسَى	إِنَّ	يَ	أَنَا	رَبُّ	كَ	فَ	اخْلَعْ
and	when	came	it	was called	O	Moses	verily	I	I	Lord	your	so	take off

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ⑫ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ

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

نَعْلِيْ	كَ	اِنَّ	كَ	بِ	الْوَادِ	الْمُقَدَّسِ	طُوًى	وَ	اَنَا	اخْتَرْتُ	كَ
shoes	your	surely	you	in	Valley	sacred	Tuwa	and	I	have chosen	you

نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ⑬ وَأَنَا اخْتَرْتُكَ

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

فَ	اسْتَمِعْ	لِ	مَا	يُوحَى	إِنَّ	نِيْ	أَنَا	اللَّهُ	لَا	إِلَهَ	إِلَّا	أَنَا
so	hearken	for	what	revealed	verily	I	I	Allah	no	God	beside	Me

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	نِيْ	وَ	أَقِمِ	الصَّلَاةَ	لِ	ذِكْرِ	يَ	إِنَّ
so	serve	Me	and	observe	Prayer	for	remembrance	My	surely

فَاعْبُدْنِيْ وَأَقِمِ الصَّلَاةَ لِذِكْرِيْ ⑮ إِنَّ

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

السَّاعَةِ	اتِيَةِ	اَكَادُ	اُخْفِيْ	هَا	لِ	تُجْزَى	كُلُّ	نَفْسٍ
the Hour	will come	I may	reveal	it	so that	be recompensed	every	soul

السَّاعَةِ اتِيَةِ اَكَادُ اُخْفِيْهَا لِتُجْزَى كُلُّ نَفْسٍ

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

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

بِمَاتَسْعَى ①٦ فَلَا يُصَدَّنَّ عَنْهَا مَنْ لَا 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	that	in	your right hand	your

وَاتَّبَعَ هُوَهُ فَتَرْدَى ①٧ 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 ①٨ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا

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

وَ	أَهْشُ	بِ	هَا	عَلَى	غَنَمِ	يَ	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 ①٩

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

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

قَالَ أَلْقَهَا يُمُوسَى ②٠ فَأَلْقَهَا فَإِذَا هِيَ

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

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

حَيَّةٌ تَسْعَى²¹ قَالَ خُذْ هَآ وَلَا تَخَفُ سَنُعِيدُ هَآ

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

كَ	جَنَاحَ	إِلَى	كَ	يَدَ	اضْمُمْ	وَ	الأُولَى	هَآ	سِيرَةَ
your	side	to	your	hand	press	and	former	its	condition

سِيرَتَهَا الأُولَى²² وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ

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

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

تَخْرُجُ بَيضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى²³ لِنُرِيكَ

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

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

مِنْ أَيَّتِنَا الْكُبْرَى²⁴ إِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ

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

طَغَى	قَالَ	رَبِّ	اشرحْ	لِ	يَ	صَدْرِي	وَ	يَسِّرْ	لِ	يَ
exceeded bounds	he said	myLord	for open up	me	for	heart	and	ease	me	for

طَغَى²⁵ قَالَ رَبِّ اشرحْ لِي صَدْرِي²⁶ وَيَسِّرْ لِي

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

أَمْرِي	يَ	وَ	احْلُلْ	عُقْدَةً	مِّنْ	لِّسَانِي	يَ	يَفْقَهُوا
task	my	and	untie	knot	of	tongue	my	they understand

أَمْرِي²⁷ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي²⁸ يَفْقَهُوا

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

قَوْلٍ	يَ	وَ	اجْعَلْ	لِ	يَ	وَزِيرًا	مِّنْ	أَهْلِ	يَ	هَارُونَ
speech	my	and	grant	for	me	a helper	from	family	my	Aaron

قَوْلِي^{٢٩} وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي^{٣٠} هَارُونَ

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

أَخِي	يَ	اشْدُدْ	بِ	هَ	وَزِيرِي	وَ	أَشْرِكْ	هُ	فِي	أَمْرِي	يَ
brother	my	strengthen	with	it	strength	and	share	him	in	task	my

أَخِي^{٣١} اشْدُدْ بِهِ أَزْرِي^{٣٢} وَأَشْرِكْهُ فِي أَمْرِي^{٣٣}

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

كُنَّا	نُسَبِّحُ	كَ	كَثِيرًا	وَّ	نَذْكُرُ	كَ	كَثِيرًا	إِنَّ	كَ
that	we glorify	You	much	and	we remember	You	much	indeed	You

كُنَّا نُسَبِّحُكَ كَثِيرًا^{٣٤} وَنَذْكُرُكَ كَثِيرًا^{٣٥} إِنَّكَ

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

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

كُنْتُ بِنَا بَصِيرًا^{٣٦} 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^{٣٧} وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى^{٣٨}

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

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

إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى^{٣٩} أَنْ أَقْدَ فِيهِ

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

فِي	التَّابُوتِ	وَ	أَقْدِ	فِي	هِ	فِي	النِّمْرِ	وَ	لَ	يُلْقِي	هِ	النِّمْرُ
in	ark	and	throw	in	him	in	river	then	that	cast	him	river

فِي التَّابُوتِ فَأَقْدِفِيهِ فِي النِّمْرِ فَلْيُلْقِهِ النِّمْرُ

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

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

بِالسَّاحِلِ يَأْخُذْهُ عَدُوُّنِي وَعَدُوُّ لَهُ وَأَلْقَيْتُ

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	نِّئِي	وَ	لِ	تُصْنَعُ	عَلَى	عَيْنِ	ئِي
upon	you	love	from	Me	and	that	you reared	before	eye	Me

عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى 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	كُم	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	cooled	eye	her

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	مِنْ	الْغَمِّ
and	not	she grieve	and	you killed	a man	but	We delivered	you	from	sorrow

وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ

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

وَفَتَّنَا	كَ	فُتُونَا	فَ	لَبِثْتَ	سِنِينَ	فِي	أَهْلِ	مَدْيَنَ	ثُمَّ
and	We tried	you	and	you tarried	several years	among	people	Midian	then

وَفَتَّنَكَ فُتُونَاهُ^ق فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ^ل ثُمَّ

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

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

جِئْتُ عَلَى قَدَرٍ يُّمُوسَى^ج (41) وَاصْطَنَعْتُكَ لِنَفْسِي^ج (42)

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

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

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
remembering	Me	go both	to	Pharaoh	surely	he	transgressed all bounds

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

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

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

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى^ج (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
Our	surely	we	we	we fear	that	commit excess	against	us	or	that

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⁽⁴⁶⁾ قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى⁽⁴⁷⁾

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	أَرْسِلْ	مَعَ	نَا	بَنِي
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

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

إِسْرَآءِيلَ ۖ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَايَةً 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 طَوَّالْسَلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى⁽⁴⁸⁾ 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⁽⁴⁹⁾

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	you two	O	Moses	he said	Lord	our	He Who	gave

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى⁽⁵⁰⁾ قَالَ رَبُّنَا الَّذِي أَعْطَى

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

كُلِّ شَيْءٍ	خَلَقَ	هَـ	ثُمَّ	هَدَى	قَالَ	فَ	مَا	بَالُ
every	creation	its	then	guided	said	then	what	fate
كُلِّ شَيْءٍ خَلَقَهُ ثُمَّ هَدَى ٥١ 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	عِلْمُ	هَآ	عِنْدَ	رَبِّ	ئِى	فِى
generation	former	he said	knowledge	their	with	Lord	my	in
الْقُرُونِ الْأُولَى ٥٢ قَالَ عِلْمُهَا عِنْدَ رَبِّى فِى								
of the former generation?' He said, 'The knowledge thereof is with my Lord (recorded) in								
كِتَابٍ	لَا	يَضِلُّ	رَبِّ	ئِى	وَ	لَا	يُنْسِى	الَّذِى جَعَلَ
a Book	not	errs	Lord	my	and	nor	forgets	Who made
كِتَابٍ لَا يَضِلُّ رَبِّى وَلَا يَنْسِى ٥٣ الَّذِى جَعَلَ								
a Book. My Lord neither errs nor forgets.' (It is He) Who has made								
لَ	كُمُ	الْأَرْضَ	مَهْدًا	وَّ	سَلَكَ	لَ	كُمُ	فِى هَآ 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;								
وَّ	أَنْزَلَ	مِنَ	السَّمَاءِ	مَاءً	فَ	أَخْرَجْنَا	بِ	هَآ أَزْوَاجًا
and	sends down	from	sky	water	then	We bring forth	with	it kinds
وَّ أَنْزَلَ مِنَ السَّمَاءِ مَاءً ط فَأَخْرَجْنَا بِهِ أَزْوَاجًا								
and Who sends down rain from the sky, and thereby We bring forth								
مِّنْ	نَّبَاتٍ	شَتَّى	كُلُّوا	وَ	ارْعَوْا	أَنْعَامَ	كُمُ	
of	vegetation	various	you eat	and	pasture	cattle	your	
مِّنْ نَّبَاتٍ شَتَّى ٥٤ كُلُّوا وَارْعَوْا أَنْعَامَكُمْ ط								
various kinds of vegetation. Eat you and pasture your cattle.								

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

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولَى النُّهَى ٥٥ مِنْهَا خَلَقْنَاكُمْ

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11

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

وَ	فِي	هَا	نُعِيدُ	كُم	وَ	مِنْ	هَا	نُخْرِجُ	كُم	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 ٥٦

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

وَ	لَآ	قَدْ	أَرَيْنَا	هُ	آيَاتٍ	نَا	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 ٥٧ 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	أَرْضِ	نَا	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 ٥٨

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

فَ	لَآ	نَأْتِيَنَّ	كَ	بِ	سِحْرٍ	مِّثْلِ	هُ	فَ	أَجْعَلْ	بَيْنَ	نَا	وَ	بَيْنَ	كَ
you	between	and	us	between	make an appointment	so	it	like	magic	with	you	assuredly bring	for	but

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ

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

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

مَوْعِدًا لَّا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوَى ٥٩

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

قَالَ	مَوْعِدُكُمْ	يَوْمَ	الزَّيْنَةِ	وَأَنْ	يُحْشَرَ	النَّاسُ
he said	appointment	day	festival	and	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	هَـ	كَيْدَ	جَمَعَ	فَ	فِرْعَوْنُ	تَوَلَّى	فَ	ضَحَى
then	his	tricks	mustered	and	Pharaoh	turned away	then	sun has risen high

ضَحَى⁶⁰ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ

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

أَتَى	قَالَ	لَهُمْ	مُوسَى	وَيْلَ	كُفْرًا	لَا	تَفْتَرُوا	عَلَى
he came	said	to	Moses	Woe	you	not	you forge lie	against

أَتَى⁶¹ قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى

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

اللَّهُ	كَذِبًا	فَ	يُسْحِتْ	كُفْرًا	بِ	عَذَابٍ	وَقَدْ	خَابَ	مَنْ	افْتَرَى
Allah	lie	then	He destroy	you	with	punishment	and	surely	who	forges a lie

اللَّهُ كَذِبًا فَيُسْحِتْكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى⁶²

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

فَ	تَنَازَعُوا	أَمْرَ	هُمْ	بَيْنَ	هُمْ	وَأَسْرَوْا	النَّجْوَى
then	they argued	affair	their	among	themselves	and	secret

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرَوْا النَّجْوَى⁶³

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

قَالُوا	إِنْ	هَٰذَانِ	لَ	سَحَرَانِ	يُرِيدَانِ	أَنْ	يُخْرِجَا	كُفْرًا
they said	if	these two	are	two magicians	they desire	that	drive out	you

قَالُوا إِنَّ هَٰذَانِ لَسَحَرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُمْ

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

مِّنْ	أَرْضِ	كُمْ	بِ	سِحْرِ	هَمَّا	وَ	يَذْهَبَا	بِ	طَرِيقَةٍ	كُمْ	الْمَثَلِ
from	land	your	by	magic	their	and	they go	with	traditions	your	best

مِّنْ أَرْضِكُمْ بِسِحْرِ هَمَّا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمَثَلِ ﴿٦٤﴾

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

فَ	أَجْمِعُوا	كَيْدَ	كُمْ	ثُمَّ	اِئْتُوا	صَفًّا	وَ	قَدْ	أَفْلَحَ	الْيَوْمَ
so	concert	plan	your	then	come forward	arrayed	and	surely	prosper	this day

فَاجْمِعُوا كَيْدَ كُمْ ثُمَّ اِئْتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ

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

مَنْ	اسْتَعْلَى	قَالُوا	يَا	مُوسَى	إِمَّا	أَنْ	تُلْقَى	وَ	إِمَّا
who	gain ascendancy	they said	O	Moses	either	that	you throw	and	or

مَنْ اسْتَعْلَى ﴿٦٥﴾ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا

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

أَنْ	نَّكُونَ	أَوَّلَ	مَنْ	الْقَى	قَالَ	بَلْ	الْقُوا	فَ	إِذَا
that	we be	first	who	throw	he said	no	you throw	then	lo!

أَنْ نَّكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٦٦﴾ قَالَ بَلْ أَلْقُوا فَإِذَا

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

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

حَبَالَهُمْ وَعَصِيَّتُهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِ هُمْ

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

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

أَنَّهُاتَسْعَى ﴿٦٧﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى ﴿٦٨﴾

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

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

قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى ٦٩ وَالْقَى 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	trick	magician	and	and

يَمِينِكَ تَلْقَفُ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ وَ

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	آتَى	فَ	الْقَى	السَّحَرَةُ	سُجَّدًا
not	thrive	the magician	where	come	then	fall down	magicians	prostrate

لَا يُفْلِحُ السَّاحِرُ حَيْثُ آتَى ٧٠ فَالْقَى السَّحَرَةُ سُجَّدًا

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

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

قَالُوا أَمَّا رَبِّ هَارُونَ 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	to	you	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	أَقْطَعَنَّ	أَيْدِي	كُمُ	وَ	أَرْجُلَ	كُمُ
taught	you	magic	so	surely	cut off	hands	your	and	feet	you

عَلَّمَكُمُ السِّحْرَ فَلَا قَطْعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ

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

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

مِّنْ خِلَافٍ وَلَا أَوْصَلِبَنَّكُمْ فِي جُدُوعِ النَّخْلِ

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

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

وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى⁷² قَالُوا

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

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

لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي

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

فَطَرَنَا	فَا	قَضَى	مَا	أَنْتَ	قَاضٍ	إِنْ	مَا	تَقْضِي
created	us	so	decree	what	you	only	decree	you decree

فَطَرْنَا فَا قَضَى مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي

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

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

هَذِهِ الْحَيَاةَ الدُّنْيَا⁷³ إِنَّا أَمَّا بِرَبِّنَا لِيَغْفِرَ لَنَا

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

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

خَطَيْنَا وَمَا 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	هَ	مَنْ	يَأْتِ	رَبَّ	هَ	مُجْرِمًا	فَ	إِنَّ
best	and	more abiding	verily	and	who	comes	his Lord	his	sinner	so	indeed

خَيْرٌ وَأَبْقَى ٧٤ إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ

ثالث

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

لَ	هَ	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 وَمَنْ

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

يَأْتِ	هَ	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

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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	ئِي
and	for	sure	We sent revelation	to	Moses	that	take away by night	with	servants	my

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي

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

فَ	اَضْرِبْ	لَ	هُم	طَرِيقًا	فِي	الْبَحْرِ	يَبَسًا	لَا	تَخَفُ	دَرَكًا
and	strike	for	them	path	in	the sea	dry	not	you afraid	overtaken
فَاَضْرِبْ لَهُم طَرِيقًا فِي الْبَحْرِ يَبَسًا 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	اتَّبَعَ	هُم	فِرْعَوْنُ	بِ	جُنُودِ	هَ	فَ
and	nor	you fear	then	pursued	them	Pharaoh	with	hosts	his	so
وَلَا تَخْشَى ٧٨ فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ										
nor will you have (any other) fear.' Then Pharaoh pursued them with his hosts, there over-whelmed them										
مِّنَ	الْيَمِّ	مَا	غَشَى	هُم	وَ	أَضَلَّ	فِرْعَوْنُ	قَوْمَ	هَ	
of	the sea	that	over-whelmed	them	and	led astray	Pharaoh	people	his	
مِّنَ الْيَمِّ مَا غَشِيَهُمْ ٧٩ 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	إِسْرَآءِيلَ	قَدْ	أَنْجَيْنَا	كُم	مِّنْ	
and	not	guide aright	O	children	Israel	surely	We delivered	you	from	
وَمَا هَدَى ٨٠ يَبْنِي إِسْرَآءِيلَ 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	كُلُوا	مِنْ	طَيِّبٍ	مَا		
on	you	Manna	and	Salwa	you eat	of	good things	that		
عَلَيْكُمْ الْمَنَّ وَالسَّلْوَى ٨١ كُلُوا مِنْ طَيِّبَاتِ مَا										
on you Manna and Salwa. 'Eat of the good things that										

رَزَقْنَا	كُم	وَلَا	تَطْغَوْا	فِيهِ	وَ	يَحِلُّ	عَلَيْكُمْ	غَضَبِي	وَأَنْ
We provided	you	not	transgress	in	lest	descend	upon	wrath	my

رَزَقْنٰكُمْ وَلَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِيْٓ ۚ

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

وَمَنْ	يَّحِلُّ	عَلَيْهِ	غَضَبِي	فَ	قَدْ	هَوَىٰ	وَ	إِنْ	أَنْ
and	descends	on	him	My	surely	perish	and	surely	I

وَمَنْ يَّحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۚ ⁽⁸²⁾ وَأَنْ

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 forgiving	to	those	repent	and	believe	and	do deeds	good	then

لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ

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

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

اِهْتَدَىٰ ⁽⁸³⁾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ ⁽⁸⁴⁾

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

قَالَ	هُمْ	أُولَآءِ	عَلَىٰ	أَثَرِي	وَ	عَجَلْتُ	إِلَىٰ	كَ	رَبِّ
he said	they	are	upon	my	and	I hastened	to	You	my Lord

قَالَ هُمْ أُولَآءِ عَلَىٰ أَثَرِي وَعَجَلْتُ إِلَيْكَ رَبِّ

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

لِ	تَرْضَىٰ	قَالَ	فَ	إِنَّا	قَدْ	فَتَنَّا	قَوْمَ	كَ	مِنْ	بَعْدِكَ
that	You be pleased	said	so	surely We	indeed	tried	your	people	from	after

لَتَرْضَىٰ ⁽⁸⁵⁾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ

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

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

وَأَضَلَّهُمُ السَّامِرِيُّ⁽⁸⁶⁾ فَرَجَعَ مُوسَى إِلَى قَوْمِهِ

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

غَضَبَانَ	أَسِفًا	قَالَ	يَا	قَوْمِ	أ	لَمْ	يَعِدْ	كُم	رَبُّ	كُم
indignant	sad	he said	O	my people	did	not	promise	you	Lord	your

غَضَبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ

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

وَعْدًا	حَسَنًا	أ	فَ	طَالَ	عَلَى	كُم	الْعَهْدُ	أَمْ
a promise	gracious	did	then	appeared long	to	you	appointed time	or

وَعْدًا حَسَنًا أَطَالَ عَلَيْكُمْ الْعَهْدُ أَمْ

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

أَرَدْتُمْ	أَنْ	يَحِلَّ	عَلَى	كُم	غَضَبُ	مِنْ	رَبِّ	كُم
you desire	that	descend	upon	you	wrath	of	Lord	your

أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبُ مَنْ رَبِّكُمْ

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

فَ	أَخْلَفْتُمْ	مَّوْعِدِ	ى	قَالُوا	مَا	أَخْلَفْنَا	مَّوْعِدَ	كَ
that	you broke	promise	me	they said	not	we broke	promise	your

فَأَخْلَفْتُمْ مَّوْعِدِى⁽⁸⁷⁾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ

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

بِ	مَلِكِ	نَا	وَ	لَكِنْ	نَا	حُمِلْنَا	أَوْزَارًا	مِنْ	زِينَةِ	الْقَوْمِ
with	accord	our	and	but	we	laden	loads	of	ornaments	people's

بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ

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

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

فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ۖ فَأَخْرَجَ

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

لَ	هُمْ	عِجْلًا	جَسَدًا	لَّ	هَ	خَوَارٌ	وَ	قَالُوا	هَذَا	إِلَهُكُمْ
for	them	a calf	mere body	for	him	lowing sound	then	they said	this	your god

لَهُمْ عِجْلًا جَسَدًا لَهُ 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	وَ	نَسِيَ	أَ	فَ	لَا	يَرُونَ	أَنْ	لَّا	يَرْجِعُ
and	god	Moses	but	he forgot	could	then	not	they see	that	not	returned

وَالِلَّهِ مُوسَىٰ هَ فَنَسِيَ ۖ أَفَلَا يَرُونَ إِلَّا يَرْجِعُ

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

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

إِلَيْهِمْ قَوْلًا ۖ وَلَا 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	هُمْ	هَرُونَ	مِنْ	قَبْلُ	يَا	قَوْمِ	إِنَّ مَا
and	for	sure	said	to	them	Aaron	from	before	O	my people	only

وَلَقَدْ قَالَ لَهُمْ هَرُونَ مِنْ قَبْلُ يَقَوْمِ إِنَّمَا

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

فَتِنْتُمْ	بِ	هَ	وَ	إِنَّ	رَبَّ	كُمُ	الرَّحْمَنُ	وَ	اتَّبِعُوا	نِي	وَ	أَطِيعُوا
tried	with	it	and	surely	your	Lord	Gracious	so	follow	me	and	obey

فَتِنْتُمْ 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

أَمْرِي⁹¹ 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 مُوسَى⁹² قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ

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

ضَلُّوا	أَنْ	لَّا	تَتَّبِعَ	نِ	أَ	فَ	عَصَيْتَ	أَمْرِي	يُ	قَالَ
gone astray	that	no	follow	me	has	then	you disobeyed	my command	my	he answered

ضَلُّوا⁹³ أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي⁹⁴ قَالَ

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

يَا ابْنَ	أُمِّ	لَا	تَأْخُذْ	بِ	لِحْيَتِي	يُ	وَلَا	بِ	رَأْسِي	يُ
O	my mother	not	you seize	with	beard	my	and	nor	with	head

يَبْنُومَ 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	يُ	قَالَ	فَ	مَا	خَطْبُكَ	كَ	يَا	سَامِرِيُّ
and	wait	my word	said	and	what	matter	your	O	Samiri	

وَلَمْ تَرْقُبْ قَوْلِي⁹⁵ قَالَ فَمَا خَطْبُكَ يَسَامِرِيُّ⁹⁶

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

قَالَ	بَصُرْتُ	بِ	مَا	لَمْ	يَبْصُرُوا	بِ	هَ	فَ	قَبِضْتُ	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	لِ	ئِ	نَفْسِي
from	impress	the Messenger	but	cast away	it	and	like	this	look good	for	me	my mind

مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ﴿٩٧﴾

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

قَالَ	وَ	أَذْهَبْ	فَ	إِنَّ	لَ	كَ	فِي	الْحَيَاةِ	أَنْ	تَقُولَ
said	and	go away	so	shall	for	you	in	life	that	you say

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ

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

لَا	مِسَاسَ	وَ	إِنَّ	لَ	كَ	مَوْعِدًا	لَّنْ	تُخْلَفَ	هَ	وَ	انْظُرْ
not	touch	and	surely	for	you	a promise	never	fail to fulfill about you	it	and	you look

لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ وَانْظُرْ

'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	عَلَى	هِ	عَاكِفًا	لَ	نُحَرِّقَنَّ	هَ
to	god	your	which	you remained	upon	it	devoted	surely	burn	it

إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ

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

ثُمَّ	لَ	نَنْسِفَنَّ	هَ	فِي	الْيَمِّ	نَسْفًا	إِنَّ مَا	إِلَهِ	كُمُ	اللَّهُ
then	surely	we scatter	it	in	the sea	a scattering	only	God	your	Allah

ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٨﴾ إِنَّمَا إِلَهِكُمُ 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.

كَذَلِكَ	نَقُصُّ	عَلَيْكَ	مِنْ	أَنْبَاءِ	مَا	قَدْ	سَبَقَ
like	We relate	to	you	of	tidings	what	in fact
happened before							

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ

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

وَقَدْ	آتَيْنَا	كَ	مِنْ	لَدُنَّا	نَا	ذِكْرًا	مَنْ	أَعْرَضَ
and	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	هِ	وَ	سَاءَ	لَ	هُمْ	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	إِذِ
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,

زُرْقًا	يَتَخَفَتُونَ	بَيْنَ	هُمْ	إِنْ	لَبِثْتُمْ	إِلَّا	عَشْرًا
blue eyed	they talk to in low tone	between	them	not	you tarried	but	ten
زُرْقًا ⁽¹⁰³⁾ يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ⁽¹⁰⁴⁾							
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
We	know best	with	what	they say	when	will say	best
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,							
طَرِيقَةً	إِنْ	لَبِثْتُمْ	إِلَّا	يَوْمًا	وَ	يَسْأَلُونَ	كَ
way	not	you tarried	but	a day	and	they ask	you
طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ⁽¹⁰⁵⁾ وَ يَسْأَلُونَكَ عَنْ							
'You have tarried only a day.' And they ask you concerning							
الْجِبَالِ	فَ	قُلْ	يَنْسِفُ	هَا	رَبِّ	يَ	نَسْفًا
the mountains	so	say	break into pieces	them	Lord	my	scatter as dust
الْجِبَالِ قُلْ يَنْسِفُهَا رَبِّي نَسْفًا ⁽¹⁰⁶⁾ 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	وَلَا
barren plain	level	not	you see	in	it	crookedness	and
قَاعًا صَفْصَفًا ⁽¹⁰⁷⁾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ⁽¹⁰⁸⁾							
as a barren, level plain, 'Wherein you will see no depression, or elevation.'							
يَوْمَ	إِذْ	يَتَّبِعُونَ	الدَّاعِيَ	لَا	عِوَجَ	لَ	هُ
day	that	they follow	the summoner	no	crookedness	for	him
يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ⁽¹⁰⁹⁾							
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	إِذِ
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	لَ	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

وَرَضِيَ	لَ	هُ	قَوْلًا	يَعْلَمُ	مَا	بَيْنَ	أَيْدِي	هُمْ
He pleased	with	whose	word	He knows	that	before	hands	their

وَرَضِيَ لَهُ قَوْلًا ﴿١١٠﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ

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

وَمَا	خَلْفَ	هُمْ	وَلَا	يُحِيطُونَ	بِ	هُ	عِلْمًا	وَأَن
and	behind	them	not	they encompass	with	it	knowledge	and

وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١١﴾ وَأَن

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

عَنَتِ	الْوُجُوهُ	لِ	الْحَيِّ	الْقَيُّومِ	وَقَدْ	خَابَ	مَنْ	حَمَلَ
humble	faces	for	Living	Self-Subsisting	and	indeed	perish	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	وَمَنْ	يَعْمَلُ	مِنَ	الصَّالِحَاتِ	وَهُوَ	مُؤْمِنٌ
iniquity	and	does	of	good works	he	believer

ظُلْمًا ﴿١١٢﴾ وَمَنْ يَعْمَلُ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ

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

ه	أَنْزَلْنَا	ذَلِكَ	كَ	وَلَا	هَظْمًا	وَوَ	ظُلْمًا	يَخْفُ	لَا	فَ
it	We sent down	that	like	and	loss	nor	and	of injustice	have fear	no so

فَلَا يَخْفُ ظُلْمًا وَلَا هَظْمًا⁽¹¹³⁾ وَكَذَلِكَ أَنْزَلْنَاهُ

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

الْوَعِيدِ	مِنْ	ه	فِي	صَرَّفْنَا	وَوَ	عَرَبِيًّا	قُرْآنًا
warnings	of	it	in	We explained	and	Arabic	Quran

قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ

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

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

لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا⁽¹¹⁴⁾

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

مِنْ	الْقُرْآنِ	بِ	تَعْجَلُ	وَلَا	وَوَ	الْحَقُّ	الْمَلِكُ	اللَّهُ	تَعَالَى	فَ
of	the Quran	for	you hasten	not	and	True	King	Allah	Exalted	then

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ

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

نِي	زِدْ	رَبِّ	قُلْ	وَوَ	ه	وَحْيِي	إِلَى	كَ	يُقْضَى	أَنْ	قَبْلُ
me	increase	my Lord	you say	and	its	revelation	you	to	completed	that	before

قَبْلُ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي

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

قَبْلُ	مِنْ	أَدَمَ	إِلَى	عَهْدِنَا	لَقَدْ	وَ	عِلْمًا
before	from	Adam	to	We made a covenant	verily	and	knowledge

عِلْمًا⁽¹¹⁵⁾ وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلُ

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

فَنَسِيَ	وَلَمْ	نَجِدْ	لَهُ	عَزْمًا	وَإِذْ	قُلْنَا	لِلْمَلَائِكَةِ
he forgot	and	not	found	him	determination	when	and
فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ⁽¹¹⁶⁾ 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	فَنَسَجَدُوا	إِلَّا	إِبْلِيسَ	أَبَى	فَنَقُلْنَا
submit	to	Adam	then	submitted	but	Iblis	refused
اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ⁽¹¹⁷⁾ فَقُلْنَا							
'Submit to Adam,' and they all submitted. But Iblis (did not). He refused. Then We said,							
يَا آدَمُ	إِنَّ هَذَا	عَدُوٌّ	لَكَ	وَلِزَوْجِكَ	فَلَا يُخْرِجَنَّكَمَا	كَمَا	قُلْنَا
O Adam	surely	this	enemy	for	and	your	wife
يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا							
'O Adam, this is an enemy to you, and to your wife; so let him not drive you both out							
مِنَ الْجَنَّةِ	فَتَشْقَى	إِنَّ لَكَ	أَنْ لَا	تَجُوعَ	فِيهَا	هَآ	قُلْنَا
from	lest	garden	you come to grief	surely	you	for	that
مِنَ الْجَنَّةِ فَتَشْقَى ⁽¹¹⁸⁾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا							
of the gardens, lest you come to grief. 'It is (provided) for you that you will not hunger therein,							
وَلَا تَعْرَى	وَأَنَّكَ	لَا تَطْمَؤُا فِيهَا	وَلَا تَضْحَى	وَلَا تَعْرَى	وَأَنَّكَ	لَا تَطْمَؤُا فِيهَا	وَلَا تَضْحَى
and	nor	you be naked	and	surely	you	thirst	nor
وَلَا تَعْرَى ⁽¹¹⁹⁾ وَأَنَّكَ لَا تَطْمَؤُا فِيهَا وَلَا تَضْحَى ⁽¹²⁰⁾							
nor will you be naked. 'And that you will not thirst therein, nor will you be exposed to the sun.'							
فَوَسْوَسَ	إِلَيْهِ	الشَّيْطَانُ	قَالَ	يَا آدَمُ	هَلْ	قُلْنَا	فَنَقُلْنَا
whispered evil	to	him	Satan	he said	O Adam	shall	he forgot
فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ							
But Satan whispered evil suggestions to him; he said, 'O Adam, shall							

أَدُلُّ	كَ	عَلَى	شَجَرَةٍ	الْخُلْدِ	وَ	مُلْكٍ	لَا	يَبْلَى
I lead	you	to	the tree	of eternity	and	kingdom	never	decays
أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ﴿١٢١﴾								
I lead you to the tree of eternity and to a kingdom that never decays?'								
فَ أَكَلَا	مِنْ	هَا	فَ	بَدَتْ	لَ	هُمَا	سَوَاتُ	هُمَا وَ طَفِقَا
so	both	ate	from	it	so	became exposed	for	them
فَأَكَلَا 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	آدَمُ
covering	upon	both	from	leaves	garden	and	disobeyed	Adam
يَخْصِفْنَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ								
covering themselves with the leaves from the garden. And Adam disobeyed								
رَبِّ	هُ	فَ	غَوَى	ثُمَّ	اجْتَبَى	هُ	رَبُّ	هُ فَ تَابَ
Lord	his	and	deviated from the path	then	chose	him	Lord	his and turned
رَبَّهُ فَعَوَى ﴿١٢٢﴾ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ								
his Lord and deviated from the path. Then his Lord chose him (for His grace), and turned								
عَلَى	هُ	وَ	هَدَى	قَالَ	اٰهْبِطَا	مِنْ	هَا	جَمِيعًا
to	him	and	guided	He said	go forth both	in	it	all
عَلَيْهِ وَهَدَى ﴿١٢٣﴾ قَالَ اٰهْبِطَا مِنْهَا جَمِيعًا								
to him with mercy and guided (him). He said,'Go forth, both of you, from here,								
بَعْضُ	كُم	لِ	بَعْضٍ	عَدُوٌّ	فَ	اِنْ مَّا	يَاتِيَنَّ	كُم
some	you	for	others	enemy	and	if there	come	you
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَاِمَّا يَاتِيَنَّكُمْ								
some of you being enemies of others. And if there comes to you								

مِّنْ	يُ	هُدًى	فَ	مَنْ	اتَّبَعَ	هَذَا	يَ	فَ	لَا	يَضِلُّ	وَ	لَا
from	me	guidance	then	whoso	follow	guidance	my	then	no	astray	and	nor

مِّنِّي هُدًى لِّمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا

guidance from Me, then whoso will follow My guidance, he will not go astray, nor will

يَشْقَى	وَ	مَنْ	أَعْرَضَ	عَنْ	ذِكْرِ	يَ	فَ	إِنَّ	لَ	هَ
he come to grief	and	whoso	turn away	from	Reminder	My	then	surely	for	him

يَشْقَى⁽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	نَحْشُرُ	هَ	يَوْمَ	الْقِيَمَةِ
life	strait	and	We raise	him	Day	of Resurrection

مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ

strait life, and on the Day of Resurrection We shall raise him up

أَعْمَى	قَالَ	رَبِّ	لِمَ	حَشَرْتَنِي	نِيَّ	أَعْمَى	وَ	قَدْ
blind	he say	My Lord	why	You raised	me	blind	and	indeed

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	هَآ
I was	one who sees	say	like	that	come	you	Signs	Our	and	you disregarded

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
and	like	that	this day	you be disregarded	and	like	that	We recompense	who	extravagant

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	رَبِّ	هِ	وَ	لَ	عَذَابِ	الْآخِرَةِ	أَشَدُّ	وَ	أَبْقَى
and	believes	in	Signs	his	Lord	and	surely	punishment	Hereafter	severer	and	more lasting

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	لَ	هُمْ	كَمْ	أَهْلَكْنَا	قَبْلَ	هُمْ	مِّنَ	الْقُرُونِ
do	not	afford	to	them	how many	We destroyed	before	them	from	generation

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ

Does it not afford guidance to them how many generations We destroyed before them,

يَمْشُونَ	فِي	مَسْكِنٍ	هُمْ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	أُولَى	النُّهَى
they walk	in	dwellings	their	verily	in	that	surely	Signs	for	those who	are endued with

يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولَى النُّهَى (129)

in whose dwellings they (now) walk? Therein verily are Signs for those who are endued with reason.

وَلَوْ	لَا	كَلِمَةً	سَبَقَتْ	مِنْ	رَّبِّ	كَ	لَ	كَانَ	لِزَامًا	وَ	أَجَلٌ	مُّسَمًّى
and	not	word	already gone	of	your	Lord	indeed	was	abiding	and	term	fixed

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَاجِلٌ مُّسَمًّى (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	بِ	حَمْدِ	رَبِّ	كَ
then	bear patiently	upon	what	they say	and	glorify	with	praise	your	Lord

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَاسْجُدْ بِحَمْدِ رَبِّكَ

Bearing patiently then what they say, and glorify your Lord with (His) praise

قَبْلَ	طُلُوعِ	الشَّمْسِ	وَ	قَبْلَ	غُرُوبِ	هَا	وَ	مِنَ	الْأَيَّامِ	الَّيْلِ	فَسَبِّحْ
before	rising	sun	and	before	setting	its	and	of	hour	by night	glorify

قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنَ الْأَيَّامِ اللَّيْلِ فَسَبِّحْ

before the rising of the sun and before its setting; and glorify (Him) in the hours of the night

و	أَطْرَافَ	النَّهَارِ	لَعَلَّ	كَ	تَرْضَى	وَ	لَا	تَمُدَّنَّ
and	sides	day	so that	you	happiness	and	not	strain
وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى ﴿١٣١﴾ وَلَا تَمُدَّنَّ								
and at the sides of the day, that you may find (true) happiness. And strain not								
عَيْنِي	كَ	إِلَى	مَا	مَتَّعْنَا	بِ	هَـ	أَزْوَاجًا	مِّنْ هُمْ
eyes	your	to	what	We bestowed	with	it	some classes	of them
عَيْنُكَ إِلَى مَا مَتَّعْنَاهُ أَزْوَاجًا مِنْهُمْ زَهْرَةً								
your eyes after what We have bestowed on some classes of them to enjoy (for a short time) -- the splendour								
الْحَيَاةِ	الدُّنْيَا	لِ	نَفْتِنَ	هُمْ	فِي	هَـ	وَ	رِزْقُ
life of	the world	so that	We try	them	in	it	and	provision
الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ								
of the present world -- that We may try them thereby. And the provision of your Lord is better								
وَأَبْقَى	وَأَمْرُ	أَهْلِكَ	بِ	الصَّلَاةِ	وَ	اصْطَبِرْ	عَلَى	هَا
and	more lasting	and	enjoin	your people	with	Prayer	be constant	upon it
وَأَبْقَى ﴿١٣٢﴾ وَأَمْرُ أَهْلِكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا								
and more lasting. And enjoin Prayer on your people, and be constant therein.								
لَا	نَسْأَلُ	كَ	رِزْقًا	نَحْنُ	نَرْزُقُ	كَ	وَ	الْعَاقِبَةُ
not	We ask	you	provisions	We	We provide	you	and	end
لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٣﴾								
We ask you not for the provision; it is We that provide for you. And the end is for righteousness.								
وَقَالُوا	لَوْ	لَا	يَأْتِي	نَا	بِ	آيَةٍ	مِّنْ رَبِّ	هَـ
and	they say	why	not	he brings	us	with	a Sign	from his
وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ								
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	Lord	our	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

إِلَيْنَا	نَا	رَسُولًا	فَ	نَتَّبِعَ	آيَاتِ	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

نَذَلَّ	وَ	نَخْزِي	قُلْ	كُلُّ	مُتَرَبِّصٍ
we humbled	and	disgraced	say	each one	waiting

نَذَلَّ وَنَخْزِي (135) قُلْ 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 ج فَسَتَعْلَمُونَ مَنْ أَصْحَابُ

wait you, therefore, and you will know who are the people of the

الصِّرَاطِ	السَّوِيِّ	وَ	مَنْ	اِهْتَدَى
path	right	and	who	attained guidance

الصِّرَاطِ السَّوِيِّ وَمَنْ اِهْتَدَى (136) ع

right path and who follow (true) guidance.'

‘Qala Alam’

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