

[i.e., al-Khidhr] tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

72. [Al-Khidhr] said, "Did I not say that with me you would never be able to have patience?"

73. [Moses] said, "Do not blame me for what I forgot and do not overwhelm me in my matter with difficulty."

74. So they set out, until when they met a boy, he [i.e., al-Khidhr] killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

75. [Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"

76. [Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

77. So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khidhr] restored it. [Moses] said, "If you wished, you could have taken for it a payment."

78. [Al-Khidhr] said, "This is parting between me and you. I will

قَالَ أَخْرَقْتَنَا لِعُرْقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا  
إِمْرًا ﴿٦﴾

قَالَ أَلَّمْ أَقْلُ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي  
صَبَرًا ﴿٧﴾

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيْتُ وَلَا تُزْهِقْنِي  
مِنْ أَمْرِي عُسْرًا ﴿٨﴾

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَمًا فَقَتَلَهُ. قَالَ  
أَقْتَلْتَ نَفْسًا رَّكِيْةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ  
شَيْئًا نُكْرًا ﴿٩﴾

﴿١٠﴾ قَالَ أَلَّمْ أَقْلُ لَكَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي  
صَبَرًا ﴿١١﴾

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا  
تُصْحِبِنِي قَدْ بَلَغْتَ مِنْ لَدُنِي عُذْرًا ﴿١٢﴾

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةً أَسْتَطَعْمَا  
أَهْلَهَا فَأَبْوَا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا  
جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ  
شِئْتَ لَتَحْدُثَ عَلَيْهِ أَجْرًا ﴿١٣﴾

قَالَ هَذَا فَرَاقٌ بَيْنِي وَبَيْنَكَ سَأُنْبِئُكَ

inform you of the interpretation of that about which you could not have patience.

بِتَأْوِيلٍ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبَرًا ﴿١﴾

79. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.
80. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.
81. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.
82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."
83. And they ask you, [O Muḥammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report."
84. Indeed, We established him upon the earth, and We gave him from everything a way [i.e., means].
85. So he followed a way

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أُعِيَّبَا وَكَانَ وَرَآءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصِبًا ﴿٢﴾

وَأَمَّا الْغَلَمَنُ فَكَانَ أَبُواهُ مُؤْمِنٍ فَخَشِيتَا أَنْ يُرْهِقُهُمَا طُغِيَّاتِنَا وَكُفْرًا ﴿٣﴾

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَهْبَمَا حَيْرًا مِنْهُ زَكْوَةً وَأَقْرَبْ رُحْمًا ﴿٤﴾

وَأَمَّا الْجِدَارُ فَكَانَ لِعَلَمَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشْدَهُمَا وَيَسْتَخِرْ جَاهَ كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُمْ عَنْ أَمْرِيٍّ ذَلِكَ تَأْوِيلٌ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبَرًا ﴿٥﴾

وَيَسْغُلُونَكَ عَنِ ذِي الْفَرْتَنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٦﴾

إِنَّا مَكَّنَاهُ فِي الْأَرْضِ وَأَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٧﴾

فَأَتَيْنَاهُ سَبَبًا ﴿٨﴾

86. Until, when he reached the setting of the sun [i.e., the west], he found it [as if] setting in a body of dark water,<sup>796</sup> and he found near it a people. We [i.e., Allāh] said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِيقَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَدْنَا الْقَرَنِينِ إِمَّا أَنْ تُعَذِّبَ إِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنَا

أَنْ تَتَّخِذَ فِيهِمْ حُسْنَا ﴿٤٧﴾

87. He said, "As for one who wrongs,<sup>797</sup> we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment [i.e., Hellfire].

قَالَ إِمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرْدُ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَارًا ﴿٤٨﴾

88. But as for one who believes and does righteousness, he will have a reward of the best [i.e., Paradise], and we [i.e., Dhul-Qarnayn] will speak to him from our command with ease."

وَإِمَّا مَنْ ءَامَنَ وَعَمِلَ صَلِحًا فَلَهُ جَزَاءٌ الْحَسَنَىٰ وَسَتَقُولُ لَهُ مِنْ أَمْرِنَا يُسَرًا ﴿٤٩﴾

89. Then he followed a way

ثُمَّ أَتَيْتُهُ سَبَبًا ﴿٥٠﴾

90. Until, when he came to the rising of the sun [i.e., the east], he found it rising on a people for whom We had not made against it any shield.

حَتَّىٰ إِذَا بَلَغَ مَطْلَعَ الْشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِرَّاً ﴿٥١﴾

91. Thus.<sup>798</sup> And We had encompassed [all] that he had in knowledge.

كَذَلِكَ وَقَدْ أَحَاطَنَا بِمَا لَدَيْهِ خُبْرًا ﴿٥٢﴾

92. Then he followed a way

ثُمَّ أَتَيْتُهُ سَبَبًا ﴿٥٣﴾

93. Until, when he reached [a pass] between two mountains, he found

حَتَّىٰ إِذَا بَلَغَ بَيْنَ الْسَّدَّيْنِ وَجَدَ مِنْ

<sup>796</sup>Another meaning is "a body of hot water."

<sup>797</sup>Persists in disbelief and rebellion.

<sup>798</sup>Such was the affair of Dhul-Qarnayn.

beside them a people who could hardly understand [his] speech.

94. They said, "O Dhul-Qarnayn, indeed Gog and Magog<sup>799</sup> are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"
95. He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam.
96. Bring me bars of iron" – until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper."
97. So they [i.e., Gog and Magog] were unable to pass over it, nor were they able [to effect] in it any penetration.
98. [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord<sup>800</sup> comes [i.e., approaches], He will make it level, and ever is the promise of my Lord true."
99. And We will leave them that day<sup>801</sup> surging over each other,

دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٤﴾

قَالُوا يَبْدَا الْقَرَبَيْنَ إِنَّ يَأْجُوجَ وَمَاجُوجَ  
مُفْسِدُونَ فِي الْأَرْضِ فَهُنَّ نَجَعُلُ لَكُ  
حَرَجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًا  
﴿٥﴾

قَالَ مَا مَكَّتِي فِيهِ رَبِّي حَيْثُ فَأَعْيُنُونَ بِقُوَّةِ  
أَجْعَلَ بَيْنَكُمْ وَبَيْنَهُمْ رَدَمًا  
﴿٦﴾

إِأْتُونِي زُبَرَ الْخَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ  
الصَّدَفَيْنِ قَالَ آنْفُخُوا حَتَّى إِذَا جَعَلَهُ  
نَارًا قَالَ إِأْتُونِي أَفْرِغْ عَلَيْهِ قِطْرًا  
﴿٧﴾

فَمَا أَسْطَعُوكُمْ أَنْ يَظْهَرُوهُ وَمَا أَسْتَطِعُوكُمْ  
لَهُ نَقْبَا  
﴿٨﴾

قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي فَإِذَا جَاءَ وَعْدُ  
رَبِّي جَعَلَهُ دَكَّاءً وَكَانَ وَعْدُ رَبِّي حَقًّا  
﴿٩﴾

\* وَرَكَنَا بَعْصَهُمْ يَوْمَئِذٍ يَمْوَجُ فِي بَعْضٍ

<sup>799</sup> Savage tribes who had ravaged large parts of central Asia, committing every kind of atrocity.

<sup>800</sup>i.e., the Hour of Resurrection.

<sup>801</sup>The day the dam is destroyed.

and [then] the Horn will be blown,  
and We will assemble them in  
[one] assembly.

100. And We will present Hell that  
Day to the disbelievers, on  
display –

101. Those whose eyes had been  
within a cover [removed] from My  
remembrance,<sup>802</sup> and they were  
not able to hear.<sup>803</sup>

102. Then do those who disbelieve  
think that they can take My  
servants instead of Me as allies?  
Indeed, We have prepared Hell  
for the disbelievers as a lodging.

103. Say, [O Muhammad], "Shall we  
[believers] inform you of the  
greatest losers as to [their] deeds?

104. [They are] those whose effort is  
lost in worldly life, while they  
think that they are doing well in  
work."

105. Those are the ones who disbelieve  
in the verses of their Lord and in  
[their] meeting Him, so their  
deeds have become worthless;  
and We will not assign to them  
on the Day of Resurrection any  
weight [i.e., importance].

106. That is their recompense – Hell –  
for what they denied and  
[because] they took My signs and  
My messengers in ridicule.

وَنُنْفِخَ فِي الصُّورِ بِمَا عَنْتُهُمْ جَمِيعًا ﴿٤٦﴾

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضاً ﴿٤٧﴾

الَّذِينَ كَانُوا أَعْيُّهُمْ فِي غُطَاءٍ عَنْ ذِكْرِي

وَكَانُوا لَا يَسْتَطِعُونَ سَمِعًا ﴿٤٨﴾

أَفَحِسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَخَذُوا عِبَادِي

مِنْ دُونِ أُولَيَاءِ إِنَّا أَعْنَدَنَا جَهَنَّمَ

لِلْكَافِرِينَ شُرْلَاً ﴿٤٩﴾

قُلْ هُلْ نُنْتَهُكُمْ بِالْأَخْسَرِينَ أَعْنَلَا ﴿٥٠﴾

الَّذِينَ صَلَّى سَعْيَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ

سَخَسِبُونَ أَهْمَمُهُمْ تُخْسِنُونَ صُنْعًا ﴿٥١﴾

أَوْلَئِكَ الَّذِينَ كَفَرُوا بِإِيمَانِ رَبِّهِمْ وَلِفَائِهِ

فَخَبِطَ أَعْمَلُهُمْ فَلَا تُقْرِمُهُمْ فَلَا يَوْمَ الْقِيَمةَ

وَزَنًا ﴿٥٢﴾

ذَلِكَ حَرَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَأَخْنَدُوا

إِنَّمَا يَنْتَهُ هُرُوا ﴿٥٣﴾

<sup>802</sup>i.e., Allāh's signs or the Qur'ān.

<sup>803</sup>They refused to listen to the Qur'ān or to understand it.

107. Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise<sup>804</sup> as a lodging,

إِنَّ الَّذِينَ ءامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانُتْ  
هُنَّمَ حَنَّتُ الْفَرَدَوْسَ نُزُلاً ﴿٦﴾

108. Wherein they abide eternally. They will not desire from it any transfer.

خَلِيلِينَ فِيهَا لَا يَتَعْوَنَ عَنْهَا حَوْلًا ﴿٧﴾

109. Say, "If the sea were ink for [writing] the words<sup>805</sup> of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it in [continual] supplement."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي  
لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ  
جَقَّتَا بِمِثْلِهِ مَدَدًا ﴿٨﴾

110. Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِنْكُمْ يُوحَى إِلَيَّ أَنَّمَا  
إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ  
رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ  
بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿٩﴾

<sup>804</sup>i.e., the highest part of Paradise, *al-Firdaus*.

<sup>805</sup>The words of Allāh's unlimited knowledge or words describing His attributes and His grandeur or praise of Him (*subḥānahu wa ta'ālā*).

*Sūrah Maryam*<sup>806</sup>*Bismillāhir-Raḥmānir-Raḥeem*

## سُورَةُ مَرْيَمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Kāf, Hā, Yā, 'Ayn, Sād.<sup>807</sup>

كَهْيَعَصَ

2. [This is] a mention of the mercy of your Lord to His servant Zechariah

ذَكْرٌ رَحْمَتِ رَبِّكَ عَبْدَهُ رَزَكِيَّا

3. When he called to his Lord a private call [i.e., supplication].

إِذْ نَادَى رَبَّهُ بِنِدَاءٍ حَفِيَّا

4. He said, "My Lord, indeed my bones have weakened, and my head has filled<sup>808</sup> with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed].

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظِيمُ مِنِي وَأَشَعَّلَ أَرْأَاسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيَّا

5. And indeed, I fear the successors<sup>809</sup> after me, and my wife has been barren, so give me from Yourself an heir

وَإِنِّي حِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتْ أَمْرَأَتِي عَاقِرًا فَهَبْتِي مِنْ لَدُنِكَ وَلِيَّا

6. Who will inherit me<sup>810</sup> and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

يَرِثُنِي وَيَرِثُ مِنْ إِلَيْيَ بَعْقُوبٌ وَاجْعَلْهُ رَبِّ رَضِيَّا

7. [He was told],<sup>811</sup> "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."

يَزَكِّرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَمٍ أَسْمُهُ سَجِيَّا لَمْ يَجْعَلْ لَهُ مِنْ قَبْلِ سَمِيَّا

806 *Maryam*: Mary (the mother of Prophet Jesus).

807 See footnote to 2:1.

808 Literally, "ignited." The spread of white hair throughout the head is likened to that of fire in the bush.

809 Those relatives from the father's side who would inherit religious authority.

810 Inherit from me religious knowledge and prophethood.

811 By Allāh (*subḥānahu wa ta'ālā*) through the angels.

8. He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"
9. [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.'"
10. [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."<sup>812</sup>
11. So he came out to his people from the prayer chamber and signaled to them to exalt [Allāh] in the morning and afternoon.
12. [Allāh said], "O John, take the Scripture [i.e., adhere to it] with determination." And We gave him judgement [while yet] a boy
13. And affection from Us and purity, and he was fearing of Allāh
14. And dutiful to his parents, and he was not a disobedient tyrant.
15. And peace be upon him the day he was born and the day he dies and the day he is raised alive.
16. And mention, [O Muḥammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.
17. And she took, in seclusion from them, a screen. Then We sent to

فَالْرَّبِّ أَنَّ يَكُونُ لِي غَلَمْ وَكَانَتْ  
أَمْرَأَنِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عَيْنًا

فَالْكَذَّالِكَ فَالْرَّبِّكَ هُوَ عَلَيَّ هَيْنَ  
وَقَدْ حَاقَتُكَ مِنْ قَتْلٍ وَلَمْ تَلِدْ شَيْئًا

فَالْرَّبِّ أَجْعَلَ لِي ءَايَةً فَالْءَاءِيَّاتُ أَلَا  
نُكَلِّمُ النَّاسَ ثَلَثَ لَيَالٍ سَوِيًّا

فَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى  
إِلَيْهِ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

يَسِّحِيقُ حُذْ الْكِتَبَ بِقُوَّةٍ وَأَتَيْنَاهُ  
الْحُكْمَ صَبِيًّا

وَحَنَّا مِنْ لَدُنَّا وَرَكَوَةً وَكَانَ تَقِيًّا

وَبَرَّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَارًا عَصِيًّا

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلْدَ وَيَوْمَ يَمُوتُ وَيَوْمَ  
يُبَعَّثُ حَيًّا

وَأَذْكَرَ فِي الْكِتَبِ مَرَيَمَ إِذْ آتَيْنَاهُ مِنْ  
أَهْلَهَا مَكَانًا شَرِقَيًّا

فَأَنْخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا

<sup>812</sup>i.e., without illness or defect.

her Our Angel [i.e., Gabriel], and he represented himself to her as a well-proportioned man.

18. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allāh."

19. He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."

20. She said, "How can I have a boy while no man has touched me and I have not been unchaste?"

21. He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'"

22. So she conceived him, and she withdrew with him to a remote place.

23. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

24. But he<sup>813</sup> called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

25. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

رُوحَنَا فَتَمَثَّلَ لَهَا بَشِّرًا سَوِيًّا ﴿٤﴾

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقْيِيْغًا ﴿٥﴾

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لَا هُبَّ لَكِ  
غُلَمًا رَّكِيْغًا ﴿٦﴾

قَالَتْ أَنِّي يَكُونُ لِي غُلَمٌ وَلَمْ يَمْسَسْنِي  
بَشَرٌ وَلَمْ أَكُنْ تَغْيِيْغًا ﴿٧﴾

قَالَ كَذَّالِكَ قَالَ رَبِّكِ هُوَ عَلَىٰ هَيْنَ  
وَلَكَجَعْلَةٌ إِيمَانًا لِلنَّاسِ وَرَحْمَةٌ مِنَّا وَكَارَكَ  
أَمْرًا مَقْضِيًّا ﴿٨﴾

فَحَمَلَتْهُ فَانْتَدَتْ بِهِ مَكَانًا قَصِيًّا  
﴿٩﴾

فَأَجَاءَهَا الْمَحَاضُ إِلَى جِذْعِ النَّخْلَةِ  
قَالَتْ يَلَيْتَنِي مُتَ قَبْلَ هَذَا وَكُنْتُ  
نَسِيًّا مَنْسِيًّا ﴿١٠﴾

فَنَادَنَهَا مِنْ تَحْتِهَا أَلَا تَخْرُنِي قَدْ جَعَلَ رَبِّكِ  
نَخْنَكَ سَرِيًّا ﴿١١﴾

وَهُزِيْتِ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَيِّقَطْ عَلَيْكَ  
رُطْبًا جَنِيًّا ﴿١٢﴾

<sup>813</sup>There is a difference of opinion among scholars as to whether "he" refers to the baby or to the angel.

26. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'"

فَكُلِّي وَاشْتَرِي وَقَرِّي عَيْنَاتٍ فَإِمَّا تَرَيْنَ مِنْ  
الْبَشَرِ أَحَدًا فَقُولِي إِلَى نَدَرَتُ لِلرَّحْمَنِ  
صَوْمًا فَلَنْ أَكُلَّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

27. Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented."

فَأَتَتْ بِهِ قَوْنَاهَا تَحْمِلِهِ قَالُوا يَمْرِيدُ  
لَقَدْ حِفْتِ شَيْعًا فَرِيًّا ﴿٢٧﴾

28. O sister [i.e., descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste."

يَأَتَحْتَ هَرُونَ مَا كَانَ أَبُوكِ آمِرًا سَوِئَ وَمَا  
كَانَتْ أُمُّكَ بَغْيًا ﴿٢٨﴾

29. So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

فَأَشَارَتِ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ  
فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾

30. [Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet.

قَالَ إِنِّي عَبْدُ اللَّهِ إِنَّا أَتَنَاكِ الْكِتَابَ وَجَعَلْنَاكِ  
صَبِيًّا ﴿٣٠﴾

31. And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive

وَجَعَلَنَا مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَنَنَا  
بِالصَّلَاةِ وَالزَّكَوْةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

32. And [made me] dutiful to my mother, and He has not made me a wretched tyrant.

وَبِرًا بِوَالِدَتِي وَلَمْ نَجْعَلْنَا حَبَارًا شَقِيقًا ﴿٣٢﴾

33. And peace is on me the day I was born and the day I will die and the day I am raised alive."

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ  
وَيَوْمَ أُبَعْثَرُ حَيًّا ﴿٣٣﴾

34. That is Jesus, the son of Mary – the word of truth about which they are in dispute.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلُكَ الْحَقُّ الَّذِي  
فِيهِ يَمْتَرُونَ ﴿٣٤﴾

35. It is not [befitting] for Allāh to take a son; exalted is He!<sup>814</sup>  
When He decrees an affair, He only says to it, "Be," and it is.

مَا كَانَ لِلّهِ أَنْ يَتَحَجَّدَ مِنْ وَلِيٍّ سُبْحَانَهُ إِذَا  
قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٢﴾

36. [Jesus said], "And indeed, Allāh is my Lord and your Lord, so worship Him. That is a straight path."

وَإِنَّ اللّهَ رَبِّيْ وَرَبِّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ  
مُسْتَقِيمٌ ﴿٣﴾

37. Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved – from the scene of a tremendous Day.

فَاحْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ  
كَفَرُوا مِنْ مَشْكُرِ يَوْمٍ عَظِيمٍ ﴿٤﴾

38. How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.

أَسْبَعْنَاهُمْ وَأَبْصَرْنَاهُمْ يَأْتُونَا لَكِنْ  
الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴿٥﴾

39. And warn them, [O Muhammad], of the Day of Regret, when the matter will be concluded;<sup>815</sup> and [yet], they are in [a state of] heedlessness, and they do not believe.

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ  
فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

40. Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْها وَإِلَيْنَا  
يُرْجَعُونَ ﴿٧﴾

41. And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ رَّجُلٌ صَدِيقًا  
نَّبِيًّا ﴿٨﴾

42. [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?"

إِذْ قَالَ لَأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ  
وَلَا يُبَصِّرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٩﴾

<sup>814</sup>i.e., far removed is He from any such need.

<sup>815</sup>i.e., "judged" or "accomplished."

43. O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.
44. O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.
45. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."
46. [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."
47. [Abraham] said, "Peace [i.e., safety] will be upon you.<sup>816</sup> I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.
48. And I will leave you and those you invoke other than Allāh and will invoke<sup>817</sup> my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed]."
49. So when he had left them and those they worshipped other than Allāh, We gave him Isaac and Jacob, and each [of them] We made a prophet.

يَنَّأِبُتْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّسِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

يَنَّأِبُتْ لَا تَعْبُدُ الْشَّيْطَنَ إِنَّ الشَّيْطَنَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

يَنَّأِبُتْ إِنِّي أَخَافُ أَنْ يَمْسِكَ عَذَابًا مِنَ الرَّحْمَنِ فَتَكُونُ لِلشَّيْطَنِ وَلِيًّا ﴿٤٥﴾

قَالَ أَرَاغِبُ أَنْتَ عَنْ إِلَهِي يَتَأْتِرُهُمْ لِنِعْمَةَ نَتَّيَهُ لِأَرْجُنَكَ وَأَهْجُرْنِي مَلِيًّا ﴿٤٦﴾

قَالَ سَلِمٌ عَلَيْكَ سَأَسْتَغْفِرُ لِكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾

وَأَعْتَرِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَى أَلَا أُكُونَ بِدُعَاءِ رَبِّي شَقِيقًا ﴿٤٨﴾

فَلَمَّا آعْتَرَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلَّا جَعَلْنَا بَيْنَاهُمْ ﴿٤٩﴾

<sup>816</sup> Meaning "You are secure" or "I will not harm you."

<sup>817</sup> i.e., worship.

50. And We gave them of Our mercy, and We made for them a mention [i.e., reputation] of high honor.

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُم لِساناً  
صِدْقٍ عَلَيْنَا ﴿٢٨﴾

51. And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.<sup>818</sup>

وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصاً  
وَكَانَ رَسُولاً نَّبِيًّا ﴿٢٩﴾

52. And We called him from the side of the mount<sup>819</sup> at [his] right and brought him near, confiding [to him].

وَنَذَّرْنَاهُ مِن جَانِبِ الْطُّورِ الْأَيْمَنِ  
وَقَرَبْنَاهُ نَحْيَى ﴿٣٠﴾

53. And We gave him out of Our mercy his brother Aaron as a prophet.

وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَا أَخَاهُ هَرُونَ نَبِيًّا ﴿٣١﴾

54. And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ  
الْوَعْدِ وَكَانَ رَسُولاً نَّبِيًّا ﴿٣٢﴾

55. And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him].

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكُوْةِ وَكَانَ  
عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٣٣﴾

56. And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صَدِيقاً  
نَبِيًّا ﴿٣٤﴾

57. And We raised him to a high station.

وَرَفَعْنَاهُ مَكَانًا عَلَيْنَا ﴿٣٥﴾

58. Those were the ones upon whom Allāh bestowed favor from among the prophets of the descendants of Adam and of those

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ الْبَيْسِنَ  
مِن ذُرْيَّةِ إَدَمَ وَمِنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ

<sup>818</sup> Messengers and prophets both received revelation from Allāh. Messengers, in addition, were charged by Allāh to reform society.

<sup>819</sup> Mount Sinai.

We carried [in the ship] with Noah, and of the descendants of Abraham and Israel [i.e., Jacob], and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

ذُرِيَّةَ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمَمَّنْ هَدَيْنَا  
وَأَجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُ الْرَّحْمَنِ  
خَرُّوا سُجَّدًا وَبُكَيْتُمْ ﴿٤٦﴾

59. But there came after them successors [i.e., later generations] who neglected prayer and pursued desires; so they are going to meet evil<sup>820</sup> –

\*فَلَفَّ مِنْ بَعْدِهِمْ خَلْفَ أَصَاغُورَا الْصَّلَوةَ  
وَأَتَبْعَأُوا الْمُهَمَّاتِ فَسَوْفَ يَلْقَوْنَ عَيْنًا ﴿٤٧﴾

60. Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.

إِلَّا مَنْ تَابَ وَأَمَّنَ وَعَمِّلَ صَلِحًا فَأُولَئِكَ  
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٤٨﴾

61. [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been imminent.<sup>821</sup>

جَنَّتِ عَدْنِ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ  
بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٤٩﴾

62. They will not hear therein any ill speech – only [greetings of] peace – and they will have their provision therein, morning and afternoon.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ  
رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٥٠﴾

63. That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allāh.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ  
تَقِيًّا ﴿٥١﴾

64. [Gabriel said],<sup>822</sup> "And we [angels] descend not except by the order of your Lord. To Him

وَمَا نَنْتَزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا  
وَمَا حَلَفَنَا وَمَا كَانَ رَبُّكَ

<sup>820</sup>Described as a valley in Hell or may be rendered "the consequence of error."

<sup>821</sup>Literally, "that to which all will come."

<sup>822</sup>In answer to the Prophet's wish that Gabriel would visit him more often.

belongs that before us and that behind us and what is in between. And never is your Lord forgetful –

نَسِيًّا ﴿٦﴾

65. Lord of the heavens and the earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?"
66. And man [i.e., the disbeliever] says, "When I have died, am I going to be brought forth alive?"
67. Does man not remember that We created him before, while he was nothing?
68. So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.<sup>823</sup>
69. Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.
70. Then, surely it is We who are most knowing of those most worthy of burning therein.
71. And there is none of you except he will come to it.<sup>824</sup> This is upon your Lord an inevitability decreed.
72. Then We will save those who feared Allâh and leave the wrong-doers within it, on their knees.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْتَهَا  
فَآتَيْنَاهُ وَاصْطَبِرْ لِعِينَدِهِ هَلْ تَعْلَمُ لَهُ

سَمِيًّا ﴿٧﴾

وَيَقُولُ الْإِنْسَنُ إِذَا مَا مِتُّ لَسْوَقَ  
أُخْرَجْ حَيًّا ﴿٨﴾

أَوْلًا يَذْكُرُ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلِ  
وَلَمْ يَكُ شَيْئًا ﴿٩﴾

فَوَرَبِّكَ لَنَحْشُرَهُمْ وَالشَّيَاطِينَ ثُمَّ  
لَنُخَضِّرَنَّهُمْ حَوْلَ جَهَنَّمِ حِيجَانًا ﴿١٠﴾

ثُمَّ لَنَزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَعْلَمُ أَشْدُ عَلَىٰ  
الْرَّحْمَنِ عَيْنًا ﴿١١﴾

ثُمَّ لَنَخْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلْبًا  
وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ

حَتَّمًا مَقْضِيًّا ﴿١٢﴾

ثُمَّ نُنْجِي الَّذِينَ آتَقْوَا وَنَذِرَ الظَّلَمِيْرَ  
فِيهَا حِيجَانًا ﴿١٣﴾

<sup>823</sup>i.e., fallen on their knees from terror or dragged there unwillingly on their knees.

<sup>824</sup>i.e., be exposed to it. However, the people of Paradise will not be harmed thereby.

73. And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?"<sup>825</sup>

وَإِذَا تُتْلَى عَلَيْهِمْ أَيَّتُنَا بَيَّنْتَ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَئِ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَبْيَانًا ﴿١٧﴾

74. And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْثَاثًا وَرَعِيَّا ﴿١٨﴾

75. Say, "Whoever is in error – let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised – either punishment [in this world] or the Hour [of resurrection] – they will come to know who is worst in position and weaker in soldiers."

قُلْ مَنْ كَانَ فِي الْضَّلَالَةِ فَأَيْمَدْدُ لَهُ الرَّحْمَنُ مَدًّا حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ إِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَطْعَفُ جُنَاحًا ﴿١٩﴾

76. And Allāh increases those who were guided, in guidance, and the enduring good deeds are better to your Lord<sup>826</sup> for reward and better for recourse.

وَبَرِيدُ اللَّهِ الَّذِينَ أَهْتَدَوْا هُدًى وَالْبَقِيرَاتُ الصَّلِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرْدًا ﴿٢٠﴾

77. Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]?"

أَفَرَأَيْتَ الَّذِي كَفَرَ بِغَايَتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٢١﴾

78. Has he looked into the unseen, or has he taken from the Most Merciful a promise?

أَطْلَعَ الْغَيْبَ أَمْ أَخْدَعَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٢٢﴾

79. No! We will record what he says

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنْ

<sup>825</sup>In regard to worldly interests.

<sup>826</sup>i.e., in the sight or evaluation of Allāh.

and extend [i.e., increase] for him from the punishment extensively.

الْعَدَابُ مَدِّا

80. And We will inherit him [in] what he mentions,<sup>827</sup> and he will come to Us alone.

وَنَرِثُهُ مَا يَقُولُ وَبِأَيْتَنَا فَرَدًا

81. And they have taken besides Allāh [false] deities that they would be for them [a source of] honor.

وَأَخْدُوا مِنْ دُورِنِ اللَّهِ إِلَهَهُ لَيَكُونُوا

هُمْ عِزًا

82. No! They [i.e., those "gods"] will deny their worship of them and will be against them opponents [on the Day of Judgement].

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ

ضِدًا

83. Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيْطَانَ عَلَى الْكَافِرِينَ

تُؤْرُهُمْ أَذًًا

84. So be not impatient over them. We only count out [i.e., allow] to them a [limited] number.<sup>828</sup>

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعْدُ لَهُمْ عَدًّا

85. On the Day We will gather the righteous to the Most Merciful as a delegation

يَوْمَ خَشْرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًا

86. And will drive the criminals to Hell in thirst

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرَدًا

87. None will have [power of] intercession except he who had taken from the Most Merciful a covenant.<sup>829</sup>

لَا يَمْلِكُونَ الشُّفَعَةَ إِلَّا مَنْ أَخْذَ عِنْدَ

الرَّحْمَنِ عَهْدًا

88. And they say, "The Most Merciful has taken [for Himself] a son."

وَقَالُوا أَخْنَدَ الرَّحْمَنُ وَلَدًا

<sup>827</sup> Instead of giving him wealth and children in the Hereafter, Allāh will take from him those he had in worldly life at the time of his death.

<sup>828</sup> Of breaths, of days, or of evil deeds.

<sup>829</sup> Not to worship other than Him.

89. You have done an atrocious thing.

لَقَدْ حِقْتُمْ شَيْئًا إِذًا ﴿٤٦﴾

90. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation

تَكَادُ السَّمَاوَاتُ يَقْطَرُنَّ مِنْهُ وَتَنْشَقُّ  
الْأَرْضُ وَتَجُزُّ الْجِبَالُ هَذَا ﴿٤٧﴾

91. That they attribute to the Most Merciful a son.

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٤٨﴾

92. And it is not appropriate for the Most Merciful that He should take a son.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَخَذَ وَلَدًا ﴿٤٩﴾

93. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا  
إِنَّ الرَّحْمَنَ عَبْدًا ﴿٥٠﴾

94. He has enumerated them and counted them a [full] counting.

لَقَدْ أَحْصَاهُمْ وَعَدَهُمْ عَدًّا ﴿٥١﴾

95. And all of them are coming to Him on the Day of Resurrection alone.

وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْقِيَمَةِ فَرَدًّا ﴿٥٢﴾

96. Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection.<sup>830</sup>

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وَدًا ﴿٥٣﴾

97. So, [O Muḥammad], We have only made it [i.e., the Qur'aṇ] easy in your tongue [i.e., the Arabic language] that you may give good tidings thereby to the righteous and warn thereby a hostile people.

فَإِنَّا يَسَّرَنَا بِلِسَانِكَ لِتُشَرِّعَ  
الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدُّا ﴿٥٤﴾

98. And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسْنُ  
مِنْهُمْ مَنْ أَحَدٌ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٥٥﴾

<sup>830</sup>From Himself and from among each other.

*Sūrah Tā Hā*<sup>831</sup>*Bismillāhir-Rahmānir-Raheem*

## سُورَةُ طَهٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Tā, Hā.<sup>832</sup>
2. We have not sent down to you the Qur'ān that you be distressed
3. But only as a reminder for those who fear [Allāh] –
4. A revelation from He who created the earth and highest heavens,
5. The Most Merciful [who is] above the Throne established.<sup>833</sup>
6. To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.
7. And if you speak aloud – then indeed, He knows the secret and what is [even] more hidden.
8. Allāh – there is no deity except Him. To Him belong the best names.
9. And has the story of Moses reached you? –
10. When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

<sup>831</sup>Tā Hā: (the letters) tā and hā.<sup>832</sup>See footnote to 2:1.<sup>833</sup>i.e., having ascendancy over all creation. See footnotes to 2:19 and 7:54.

طه

مَا أَنْزَلَنَا عَلَيْكَ الْقُرْآنَ لِتَشْفَعَ ⑦

إِلَّا تَذَكِّرَةً لِمَنْ يَخْشَى ⑧

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ  
الْعُلُوِّ ⑨

الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى ⑩

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا  
بَيْنَهُمَا وَمَا حَتَّى الْثَّرَى ⑪

وَإِنْ تَجْهَرْ بِالْقَوْلِ فَلَنَهُ يَعْلَمُ الْسِرَّ وَأَخْفَى

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ هُوَ الْأَسْمَاءُ الْحُسْنَى ⑫

وَهَلْ أَتَنْكَ حَدِيثُ مُوسَى ⑬

إِذْ رَأَهَا نَارًا فَقَالَ لِأَهْلِهِ أَمْكُنُوا لِيَ إِنِّي أَنْتَسْتُ  
نَارًا لَعَنِي ۚ إِنِّي كُمُّ مِنْهَا بِقَبِيسٍ أَوْ أَجِدُ عَلَى  
النَّارِ هُدًى ⑭

11. And when he came to it, he was called, "O Moses,
12. Indeed, I am your Lord, so remove your sandals. Indeed, you are in the blessed valley of Tuwā.
13. And I have chosen you, so listen to what is revealed [to you].
14. Indeed, I am Allāh. There is no deity except Me, so worship Me and establish prayer for My remembrance.
15. Indeed, the Hour is coming – I almost conceal it<sup>834</sup> – so that every soul may be recompensed according to that for which it strives.
16. So do not let one avert you from it<sup>835</sup> who does not believe in it and follows his desire, for you [then] would perish.
17. And what is that in your right hand, O Moses?"
18. He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."
19. [Allāh] said, "Throw it down, O Moses."
20. So he threw it down, and thereupon it was a snake, moving swiftly.

فَلَمَّا آتَنَاهَا نُودِيَ يَمْوُسَى ﴿١﴾

إِنَّمَا أَنْتَ رَبُّكَ فَأَخْلَعْتَ نَعَيْلَكَ إِنَّكَ بِالْوَادِ  
الْمُقَدَّسِ طُورِي ﴿٢﴾

وَأَنَا أَخْتَرُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿٣﴾

إِنَّمَا أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِيرِ  
الْأَصْلَوَةَ لِذِكْرِي ﴿٤﴾

إِنَّ الْسَّاعَةَ إِاتِيَةٌ أَكَادُ أَخْفِيَهَا لِتُعْجِزَنِي كُلُّ  
نَفْسٍ بِمَا تَسْعَى ﴿٥﴾

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ  
هُونَهُ فَتَرَدَّى ﴿٦﴾

وَمَا تِلْكَ بِيَمِينِكَ يَمْوُسَى ﴿٧﴾

قَالَ هَيَ عَصَمَى أَتَوْكَفُوا عَلَيْهَا وَأَهْشُ بِهَا  
عَلَى غَنْمِي وَلَيْ فِيهَا مَقَارِبُ أُخْرَى ﴿٨﴾

قَالَ أَلْقِهَا يَمْوُسَى ﴿٩﴾

فَأَلْقَنَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿١٠﴾

<sup>834</sup> Meaning that Allāh (*subḥānahu wa ta'ālā*) keeps knowledge of the Hour hidden from everyone except Himself.

<sup>835</sup> From preparation for the Hour or for the Hereafter.

21. [Allāh] said, "Seize it and fear not; We will return it to its former condition.
22. And draw in your hand to your side; it will come out white without disease – another sign,
23. That We may show you [some] of Our greater signs.
24. Go to Pharaoh. Indeed, he has transgressed [i.e., tyrannized]."
25. [Moses] said, "My Lord, expand [i.e., relax] for me my breast [with assurance]
26. And ease for me my task
27. And untie the knot from my tongue
28. That they may understand my speech.
29. And appoint for me a minister [i.e., assistant] from my family –
30. Aaron, my brother.
31. Increase through him my strength
32. And let him share my task
33. That we may exalt You much
34. And remember You much.
35. Indeed, You are of us ever Seeing."
36. [Allāh] said, "You have been granted your request, O Moses.
37. And We had already conferred favor upon you another time,

قَالَ خُذْهَا وَلَا تَحْفُّ سَعْيُهَا سِيرَتَهَا  
الْأَوَّلِيَّةِ ﴿١﴾

وَأَضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ  
مِنْ غَيْرِ سُوءٍ إِلَيْهِ أُخْرَى ﴿٢﴾

لِرِبَّكَ مِنْ ءَايَتِنَا الْكَبِيرِيَّةِ ﴿٣﴾

أَذْهَبْ إِلَى فَرْعَوْنَ إِنَّهُ طَغَى ﴿٤﴾

قَالَ رَبِّي أَشْرَحْ لِي صَدْرِي ﴿٥﴾

وَيَسِّرْ لِي أَمْرِي ﴿٦﴾

وَأَحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٧﴾

يَفْقَهُوا قَوْلِي ﴿٨﴾

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٩﴾

هُرُونَ أَخِي ﴿١٠﴾

أَشْدُدْ بِهِ أَزْرِي ﴿١١﴾

وَأَشْرِكْهُ فِي أَمْرِي ﴿١٢﴾

كَيْ دُسِّيْحَكَ كَيْتِيرًا ﴿١٣﴾

وَنَذِكْرَكَ كَيْتِيرًا ﴿١٤﴾

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿١٥﴾

قَالَ قَدْ أُوتِيَ سُؤْلَكَ يَمُوسَى ﴿١٦﴾

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿١٧﴾

38. When We inspired to your mother what We inspired,
39. [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me<sup>836</sup> that you would be brought up under My eye [i.e., observation and care].
40. [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone,<sup>837</sup> but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.
41. And I produced you for Myself.<sup>838</sup>
42. Go, you and your brother, with My signs and do not slacken in My remembrance.
43. Go, both of you, to Pharaoh. Indeed, he has transgressed.
44. And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh]."

إِذْ أَوْحَيْنَا إِلَيْ أُمَّكَ مَا يُوحَى ﴿٦﴾

أَنْ أَفْذِفْهِ فِي الْتَّابُوتِ فَأَفْذِفْهِ فِي الْبَرِّ  
فَلَيَلِقُهُ اللَّهُمَّ بِالسَّاحِلِ يَا حُنْدَهُ عَدُوٌّ  
لِي وَعَدُوُّهُ وَالْقَيْتُ عَلَيْكَ مَحْبَّةً مِّنِي  
وَلِتُصْنَعَ عَلَى عَيْنِي ﴿٧﴾

إِذْ تَمْشِي أَخْتَكَ فَتَقُولُ هَلْ أَذْلُكُمْ عَلَى  
مَنْ يَكْفَاهُ فَرَجَعْتَكَ إِلَيْ أُمَّكَ كَيْ تَقْرَأَ  
عَيْنَهَا وَلَا تَخْرَنَ وَقَتَلْتَ نَفْسًا فَتَجْيِنْتَكَ  
مِنَ الْغَمَّ وَقَتَنْتَكَ فُتُونًا فَلَيَشَتَ سِينَ فِي  
أَهْلِ مَدِينَ ثُمَّ جَعَتْ عَلَى قَدَرِ يَمْوُسَى ﴿٨﴾

وَأَصْطَنْعُتَكَ لِنَفْسِي ﴿٩﴾

أَذْهَبْ أَنْتَ وَأَخْوَكَ بِعَيْتِي وَلَا تَنْيَا فِي  
ذَكْرِي ﴿١٠﴾

أَذْهَبَا إِلَى فَرْعَوْنَ إِنَّهُ طَفَّا ﴿١١﴾

فَقُولَا لَهُ فَوْلَا لَيْنَا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْتَنَى  
﴿١٢﴾

<sup>836</sup>Allāh put love of Moses into the hearts of the people.

<sup>837</sup>The Copt who died after being struck by Moses.

<sup>838</sup>Allāh had already selected Moses and made him strong in body and character according to the requirements of his mission.

45. They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."

فَالَا رَبِّنَا إِنَّا نَخَافُ أَن يَفْرُطَ عَلَيْنَا أَوْ أَن  
يَطْغَى ﴿١٦﴾

46. [Allāh] said, "Fear not. Indeed, I am with you both; I hear and I see.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ  
وَأَرِي ﴿١٧﴾

47. So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace<sup>839</sup> will be upon he who follows the guidance.

فَاتَّهَا فَقُولَا إِنَّ رَسُولًا رَبِّكَ فَارْسِلْ  
مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جَعَنَكَ  
بِغَایَةِ مَنْ رَبِّكَ وَالسَّلَمُ عَلَى مَنْ آتَيْعَ  
الْمَهْدَى ﴿١٨﴾

48. Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away."

إِنَّا قَدْ أَوْحَى إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ  
كَذَّبَ وَتَوَلَّ ﴿١٩﴾

49. [Pharaoh] said, "So who is the Lord of you two, O Moses?"

قَالَ فَمَنْ رَبُّكُمَا يَنْمُوسِي ﴿٢٠﴾

50. He said, "Our Lord is He who gave each thing its form and then guided [it]."

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ  
ثُمَّ هَدَى ﴿٢١﴾

51. [Pharaoh] said, "Then what is the case of the former generations?"

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٢٢﴾

52. [Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."

قَالَ عَلِمْهَا عِنْدَ رَبِّ فِي كِتَابٍ لَا يَضُلُّ  
رَبِّ وَلَا يَنسِي ﴿٢٣﴾

53. [It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways and sent down from the sky, rain and produced thereby categories of various plants.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدَى وَسَلَكَ  
لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَنَا بِهِ أَرْوَاحًا مِنْ نَبَاتٍ شَتَّى ﴿٢٤﴾

<sup>839</sup>i.e., safety and security from Allāh's punishment.

54. Eat [therefrom] and pasture your livestock. Indeed in that are signs for those of intelligence.

كُلُوا وَأَرْعُوا أَنْعَمْكُمْ إِنَّ فِي ذَلِكَ لَذِيْنَ  
لِأُولَئِكَ الَّذِيْنَ ﴿١﴾

55. From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time.

\* مِنْهَا حَلَقْتُمْ وَفِيهَا نُعْدِكُمْ وَمِنْهَا  
تُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٢﴾

56. And We certainly showed him [i.e., Pharaoh] Our signs – all of them – but he denied and refused.

وَلَقَدْ أَرَيْنَاهُ إِيْنَاهَا كُلَّهَا فَكَذَّبَ وَلَنَّ ﴿٣﴾

57. He said, "Have you come to us to drive us out of our land with your magic, O Moses?"

قَالَ أَجِئْنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ  
يَمُوسَى ﴿٤﴾

58. Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."<sup>840</sup>

فَلَنَّا تَبَيَّنَكَ بِسِحْرِ مِثْلِهِ فَاجْعَلْ بَيْنَنَا  
وَبَيْنَكَ مَوْعِدًا لَا خُلُقُّهُ خَنُّ وَلَا أَنَّ  
مَكَانًا سُوَى ﴿٥﴾

59. [Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."<sup>841</sup>

قَالَ مَوْعِدُكُمْ يَوْمُ الْزِيَّةِ وَأَنْ تُخْشِرَ النَّاسُ  
ضُحَى ﴿٦﴾

60. So Pharaoh went away, put together his plan, and then came [to Moses].

فَتَوَلَّ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَقَى ﴿٧﴾

61. Moses said to them [i.e., the magicians summoned by Pharaoh], "Woe to you! Do not invent a lie against Allāh or He will exterminate you with a punishment; and he has failed who invents [such falsehood]."

قَالَ لَهُمْ مُوسَى وَلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ  
كَيْذِبَّا فَيُسْتَحْيِي بِعَذَابٍ وَقَدْ خَابَ مَنْ  
أَفْتَرَى ﴿٨﴾

<sup>840</sup>Literally, "marked," as to be known. Another meaning is "a place midway [between us]" or "a level place."

<sup>841</sup>So that the signs of Allāh would be seen clearly.

62. So they disputed over their affair among themselves and concealed their private conversation.

فَتَنَزَّلُوا أَمْرُهُمْ بَيْنَهُمْ وَأَسْرُوا الْنَّجْوَى

(٧)

63. They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way [i.e., religion or tradition].

قَالُوا إِنَّ هَذِنِ لَسَاحِرَانِ يُرِيدَانِ أَنْ  
تُخْرِجَاكُمْ مِّنْ أَرْضِكُمْ يُسْخِرُهُمَا وَيَدْهَبَا  
بِرِيقِتِكُمُ الْمُتَّقِىٰ

(٨)

64. So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes."

فَأَجْهَعُوا كَيْدَكُمْ ثُمَّ آتَيْنَا صَفَّاً وَقَدْ  
أَفْلَحَ الْيَوْمَ مِنْ أَسْتَعْلَى

(٩)

65. They said, "O Moses, either you throw or we will be the first to throw."

قَالُوا يَمْوِسَى إِمَّا أَنْ تُلْقِي وَإِمَّا أَنْ نَكُونَ  
أُولَئِنَّ مِنَ الْقَافِ

(١٠)

66. He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].

قَالَ بَلَّ أَلْقُوا فَإِذَا جَبَاهُمْ وَعَصِبُوهُمْ  
تُكْبِلُ إِلَيْهِ مِنْ سَخِيرِهِمْ أَهْنَاهَا تَسْعَى

(١١)

67. And he sensed within himself apprehension, did Moses.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى

(١٢)

68. We [i.e., Allāh] said, "Fear not. Indeed, it is you who are superior.

فَلَنَّا لَا تَحْفَظْ إِلَّاكَ أَنْتَ أَلَّا عَلَىٰ

69. And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."

وَأَلْقِ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا  
صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ  
حِيثُ أَتَ

(١٣)

70. So the magicians fell down in prostration.<sup>٨٤٢</sup> They said, "We have believed in the Lord of Aaron and Moses."

فَأَلْقَى السَّاحِرُ سُجَّداً قَالُوا إِمَّا يَرَبِّ  
هَرُونَ وَمُوسَى

(١٤)

<sup>842</sup> After they had seen the miracles which Allāh had given Moses and that they were realities and not merely impressions of magic.

71. [Pharaoh] said, "You believed him [i.e., Moses] before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring."

قَالَ إِنَّمَا ءَامَنْتُمْ لَهُ دُقَبَلَ أَنَّ إِذْنَنِ لَكُمْ إِنَّهُ  
كَبِيرُكُمُ الَّذِي عَلِمْكُمُ السِّحْرَ فَلَا قُطْعَنَّ  
أَيْدِيْكُمْ وَأَرْجُلُكُمْ مِنْ جِلْفٍ وَلَا صَلَبَنَّكُمْ  
فِي جُدُوْعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيْنًا أَشْدُ  
عَذَابًا وَأَبْقَى

(٦١)

72. They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us.<sup>843</sup> So decree whatever you are to decree. You can only decree for this worldly life.

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنْ  
الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ  
قَاضِ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةُ الدُّنْيَا

(٦٢)

73. Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allāh is better and more enduring.<sup>844</sup>

إِنَّا ءَامَنَّا بِرَبِّنَا لِيغْفِرَ لَنَا خَطَايَا وَمَا  
أَكْرَهْنَا عَلَيْهِ مِنَ السِّحْرِ وَاللهُ حَمْدٌ وَأَبْقَى

(٦٣)

74. Indeed, whoever comes to his Lord as a criminal – indeed, for him is Hell; he will neither die therein nor live.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُحْرِمًا فَإِنَّ لَهُ جَهَنَّمُ لَا  
يَمُوتُ فِيهَا وَلَا يَخْيَى

(٦٤)

75. But whoever comes to Him as a believer having done righteous deeds – for those will be the highest degrees [in position]:

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الْصَّالِحَاتِ  
فَأُولَئِكَ هُمُ الْدَّارِجُونَ الْعُلَى

(٦٥)

76. Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.<sup>845</sup>

جَنَّتْ عَدْنِ تَجْرِي مِنْ تَحْتِهَا الْأَتْهَرُ  
خَلِيلِينَ فِيهَا وَذَلِكَ حَرَاءُ مَنْ تَرَكَ

(٦٦)

<sup>843</sup>This phrase has also been interpreted as an oath, i.e., "...by Him who created us."

<sup>844</sup>In reward and in punishment.

<sup>845</sup>From all uncleanness, the greatest of which is worship and obedience to other than Allāh.

77. And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]."

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنَّ أَسْرِيَّ بِعِبَادِي  
فَأَضَرَّبْتُ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَسِّرَ لَا  
تَخْفُ دَرَكًا وَلَا تَخْشَى ﴿٧﴾

78. So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them,<sup>846</sup>

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشَّهُمْ مِنْ آتِيهِ  
مَا غَشَّيْهِمْ ﴿٨﴾

79. And Pharaoh led his people astray and did not guide [them].

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى ﴿٩﴾

80. O Children of Israel, We delivered you from your enemy, and We made an appointment with you<sup>847</sup> at the right side of the mount, and We sent down to you manna and quails,

يَبْنَى إِسْرَائِيلَ قَدْ أَجْنَيْنَاهُمْ مِنْ عَدُوِّهِمْ  
وَوَعَدْنَاهُمْ جَانِبَ الْأَطْوَرِ الْأَيْمَنَ وَنَزَّلْنَا  
عَلَيْكُمْ أَمْنًا وَآسَلَوْنَا ﴿١٠﴾

81. [Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen [i.e., perished]."

كُلُّوا مِنْ طَيْبَتِ مَا رَزَقْنَاهُمْ وَلَا تَنْطَعِّوا  
فِيهِ فَيَحْلُّ عَلَيْكُمْ غَضَبِيٌّ وَمَنْ يَحْلِلَ عَلَيْهِ  
غَضَبِيٌّ فَقَدْ هَوَى ﴿١١﴾

82. But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

وَإِنِّي لَغَفَارٌ لِمَنْ تَابَ وَأَمَّنَ وَعَمِلَ صَلِحًا  
ثُمَّ أَهْتَدَى ﴿١٢﴾

83. [Allāh said], "And what made you hasten from your people, O Moses?"

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَنْمُوسَى ﴿١٣﴾

<sup>846</sup>i.e., not only the water but that which only Allāh knows – terror, pain, regret, etc.

<sup>847</sup>i.e., with your prophet, to receive the scripture for you.

84. He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased."
- قَالَ هُمْ أُولَاءِ عَلَىٰ أَثْرِي وَعِجلْتُ إِلَيْكَ  
رَبِّ لِتَرْضَىٰ ﴿٦٣﴾
85. [Allāh] said, "But indeed, We have tried your people after you [departed], and the Sāmīrī<sup>848</sup> has led them astray."
- قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ  
وَأَضَلَّهُمُ الْسَّامِرِيُّ ﴿٦٤﴾
86. So Moses returned to his people, angry and grieved.<sup>849</sup> He said, "O my people, did your Lord not make you a good promise?<sup>850</sup> Then, was the period too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"
- فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضِبَنَ أَيْسَفًا  
قَالَ يَقُولُونَ أَلَمْ يَعْدُكُمْ رَبُّكُمْ وَعْدَهُ حَسْنًا  
أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرْدَثْتُمْ أَنْ  
سَخَّلَ عَلَيْكُمْ غَصَبًا مِنْ رَبِّكُمْ فَأَخْلَقْتُمْ  
مَوْعِدِي ﴿٦٥﴾
87. They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmīrī throw."
- قَاتُلُوا مَا أَخْلَفُنَا مَوْعِدَكَ بِمَلِكِنَا وَلِنَكَنا  
حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَدْ فَتَنَاهَا  
فَكَذَّلَكَ أَلْقَى الْسَّامِرِيُّ ﴿٦٦﴾
88. And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."
- فَأَخْرَجَ لَهُمْ عِجَالًا جَسَدًا لَهُ حُوَارٌ فَقَاتُلُوا  
هَذَا إِنَّهُ كُمْ وَإِنَّهُ مُوسَىٰ فَسَيَ ﴿٦٧﴾
89. Did they not see that it could not return to them any speech [i.e., response] and that it did not possess for them any harm or benefit?
- أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِمْ فَوْلًا وَلَا  
يَمْلِكُهُمْ ضَرًّا وَلَا نَفْعًا ﴿٦٨﴾

<sup>848</sup>Translated as "the Samaritan" (from Samaria), a hypocrite among them who led the Children of Israel into idol-worship.

<sup>849</sup>The meaning may also be "angry and enraged."

<sup>850</sup>That He would send down the Torah, containing guidance for you.

90. And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

91. They said, "We will never cease being devoted to it [i.e., the calf] until Moses returns to us."

92. [Moses] said, "O Aaron, what prevented you, when you saw them going astray,

93. From following me? Then have you disobeyed my order?"

94. [Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe [or await] my word.'"

95. [Moses] said, "And what is your case, O Sāmīrī?"

96. He said, "I saw what they did not see, so I took a handful [of dust] from the track of the messenger<sup>851</sup> and threw it,<sup>852</sup> and thus did my soul entice me."

97. [Moses] said, "Then go. And indeed, it is [decreed] for you in [this] life to say, 'No contact.'<sup>853</sup> And indeed, you have an appointment [in the Hereafter]

وَلَقَدْ قَالَ هُمْ هَرُونُ مِنْ قَبْلٍ يَقُولُونَ إِنَّمَا  
فَتِنَّنَا بِهِ ۖ وَإِنَّ رَبَّكُمُ الْرَّحْمَنُ فَاتَّبِعُونِي  
وَأَطِيعُوا أَمْرِي ﴿٤٦﴾

قَالُوا لَنْ نَرْجِعَ عَلَيْهِ عَيْكُفِينَ حَتَّىٰ يَرْجِعَ  
إِلَيْنَا مُوسَىٰ ﴿٤٧﴾

قَالَ يَهُرُونُ مَا مَنَعَكُمْ إِذْ رَأَيْتُمُهُ صَلَوًا ﴿٤٨﴾

أَلَا تَتَبَعُنِ ﴿٤٩﴾ أَفَعَصَيْتَ أَمْرِي ﴿٥٠﴾

قَالَ يَبْتَئُمُ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ﴿٥١﴾  
خَشِيتُ أَنْ تَقُولُ فَرَقْتَ بَيْنَ بَنِي إِسْرَائِيلَ  
وَلَمْ تَرْقِبْ قَوْلِي ﴿٥٢﴾

قَالَ فَمَا حَطَبُكَ يَسَمِّرِي ﴿٥٣﴾

قَالَ بَصَرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ  
فَبَضَّةً مِنْ أَثْرِ الرَّسُولِ فَنَبَذَتْهَا  
وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ﴿٥٤﴾

قَالَ فَادْهَبْ لِإِنْ لَكَ فِي الْجَوَهْرِ أَنْ  
تَقُولُ لَا مِسَاسٌ ۖ وَإِنَّ لَكَ مَوْعِدًا لَنْ  
خُلْفَةٌ ۖ وَانْظُرْ إِلَيْهِكَ الَّذِي ظَلَّتْ عَلَيْهِ

<sup>851</sup>i.e., a hoof-print in the sand left by the angel Gabriel's horse.

<sup>852</sup>Into the fire upon the melted ornaments in order to form the calf.

<sup>853</sup>i.e., Do not touch me. As chastisement, he was to be completely shunned by all people.

you will not fail to keep. And look at your 'god' to which you remained devoted. We will surely burn it and blow it [i.e., its ashes] into the sea with a blast.

عَاكِفًا لَنْحَرِقَهُ ثُمَّ لَتَسْفَهَهُ فِي الْيَمِّ  
نَسْفًا ﴿١٧﴾

98. Your god is only Allāh, except for whom there is no deity. He has encompassed all things in knowledge."
99. Thus, [O Muḥammad], We relate to you from the news of what has preceded. And We have certainly given you from Us a message [i.e., the Qur'ān].
100. Whoever turns away from it – then indeed, he will bear on the Day of Resurrection a burden [i.e., great sin],
101. [Abiding] eternally therein,<sup>854</sup> and evil it is for them on the Day of Resurrection as a load –
102. The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.<sup>855</sup>
103. They will murmur among themselves, "You remained not but ten [days in the world]."
104. We are most knowing of what they say when the best of them in manner [i.e., wisdom or speech] will say, "You remained not but one day."
105. And they ask you about the

إِنَّمَا إِلَّا هُنُوكُمْ أَللَّهُ أَلَّذِي لَا إِلَهَ إِلَّا هُوَ  
وَسَعَ كُلَّ شَيْءٍ عِلْمًا ﴿١٨﴾

كَذَلِكَ تُقصُّ عَلَيْكَ مِنْ أَبْيَاءِ مَا قَدْ سَبَقَ  
وَقَدْ أَتَيْتَكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٩﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ  
وَزْرًا ﴿٢٠﴾

خَلِيلِينَ فِيهِ وَسَاءَ هُمْ يَوْمَ الْقِيَمَةِ حَمْلًا  
يَوْمَ يُنْفَخُ فِي الصُّورِ وَخَتْرُ الْمُجْرِمِينَ ﴿٢١﴾

يَتَحَفَّظُونَ بَيْنَهُمْ إِنْ لَيْتُمْ إِلَّا عَشْرًا  
يَوْمَئِنْ زُرْقًا ﴿٢٢﴾

لَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْلَهُمْ  
طَرِيقَةً إِنْ لَيْثُمْ إِلَّا يَوْمًا ﴿٢٣﴾

وَدَسَّلُوكَ عَنْ الْجَبَالِ فَقُلْ يَسْفُهَا رَبِّي

<sup>854</sup>i.e., in the state of sin.

<sup>855</sup>From terror, or blinded completely.

mountains, so say, "My Lord will blow them away with a blast.<sup>856</sup>

نَسْفًا

106. And He will leave it [i.e., the earth] a level plain;

فَيَذْرِهَا قَاعًا صَفَصَفًا

107. You will not see therein a depression or an elevation."

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

108. That Day, they [i.e., everyone] will follow [the call of] the Caller<sup>857</sup> [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps].

يَوْمَئِنْ يَتَبَعُونَ الْدَّاعِي لَا عِوَجَ لَهُ  
وَخَشَعَتْ الْأَصْوَاتُ لِرَحْمَنِ فَلَا تَسْمَعُ  
إِلَّا هَمْسًا

109. That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.

يَوْمَئِنْ لَا تَنْفعُ الشَّفَعَةُ إِلَّا مَنْ أَذْنَ لَهُ  
الرَّحْمَنُ وَرَضَى لَهُ قَوْلًا

110. He [i.e., Allāh] knows what is [presently] before them and what will be after them,<sup>858</sup> but they do not encompass it [i.e., what He knows] in knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا  
تُحِيطُونَ بِهِ عِلْمًا

111. And [all] faces will be humbled before the Ever-Living, the Self-Sustaining.<sup>859</sup> And he will have failed who carries injustice.<sup>860</sup>

\* وَعَنْتَ الْوُجُوهُ لِلَّهِ الْقَيُومِ وَقَدْ  
خَابَ مَنْ حَمَلَ ظُلْمًا

112. But he who does of righteous deeds while he is a believer – he will neither fear injustice nor deprivation.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ  
فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

<sup>856</sup>Once they have been reduced to dust.

<sup>857</sup>To the gathering for judgement.

<sup>858</sup>See footnote to 2:255.

<sup>859</sup>See footnotes to 2:255.

<sup>860</sup>i.e., sin or wrongdoing towards Allāh or any of His creation.

113. And thus We have sent it down as an Arabic Qur'ān<sup>861</sup> and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.

وَكَذَلِكَ أَنْزَلْنَا قُرْءَانًا عَرَبِيًّا وَصَرَفْنَا فِيهِ  
مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ سُخِّنَتْ هُمْ  
ذِكْرًا

114. So high [above all] is Allāh, the Sovereign,<sup>862</sup> the Truth.<sup>863</sup> And, [O Muhammad], do not hasten with [recitation of] the Qur'ān before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

فَتَعْلَمَ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ  
بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ  
وَقُلْ رَبِّ زَدْنِي عِلْمًا

115. And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.<sup>864</sup>

وَلَقَدْ عَاهَدْنَا إِلَيْهِ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ  
يَنْجِدْ لَهُ عَزَمًا

116. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees;<sup>865</sup> he refused.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَاجَدُوا إِلَّا إِبْلِيسَ أَلَى

117. So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.

فَقُلْنَا يَعَادُمْ إِنَّ هَذَا عَدُوُّكَ وَلِزَوْجِكَ  
فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْفَقَ

118. Indeed, it is [promised] for you not to be hungry therein or be unclothed.

إِنَّ لَكَ أَلَّا تَحْجُو فِيهَا وَلَا تَعْرَى

119. And indeed, you will not be thirsty therein or be hot from the sun."

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى

<sup>861</sup>i.e., revealed in the Arabic language.

<sup>862</sup>And owner of everything in existence.

<sup>863</sup>Or "the True Reality," i.e., the real and permanent existence upon which all other existence depends.

<sup>864</sup>To resist temptation.

<sup>865</sup>See footnote to 2:34.

120. Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"

121. And they [i.e., Adam and his wife] ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.

122. Then his Lord chose him and turned to him in forgiveness and guided [him].

123. [Allāh] said, "Descend from it [i.e., Paradise] – all, [your descendants] being enemies to one another. And if there should come to you guidance from Me – then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].

124. And whoever turns away from My remembrance – indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

125. He will say, "My Lord, why have you raised me blind while I was [once] seeing?"

126. [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten."

فَوَسْوَسَ إِلَيْهِ أَلْشَيْطُنُ قَالَ يَعَادُ هَلْ  
أَدْلُكَ عَلَى شَجَرَةِ الْحَلْمِ وَمُلِكٌ لَا يَبْلِي

فَأَكَلَاهَا فَبَدَتْ لَهُمَا سَوْءَةُ تُهْمَاهَا  
وَطَفِقَا سَخْصَفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ  
وَعَصَمَ آدَمُ رَبُّهُ فَغَوَى

ثُمَّ أَجْتَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى

قَالَ أَهْبِطَا مِنْهَا حَمِيعًا بَعْضُكُمْ لِيَعْضُ  
عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِي هُدًى فَمَنِ  
اتَّبَعَ هُدَى إِلَهٌ فَلَا يَضُلُّ وَلَا يَشْقَى

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّهُ لَهُ مَعِيشَةٌ  
ضَنَّاً وَخَشْرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

قَالَ رَبِّي لِمَ حَسَرْتَنِي أَعْمَى وَقَدْ كُنْتُ  
بَصِيرًا

قَالَ كَذَلِكَ أَتَتَنِكَ ءَايَتُنَا فَنَسِيَتَهَا وَكَذَلِكَ  
آلَيْوَمْ تُنسَى

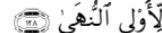
127. And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.<sup>866</sup>

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ  
بِكَيْمَتِ رَبِّهِ وَلَعْدَابُ الْآخِرَةِ أَشَدُ وَأَبْقَى



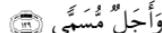
128. Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence.

أَفَمَا يَهْدِي لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ الْقُرُونِ  
مَمْشُونَ فِي مَسِكِنِهِمْ إِنَّ فِي ذَلِكَ لَذِيْنَ  
لَا يُؤْلِمُ الْأَنْهَى



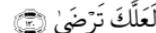
129. And if not for a word<sup>867</sup> that preceded from your Lord, it [i.e., punishment] would have been an obligation [due immediately],<sup>868</sup> and [if not for] a specified term [decreed].

وَلَوْلَا كَلِمَةً سَيَقَتْ مِنْ رَبِّكَ لَكَانَ لِرَبِّاً  
وَأَجَلٌ مُسَيَّ



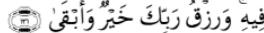
130. So be patient over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَيَحْكُمُ  
رَبِّكَ قَبْلَ طُلُوعِ الْشَّمْسِ وَقَبْلَ غُرُوبِهَا  
وَمِنْ ءاَنَاءِ الْلَّيْلِ فَسَيَحْكُمُ وَأَطْرَافَ الْهَارِ  
لَعَلَّكَ تَرَضَىٰ



131. And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

وَلَا تَمْدَدَنَ عَيْنَيْكَ إِلَىٰ مَا مَعَنَا يَهْدِ  
أَزْوَاجًا مِنْهُمْ رَهْرَةً حَيَاةَ الدُّنْيَا لِنَفْتَهُمْ  
فِيهِ وَرْزُقُ رَبِّكَ خَيْرٌ وَأَبْقَى



<sup>866</sup>Than that of this world.

<sup>867</sup>See footnote to 10:19.

<sup>868</sup>Allāh would have punished the disbelievers in this world as He did with previous peoples.

132. And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.

وَأَمْرُ أَهْلَكَ بِالصَّلَاةِ وَأَصْطَرَ عَيْنَاهُ لَا  
نَسْفَلُكَ رِزْقًا خَنْ نَرْزُقُكَ وَالْعِقَبَةُ  
لِلتَّقْوَى ﴿٧٧﴾

133. And they say, "Why does he not bring us a sign from his Lord?" Has there not come to them evidence of what was in the former scriptures?<sup>869</sup>

وَقَالُوا لَوْلَا يَأْتِينَا بِغَایَةٍ مِنْ رَبِّهِ أَوْلَمْ  
تَأْمِيمَ بَيْنَهُ مَا فِي الْصُّحْفِ الْأَوَّلِ ﴿٧٨﴾

134. And if We had destroyed them with a punishment before him,<sup>870</sup> they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses [i.e., teachings] before we were humiliated and disgraced?"

وَلَوْ أَنَا أَهْلَكْتُهُمْ بِعِدَابٍ مِنْ قَبْلِهِ لَقَالُوا  
رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّشَّعَ  
إِيمَانَكَ مِنْ قَبْلِ أَنْ نَذَلَّ وَنَخْزِنَ ﴿٧٩﴾

135. Say, "Each [of us] is waiting;<sup>871</sup> so wait. For you will know who are the companions of the sound path and who is guided."

قُلْ كُلُّ مُتَّرَصٌ فَتَرَصُّوْا فَسَعَمُونَ  
مَنْ أَصْحَابُ الْصِّرَاطَ السَّوِيِّ وَمَنْ  
أَهْنَدَى ﴿٨٠﴾

<sup>869</sup> Is not the Qur'aan an adequate proof of Muhammed's prophethood and sufficient as a lasting miracle?

<sup>870</sup> Prophet Muhammed (ﷺ). Also interpreted as "before it," i.e., the Qur'aan.

<sup>871</sup> For the outcome of this matter.