

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Taha | Ta-Ha

Verses: 135

Revelation: makkah

Pg.312

1

طه ١

Ta Ha. (1).

1. Tā, Hā.¹

Footnote 1: - See footnote to 2:1.

Pg.312

2

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۝٢

Not. We (have) sent down. to you. the Quran. that you be distressed. (2).

2. We have not sent down to you the Qur'ān that you be distressed

Pg.312

3

إِلَّا تَذِكْرَةً لِّمَن يَخْشَى ﴿٣﴾

(But). (as) a reminder. for (those) who. fear. (3).

3. But only as a reminder for those who fear [Allāh] -

Pg.312

4

تَنْزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمُوتِ
الْعُلَى ﴿٤﴾

A revelation. from (He) Who. created. the earth. and the heavens. [the] high. (4).

4. A revelation from He who created the earth and highest heavens,

Pg.312

5

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

The Most Gracious. over. the Throne. is established. (5).

5. The Most Merciful [who is] above the Throne established.¹

Footnote 1: - i.e., having ascendancy over all creation. See footnotes to 2:19 and 7:54.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا
بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ⑥

To Him (belongs). whatever. (is) in. the heavens. and whatever. (is) in. the earth. and whatever. (is) between them. and whatever. (is) under. the soil. (6).

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.

وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ
وَآخْفَى ⑦

And if. you speak aloud. the word. then indeed, He. knows. the secret. and the more hidden. (7).

7. And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

⑧

Allah . (there is) no. god. except. Him. To Him (belong). the Names. the Most Beautiful. (8).

8. Allāh - there is no deity except Him. To Him belong the best names.

Pg.312

9

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ⑨

وقف لازم

And has. come to you. the narration. (of) Musa. (9).

9. And has the story of Moses reached you? -

Pg.312

10

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ
نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ
عَلَى النَّارِ هُدًى ⑩

When. he saw. a fire. then he said. to his family. Stay here. indeed, I. [I] perceived. a fire. perhaps I (can). bring you. therefrom. a burning brand. or. I find. at. the fire. guidance. (10).

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."

Pg.312

11

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ۖ ﴿١١﴾

Then when. he came to it. he was called. O Musa. (11).

11. And when he came to it, he was called, "O Moses,

Pg.312

12

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ إِنَّكَ بِالْوَادِ
الْمُقَدَّسِ طُوًى ۖ ﴿١٢﴾

Indeed, [I]. I Am. your Lord. so remove. your shoes. Indeed, you. (are) in the valley. the sacred. (of) Tuwa. (12).

12. Indeed, I am your Lord, so remove your sandals.
Indeed, you are in the blessed valley of Ṭuwā.

Pg.313

13

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾

And I. (have) chosen you. so listen. to what. is revealed. (13).

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

Pg.313

14

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۖ
وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

Indeed, [I]. I Am. Allah. (There is) no. god. but. I. so worship Me. and establish. the prayer. for My remembrance. (14).

14. Indeed, I am Allāh. There is no deity except Me, so worship Me and establish prayer for My remembrance.

Pg.313

15

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ
كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

Indeed. the Hour. (will be) coming. I almost. [I] hide it. that may be recompensed. every. soul. for what. it strives. (15).

15. Indeed, the Hour is coming - I almost conceal it¹ - so that every soul may be recompensed according to that for which it strives.

Footnote 1: - Meaning that Allāh (subḥānahu wa ta'ālā) keeps knowledge of the Hour hidden from everyone except Himself.

Pg.313

16

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا
وَاتَّبَعَ هَوَاهُ فَتَرْدَى ①٦

So (do) not. (let) avert you. from it. (one) who. (does) not. believe. in it. and follows. his desires. lest you perish. (16).

16. So do not let one avert you from it¹ who does not believe in it and follows his desire, for you [then] would perish.

Footnote 1: - From preparation for the Hour or for the Hereafter.

Pg.313

17

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ①٧

And what. (is) that. in your right hand. O Musa. (17).

17. And what is that in your right hand, O Moses?"

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهْشُبَهَا
عَلَى غَنَابِيٍّ وَلِيَّ فِيهَا مَارِبٌ أُخْرَى ①٨

He said. It. (is) my staff. I lean. upon it. and I bring down leaves. with it.
for. my sheep. and for me. in it. (are) uses. other. (18).

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."

قَالَ أَلْقِهَا يُمُوسَى ①٩

He said. Throw it down. O Musa. (19).

19. [Allāh] said, "Throw it down, O Moses."

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ②٠

So he threw it down. and behold. It. (was) a snake. moving swiftly. (20).

20. So he threw it down, and thereupon it was a snake, moving swiftly.

قَالَ خُذْهَا وَلَا تَخَفُ^{وقفه} سَنُعِيدُهَا سِيرَتَهَا
الأولى ٢١

He said. Seize it. and (do) not. fear. We will return it. (to) its state. the former. (21).

21. [Allāh] said, "Seize it and fear not; We will return it to its former condition.

Pg.313

22

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ
مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ٢٢

And draw near. your hand. to. your side. it will come out. white. without any. without any. disease. (as) a sign. another. (22).

22. And draw in your hand to your side; it will come out white without disease - another sign,

Pg.313

23

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ٢٣

That We may show you. of. Our Signs. the Greatest. (23).

23. That We may show you [some] of Our greater signs.

Pg.313

24

إِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾

Go. to. Firaun. Indeed, he. (has) transgressed. (24).

24. Go to Pharaoh. Indeed, he has transgressed [i.e., tyrannized]."

Pg.313

25

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

He said. My Lord. Expand. for me. my breast. (25).

25. [Moses] said, "My Lord, expand [i.e., relax] for me my breast [with assurance]

Pg.313

26

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

And ease. for me. my task. (26).

26. And ease for me my task

Pg.313

27

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٢٧﴾

And untie. (the) knot. from. my tongue. (27).

27. And untie the knot from my tongue

Pg.313

28

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

That they may understand. my speech. (28).

28. That they may understand my speech.

Pg.313

29

وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

And appoint. for me. a minister. from. my family. (29).

29. And appoint for me a minister [i.e., assistant] from my family -

Pg.313

30

هَارُونَ أَخِي ﴿٣٠﴾

Harun. my brother. (30).

30. Aaron, my brother.

اَشْدُدْ بِهٖ اَزْرِى ۞ (٣١)

Reinforce. through him. my strength. (31).

31. Increase through him my strength

وَاَشْرِكْهُ فِىْ اَمْرِى ۞ (٣٢)

And make him share. [in]. my task. (32).

32. And let him share my task

كِىْ نُسَبِّحَكَ كَثِيْرًا ۞ (٣٣)

That. we may glorify You. much. (33).

33. That we may exalt You much

وَنَذْكُرَكَ كَثِيْرًا ۞ (٣٤)

And [we] remember You. much. (34).

34. And remember You much.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

Indeed, [You]. You are. of us. All-Seer. (35).

35. Indeed, You are of us ever Seeing."

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ﴿٣٦﴾

He said. Verily. you are granted. your request. O Musa. (36).

36. [Allāh] said, "You have been granted your request, O Moses.

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٣٧﴾

And indeed. We conferred a favor. on you. another time. another time. (37).

37. And We had already conferred favor upon you another time,

إِذْ أَوْحَيْنَا إِلَىٰ أَمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

When. We inspired. to. your mother. what. is inspired. (38).

38. When We inspired to your mother what We inspired,

Pg.314

39

أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ
فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي
وَعَدُوٌّ لَهُ^ط وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِّنِّي^{ج هـ}
وَلِتُصْنَعَ عَلَى عَيْنِي ﴿٣٩﴾

وقف لازم

That. cast him. in. the chest. then cast it. in. the river. then let cast it. the river. on the bank. will take him. an enemy. to Me. and an enemy. to him. And I cast. over you. love. from Me. and that you may be brought up. under. My eye. (39).

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 Me¹ that you would be brought up under My eye [i.e., observation and care].

Footnote 1: - Allāh put love of Moses into the hearts of the people.

Pg.314

40

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى
مَنْ يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ
عَيْنُهَا وَلَا تَحْزَنَ ۖ وَكَلَّمْتُ نَفْسًا
فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ
فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ۖ ثُمَّ جِئْتَ
عَلَىٰ قَدَرٍ يُّوسَىٰ ﴿٤٠﴾

When. was going. your sister. and she said. Shall. I show you. [to]. (one) who. will nurse and rear him. So We returned you. to. your mother. that. may be cooled. her eyes. and not. she grieves. And you killed. a man. but We saved you. from. the distress. and We tried you. (with) a trial. Then you remained. (some) years. with. (the) people. (of) Madyan. Then. you came. at. the decreed (time). O Musa. (40).

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,¹ 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.

Footnote 1: - The Copt who died after being struck by Moses.

Pg.314

41

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٣١﴾

And I (have) chosen you. for Myself. (41).

41. And I produced you for Myself.¹

Footnote 1: - Allāh had already selected Moses and made him strong in body and character according to the requirements of his mission.

Pg.314

42

إِذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي
ذِكْرِي ﴿٣٢﴾

Go. you. and your brother. with My Signs. and (do) not. slacken. in. My remembrance. (42).

42. Go, you and your brother, with My signs and do not slacken in My remembrance.

Pg.314

43

إِذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣٣﴾

Go, both of you. to. Firaun. Indeed, he. (has) transgressed. (43).

43. Go, both of you, to Pharaoh. Indeed, he has transgressed.

Pg.314

44

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٣٤﴾

And speak. to him. a word. gentle. perhaps he. may take heed. or. fear. (44).

44. And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh]."

Pg.314

45

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٣٥﴾

They said. Our Lord. Indeed, we. fear. that. he will hasten. against us. or. that. he will transgress. (45).

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

Pg.314

46

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمِعُ وَأَرَى

﴿٣٦﴾

He said. (Do) not. fear. Indeed, I Am. with you both. I hear. and I see. (46).

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

Pg.314

47

فَأْتِيَهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ
مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ
جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ ۖ وَالسَّلَامُ عَلَيَّ مَنِ
اتَّبَعَ الْهُدَى ﴿٣٧﴾

So go to him. and say. Indeed, we. both (are) Messengers. (of) your Lord. so send. with us. (the) Children of Israel. (the) Children of Israel. and (do) not. torment them. Verily. we came to you. with a Sign. from. your Lord. And peace. on. (one) who. follows. the Guidance. (47).

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 peace¹ will be upon he who follows the guidance.

Footnote 1: - i.e., safety and security from Allāh's punishment.

Pg.314

48

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ
كَذَّبَ وَتَوَلَّى ﴿٣٨﴾

Indeed, we. verily. it has been revealed. to us. that. the punishment. (will be) on. (one) who. denies. and turns away. (48).

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

Pg.314

49

قَالَ فَمَنْ رَبُّكُمَا يُوسَىٰ ﴿٣٩﴾

He said. Then who. (is) your Lord. O Musa. (49).

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

Pg.314

50

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ
ثُمَّ هَدَى ۝٥٠

He said. Our Lord. (is) the One Who. gave. (to) every. thing. its form. then. He guided (it). (50).

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

Pg.314

51

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ۝٥١

He said. Then what. (is the) case. (of) the generations. (of) the former. (51).

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

Pg.315

52

قَالَ عَلَيْهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ
رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

He said. Its knowledge. (is) with. my Lord. in. a Record. Not. errs. my Lord. and not. forgets. (52).

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

Pg.315

53

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ
لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً ط
فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى ﴿٥٣﴾

The One Who. made. for you. the earth. (as) a bed. and inserted. for you. therein. ways. and sent down. from. the sky. water. then We (have) brought forth. with it. pairs. of. plants. diverse. (53).

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.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّأُولِي النُّهَى ۝٥٤

Eat. and pasture. your cattle. Indeed. in. that. surely (are) Signs. for possessors. (of) intelligence. (54).

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

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا
نُخْرِجُكُمْ تَارَةً أُخْرَى ۝٥٥

From it. We created you. and in it. We will return you. and from it. We will bring you out. time. another. (55).

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.

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ۝٥٦

And verily. We showed him. Our Signs. all of them. but he denied. and refused. (56).

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

Pg.315

57

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا
بِسِحْرِكَ يَمُوسَى ﴿٥٧﴾

He said. Have you come to us. to drive us out. of. our land. with your magic. O Musa. (57).

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

Pg.315

58

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا
وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ
مَكَانًا سُوًى ﴿٥٨﴾

Then we will surely produce for you. magic. like it. So make. between us. and between you. an appointment. not. we will fail it. [we]. and not. you.

(in) a place. even. (58).

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."¹

Footnote 1: - Literally, "marked," as to be known. Another meaning is "a place midway [between us]" or "a level place."

Pg.315

59

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ
النَّاسُ ضُحًى ۝٥٩

He said. Your appointment. (is on the) day. (of) the festival. and that. will be assembled. the people. (at) forenoon. (59).

59. [Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."¹

Footnote 1: - So that the signs of Allāh would be seen clearly.

Pg.315

60

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ۝٦٠

Then went away. Firaun. and put together. his plan. then. came. (60).

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

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى
 اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ
 مَنِ افْتَرَى ⑥١

Said. to them. Musa. Woe to you. (Do) not. invent. against. Allah. a lie. lest He will destroy you. with a punishment. And verily. he failed. who. invented. (61).

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]."

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسَرُّوا النَّجْوَى ⑥٢

Then they disputed. (in) their affair. among them. and they kept secret. the private conversation. (62).

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

قَالُوا إِنَّ هَٰذَيْنِ لَسِحْرَانِ يُرِيدَانِ أَنْ
يُخْرِجُوكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى ۖ ﴿٦٣﴾

They said. Indeed. these two. [two] magicians. they intend. that. they drive you out. of. your land. with their magic. and do away. with your way. the exemplary. (63).

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]."

فَاجْبِعُوا كَيْدَكُمْ ثُمَّ اتُّوْا صَفًّا ۚ وَقَدْ
أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ۖ ﴿٦٤﴾

So put together. your plan. then. come. (in) a line. And verily. (will be) successful. today. who. overcomes. (64).

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

قَالُوا يُوسَىٰ إِنَّمَا أَنْ تُلْقِيَ وَإِنَّمَا أَنْ نَكُونَ
أَوَّلَ مَنْ أَلْقَى ⑥٥

They said. O Musa. Either. [that]. you throw. or. [that]. we will be. the first. who. throws. (65).

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

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ
يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ⑥٦

He said. Nay. you throw. Then behold. Their ropes. and their staffs. seemed. to him. by. their magic. that they. (were) moving. (66).

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

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ⑥٧

So sensed. in. himself. a fear. Musa. (67).

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

Pg.316

68

قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى ⑥٨

We said. (Do) not. fear. Indeed, you. you. (will be) superior. (68).

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

Pg.316

69

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا^ط
إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ^ط وَلَا يُفْلِحُ
السَّاحِرُ حَيْثُ أَتَى ⑥٩

And throw. what. (is) in. your right hand. it will swallow up. what. they have made. Only. they (have) made. a trick. (of) a magician. and not. will be successful. the magician. wherever. he comes. (69).

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."

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ
هَارُونَ وَمُوسَى ﴿٧٠﴾

So were thrown down. the magicians. prostrating. They said. We believe. in (the) Lord. (of) Harun. and Musa. (70).

70. So the magicians fell down in prostration.¹ They said, "We have believed in the Lord of Aaron and Moses."

Footnote 1: - After they had seen the miracles which Allāh had given Moses and that they were realities and not merely impressions of magic.

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنِ لَكُمْ^ط إِنَّهُ
لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ^ج
فَلَا قِطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ

وَلَا وَصَلِبَنَّا فِي جُدُوعِ النَّخْلِ
وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ٧١

He said. You believe. [to] him. before. [that]. I gave permission. to you. Indeed, he. (is) your chief. the one who. taught you. the magic. So surely I will cut off. your hands. and your feet. of. opposite sides. and surely I will crucify you. on. (the) trunks. (of) date-palms. and surely you will know. which of us. (is) more severe. (in) punishment. and more lasting. (71).

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."

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ
الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ

قَاضٍ ٣ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

ط
٤٢

They said. Never. we will prefer you. over. what. has come to us. of. the clear proofs. and the One Who. created us. So decree. whatever. you. (are) decreeing. Only. you can decree. (for) this. life. (of) the world. (72).

72. They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us.¹ So decree whatever you are to decree. You can only decree for this worldly life.

Footnote 1: - This phrase has also been interpreted as an oath, i.e., "...by Him who created us."

Pg.316

73

إِنَّا أَمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا
أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ٣ وَاللَّهُ خَيْرٌ
وَأَبْقَى ٤٣

٣/٣

Indeed, [we]. we believe. in our Lord. that He may forgive. for us. our sins. and what. you compelled us. on it. of. the magic. And Allah. (is) Best. and Ever Lasting. (73).

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."¹

Footnote 1: - In reward and in punishment.

Pg.316

74

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ ط
لَا يَبُوتُ فِيهَا وَلَا يَحْيَى ﴿٤٣﴾

Indeed, he. who. comes. (to) his Lord. (as) a criminal. then indeed. for him. (is) Hell. Not. he will die. in it. and not. live. (74).

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

Pg.316

75

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ
فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٤٥﴾

But whoever. comes to Him. (as) a believer. verily. he has done. the righteous deeds. then those. for them. (will be) the ranks. [the] high. (75).

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

جَنَّتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٤٦﴾

Gardens. (of) Eden. flows. from. underneath them. the rivers. abiding forever. in it. And that. (is) the reward. (for him) who. purifies himself. (76).

76. Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.¹

Footnote 1: - From all uncleanness, the greatest of which is worship and obedience to other than Allāh.

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى ۚ أَنْ أَسْرِ بِعِبَادِي
فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا ۚ لَا
تَخَفْ دَرَكًا وَلَا تَخْشَى ﴿٤٧﴾

And verily. We inspired. to. Musa. that. Travel by night. with My slaves.
and strike. for them. a path. in. the sea. dry. not. fearing. to be overtaken.
and not. being afraid. (77).

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]."

Pg.317

78

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِّنَ
الْيَمِّ مَا غَشِيَهُمْ ۖ ﴿٧٨﴾

Then followed them. Firaun. with his forces. but covered them. from. the
sea. what. covered them. (78).

78. So Pharaoh pursued them with his soldiers, and there
covered them from the sea that which covered them,¹

Footnote 1: - i.e., not only the water but that which only Allāh knows - terror, pain,
regret, etc.

Pg.317

79

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۖ ﴿٧٩﴾

And led astray. Firaun. his people. and (did) not. guide them. (79).

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

Pg.317

80

يَبْنَىٰ إِسْرَآءِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ
عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ
وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى ۝٨٠

O Children of Israel. O Children of Israel. Verily. We delivered you. from. your enemy. and We made a covenant with you. on (the) side. (of) the Mount. the right. and We sent down. to you. the Manna. and the quails. (80).

80. O Children of Israel, We delivered you from your enemy, and We made an appointment with you¹ at the right side of the mount, and We sent down to you manna and quails,

Footnote 1: - i.e., with your prophet, to receive the scripture for you.
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Pg.317

81

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا
فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلَّ
عَلَيْهِ غَضَبِي فَقَدْ هَوَى ۝ (٨١)

Eat. of. (the) good things. which. We have provided you. and (do) not. transgress. therein. lest should descend. upon you. My Anger. And whoever. on whom descends. on whom descends. My Anger. indeed. he (has) perished. (81).

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]."

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا
ثُمَّ اهْتَدَى ۝ (٨٢)

But indeed, I Am. the Perpetual Forgiver. of whoever. repents. and believes. and does. righteous (deeds). then. remains guided. (82).

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

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يُّوسَى ﴿٨٣﴾

And what. made you hasten. from. your people. O Musa. (83).

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

قَالَ هُمْ أُولَاءِ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ
رَبِّ لِتَرْضَى ﴿٨٤﴾

He said. They. (are) close. upon. my tracks. and I hastened. to you. my Lord. that You be pleased. (84).

84. He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased."

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ
وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

He said. But indeed, We. [verily]. We (have) tried. your people. after you. after you. and has led them astray. the Samiri. (85).

85. [Allāh] said, "But indeed, We have tried your people after you [departed], and the Sāmīrī¹ has led them astray."

Footnote 1: - Translated as "the Samaritan" (from Samaria), a hypocrite among them who led the Children of Israel into idol-worship.

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا
قَالَ يُقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعُذًّا
حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ
أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ
فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

Then Musa returned. Then Musa returned. to. his people. angry. (and) sorrowful. He said. O my people. Did not. promise you. your Lord. a promise. good. Then, did seem long. to you. the promise. or. did you desire. that. descend. upon you. (the) Anger. of. your Lord. so you broke. (the) promise to me. (86).

86. So Moses returned to his people, angry and grieved.¹ He said, "O my people, did your Lord not make you a good promise?² Then, was the time [of its fulfillment] 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?"

Footnote 1: The meaning may also be "angry and enraged."Footnote 2: That He would send down the Torah, containing guidance for you.

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا
حُمِلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا
فَكَذَبْتَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

They said. Not. we broke. promise to you. by our will. but we. [we] were made to carry. burdens. from. ornaments. (of) the people. so we threw them. and thus. threw. the Samiri. (87).

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."

Pg.318

88

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ
فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ ۖ فَنَسِيَ

ط
⊞

Then he brought forth. for them. a calf's. body. it had. a lowing sound. and they said. This. (is) your god. and the god. (of) Musa. but he forgot. (88).

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."

Pg.318

89

أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا ۖ وَلَا
يَبْلُغُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۝

ع
⊞

Then, did not. they see. that not. it (could) return. to them. a word. and not. possess. for them. any harm. and not. any benefit. (89).

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?

Pg.318

90

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يُقَوْمِ
إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ
فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ⑨٠

And verily. (had) said. to them. Harun. before. before. O my people. Only. you are being tested. by it. and indeed. your Lord. (is) the Most Gracious. so follow me. and obey. my order. (90).

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."

Pg.318

91

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَكِفِينَ حَتَّى
يَرْجِعَ إِلَيْنَا مُوسَى ⑨١

They said. Never. we will cease. being devoted to it. being devoted to it.
until. returns. to us. Musa. (91).

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

Pg.318

92

قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا

لَا
٩٢

He said. O Harun. What. prevented you. when. you saw them. going
astray. (92).

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

Pg.318

93

أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي ⑨٣

That not. you follow me. Then, have you disobeyed. my order. (93).

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

Pg.318

94

قَالَ يَبْنُوْمَ لَا تَأْخُذْ بِلِحِيَّتِي وَلَا بِرَأْسِي
إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي
إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

He said. O son of my mother. (Do) not. seize (me). by my beard. and not. by my head. Indeed, I. [I] feared. that. you would say. You caused division. between. (the) Children of Israel. (the) Children of Israel. and not. you respect. my word. (94).

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.'"

قَالَ فَمَا خَطْبُكَ يُسَامِرِي ﴿٩٥﴾

He said. Then what. (is) your case. O Samiri. (95).

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

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ
قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ
سَوَّلْتُ لِي نَفْسِي ۖ (٩٦)

He said. I perceived. what. not. they perceive. in it. so I took. a handful. from. (the) track. (of) the Messenger. then threw it. and thus. suggested. to me. my soul. (96).

96. He said, "I saw what they did not see, so I took a handful [of dust] from the track of the messenger¹ and threw it,² and thus did my soul entice me."

Footnote 1: i.e., a hoof-print in the sand left by the angel Gabriel's horse. Footnote 2: Into the fire upon the melted ornaments in order to form the calf.

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ
تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّنْ
تُخْلَفَهُ ۚ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ

عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ۝٩٧

He said. Then go. And indeed. for you. in. the life. that. you will say. (Do) not. touch. And indeed. for you. (is) an appointment. never. you will fail to (keep) it. And look. at. your god. that which. you have remained. to it. devoted. Surely we will burn it. then. certainly we will scatter it. in. the sea. (in) particles. (97).

97. [Moses] said, "Then go. And indeed, it is [decreed] for you in [this] life to say, 'No contact.'¹ And indeed, you have an appointment [in the Hereafter] 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.

Footnote 1: - i.e., Do not touch me. As chastisement, he was to be completely shunned by all people.

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

Only. your God. (is) Allah. the One. (there is) no. god. but. He. He has encompassed. all. things. (in) knowledge. (98).

98. Your god is only Allāh, except for whom there is no deity. He has encompassed all things in knowledge."

Pg.319

99

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ
سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۖ ﴿٩٩﴾

Thus. We relate. to you. from. (the) news. (of) what. has preceded. has preceded. And certainly. We have given you. from. Us. a Reminder. (99).

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].

Pg.319

100

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ
الْقِيَمَةِ وِزْرًا ۖ ﴿١٠٠﴾

Whoever. turns away. from it. then indeed, he. will bear. (on the) Day. (of) Resurrection. a burden. (100).

100. Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden [i.e., great sin],

خُلِدِينَ فِيهِ^ط وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ
حِمْلًا ﴿١٠١﴾

Abiding forever. in it. and evil. for them. (on the) Day. (of) the Resurrection. (as) a load. (101).

101. [Abiding] eternally therein,¹ and evil it is for them on the Day of Resurrection as a load -

Footnote 1: - i.e., in the state of sin.

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْجُرِمِينَ
يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

(The) Day. will be blown. in. the Trumpet. and We will gather. the criminals. that Day. blue-eyed. (102).

102. The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.¹

Footnote 1: - From terror, or blinded completely.

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا

١٠٣

They are murmuring. among themselves. Not. you remained. except (for). ten. (103).

103. They will murmur among themselves, "You remained not but ten [days in the world]."

Pg.319

104

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

We. know best. what. they will say. when. will say. (the) best of them. (in) conduct. Not. you remained. except (for). a day. (104).

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."

Pg.319

105

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا
رَبِّي نَسْفًا ۝١٠٥

And they ask you. about. the mountains. so say. Will blast them. my Lord.
(into) particles. (105).

105. And they ask you about the mountains, so say, "My
Lord will blow them away with a blast."¹

Footnote 1: - Once they have been reduced to dust.

Pg.319

106

فَيَذَرُهَا قَاعًا صَفْصَفًا ۝١٠٦

Then He will leave it. a level. plain. (106).

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

Pg.319

107

لَّا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ۝١٠٧

Not. you will see. in it. any crookedness. and not. any curve. (107).

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

Pg.319

108

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ^ج
وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ
إِلَّا هَمْسًا ﴿١٠٨﴾

On that Day. they will follow. the caller. no. deviation. from it. And (will be) humbled. the voices. for the Most Gracious. so not. you will hear. except. a faint sound. (108).

108. That Day, they [i.e., everyone] will follow [the call of] the Caller¹ [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps].

Footnote 1: - To the gathering for judgement.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ
لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

(On) that Day. not. will benefit. the intercession. except. (to) whom. has given permission. [to him]. the Most Gracious. and He has accepted. for him. a word. (109).

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

Pg.319

110

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

He knows. what. (is) before them. (is) before them. and what. (is) behind them. while not. they encompass. it. (in) knowledge. (110).

110. He [i.e., Allāh] knows what is [presently] before them and what will be after them,¹ but they do not encompass it [i.e., what He knows] in knowledge.

Footnote 1: - Allāh's knowledge encompasses every aspect of His creations in the past, present and future.

Pg.319

111

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

And (will be) humbled. the faces. before the Ever-Living. the Self-Subsisting. And verily. will have failed. (he) who. carried. wrongdoing.

(111).

111. And [all] faces will be humbled before the Ever-Living, the Self-Sustaining.¹ And he will have failed who carries injustice.²

Footnote 1: See footnotes describing these attributes in 2:255. Footnote 2: i.e., sin or wrongdoing towards Allāh or any of His creation.

Pg.319

112

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ
فَلَا يَخَفُ ظُلُمًا وَلَا هَضْبًا ﴿١١٢﴾

But (he) who. does. of. the righteous deeds. while he. (is) a believer. then not. he will fear. injustice. and not. deprivation. (112).

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

Pg.319

113

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا
فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ

يُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

And thus. We have sent it down. (the) Quran. (in) Arabic. and We have explained. in it. of. the warnings. that they may. fear. or. it may cause. [for] them. remembrance. (113).

113. And thus We have sent it down as an Arabic Qur'ān¹ and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.

Footnote 1: - i.e., revealed in the Arabic language.

Pg.320

114

فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ

بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ

وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

So high (above all). (is) Allah. the King. the True. And (do) not. hasten. with the Quran. before. before. [that]. is completed. to you. its revelation. and say. My Lord. Increase me. (in) knowledge. (114).

114. So high [above all] is Allāh, the Sovereign,¹ the Truth.² And, [O Muḥammad], do not hasten with [recitation of] the Qur'ān before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ
وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

And verily. We made a covenant. with. Adam. before. before. but he forgot. and not. We found. in him. determination. (115).

115. And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.¹

Footnote 1: - To resist temptation.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ ﴿١١٦﴾

And when. We said. to the Angels. Prostrate. to Adam. then they prostrated. except. Iblis. he refused. (116).

116. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees;¹ he refused.

Footnote 1: - See footnote to 2:34.

Pg.320

117

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ
فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

Then We said. O Adam. Indeed. this. (is) an enemy. to you. and to your wife. So not. (let) him drive you both. from. Paradise. so (that) you would suffer. (117).

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.

Pg.320

118

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

Indeed. for you. that not. you will be hungry. therein. and not. you will be unclothed. (118).

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

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ⑪٩

And that you. not. will suffer from thirst. therein. and not. exposed to the sun's heat. (119).

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

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا دَمْرُ هَلْ
أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى

⑪٢٠

Then whispered. to him. Shaitaan. he said. O Adam. Shall. I direct you. to. (the) tree. (of) the Eternity. and a kingdom. not. (that will) deteriorate. (120).

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?"

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوَاتُهُمَا وَطِفَقَا
يَخْصِفْنَ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۖ وَعَصَى
أَدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾

Then they both ate. from it. so became apparent. to them. their shame. and they began. (to) fasten. on themselves. from. (the) leaves. (of) Paradise. And Adam disobeyed. And Adam disobeyed. his Lord. and erred. (121). 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.

Pg.320

122

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾

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

Pg.320

123

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ
 عَدُوٌّ ۖ فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى ۖ فَمَنِ
 اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ۝ (١٢٣)

He said. Go down. from it. all. some of you. to others. (as) enemy. Then if. comes to you. from Me. guidance. then whoever. follows. My guidance. then not. he will go astray. and not. suffer. (123).

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].

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ
 مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ
 أَعْمَى ۝ (١٢٤)

And whoever. turns away. from. My remembrance. then indeed. for him. (is) a life. straitened. and We will gather him. (on the) Day. (of) the

Resurrection. blind. (124).

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."

Pg.320

125

قَالَ رَبِّ لِمَ حَشَرْتَنِيْ اَعْمٰى وَقَدْ كُنْتُ
بَصِيْرًا ﴿١٢٥﴾

He will say. My Lord. Why. You raised me. blind. while [verily]. I had. sight. (125).

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

Pg.321

126

قَالَ كَذٰلِكَ اَتٰتُكَ اٰيٰتُنَا فَنَسِيْتَهَا
وَكَذٰلِكَ الْيَوْمَ تُنْسٰى ﴿١٢٦﴾

He will say. Thus. came to you. Our Signs. but you forgot them. and thus. today. you will be forgotten. (126).

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."

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ
بِآيَاتِ رَبِّهِ ط وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

١٢٧

And thus. We recompense. (he) who. transgresses. and not. believes. in (the) Signs. (of) his Lord. And surely (the) punishment. (of) the Hereafter. (is) more severe. and more lasting. (127).

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.¹

Footnote 1: - Than that of this world.
--

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ
الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ^ط إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ۝ (١٢٨)

Then has not. it guided. [for] them. how many. We (have) destroyed.
before them. of. the generations. (as) they walk. in. their dwellings.
Indeed. in. that. surely (are) Signs. for possessors. (of) intelligence. (128).
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.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا
وَأَجَلٌ مُّسَمًّى ^ط (١٢٩)

And if not. (for) a Word. (that) preceded. from. your Lord. surely (would)
have been. an obligation. and a term. determined. (129).

129. And if not for a word¹ that preceded from your Lord,
it [i.e., punishment] would have been an obligation [due
immediately],² and [if not for] a specified term [decreed].

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ
أَنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ
تَرْضَىٰ ﴿١٣٠﴾

So be patient. over. what. they say. and glorify. with praise. (of) your Lord. before. (the) rising. (of) the sun. and before. its setting. and from. (the) hours. (of) the night. and glorify. (at the) ends. (of) the day. so that you may. be satisfied. (130).

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.

وَلَا تُمَدِّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ ۖ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

١٣١

And (do) not. extend. your eyes. towards. what. We have given for enjoyment. [with it]. pairs. of them. (the) splendor. (of) the life. (of) the world. that We may test them. in it. And (the) provision. (of) your Lord. (is) better. and more lasting. (131).

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.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا
تَسْأَلْكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۖ وَالْعَاقِبَةُ

And enjoin. (on) your family. the prayer. and be steadfast. therein. Not. We ask you. (for) provision. We. provide (for) you. and the outcome. (is) for the righteous[ness]. (132).

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.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ط أَوَلَمْ
تَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى ١٣٣

And they say. Why not. he brings us. a sign. from. his Lord. Has not. come to them. evidence. (of) what. (was) in. the Scriptures. the former. (133).

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?¹

Footnote 1: - Is not the Qur'ān an adequate proof of Muḥammad's prophethood and sufficient as a lasting miracle?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ
لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذِلَّ وَنَخْزَى

١٣٢

And if. We. (had) destroyed them. with a punishment. before him. before him. surely they (would) have said. Our Lord. why not. You sent. to us. a Messenger. so we (could) have followed. Your signs. before. before. [that]. we were humiliated. and disgraced. (134).

134. And if We had destroyed them with a punishment before him,¹ 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?"

Footnote 1: - Prophet Muḥammad (ﷺ). Also interpreted as "before it," i.e., the Qur'ān.

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا^ج فَسَتَعْلَمُونَ

مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ

اهْتَدَى



Say. Each. (is) waiting. so await. Then you will know. who. (are the) companions. (of) the way. [the] even. and who. is guided. (135).

135. Say, "Each [of us] is waiting;¹ so wait. For you will know who are the companions of the sound path and who is guided."

Footnote 1: - For the outcome of this matter.