



The Holy Quran
Juz 1 – Juz 30

Juz 16 – Chapter 16

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Version 2.0

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

سورة الكهف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا

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He answered: "Did I not tell thee that thou canst have no patience with me?"

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا
تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

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(Moses) said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side."

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا
أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمَا فَوْجَدًا فِيهَا
جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۗ قَالَ لَوْ شِئْتَ
لَتَّخَذْتَ عَلَيْهِ أَجْرًا

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Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ
بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

{78} He answered: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ
فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ
وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

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"As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا
أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا

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"As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ
زَكَاةً وَأَقْرَبَ رُحْمًا

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"So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

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

"As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure - a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُوا
عَلَيْكُمْ مِّنْهُ ذِكْرًا

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They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ
كُلِّ شَيْءٍ سَبَبًا

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Verily We established his power on earth, and We gave him the ways and
the means to all ends.

{85} فَاتَّبَعَ سَبَبًا

One (such) way he followed,

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا
تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا
قُلْنَا يَا أَذَى الْقَرْنَيْنِ إِمَّا أَنْ نُعْذِيبَ وَإِمَّا أَنْ
نَنْزِلَ فِيهِمْ حُسْنًا

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Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness."

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ
رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَكْرًا

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He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ
الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا {88}

"But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."

{89} **فَاتَّبَعَ سَبَبًا**

Then followed he (another) way,

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ
عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا {90}

Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

{91} كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا

(He left them) as they were: We completely understood what was before him.

{92} **فَاتَّبَعَ سَبَبًا**

Then followed he (another) way,

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ
دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ^{93}

Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ
خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا^{94}

They said: "O Zul-qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"

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

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He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them:

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ
الصَّدَفَيْنِ قَالَ أَنْفُخُوا صُلَّةً حَتَّىٰ إِذَا جَعَلَهُ نَارًا
قَالَ ءَاتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا

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"Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."

فَمَا أَسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا
أَسْتَطَعُوا لَهُ نَقْبًا

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Thus were they made powerless to scale it or to dig through it.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ
رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَّبِّي حَقًّا {98}

He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ^ط
وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا^{99}

On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

{100} وَ عَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

And We shall present Hell that day for Unbelievers to see, all spread out,-

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي
وَكَانُوا لَا يَسْمَعُونَ سَمْعًا

{101}

(Unbelievers) whose eyes had been under a veil from remembrance of Me,
and who had been unable even to hear.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي
مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ

{102} نَزُّمًا

Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

{103} قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

Say: "Shall we tell you of those who lose most in respect of their deeds?-

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا
وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

{104}

"Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ
وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ
يَوْمَ الْقِيَامَةِ وِزْنَاً

{105}

They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight.

ذٰلِكَ جَزَاؤُهُمْ بِمَا كَفَرُوْا
وَاتَّخَذُوْا ءَايَاتِيْ وَرُسُلِيْ هُزُوًا

{106}

That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

{107}

As to those who believe and work righteous deeds, they have, for their
entertainment, the Gardens of Paradise,

{108} خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

Wherein they shall dwell (for aye): no change will they wish for from them.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي
لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي
وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

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Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا
إِلَهُكُمْ إِلَهٌُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ
رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ
بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا {110}

Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.

صدق الله العلي العظيم

سورة مريم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

{1} كَهَيَعَصَّ

Kaf. Ha. Ya. 'Ain. Sad.

{2} ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

(This is) a recital of the Mercy of thy Lord to His servant Zakariya.

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا {3}

Behold! he cried to his Lord in secret,

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأُسْتَعَلَّ
الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا {4}

Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ
أُمْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا^{5}

"Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-

يُرِيَّتِي وَيُرِيَّتُ مِنْ عَالِ يَعْقُوبَ
وَأَجْعَلُهُ رَبِّ رَضِيًّا {6}

"(One that) will (truly) represent me, and represent the posterity of Jacob;
and make him, O my Lord! one with whom Thou art well-pleased!"

يٰۤاِزْكَرِيَّا اِنَّا نُبَشِّرُكَ بِغُلٰمٍ اَسْمُهُ يٰحْيٰى
لَمْ نَجْعَلْ لَهٗ مِنْ قَبْلُ سَمِيًّا {7}

(His prayer was answered): "O Zakariya! We give thee good news of a son:
His name shall be Yahya: on none by that name have We conferred
distinction before."

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ
أُمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا {8}

He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ
خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا {9}

He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ ءَايَاتُكَ
أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

{10}
(Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer,
"Shall be that thou shalt speak to no man for three nights, although thou art
not dumb."

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ
فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا^{11}

So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening.

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ
الْحُكْمَ صَبِيًّا {12}

(To his son came the command): "O Yahya! take hold of the Book with
might": and We gave him Wisdom even as a youth,

{13} وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ۝

And piety (for all creatures) as from Us, and purity: He was devout,

{14} وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَظِيمًا

And kind to his parents, and he was not overbearing or rebellious.

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ
وَيَوْمَ يُبْعَثُ حَيًّا

{15}

So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ
أَهْلِهَا مَكَانًا شَرْقِيًّا

{16}

Relate in the Book (the story of) Mary, when she withdrew from her family
to a place in the East.

فَأَخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

{17}

She placed a screen (to screen herself) from them; then We sent her our
angel, and he appeared before her as a man in all respects.

قَالَتْ إِنِّي أَعُوذُ بِكَ يَا أَرْحَمَ الرَّاحِمِينَ
كُنْتُ نَفِيًّا

{18}

She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ
عُلْمًا زَكِيًّا

{19}

He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee
the gift of a holy son.

قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي
بَشِيرٌ وَلَمْ أَكُ بَغِيًّا

{20}

She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ^{صَلِّ} وَنَجْعَلُهُ
ءَايَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا ^{مَّقْضِيًّا}

{21}

He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': It is a matter (so) decreed."

{22} فَحَمَلَتْهُ فَأَنْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا
So she conceived him, and she retired with him to a remote place.

فَاجَاءَهَا الْمَخَاضُ إِلَى جَدْعِ النَّخْلَةِ قَالَتْ
يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

{23}

And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

فَنَادَتْهَا مِنْ تَحْتِهَا أَلَّا تَحْزِنِي قَدْ جَعَلَ
رَبُّكَ تَحْتَكِ سَرِيًّا

{24}

But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy
Lord hath provided a rivulet beneath thee;

وَهَزِّيْ إِلَىٰ بِيْتِكَ بِجِدْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ
رُطَبًا جَنِيًّا

{25}

"And shake towards thyself the trunk of the palm-tree: It will let fall fresh
ripe dates upon thee.

فَكُلِّي وَأَشْرَبِي وَفَرِّئِي عَيْنًا فَأَمَّا تَرِيْنٌ مِّنَ
الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ
صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

{26}

"So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into not talk with any human being'"

فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ ^{وَوَصَلَهُ} قَالُوا يَا مَرْيَمُ لَقَدْ
جِئْتِ شَيْئًا فَرِيًّا ^{27}

At length she brought the (babe) to her people, carrying him (in her arms).
They said: "O Mary! truly an amazing thing hast thou brought!"

يَأْخُذَتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ
وَمَا كَانَتْ أُمُّكِ بَغِيًّا {28}

"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"

فَأَشَارَتْ إِلَىٰ ^طأَبْنِهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ
فِي ^عالْمَهْدِ صَبِيًّا

But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ
وَجَعَلَنِي نَبِيًّا

{30}

He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

{31}

"And He hath made me blessed wheresoever I be, and hath enjoined on me
Prayer and Charity as long as I live;

{32} وَبِرَّآ بُولَدَتِي وَاَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

"(He) hath made me kind to my mother, and not overbearing or miserable;

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا

{33}

"So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي
فِيهِ يَمْتَرُونَ

{34}

Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَاٰلِهِۦٓ سُبْحٰنَهُۥٓ إِذَا
قَضٰى اٰمْرًاۙ فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ

{35}

It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا
صِرَاطٌ مُسْتَقِيمٌ

{36}

Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way
that is straight.

فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ^{صَلِّ} فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنْ مَّسْهَدٍ يَوْمٍ عَظِيمٍ
{37}

But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!

أَسْمِعُ بِهِمْ وَأَبْصِرُ يَوْمَ يَأْتُونَنَا لَكِنِ
{38} الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ

How plainly will they see and hear, the Day that they will appear before Us!
but the unjust today are in error manifest!

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ
وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

{39} But warn them of the Day of Distress, when the matter will be determined:
for (behold,) they are negligent and they do not believe!

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا
وَإِلَيْنَا يُرْجَعُونَ
{40}

It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ
صِدِّيقًا نَبِيًّا

{41}

(Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ
وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا {42}

Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?"

يَأْتِيَنِي إِني قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ
يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

{43}

"O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ
كَانَ لِلرَّحْمَنِ عَصِيًّا {44}

"O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious.

يَأْتِبِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا {45}

"O my father! I fear lest a Penalty afflict thee from (Allah) Most Gracious, so that thou become to Satan a friend."

قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمَ ^ط
لَئِن لَّمْ تَنْتَهِ لَأَرْجُمَنَّكَ ^ط وَأَهْجُرْ نِي ^ط مَلِيًّا ^ط

{46}

(The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ
كَانَ بِي حَفِيظًا

Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness:
for He is to me Most Gracious.

وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا
رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

{48}

"And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."

فَلَمَّا أَغْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ
وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا {49}

When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ
لِسَانَ صِدْقٍ عَلِيًّا

{50}

And We bestowed of Our Mercy on them, and We granted them lofty
honour on the tongue of truth.

وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ
مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

{51}

Also mention in the Book (the story of) Moses: for he was specially chosen,
and he was a messenger (and) a prophet.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ
وَقَرَّبْنَاهُ نَجِيبًا

{52}

And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ
هَارُونَ نَبِيًّا

And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ
صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

{54} Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger (and) a prophet.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ
وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

{55}
He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ
صِدِّيقًا نَبِيًّا

{56}

Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:

{57} وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

And We raised him to a lofty station.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ مِن
ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ
إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ
عَلَيْهِمْ ءَايَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًا ﴿٥٨﴾

Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا
الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ
يَلْقَوْنَ ذِكْرًا

{59}

But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا {60}

Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ
بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا

{61}

Gardens of Eternity, those which (Allah) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ
رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا {62}

They will not there hear any vain discourse, but only salutations of Peace:
And they will have therein their sustenance, morning and evening.

نُتِّقُكَ الْجَنَّةَ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ
كَانَ تَقِيًّا

{63}

Such is the Garden which We give as an inheritance to those of Our servants
who guard against Evil.

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا
وَمَا خَلْفُنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا^{64}

(The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ
وَأَسْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا {65}

"Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"

وَيَقُولُ الْإِنْسَانُ أَمِذَا مَا مِثُّ لَسَوْفَا
أَخْرَجَ كَلْبًا

{66}

Man says: "What! When I am dead, shall I then be raised up alive?"

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ
وَلَمْ يَكُ شَيْئًا {67}

But does not man call to mind that We created him before out of nothing?

فَوَرَبِّكَ لَنَحْضِرَنَّهُمْ وَالشَّيَاطِينَ
لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثَاً

{68}

So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;

لَنَنْزِرَنَّ عَنْ مَن كُلِّ شَيْعَةٍ أَشَدَّ
عَظَى الرَّحْمَنِ عَذَابًا {69}

Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious.

لَمْ نَكُنْ أَكْثَرَ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا
{70} صِلَابًا

And certainly We know best those who are most worthy of being burned therein.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ
حَتْمًا مَقْضِيًّا

{71}

Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.

لَنْ نُنْجِيَ الَّذِينَ أَتَفَوْا وَنَذَرُ الظَّالِمِينَ
فِيهَا جُنُودًا

{72}

But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ
كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ
مَّقَامًا وَأَحْسَنُ نَدِيًّا {73}

When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ
أَتَانَا وَرِثَانًا {74}

But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye?

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

{75}

Say: "If any men go astray, (Allah) Most Gracious extends (the rope) to them, until, when they see the warning of Allah (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weakest in forces!

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ^{قَلَمٌ}
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ
ثَوَابًا وَخَيْرٌ مَرَدًا ^{76}

"And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ
مَالًا وَمَوْلَدًا

{77}

Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"

أَطَّلَعَ الْغَيْبَ أَمْ أَتَّخَذَ عِنْدَ الرَّحْمَنِ

{78} عَهْدًا

Has he penetrated to the Unseen, or has he taken a contract with (Allah)
Most Gracious?

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ
الْعَذَابِ مَدًّا ۗ

{79}

Nay! We shall record what he says, and We shall add and add to his
punishment.

{80} وَنَرِيهِ مَا يَقُولُ وَيَأْتِينَا فَرْدًا

To Us shall return all that he talks of and he shall appear before Us bare and alone.

وَأَتَّخَذُوا مِنْ دُونِ اللَّهِ
أِلِهَةً لِيَكُونُوا
لَهُمْ عِبَادًا

{81}

And they have taken (for worship) gods other than Allah, to give them power and glory!

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا

{82}

Instead, they shall reject their worship, and become adversaries against them.

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى
الْكَافِرِينَ تَؤُورُهُمْ أَزْوَاجَهُمْ

{83}

Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?

{84} فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَظْمًا

So make no haste against them, for We but count out to them a (limited) number (of days).

{85} يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

The day We shall gather the righteous to (Allah) Most Gracious, like a band
presented before a king for honours,

{86} وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا

And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ
الرَّحْمَنِ عَهْدًا {87}

None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.

{88} وَقَالُوا أَنُحَدِّثُ الرِّحْمَانَ وَلَدًا

They say: "(Allah) Most Gracious has begotten a son!"

{89} لَقَدْ جِئْتُمْ شَيْئًا إِتْرًا

Indeed ye have put forth a thing most monstrous!

تَكَادُ السَّمَاوَاتُ يَنْفَطِرْنَ مِنْهُ وَتَنْشَقُّ
الأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا {90}

At it the skies are ready to burst, the earth to split asunder, and the
mountains to fall down in utter ruin,

{91} أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

That they should invoke a son for (Allah) Most Gracious.

{92} وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وُلَدًا

For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.

إِن كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا
عِندِي الرَّحْمَنُ عَبْدًا ^{93}

Not one of the beings in the heavens and the earth but must come to (Allah)
Most Gracious as a servant.

{94} لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

He does take an account of them (all), and hath numbered them (all) exactly.

{95} وَكُلُّهُمْ عَائِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

And everyone of them will come to Him singly on the Day of Judgment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا {96}

On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.

فَإِنَّمَا يَسَّرْنَا^{٤١}هُ بِلسَانِكَ^{٤٢} لِنُبَشِّرَ^{٤٣} بِهِ^{٤٤} الْمُتَّقِينَ^{٤٥}
وَنُنذِرَ^{٤٦} بِهِ^{٤٧} قَوْمًا^{٤٨} لَدَا^{٤٩}

So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ يُحْسِبُ
مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا

{98}

But how many (countless) generations before them have We destroyed?
Canst thou find a single one of them (now) or hear (so much as) a whisper
of them?

صدق الله العلي العظيم

سورة طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



{1} طه
Ta-Ha.

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

{2}

We have not sent down the Qur'an to thee to be (an occasion) for thy
distress,

إِلَّا تَذِكْرَهُ لِمَنْ يُحْشَىٰ

{3} But only as an admonition to those who fear (Allah),-

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ
الْعُلَى

{4}

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

{5} الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

(Allah) Most Gracious is firmly established on the throne (of authority).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ^{6}

To Him belongs what is in the heavens and on earth, and all between them,
and all beneath the soil.

وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ
وَأَخْفَى {7}

If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden.

{8} اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

Allah! there is no god but He! To Him belong the most Beautiful Names.

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

{9}

Has the story of Moses reached thee?

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُتُوا إِنِّي
مِنكُمْ نَارًا أَلْعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ
أَوْ آجِدُ عَلَىٰ النَّارِ هُدًى

{10}

Behold, he saw a fire: So he said to his family, "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

{11} فَلَمَّا أَنْتَاهَا نُودِيَ يَمُوسَىٰ

But when he came to the fire, a voice was heard: "O Moses!

إِنِّي أَنَا رَبُّكَ فَأَخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ
الْمُقَدَّسِ طُوًى

{12}

"Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art
in the sacred valley Tuwa.

{13} وَأَنَا أَخْتَرُ نُبُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

"I have chosen thee: listen, then, to the inspiration (sent to thee).

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ
الصَّلَاةَ لِذِكْرِي {14}

"Verily, I am Allah: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَّادُ أُخْفِيهَا لِتُجْزَىٰ
كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

{15}

"Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا
وَأَتَّبِعْ هَوَاهُ فَتَرْدَىٰ

{16}

"Therefore let not such as believe not therein but follow their own lusts,
divert thee therefrom, lest thou perish!"..

{17} وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ

"And what is that in the right hand, O Moses?"

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا
عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبٌ أُخْرَىٰ {18}

He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks;
and in it I find other uses."

{19} قَالَ أَلْقِهَا يَا مُوسَىٰ

(Allah) said, "Throw it, O Moses!"

{20} فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ

He threw it, and behold! It was a snake, active in motion.

قَالَ خُذْهَا وَلَا تَخَفْ ^{طه} سَنُعِيدُهَا سِيرَتَهَا
الْأُولَىٰ

{21} (Allah) said, "Seize it, and fear not: We shall return it at once to its former condition" ..

وَأَضْمُمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ
بَيَاضًا مِّنْ غَيْرِ سُوءٍ ؕ ءَايَةٌ أُخْرَىٰ

{22}

"Now draw thy hand close to thy side: It shall come forth white (and shining), without harm (or stain),- as another Sign,-

{23} لِنُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَى

"In order that We may show thee (two) of our Greater Signs.

{24} أَذْهَبُ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

"Go thou to Pharaoh, for he has indeed transgressed all bounds."

{25} قَالَ رَبِّ أَسْرِحْ لِي صَدْرِي

(Moses) said: "O my Lord! expand me my breast;

{26} وَيَسِّرْ لِي أَمْرِي
"Ease my task for me;

{27} وَأَخْلُ عُقْدَةً مِّن لِّسَانِي

"And remove the impediment from my speech,

{28} يَفْقَهُوا قَوْلِي

"So they may understand what I say:

{29} وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي

"And give me a Minister from my family,

{30} هَارُونَ أَخِي

"Aaron, my brother;

{31} اَسْتَدِدُّ بِهٖ اَزْرِي

"Add to my strength through him,

{32} وَأَشْرِكُهُ فِي أَمْرِي

"And make him share my task:

كَمْ نُسَبِّحُكَ كَثِيرًا
{33}

"That we may celebrate Thy praise without stint,

{34} وَنَذْكُرَكَ كَثِيرًا

"And remember Thee without stint:

{35} إِنَّكَ كُنْتَ بِنَا بَصِيرًا
"For Thou art He that (ever) regardeth us."

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ
{36}

(Allah) said: "Granted is thy prayer, O Moses!"

{37} وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ

"And indeed We conferred a favour on thee another time (before).

{38} اِذْ اَوْحَيْنَا اِلَىٰ اُمِّكَ مَا يُوحَىٰ

"Behold! We sent to thy mother, by inspiration, the message:

أَنْ أَقْذِفِيهِ فِي النَّابُوتِ فَأَقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ
الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَالْقَيْتُ
عَلَيْكَ مَحَبَّةٌ مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي

{39}

"Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him': But I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.

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

{40}

"Behold! thy sister goeth forth and saith, 'shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ
نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي
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{40}

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{41} وَأَصْنَعَنَّكَ لِنَفْسِي

"And I have prepared thee for Myself (for service)"..

أَذْهَبُ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي

{42} ذِكْرِي

"Go, thou and thy brother, with My Signs, and slacken not, either of you, in keeping Me in remembrance.

{43} أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

"Go, both of you, to Pharaoh, for he has indeed transgressed all bounds;

{44} فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

"But speak to him mildly; perchance he may take warning or fear (Allah)."

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ
أَنْ يَطْغَىٰ

{45}

They (Moses and Aaron) said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds."

{46} قَالَ لَا تَخَافَا ^طإِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ

He said: "Fear not: for I am with you: I hear and see (everything)."

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا
بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ
مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ أَتَّبَعَ الْهُدَىٰ

{47}

"So go ye both to him, and say, 'Verily we are messengers sent by thy Lord: Send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and peace to all who follow guidance!

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن
كَفَرَ وَتَوَلَّىٰ

{48}

"Verily it has been revealed to us that the Penalty (awaits) those who reject and turn away."

{49} قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَىٰ

(When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord of you two?"

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ
ثُمَّ هَدَىٰ

{50}

He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance."

{51} قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ

(Pharaoh) said: "What then is the condition of previous generations?"

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ مَّطْلُوعٍ
يَضِلُّ رَبِّي وَلَا يَنْسَى

{52}

He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَّكَ لَكُمْ
فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا
بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّىٰ

{53}

"He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others.

كُلُوا وَارْعُوا أَنْعَمَ اللَّهُ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّأُولِي النُّهَى

{54}

Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men
endued with understanding.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا
نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

{55}

From the (earth) did We create you, and into it shall We return you, and
from it shall We bring you out once again.

{56} وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ

And We showed Pharaoh all Our Signs, but he did reject and refuse.

قَالَ أَجِئْتَنَا لِنُخْرِجَنَّكَ مِنْ أَرْضِنَا
بِسِحْرِكَ يَا مُوسَىٰ

{57}

He said: "Hast thou come to drive us out of our land with thy magic, O Moses?"

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ
مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوِّىَ

{58}

"But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ
النَّاسُ ضُحًى

{59}

Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."

{60} فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ

So Pharaoh withdrew: He concerted his plan, and then came (back).

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ
كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۖ وَقَدْ خَابَ مَن أَفْتَرَىٰ

{61}

Moses said to him: Woe to you! Forge not ye a lie against Allah, lest He destroy you (at once) utterly by chastisement: the forger must suffer frustration!"

{62} فَتَنَّا عَمَّا أَمَرَهُمْ بَيْنَهُمْ وَأَسْرُؤِ النَّجْوَىٰ

So they disputed, one with another, over their affair, but they kept their talk secret.

قَالُوا إِنَّ هَٰذَيْنِ لَسَٰحِرَانِ يُرِيدَانِ أَنْ
يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا
بِطَّرِيقِكُمُ الْمُثَلَّىٰ

{63}

They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished institutions.

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّبُوا صَفًّا وَقَدْ أَفْلَحَ
الْيَوْمَ مَنْ اسْتَعْلَىٰ

{64}

"Therefore concert your plan, and then assemble in (serried) ranks: He wins (all along) today who gains the upper hand."

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ فَأَتِي بِيَوْمٍ فَتُؤْتَوْنَهَا وَتَكُونُونَ مِنَ الْقَائِلِينَ
{65}

They said: "O Moses! whether wilt thou that thou throw (first) or that we be the first to throw?"

قَالَ بَلْ أَلْقُوا^{صَلَّى} فَإِذَا^{صَلَّى} حَبَالُهُمْ وَعَصِيُّهُمُ
يُخَيَّلُ^{صَلَّى} إِلَيْهِ مِنْ سِحْرِ هِمُ أَنَّهَا تَسْعَى^{صَلَّى}

{66}

He said, "Nay, throw ye first!" Then behold their ropes and their rods-so it seemed to him on account of their magic - began to be in lively motion!

{67} فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ

So Moses conceived in his mind a (sort of) fear.

{68} قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ

We said: "Fear not! for thou hast indeed the upper hand:

وَأَلْفٍ مَا فِي يَمِينِكَ تَأْقَفْ مَا صَنَعُوا^ط
إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ^م وَلَا يُفْلِحُ^ط
السَّاحِرُ حَيْثُ أَتَى^ط

{69}

"Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes."

فَأَلْفَيْ السَّحَرَةَ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ
هَارُونَ وَمُوسَىٰ

{70}

So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses".

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كُمْ
الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا قَطِيعَ ءَأَيْدِيكُمْ وَأَرْجُلِكُمْ
مِّنْ خَلْفٍ وَلَا صَلْبِيَّكُمْ فِي جُذُوعِ النَّخْلِ
وَلَتَعْلَمُنَّ أَيُّنَا أَسَدُّ عَذَابًا وَأَبْقَىٰ

{71}

(Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"

قَالُوا لَنْ نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ
وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا
تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

{72}

They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world.

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَنَا وَمَا
{73} أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ قُلْ وَاللَّهِ خَيْرٌ وَأَبْقَى

"For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا
يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

{74} Verily he who comes to his Lord as a sinner (at Judgment),- for him is Hell:
therein shall he neither die nor live.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ

{75}

But such as come to Him as Believers who have worked righteous deeds,-
for them are ranks exalted,-

جَنَّاتٍ عَظِيمٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى

{76}

Gardens of Eternity, beneath which flow rivers: they will dwell therein for
aye: such is the reward of those who purify themselves (from evil).

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

{77}

We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear."

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِّنَ
الْيَمِّ مَا غَشِيَهُمْ

{78}

Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.

{79} وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ

Pharaoh led his people astray instead of leading them aright.

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ
وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا
عَلَيْكُمْ الْمَنَّاءَ وَالسَّلْوَىٰ {80}

O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ
فَيَجِلَّ عَلَيْكُمْ غَضَبِي ^{صلى} وَمَنْ يَحِلِلْ عَلَيْهِ
غَضَبِي فَقَدْ هَوَىٰ

{81}

(Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!"

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدَىٰ

{82}

"But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, - in fine, are ready to receive true guidance."

{83} وَمَا أَغْجَبَكَ عَنْ قَوْمِكَ يَا مُوسَىٰ

(When Moses was up on the Mount, Allah said:) "What made thee hasten in advance of thy people, O Moses?"

قَالَ هُمْ أَوْلَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ
رَبِّ لِتَرْضَىٰ

{84}

He replied: "Behold, they are close on my footsteps: I hastened to thee, O my Lord, to please thee."

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ
وَأَضَلَّهُمُ السَّامِرِيُّ

{85}

(Allah) said: "We have tested thy people in thy absence: the Samiri has led them astray."

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ
يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمْ
الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ
رَّبِّكُمْ فَأَخْلَفْتُمْ مَّوْعِدِي

So Moses returned to his people in a state of indignation and sorrow. He said:
"O my people! did not your Lord make a handsome promise to you? Did then
the promise seem to you long (in coming)? Or did ye desire that Wrath should
descend from your Lord on you, and so ye broke your promise to me?"

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا
حُمْلَانَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا
فَكَذَّبِكُمُ الْقَى السَّامِرِيُّ

{87}

They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested.

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

"Then he brought out (of the fire) before the (people) the image of a calf: It seemed to low: so they said: This is your god, and the god of Moses, but (Moses) has forgotten!"

أَفَلَا يَرَوْنَ أَنَّ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا {89}

Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا
فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي
وَأَطِيعُوا أَمْرِي {90}

Aaron had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious; so follow me and obey my command."

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى
يَرْجِعَ إِلَيْنَا مُوسَىٰ

They had said: "We will not abandon this cult, but we will devote ourselves to it until Moses returns to us."

{92} قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا

(Moses) said: "O Aaron! what kept thee back, when thou sawest them going wrong,

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِإِخْتِي وَلَا بِرَأْسِي إِنِّي
خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ
وَلَمْ تَرْفُقْ بِقَوْلِي

{94}

(Aaron) replied: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, 'Thou has caused a division among the children of Israel, and thou didst not respect my word!'"

{95} قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ

(Moses) said: "What then is thy case, O Samiri?"

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ
فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّاتُ لِي نَفْسِي

{96}

He replied: "I saw what they saw not: so I took a handful (of dust) from the footprint of the Messenger, and threw it (into the calf): thus did my soul suggest to me."

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا
مِسَاسٌ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ إِلَى
إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُْحَرِّقَنَّهُ ثُمَّ
لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا

{97}

(Moses) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: Now look at thy god, of whom thou hast become a devoted worshipper: We will certainly (melt) it in a blazing fire and scatter it broadcast in the sea!"

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
وَسِعَ كُلَّ شَيْءٍ عِلْمًا {98}

But the god of you all is the One Allah: there is no god but He: all things He comprehends in His knowledge.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقُ
وَقَدْ ءَاتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا

{99}

Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ
الْقِيَامَةِ وِزْرًا

{100}

If any do turn away therefrom, verily they will bear a burden on the Day of judgment;

خَالِدِينَ فِيهِ ^طوَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ

{101} حِمْلًا

They will abide in this (state): and grievous will the burden be to them on that Day,-

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ
الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

{102}

The Day when the Trumpet will be sounded: that Day, We shall gather the
sinful, blear-eyed (with terror).

{103} يَخَافُونَ بَيْنَهُمْ إِنَّ لَيْسَ لَكُمْ إِلَّا عَشْرًا

In whispers will they consult each other: "Yet tarried not longer than ten (Days);

لَنْ أَظْمُرَ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ
طَرِيقَهُ إِن لَّبِيبْتُمْ إِلَّا يَوْمًا {104}

We know best what they will say, when their leader most eminent in conduct will say: "Ye tarried not longer than a day!"

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي
نَسْفًا

{105}

They ask thee concerning the Mountains: say, "My Lord will uproot them
and scatter them as dust;

{106} فَيَذَرُهَا قَاعًا صَفْصَفًا

"He will leave them as plains smooth and level;

{107} لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا
"Nothing crooked or curved wilt thou see in their place."

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ^{وَوَصَلَهُ}
وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا ^{أَلْمَ}

هَمْسًا
{108}

On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ
الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا {109}

On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهِ عِلْمًا

{110}

He knows what (appears to His creatures as) before or after or behind them:
but they shall not compass it with their knowledge.

وَعَنْتِ أُلُوجُوهٌ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا

{111}

(All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ
فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا^{112}

But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due).

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا وَعَرَبِيًّا وَصَرَّفْنَا فِيهِ
مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْيُوا لَهُمْ ذِكْرًا {113}

Thus have We sent this down - an arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him).

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ^{قَالَ} وَلَا تَعْجَلْ بِالْقُرْآنِ
مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ^{وَصَلَّىٰ} وَقُلْ رَبِّ
زِدْنِي ^{114} عِلْمًا

High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ
وَلَمْ نَجِدْ لَهُ عَزْمًا ^{115}

We had already, beforehand, taken the covenant of Adam, but he forgot:
and We found on his part no firm resolve.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ أَبَى

{116}

When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَ لِرِزْوَجِكَ
فَلَا يُخْرِجُكَمَا مِنَ الْجَنَّةِ فَتَسْقَى

{117}

Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.

{118} إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ

"There is therein (enough provision) for thee not to go hungry nor to go naked,

{119} وَأَنْتَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ

"Nor to suffer from thirst, nor from the sun's heat."

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ
أَدُلُّكَ عَلَى شَجَرَةٍ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ

{120}

But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْءُهُمَا وَطَفِقَا
يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَعَصَى آدَمُ رَبَّهُ فَغَوَى

{121}

In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.

{122} لَمْ أُجْتَبْهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ

But his Lord chose him (for His Grace): He turned to him, and gave him Guidance.

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا^م بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ^م فَمَا^م يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ
هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى^م

{123}

He said: "Get ye down, both of you,- all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.

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

{124}

"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."

قَالَ رَبِّ لِمَ حَسَرْتَنِي أَعْمَى وَقَدْ كُنْتُ
بَصِيرًا

{125}

He will say: "O my Lord! why hast Thou raised me up blind, while I had sight
(before)?"

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ
الْيَوْمَ تُنْسَىٰ

{126}

(Allah) will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ
بِآيَاتِ رَبِّهِ^ج وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

{127}

And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ
الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِن فِي
ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ

{128}

Is it not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding.

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا
{129} وَأَجَلٌ مُّسَمًّى

Had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ
طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ
فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ

{130}

Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.

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

{131}

Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.

{132} وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا
نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ

Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ أَأَوَلَمْ تَأْتِهِمْ
بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ

{133}

They say: "Why does he not bring us a sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation?

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

{134}

And if We had inflicted on them a penalty before this, they would have said:
"Our Lord! If only Thou hadst sent us a messenger, we should certainly have
followed Thy Signs before we were humbled and put to shame."

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَ بَصُورًا ۖ فَسَتَعْلَمُونَ مَن
{135} أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ

Say: "Each one (of us) is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance."

صدق الله العلي العظيم