

PARAH 16
Surah kahaf
Surah Mariam
Surah Taha

قَالَ الْمَرَأُ قُلَ

قَالَ	أَلَمْ	أَقُلْ	لَكَ	إِنَّكَ	لَنْ
Qala	alam	aqul	laka	innaka	lan
(Khidr) said	Did I not	Say	To you	That you	Never
تَسْتَطِيعَ	مَعِيَ	صَبْرًا			
tastateeAAa	maAAiya	sabran			
Would be able (to have)	With me	patience			

❖ قَالَ الْمَرَأُ قُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

75. Qala alam aqul laka innaka lan tastateeAAa maAAiya sabran

(Khidr) said: "Did I not tell you that you can have no patience with me?"

قَالَ	إِنْ	سَأَلْتُكَ	عَنْ	شَيْءٍ	بَعْدَهَا
Qala	in	saaltuka	AAan	shay-in	baAAda ha
(Moses) said	If	I ask you	About	Anything	After this
فَلَا	تُصَاحِبْنِي	قَدْ	بَلَغْتَ	مِنْ	لَدُنِّي
fala	tusahibnee	qad	balaghta	min	ladunnee
Then not	Keep me in your company	Verily	You received	From	Me
					عُذْرًا
					AAuthran
					An

					excuse
<p>قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّحْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾</p>					

76. Qala in saaltuka AAan shay-in baAAadaha fala tusahibnee qad balaghta min ladunnee AAauthran

[Musa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

قَرِيَّةٌ	أَهْلًا	أَتَيَا	إِذَا	حَتَّىٰ	فَانْطَلَقَا
qaryatin	ahla	ataya	itha	hatta	Faintalaqa
(of) a town	To the people	They came	When	Till	Then they both proceeded
فَوَجَدَا	يُضَيِّفُوهُمَا	أَنْ	فَأَبَوْا	أَهْلَهَا	اسْتَطَعَمَا
fawajada	yudayyifoohuma	an	faabaw	ahlaha	istatAAama
Then they found	Entertain them	To	But they refused	Its people	They asked for food
فَأَقَامَهُ	يَنْقُضُ	أَنْ	يُرِيدُ	جِدَارًا	فِيهَا
faaqamahu	yanqadda	an	yureedu	jidaran	feeha
So he set it up straight	Collapse	To	That wanted/ that was about	A wall	In it (therein)
أَجْرًا	عَلَيْهِ	لَتَأْخُذَنَّ	شِئْتَنَ	لَوْ	قَالَ
ajran	AAalayhi	littakhathta	shi/ta	law	qala
wages	For it	Surely you could have taken	You had wished	If	(Moses) said

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرِيَّةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَتَأْخُذَنَّ عَلَيْهِ أَجْرًا ﴿٧٧﴾

77. Faintalaqa hatta itha ataya ahla qaryatin istatAAama ahlaha faabaw an yudayyifoohuma fawajada feeha jidaran yureedu an yanqadda faaqamahu qala law shi/ta littakhathta AAalayhi ajran

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa (Moses)] said: "If you had wished, surely, you could have taken wages for it!"

قَالَ	هَذَا	فِرَاقُ	بَيْنِي	وَبَيْنَكَ	سَأَنْبِتُكَ
Qala	hatha	firaqu	baynee	wabaynika	saonabbi-oka
(Khidr) said	This i	The parting	Between me	And you	I will tell you

بِتَأْوِيلِ	مَا	لَمْ	تَسْتَطِيعَ	عَلَيْهِ	صَبْرًا
bita/weeli	ma	lam	tastatiAA	AAalayhi	sabran
The interpretation	(of) what	Not	You could (have)	Over which	Patience

﴿ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعَ

عَلَيْهِ صَبْرًا ﴿

78. Qala hatha firaqu baynee wabaynika saonabbi-oka bita/weeli ma lam tastatiAA AAalayhi sabran

(Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

أَمَّا	السَّفِينَةُ	فَكَانَتْ	لِمَسَاكِينٍ	يَعْمَلُونَ	فِي
Amma	alssafeenatu	fakanat	limasakeena	yaAAaloo na	fee
As for	The ship	It belonged	To poor people	Working	In
الْبَحْرِ	فَأَرَدْتُ	أَنْ	أَعْيَبَهَا	وَكَانَ	وَرَاءَهُمْ
albahri	faaradtu	an	aAAeebaha	wakana	waraahum
The sea	So I wished	To	Damage it	As there was	After them
مَلِكٌ	يَأْخُذُ	كُلَّ	سَفِينَةٍ	غَضَبًا	
malikun	ya/khuthu	kulla	safeenatin	ghasban	
A king	Who seized	Every	ship	By force	

﴿ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ

أَعْيَبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَضَبًا ﴿

79. Amma alssafeenatu fakanat limasakeena yaAAalooona fee albahri faaradtu an aAAeebaha wakana waraahum malikun ya/khuthu kulla safeenatin ghasban

"As for the ship, it belonged to *Masakin* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.

وَأَمَّا	الْغُلَامُ	فَكَانَ	أَبَوَاهُ	مُؤْمِنِينَ	فَخَشِينَا
Waamma	alghulamu	fakana	abawahu	mu/minayni	fakhasheena
And as for	The boy	Were	His parents	Believers	And we feared
أَنْ	يُرْهَقَهُمَا	طُغْيَانًا	وَكَفْرًا		
an	yurhiqahum	tughyanan	wakufra		
Lest	He should oppress them	By rebellion	And disbelief		

﴿ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا

طُعَيْنَا وَكُفْرًا ﴿٨٠﴾

80. Waamma alghulamu fakana abawhu mu/minayni fakhasheena an yurhiqahuma tughyanan wakufran

"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَا	أَنْ	يُبَدِّلَهُمَا	رَبُّهُمَا	خَيْرًا	مِّنْهُ
Faaradna	an	yubdilahuma	rabbuhuma	khayran	minhu
So we intend	That	Should exchange for them both	Their Lord	(one) better	Than him
زَكَاةً	وَأَقْرَبَ	رُحْمًا			
zakatan	waaqraba	ruhman			
In the righteousness	And nearer	To mercy			

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

81. Faaradna an yubdilahuma rabbuhuma khayran minhu zakatan waaqraba ruhman

"So we intended that their Lord should change him for them for one better in righteousness and near to mercy.

وَأَمَّا	الْجِدَارُ	فَكَانَ	لِغُلَامَيْنِ	يَتِيمَيْنِ	فِي
Waamma	aljidaru	fakana	lighulamayni	yateemayni	fee
And as for	The wall	It was	For two boys	Two orphans	In
الْمَدِينَةِ	وَكَانَ	تَحْتَهُ	كَنْزٌ	لَّهُمَا	وَكَانَ
almadeenati	wakana	tahtahu	kanzun	lahuma	wakana
The town	And was	Under it	A treasure	For them	And was
أَبُوهُمَا	صَالِحًا	فَأَرَادَ	رَبِّكَ	أَنْ	يَبْلُغَا
aboohuma	salihan	faarada	rabbuka	an	yablughu
Their father	A righteous person	So intended	Your Lord	That	They should attain
أَشُدَّهُمَا	وَيَسْتَخْرِجَا	كَنْزَهُمَا	رَحْمَةً	مِّنْ	رَّبِّكَ
ashuddahuma	wayastakhrij	kanzahuma	rahmatan	min	rabbika
Their age of full strength	And take out	Their treasure	As a mercy	From	Your Lord
وَمَا	فَعَلْتُهُ	عَنْ	أَمْرِي	ذَلِكَ	تَأْوِيلُ
wama	faAAaltuhu	AAan	amree	thalika	ta/weelu
And not	I did that	Of	My own accord	That	(is) the interpretation
مَا	لَمْ	تَسْطِعْ	عَلَيْهِ	صَبْرًا	
ma	lam	tastiAA	AAalayhi	sabran	
(of) what	Not	You could (hold)	Over it	Patience	

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ

كَتَرْتَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي
ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

82. Waamma aljidaru fakana lighulamayni yateemayni fee almadeenati wakana tahtahu kanzun lahuma wakana aboohuma salihan faarada rabbuka an yablugha ashuddahuma wayastakhrija kanzahuma rahmatan min rabbika wama faAAaltuhu AAan amree thalika ta/weelu ma lam tastiAA AAalayhi sabran

"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

Section 11

وَيَسْأَلُونَكَ	عَنْ	ذِي	الْقَرْنَيْنِ	قُلْ	سَأْتَلُوا
Wayas- aloonaka	AAan	thee	alqarnayni	qul	saatloo
And they ask you	About	Zulkharnain	I shall recite	Say	
عَلَيْكُمْ	مِّنْهُ	ذِكْرًا			
AAalaykum	minhu	thikran			
To you	Of him	mention			

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأْتَلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا



83. Wayas-aloonaka Aaan thee alqarnayni qul saatloo Aalaykum minhu thikran

And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."


إِنَّا	مَكَّنَّا	لَهُ	فِي	الْأَرْضِ	وَأَتَيْنَاهُ
Inna	makkanna	lahu	fee	al-ardi	waataynahu
Verily	We established	For him	In	The earth	And gave him
مِنْ	كُلِّ	شَيْءٍ	سَبَبًا		
min	kulli	shay-in	sababan		
Of	Every	Thing	means		

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

84. Inna makkanna lahu fee al-ardi waataynahu min kulli shay-in sababan

Verily, We established him in the earth, and We gave him the means of everything.

فَاتَّبَعِ	سَبَبًا			
FaatbaAAa	sababan			
So he	A way			

					followed
 فَاتَّبَعَ سَبِيلًا					
85. FaatbaAAa sababan					
So he followed a way.					

وَجَدَهَا	الشَّمْسِ	مَغْرِبَ	بَلَغَ	إِذَا	حَتَّى
wajadaha	alshshamsi	maghriba	balagha	itha	Hatta
He found it	(of) the sun	The setting place	He reached	When	Until
عِنْدَهَا	وَوَجَدَ	حَمِيَّةَ	عَيْنَ	فِي	تَغْرُبُ
Aaindaha	wawajada	hami-atin	Aaaynin	fee	taghrubu
Near it	And he found	(of) black muddy method	A spring	In	Setting
إِمَّا	الْقَرْنَيْنِ	ذَا	يَا	قُلْنَا	قَوْمًا
imma	alqarnayni	tha	ya	qulna	qawman
Either	Zulharnain	O!	We said	A people	
فِيهِمْ	تَتَّخِذُ	أَنْ	وَأِمَّا	تُعَذِّبُ	أَنْ
feehim	tattakhitha	an	wa-imma	tuAAaththiba	an
Them	You treat	(that)	Or	You punish (them)	(that)
					حُسْنًا
					husnan
					With kindness

حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ

وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَبْدَأُ الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ

تَتَّخِذَ فِيهِمْ حُسْنًا

86. Hatta itha balagha maghriba alshshamsi wajadaha taghrubu fee AAaynin hami-atin wawajada Aaindaha qawman qulna ya tha alqarnayni imma an tuAAaththiba wa-imma an tattakhitha feehim husnan

Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allah) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."

نُعَذِّبُهُ	فَسَوْفَ	ظَلَمَ	مَنْ	أَمَّا	قَالَ
nuAAaththibuhu	fasawfa	thalama	man	amma	Qala
we punish him	Shall	Does wrong	Him who	As for	He said
عَذَابًا	فَيُعَذِّبُهُ	رَبِّهِ	إِلَى	يُرَدُّ	ثُمَّ
AAathaban	fayuAAaththibuhu	rabbih	ila	yuraddu	thumma
(with) a torment	Who will punish him	His Lord	Unto	He will be brought back	Then
					تُكْرَأُ

					nukran
					terrible

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ

عَذَابًا نُّكَرًا ﴿٨٧﴾

87. Qala amma man *th*alama fasawfa nuAAaththibuhu thumma yuraddu ila rabbihi fayuAAaththibuhu AAathaban nukran

He said: "As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him; and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell).

وَأَمَّا	مَنْ	أَمَّنَ	وَعَمِلَ	صَالِحًا	فَلَهُ
Waamma	man	amana	waAAamila	salihan	falahu
But as for	Him who	Believes	And works	Righteous (deeds)	He shall have
جَزَاءَ	الْحُسْنَىٰ	وَسَنَقُولُ	لَهُ	مِنْ	أَمْرِنَا
jazaan	alhusna	wasanaqoolu	lahu	min	amrina
Reward	The best	And will speak	Unto him	(from)	Words(our matter)
يُسْرًا					
Yusran					
Mild (easy)					

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ

مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

88. Waamma man amana waAAamila salihan falahu jazaan alhusna wasanaqoolu lahu min amrina yusran

"But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."

			سَبَبًا	أَتَّبَعَ	ثُمَّ
			sababan	atbaAAa	Thumma
			(another) way	He followed	Then

ثُمَّ أَتَّبَعَ سَبَبًا ﴿٨٩﴾

89. Thumma atbaAAa sababan

Then he followed another way,

حَتَّىٰ	إِذَا	بَلَغَ	مَطْلَعِ	الشَّمْسِ	وَجَدَهَا
Hatta	itha	balagha	matliAAa	alshshamsi	wajadaha
untill	when	reached	rising	Sun	And found it
تَطَّلِعُ	عَلَىٰ	قَوْمٍ	لَمْ	نَجْعَلْ	لَهُمْ
tatluAAu	AAala	qawmin	lam	najAAal	lahum
rising	on	people	not	We provided	For them
مِّنْ	دُونِهَا	سِيْرًا			
min	dooniha	sitran			
against	It (the Sun)	A shade			

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ

لَهُمْ مِّنْ دُونِهَا سِتْرًا ﴿١٠﴾

90. Hatta itha balagha maṭliAAa alshshamsi wajadaha taṭluAAu AAala qawmin lam najAAal lahum min dooniha sitrān

Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun.

كذالكَ	وَقَدْ	أَحَطْنَا	بِمَا	لَدَيْهِ	خُبْرًا
Kathalika	waqad	aḥaṭna	bima	ladayhi	khubran
As (it was)	Indeed	We knew	Whatever	(was) with him	information

﴿ كَذَالِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴾ ﴿١١﴾

91. Kathalika waqad aḥaṭna bima ladayhi khubran

So (it was)! And We knew all about him (Dhul-Qarnain).

ثُمَّ	أَتْبَعَ	سَبَبًا			
Thumma	atbaAAa	Sababan			
Then	He followed	(another) way			

ثُمَّ أَتْبَعَ سَبَبًا ﴿١٢﴾

92. Thumma atbaAAa sababan

Then he followed (another) way,

حَتَّىٰ	إِذَا	بَلَغَ	بَيْنَ	السَّدَّيْنِ	وَجَدَ
Hatta	itha	balagha	bayna	alssaddayni	wajada
Until	When	He reached	Between	two mountains	He found
مِنْ	دُونَهُمَا	قَوْمًا	لَا	يَكَادُونَ	يَفْقَهُونَ
min	doonihima	qawman	la	yakadoona	yafqahoona
Between them both	A people	Not	Who almost	Understood	
قَوْلًا					
qawlan					
A word					

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونَهُمَا قَوْمًا لَا

يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿١٣﴾

93. Hatta itha balagha bayna alssaddayni wajada min doonihima qawman la yakadoona yafqahoona qawlan

Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

قَالُوا	يَا	ذَا	الْقَرْنَيْنِ	إِنَّ	يَأْجُوجَ
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ya/jooja	inna	alqarnayni	tha	ya	Qaloo
Gog	Verily	Zulharnain		O!	They said
وَمَا جُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ					
najAAalu	fahal	al-ardi	fee	mufsidoona	wama/jooja
We pay (make)	Shall	The land	In	Are doing mischief	And Magog
لَكَ خَرْجًا عَلَى أَنْ نَجْعَلَ بَيْنَنَا					
baynana	tajAAala	an	AAala	kharjan	laka
Between us	You make	That	On the condition	A tribute	To you
وَبَيْنَهُمْ سَدًّا					
				saddan	wabaynahu m
				A barrier	And (between) them

قَالُوا يَبْنَؤُا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ

فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

94. Qaloo ya tha alqarnayni inna ya/jooja wama/jooja mufsidoona fee al-ardi fahal najAAalu laka kharjan AAala an tajAAala baynana wabaynahu saddan

They said: "O Dhul-Qarnain! Verily! Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

قَالَ	مَا	مَكَّنِي	فِيهِ	رَبِّي	خَيْرٌ
Qala	ma	makkanee	feehi	rabbee	khayrun
He said	What	Has granted me	(in it)	My Lord	(is) better (than your tribute)
فَأَعِينُونِي بِقُوَّةٍ أْجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا					
faaAAeenoo nee	biquwwatin	ajAAal	baynakum	wabaynahu m	radman
So help me	With strength (man-power)	I will make (erect)	Between you	And (between) them	A barrier

قَالَ مَا مَكَّنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أْجْعَلُ بَيْنَكُمْ

وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

95. Qala ma makkanee feehi rabbee khayrun faaAAeenoo nee biquwwatin ajAAal baynakum wabaynahu radman

He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

أَتُونِي	زُبْرَ	الْحَدِيدِ	حَتَّى	إِذَا	سَاوَى
Atonee	zubara	alhadeedi	hatta	itha	sawa
Give me	Pieces (Blocks)	(of) iron	Until	When	He leveled (the gap)
بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا					
Bayna	alSadafayni	qala	onfukho	hatta	itha
Between	The two	He said	Blow	Until	When

				cliffs	
	عَلَيْهِ	أَفْرَغَ	أَتُونِي	قَالَ	نَارًا جَعَلَهُ
AAalayhi	ofrigh	atoonee	qala	naran	jaAAalahu
Overit	To pour	Bring me	He said	Fire	He made it (iron)
					قَطْرًا
					Qitrān
					Molten copper

عَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ
 أَنْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿١٦﴾

96. Atoonee zubara alhadeedi hatta itha sawa bayna alsadafayni qala onfukhoo hatta itha jaAAalahu naran qala atoonee ofrigh AAalayhi qitrān

"Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it."

فَمَا	اسْتَطَاعُوا	أَنْ	يَظْهَرُوهُ	وَمَا	اسْتَطَاعُوا
Fama	istaAAoo	an	yathharoohu	wama	istataAAoo
So not	They could	(that)	Scale it	Nor	They could
					لَهُ نَقَبًا
					naqban
					Lahu
					Dig
					Through it

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿١٧﴾

97. Fama istaAAoo an yathharoohu wama istataAAoo lahu naqban

So they [Ya'juj and Ma'juj (Gog and Magog)] were made powerless to scale it or dig through it.

قَالَ	هَذَا	رَحْمَةٌ	مِّنْ	رَّبِّي	فَإِذَا
Qala	hatha	rahmatun	min	rabbee	fa-itha
He said	This	(is) a mercy	From	My Lord	But when
	وَعَدُ	رَبِّي	جَعَلَهُ	دَكَّاءَ	وَكَانَ
	waAAadu	rabbee	jaAAalahu	dakkaa	wakana
	Promise	(of) my Lord	He shall make it	Flat (leveled)	And is
					وَعَدُ رَبِّي حَقًّا
					haqqan
					(is) true
					(of) my Lord
					Promise

قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ
 وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿١٨﴾

98. Qala hatha rahmatun min rabbee fa-itha jaa waAAadu rabbee jaAAalahu dakkaa wakana waAAadu rabbee haqqan

Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

وَتَرَكْنَا	بَعْضَهُمْ	يَوْمَئِذٍ	يَمُوجُ	فِي	بَعْضِ
Watarakna	baAAadahum	yawma-ithin	yamooju	fee	baAAadin
And we shall leave	Some of them	That day	To surge like waves	On	Others
وَنُفِخَ	فِي	الصُّورِ	فَجَمَعْنَاهُمْ	جَمَعًا	
wanufikha	fee	alssoori	fajamaAAanahum	jamAAan	
And will be blown	into	The trumpet	And we shall collect them	All together	

﴿ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ

فَجَمَعْنَاهُمْ جَمَعًا ﴿١١﴾

99. Watarakna baAAadahum yawma-ithin yamooju fee baAAadin wanufikha fee alssoori fajamaAAanahum jamAAan

And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together.

وَعَرَضْنَا	جَهَنَّمَ	يَوْمَئِذٍ	لِلْكَافِرِينَ	عَرَضًا	
WaAAaradna	jahannama	yawma-ithin	lilkafireena	AAardan	
And we shall present	Hell	On that day	To the disbelievers	Plain to view	

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿١٢﴾

100. WaAAaradna jahannama yawma-ithin lilkafireena AAardan

And on that Day We shall present Hell to the disbelievers, plain to view,

يَنَ	كَانَتْ	أَعْيُنُهُمْ	فِي	غِطَاءٍ	عَنْ
Allatheena	kanat	aAAayunuhu	fee	ghita-in	AAan
(to) those	Had between	Whose eyes	Under	A covering	From
ذِكْرِي	وَكَاثُوا	لَا	يَسْتَطِيعُونَ	سَمْعًا	
Thikree	wakanoo	la	yastateeAAoona	samAAan	
My reminder (The Quran)	And who	Not	Could (bear)	To hear (it)	

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا

يَسْتَطِيعُونَ سَمْعًا ﴿١٣﴾

101. Allatheena kanat aAAayunuhum fee ghita-in AAan thikree wakanoo la yastateeAAoona samAAan

(To) Those whose eyes had been under a covering from My Reminder (this Qur'an), and who could not bear to hear (it).

Section 12

أَفْحَسِبَ	الَّذِينَ	كَفَرُوا	أَنْ	يَتَّخِذُوا	عِبَادِي
Afahasiba	allatheena	kafaroo	an	yattakhithoo	AAibadee
Do then think	Those who	Disbelieved	That	They can take	My slaves

من	دُونِي	أَوْلِيَاءَ	إِنَّا	أَعْتَدْنَا	جَهَنَّمَ
min	doonee	awliyyaa	inna	aAAatadna	jahannama
	Besides Me	As protectors	Verily	We have prepared	Hell
	لِلْكَافِرِينَ	نُزُلًا			
	lilkafireena	nuzulan			
	For the disbelievers	As an entertainment			

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

102. Afahasiba allatheena kafaroo an yattakhithoo AAibadee min doonee awliyyaa inna aAAatadna jahannama lilkafireena nuzulan

Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as *Auliya'* (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah Islamic Monotheism).

قُلْ	هَلْ	نُنَبِّئُكُمْ	بِالْأَخْسَرِينَ	أَعْمَالًا
Qul	hal	nunabbi-okum	bial-akhsareena	aAAamalan
Say	Shall	We inform you	Of the greatest are	In respect of deeds

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

103. Qul hal nunabbi-okum bial-akhsareena aAAamalan

Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds?"

الَّذِينَ	ضَلَّ	سَعْيُهُمْ	فِي	الْحَيَاةِ	الدُّنْيَا
Allatheena	dalla	saAAayuhum	fee	alhayati	alddunya
Those	Have been wasted	Whose efforts	In	The life	Worldly
وَهُمْ	يُحْسِبُونَ	أَنَّهُمْ	يُحْسِنُونَ	صُنْعًا	
wahum	yahsaboona	annahum	yuhsinoona	sunAAaan	
While they	Thought	That they	Were acquiring good	By their deeds	

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسِبُونَ أَنَّهُمْ
 يُحْسِنُونَ صُنْعًا

104. Allatheena dalla saAAayuhum fee alhayati alddunya wahum yahsaboona annahum yuhsinoona sunAAaan

"Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!"

أُولَئِكَ	الَّذِينَ	كَفَرُوا	بِآيَاتِ	رَبِّهِمْ	وَلِقَائِهِ
Ola-ika	allatheena	kafaroo	bi-ayati	rabbihim	waliqa-ih
They (are)	Those who	Disbelieve	In the signs/	(of) their	And the

meeting with him	Lord	verses			
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ					
yawma	lahum	nuqeemu	fala	aAAamaluhum	fahabitat
(on) the day	For them	We shall assign	So not	Their works	So are vain
وَزَنَّا الْقِيَامَةَ					
				waznan	alqiyamati
				Any weight	(of) Ressurrection

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنَّا ﴿١٠٥﴾

105. Ola-ika allatheena kafaroo bi-ayati rabbihim waliqa-ihim fahabitat aAAamaluhum fala nuqeemu lahum yawma alqiyamati waznan

"They are those who deny the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

وَأَتَّخَذُوا	كَفَرُوا	بِمَا	جَهَنَّمَ	جَزَاءُ لَهُمْ	ذَلِكَ
waittakhathoo	kafaroo	bima	jahannamu	jazaohum	Thalika
And took	They disbelieved	Because	Hell	(shall be) their recompense	That
			هَزُؤًا	وَرُسُلِي	آيَاتِي
			huzuwan	warusulee	ayatee
			By way of mockery	And My messengers	My Signs/Verses

ذَلِكَ جَزَاءُ لَهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هَزُؤًا ﴿١٠٦﴾

106. Thalika jazaohum jahannamu bima kafaroo waittakhathoo ayatee warusulee huzuwan

"That shall be their recompense, Hell; because they disbelieved and took My *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

إِنَّ	الَّذِينَ	آمَنُوا وَعَمِلُوا	الصَّالِحَاتِ	كَانَتْ
inna	alldhina	waAAamiloo	alssalihati	kanat
Verily	Those who	Believed	Righteous deeds	Will be
	جَنَّاتٍ	الْفِرْدَوْسِ	نُزُلًا	
	jannatu	alfirdawsi	nuzulan	
	Gardens	(of) Paradiise	For entertainment	

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ

107. Inna allatheena amanoo waAAamiloo alssalihati kanat lahum jannatu alfirdawsi nuzulan

"Verily! Those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (the Paradise) for their entertainment.

خَالِدِينَ	فِيهَا	لَا	يَبْغُونَ	عَنْهَا	حَوْلًا
Khalideena	feeha	la	yabghoona	AAanha	hiwalan
They shall dwell(forever)	Therein	Not	They will desire	There from	(for) removal

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ١٠٨

108. Khalideena feeha la yabghoona AAanha hiwalan

"Wherein they shall dwell (forever). No desire will they have to be removed therefrom."

قُلْ	لَوْ	كَانَ	الْبَحْرُ	مِدَادًا	لِكَلِمَاتِ
Qul	law	kana	albahru	midadan	likalimati
Say	If	Were	The sea	Ink	For the words
رَبِّي	لَنْفَدَ	الْبَحْرُ	قَبْلَ	أَنْ	تَنْفَدَ
rabbee	lanafida	albahru	qabla	an	tanfada
(of) my Lord	Will be exhausted	The sea	Before	(that)	Would be exhausted
كَلِمَاتُ	رَبِّي	وَلَوْ	جِئْنَا	بِمِثْلِهِ	مَدَدًا
kalimatu	rabbee	walaw	ji/na	bimithlihi	madadan
The words	(of) my Lord	Even if	We brought	Like it	For (its) Land

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ

كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ١٠٩

109. Qul law kana albahru midadan likalimati rabbee lanafida albahru qabla an tanfada kalimatu rabbee walaw ji/na bimithlihi madadan

Say (O Muhammad ﷺ to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."

قُلْ	إِنَّمَا	أَنَا	بَشَرٌ	مِثْلُكُمْ	يُوحَى
Qul	innama	ana	basharun	mithlukum	yooaha
Say	Only	I	(am) a man	Like you	It has been revealed
إِلَيَّ	أَنَّمَا	إِلَهُكُمْ	إِلَهٌ	وَاحِدٌ	فَمَنْ
ilayya	annama	ilahukum	ilahun	wahidun	faman
To me	That	Your God	(is) God	One	So whoever
كَانَ	يَرْجُو	لِقَاءَ	رَبِّهِ	فَلْيَعْمَلْ	عَمَلًا
kana	yarjoo	liqaa	rabbih	falyaAAamal	AAamalan
(was)	Hopes for	The meeting (with)	His Lord	Let him do	Deeds
صَالِحًا	وَلَا	يُشْرِكُ	بِعِبَادَةِ	رَبِّهِ	أَحَدًا
salihan	wala	yushruku	biAAibadati	rabbih	ahadan
(was)	And	associates	(with) the worship	of his	any

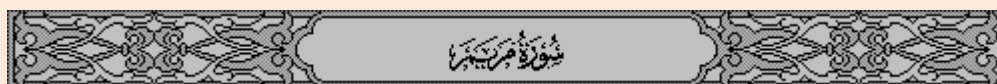
ahadan	rabihi	biAAibadati	yushrik	wala	salihan
Anyone	(of) his Lord	In the worship	Associate as partner	So not	Righteous

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰٓ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۗ أَحَدًا ﴿١١﴾

110. Qul innama ana basharun mithlukum yooha ilayya annama ilahukum ilahun wahidun faman kana yarjoo liqaa rabihi falyaAAamal AAamalan salihan wala yushrik biAAibadati rabihi ahadan

Say (O Muhammad ﷺ): "I am only a man like you. It has been inspired to me that your *Ilah* (God) is One *Ilah* (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

Surah # 19



Period of Revelation

This surah was revealed before the migration to Habasha. Authentic traditions indicate that Sayyadina J'afar-e-Sadiqu recited verses 1-40 in the court of Nagus the king of Habasha.

There are 98 verses and 6 sections in this Surah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

					كهيعص
					Kaf-ha-ya-AAayn-sad
					Kaf-ha-ya-AAayn-sad

﴿ كِهَيْعَص ﴾

1. Kaf-ha-ya-AAayn-sad

Kaf HaYa'AinSad. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

	زَكَرِيَّا	عَبْدَهُ	رَبِّكَ	رَحْمَةً	ذِكْرٌ
	zakariyya	AAabdahu	rabbika	rahmati	Thikru
	Zakariyya	(To) His slave	(of) your Lord	(of) the mercy	A mention

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾

2. Thikru rahmati rabbika AAabdahu zakariyya

(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

إِذْ	خَفِيًّا	نِدَاءً	رَبَّهُ	نَادَى	
Ith	khafiyyan	nidaan	rabbahu	nada	
	In secret	A call	To his Lord (Allah)	He called out	When

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾

3. Ith nada rabbahu nidaan khafiyyan

When he called out his Lord (Allah) a call in secret,

قَالَ	رَبِّ	إِنِّي	وَهَنَ	الْعَظْمُ	مِنِّي
Qala	rabbi	innee	wahana	alAAathmu	minnee
He said	O my Lord	Indeed I	Have grown feeble	Bones	Of me
وَأَشْتَعَلَ	الرَّأْسُ	شَيْبًا	وَلَمْ	أَكُنْ	بِدُعَائِكَ
waishtaAAala	alrra/su	shayban	walam	akun	biduAAa-ika
And has turned	Head	Grey (hair)	And not	I have been	In my invocation to you
رَبِّ	شَقِيًّا				
rabbi	shaqiyyan				
O my Lord	Unblessed				

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ

بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾

4. Qala rabbi innee wahana alAAathmu minnee waishtaAAala alrra/su shayban walam akun biduAAa-ika rabbi shaqiyyan

Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

وَإِنِّي	خِفْتُ	الْمَوَالِي	مِنْ	وَرَائِي	وَكَأَنْتَ
Wa-innee	khiftu	almawaliya	min	wara-ee	wakanati
And verily I	I fear	My relatives		After me	And is
أَمْرًا تِي	عَاقِرًا	فَهَبْ	لِي	مِنْ	لَدُنْكَ
imraatee	AAaqiran	fahab	lee	min	ladunka
My wife	Barren	So give	Me	From	Yourself
وَلِيًّا					
waliyyan					
An heir					

وَإِنِّي خِفْتُ الْمَوَالِي مِنْ وَرَائِي وَكَأَنْتَ أَمْرًا تِي عَاقِرًا فَهَبْ لِي

مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾

5. Wa-innee khiftu almawaliya min wara-ee wakanati imraatee AAaqiran fahab lee min ladunka waliyyan

"And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,

وَأَجْعَلُهُ	يَعْقُوبَ	آلِ	مِنْ	وَيَرِثُ	يَرِثُنِي
waijAAalhu	yaAAaqooba	ali	min	wayarithu	Yarithunee
And make him	(of) Jacob (Yaqub)	The family	From	And inherit	He shall inherit me
					رَبِّ رَضِيًّا
					rabbi radiyyan
					My Lord Satisfied , pleased

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَأَجْعَلُهُ رَبِّ رَضِيًّا

6. Yarithunee wayarithu min ali yaAAaqooba waijAAalhu rabbi radiyyan

"Who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!".

يَا	زَكَرِيَّا	إِنَّا	نُبَشِّرُكَ	بِعِلْمٍ	اسْمُهُ
Ya	zakariyya	inna	nubashshiruka	bighulam	ismuhu
O!	Zakariya	Verily we	Give you the glad tidings	Of a son	His name (will be)
يَحْيَى	لَمْ	نَجْعَلْ	لَهُ	مِنْ	قَبْلُ
yahya	lam	najAAal	lahu	min	qablu
Yahya (John)	Not	We have given	(for) him	Before you	
					سَمِيًّا
					samiyyan
					(that) name

يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ

سَمِيًّا

7. Ya zakariyya inna nubashshiruka bighulam ismuhu yahya lam najAAal lahu min qablu samiyyan

7.(Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."

قَالَ	رَبِّ	أَتَى	يَكُونُ	لِي	عُلَامٌ
Qala	rabbi	anna	yakoonu	lee	ghulamun
He said	My Lord	How	Can	I have	A son
وَكَاثَتْ	أَمْرَاتِي	عَاقِرًا	وَقَدْ	بَلَغَتْ	مِنْ
wakanati	imraatee	AAaqiran	waqad	balaghtu	mina
While is	My wife	Barren	And indeed	I have reached	(from)
					الْكِبَرِ عَتِيًّا
					alkibari AAaitiyyan
					Old age Extremes

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتْ أَمْرَاتِي عَاقِرًا وَقَدْ بَلَغْتُ

مِنَ الْكِبَرِ عِتِيًّا

8. Qala rabbi anna yakoonu lee ghulamun wakanati imraatee AAaqiran waqad balaghtu mina alkibari AAitiyyan

He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

قَالَ	كَذَلِكَ	قَالَ	رَبُّكَ	هُوَ	عَلَيَّ
Qala	kathalika	qala	rabbuka	huwa	AAalayya
He said	So	(says) said	Your Lord	It is	For me
هَيِّنْ	وَقَدْ	خَلَقْتُكَ	مِنْ	قَبْلُ	وَلَمْ
hayyinun	waqad	khalagtuka	min	qablu	walam
Easy	And certainly	I have created you		Before that	When not
تَكُ	شَيْئًا				
taku	shay-an				
You were	Anything				

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ

تَكُ شَيْئًا

9. Qala kathalika qala rabbuka huwa AAalayya hayyinun waqad khalaqtuka min qablu walam taku shay-an

He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"

قَالَ	رَبِّ	أَجْعَلْ	لِي	آيَةً	قَالَ
Qala	rabbi	ijAAal	lee	ayatan	qala
He (Zakariyya) said	My Lord	Appoint (make)	For me	A sign	He said
آيَتِكَ	أَلَّا	تُكَلِّمَ	النَّاسَ	ثَلَاثَ	لَيَالٍ
Ayatuka	alla	tukallima	alnnasa	thalatha	layalin
Your sign (is)	That not	You shall speak	Unto mankind	For three	Nights
سَوِيًّا					
sawiyyan					
Together					

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتِكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ

سَوِيًّا

10. Qala rabbi ijAAal lee ayatan qala ayatuka alla tukallima alnnasa thalatha layalin sawiyyan

[Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

فَخَرَجَ	عَلَى	قَوْمِهِ	مِنْ	الْمِحْرَابِ	فَأَوْحَى
Fakharaja	AAala	qawmihi	mina	almihrabi	faawha
So he came out	(on) to	His people	From	The praying palce or private room	Then he told by signs

إِلَيْهِمْ	أَنْ	سَبَّحُوا	بُكْرَةً	وَعَشِيًّا
ilayhim	an	sabbiḥoo	bukratan	waAAashiyyan
Them	To	Glorify (Allah)	In the morning	And in the afternoon (night)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً

وَعَشِيًّا ﴿١١﴾

11. Fakharaja AAala qawmihi mina almiḥrabi faawḥa ilayhim an sabbiḥoo bukratan waAAashiyyan

Then he came out to his people from *Al-Mihrab* (a praying place or a private room, etc.), he told them by signs to glorify Allah's Praises in the morning and in the afternoon.

يَا	يَحْيَى	خُذْ	الْكِتَابَ	بِقُوَّةٍ	وَأَتَيْنَاهُ
Ya	yahya	khuthi	alkitaba	biquwwatin	waataynahu
O!	Yahiya	Hold	The scripture	With strength	And we gave him
الْحُكْمَ	صَبِيًّا				
alhukma	sabiyyan				
Wisdom	While a child				

يَيِّحِي خُذِ الْكِتَابَ بِقُوَّةٍ وَاَتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

12. Ya yahya khuthi alkitaba biquwwatin waataynahu alhukma sabiyyan

(It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child.

وَحَنَانًا	مِّنْ	لَّدُنَّا	وَزَكَاةً	وَكَانَ	تَقِيًّا
Wahananan	min	ladunna	wazakatan	wakana	taqiyyan
And compassion	From	Us	And (made him) pure from sins	And he was	righteous

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾

13. Wahananan min ladunna wazakatan wakana taqiyyan

And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,

وَبَرًّا	بِوَالِدَيْهِ	وَلَمْ	يَكُنْ	جَبَّارًا	عَصِيًّا
Wabarran	biwalidayhi	walam	yakun	jabbaran	AAasiyyan
And dutiful	To his parents	And neither	He was	Arrogant	Nor disobedient

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

14. Wabarran biwalidayhi walam yakun jabbaran AAasiyyan

And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents).

وَسَلَامٌ	عَلَيْهِ	يَوْمَ	وُلِدَ	وَيَوْمَ	يَمُوتُ
Wasalamun	AAalayhi	yawma	wulida	wayawma	yamootu

He dies	And the day	He was born	The day	On him	And peace be
وَيَوْمَ يُبْعَثُ حَيًّا					
			hayyan	yubAAathu	wayawma
			To life (again)	He will be raised up	And the day

وَسَلِّمْ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

15. Wasalamun AAalayhi yawma wulida wayawma yamootu wayawma yubAAathu hayyan

And Salamun (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!

Section 2

وَأذْكَرُ	فِي	الْكِتَابِ	مَرِيَمَ	إِذِ	انْتَبَذَتْ
Waothkur	fee	alkitab	maryama	ithi	intabathat
And mention	In	The Book (the Quran)	(the Story of) Mary	When	She withdrew in seclusion
مِنْ	أَهْلِهَا	مَكَانًا	شَرْقِيًّا		
min	ahliha	makanan	sharqiyyan		
From	Her family	To place	Facing East		

وَأذْكَرُ فِي الْكِتَابِ مَرِيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

16. Waothkur fee alkitab maryama ithi intabathat min ahliha makanan sharqiyyan

And mention in the Book (the Qur'an, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

فَاتَّخَذَتْ	مِنْ	دُونِهِمْ	حِجَابًا	فَأَرْسَلْنَا	إِلَيْهَا
Faittakhatat	min	doonihim	hijaban	faarsalna	ilayha
Then she took	From them		A screen	So we sent	To her
رُوحَنَا	فَتَمَثَّلَ	لَهَا	بَشَرًا	سَوِيًّا	
roohana	fatamaththala	laha	basharan	sawiyyan	
Our Sprit Jigreel	And he appeared	Before her	As a man	In all respects (Sound)	


فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا



سَوِيًّا ﴿١٧﴾



17. Faittakhatat min doonihim hijaban faarsalna ilayha roohana fatamaththala laha basharan sawiyyan




She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.

قَالَتْ	إِنِّي	أَعُوذُ	بِالرَّحْمَنِ	مِنْكَ	إِنْ
Qalat	inee	aAAoothu	biaAlrahmani	minka	in
She said	Verily I	Seek refuge	With the Most Gracious (Alah)	From you	If
كُنْتُ نَفِيًّا					

				taqiyyan	kunta
				Fear	You
 قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا					
18. Qalat innee aAAoothu bialrrahmani minka in kunta taqiyyan					
She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."					

قَالَ	إِنَّمَا	أَنَا	رَسُولُ	رَبِّكَ	لِأَهَابِ
Qala	innama	ana	rasoolu	rabbiki	li-ahaba
He said	Only	I am	A messenger (angel)	From your Lord	That I give
 لَكَ					
laki	ghulamān	zakiyyan			
To you	A son	Righteous			
 قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا					
19. Qala innama ana rasoolu rabbiki li-ahaba laki ghulamān zakiyyan					
(The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."					

قَالَتْ	أَنَّى	يَكُونُ	لِي	غُلَامٌ	وَلَمْ
Qalat	anna	yakoonu	lee	ghulamun	walam
She said	How	Can	I have	A son	When not
 يَمَسِّنِي					
yamsasnee	basharun	walam	aku	baghiyyan	
Has touched me	A man	Nor	I am	unchaste	
 قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا					
20. Qalat anna yakoonu lee ghulamun walam yamsasnee basharun walam aku baghiyyan					
She said: "How can I have a son, when no man has touched me, nor am I unchaste?"					

قَالَ	كَذَلِكَ	قَالَ	رَبُّكَ	هُوَ	عَلَيَّ
Qala	kathaliki	qala	rabbuki	huwa	AAalayya
He said	So (it will be)	Said	Your Lord	That	For Me
 هَيِّنٌ					
hayyinun	walinajAAalahu	ayatan	lilnnasi	warahmatan	minna
(is) easy	And that We shall appoint him	As a sign	To mankind	And a mercy	From Us
 وَكَانَ					
wakana	amran	maqdiyyan			
and it is	A matter	Decreed (by Allah)			
 قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً					

مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

21. Qala kathaliki qala rabbuki huwa AAalayya hayyinun walinajAAalahu ayatan lilnnasi warahmatan minna wakana amran maqdiyyan

He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).' "

فَحَمَلَتْهُ	فَانْتَبَذَتْ	بِهِ	مَكَانًا	قَصِيًّا
Fahamalat-hu	faintabathat	bihi	makanan	qasiyyan
So she conceived him	And she withdrew	With him	(to) a place	Far

﴿٢٢﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٣﴾

22. Fahamalat-hu faintabathat bihi makanan qasiyyan

So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

فَأَجَاءَهَا	الْمَخَاضُ	إِلَى	جِدْعِ	النَّخْلَةِ	قَالَتْ
Faajaaha	almakhadu	ila	jithAAi	alnnakhlati	qalat
And drove her	The labour pains	To	Trunk	(of) a date-palm	She said
يَا	لَيْتَنِي	مِثُّ	قَبْلُ	هَذَا	وَكُنْتُ
ya	laytanee	mittu	qabla	hatha	wakuntu
	Would that	I had died	Before	This	And I had been
نَسِيًّا	مَنْسِيًّا				
nasyan	mansiyyan				
Forgotten	Out of a sight				

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِثُّ قَبْلُ

هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

23. Faajaaha almakhadu ila jithAAi alnnakhlati qalat ya laytanee mittu qabla hatha wakuntu nasyan mansiyyan

And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

فَنَادَاهَا	مِنْ	تَحْتِهَا	أَلَّا	تَحْزَنِي	قَدْ
Fanadaha	min	tahtiha	alla	tahzanee	qad
So he (Jibreel or Iesa) called unto her	From	Below her	Not	Grieve you	Indeed
جَعَلَ	رَبُّكَ	تَحْتِكَ	سَرِيًّا		
jaAAala	rabbuki	tahtaki	sariyyan		
Has provided	Your Lord	Under you	A water stream		

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا ﴿٢٤﴾

24. Fanāḍaha min taḥtiha alla taḥzanee qad jaAAala rabbuki taḥtaki sariyyan

Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;

وَهْزِي	إِلَيْكَ	بِجَذَعِ	النَّخْلَةِ	تُسَاقِطُ	عَلَيْكَ
Wahuzzee	ilayki	bijithAAi	alnnakhlati	tusaqit	AAalayki
And shake	Towards you	The trunk	(of) date-palm	It will let fall	Upon you
رُطْبًا	جَنِيًّا				
rutaban	janiyyan				
Fresh date	Ripe				

وَهْزِي إِلَيْكَ بِجَذَعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿٢٥﴾

25. Wahuzzee ilayki bijithAAi alnnakhlati tusaqit AAalayki rutaban janiyyan

"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

فَكُلِي	وَأَشْرَبِي	وَقَرِّي	عَيْنًا	فَإِمَّا	تَرِينَ
Fakulee	waishabee	waqarree	AAaynan	fa-imma	tarayinna
So you eat	And drink	And cool	(your) eyes	If	You see
مِنْ	الْبَشَرِ	أَحَدًا	فَقُولِي	إِنِّي	نَذَرْتُ
mina	albashari	aḥadan	faqoolee	innee	nathartu
From	Human being	Anyone	Say you	I	Have vowed
لِلرَّحْمَنِ	صَوْمًا	فَلَنْ	أَكَلِمَ	الْيَوْمَ	إِنْسِيًّا
Lilrrahmani	sawman	flan	okallima	alyawma	insiyyan
(for) unto the Most Gracious	A fast	So never	I shall speak	Today	(to) any human being

فَكُلِي وَأَشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي

نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

26. Fakulee waishabee waqarree AAaynan fa-imma tarayinna mina albashari aḥadan faqoolee innee nathartu lilrrahmani sawman flan okallima alyawma insiyyan

"So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day.'"

فَأَتَتْ	بِهِ	قَوْمَهَا	تَحْمِلُهُ	قَالُوا	يَا
Faatat	bihi	qawmaha	tahmiluhu	qaloo	ya
Then she brought	Him	(to) her people	Carrying him	They said	O
مَرْيَمُ	لَقَدْ	جِئْتَ	شَيْئًا	فَرِيًّا	
maryamu	laqad	ji/ti	shay-an	fariyyan	
Maryam	Indeed	You have brought	A thing	Mighty	

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾

27. Faatat bihi qawmaha tahmiluhu qaloo ya maryamu laqad ji/ti shay-an fariyyan

Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariya* (an unheard mighty thing).

يَا	أُخْتَ	هَارُونَ	مَا	كَانَ	أَبُوكَ
-----	--------	----------	-----	-------	---------

abooki	kana	ma	haroona	okhta	Ya
Your father	Was	Not	(of) Aaron	O ! sister	
بَغِيًّا	أُمِّكَ	كَانَتْ	وَمَا	سَوْءٍ	أَمْرًا
Baghiyyan	ommuki	kanat	wama	saw-in	imraa
An unchaste woman	Your mother	Was	Nor	(of) evil	A man

يَأْتَتْ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾

28. Ya okhta haroona ma kana abooki imraa saw-in wama kanat ommuki baghiyyan

"O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَأَشَارَتْ	إِلَيْهِ	قَالُوا	كَيْفَ	نُكَلِّمُ	مَنْ
Faasharat	ilayhi	qaloo	kayfa	nukallimu	man
Then she pointed	To him	They said	How	We can talk to	One who
كَانَ	فِي	الْمَهْدِ	صَبِيًّا		
kana	fee	almahdi	sabiyyan		
Is	In	The cradle	A child		

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

29. Faasharat ilayhi qaloo kayfa nukallimu man kana fee almahdi sabiyyan

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

قَالَ	إِنِّي	عَبْدُ	اللَّهِ	آتَانِي	الْكِتَابَ
Qala	inee	AAabdu	Allahi	ataniya	alkitaba
He (Iesa) said	Verily I am	A slave	(of) Allah	He gave me	The Scripture
وَجَعَلَنِي	نَبِيًّا				
wajaAAalanee	nabiyyan				
And made me	A Prophet				

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

30. Qala innee AAabdu Allahi ataniya alkitaba wajaAAalanee nabiyyan

"He [Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;"

وَجَعَلَنِي	مُبَارَكًا	أَيْنَ	مَا	كُنْتُ	وَأَوْصَانِي
WajaAAalanee	mubarakan	aynama	ma	kuntu	waawsanee
And He has made me	Blessed	Where so ever		I be	And enjoined on me
بِالصَّلَاةِ	وَالزَّكَاةِ	مَا	دُمْتُ	حَيًّا	
bialssalati	waalzzakati	ma	dumtu	hayyan	
The prayer	And Zakat	As long as I am		Alive	

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا

دُمْتُ حَيًّا ﴿٣١﴾

31. WajaAAalane**e** mubarakan aynama kuntu waawsanee bialssalati waalzzakati ma dumtu hayyan

"And He has made me blessed wheresoever I be, and has enjoined on me *Salat* (prayer), and *Zakat*, as long as I live."

وَبَرًّا	بِوَالِدَتِي	وَلَمْ	يَجْعَلَنِي	جَبَّارًا	شَقِيًّا
Wabarran	biwalidatee	walam	yajAAalnee	jabbaran	shaqiyyan
And dutiful	To my mother	And not	Made me	Arrogant	Unblest

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلَنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

32. Wabarran biwalidatee walam yajAAalnee jabbaran shaqiyyan

"And dutiful to my mother, and made me not arrogant, unblest."

وَالسَّلَامُ	عَلَيَّ	يَوْمَ	وُلِدْتُ	وَيَوْمَ	أَمُوتُ
Waalssalamu	AAalayya	yawma	wulidtu	wayawma	amootu
And peace be	Upon me	The day	I was born	And the day	I die
وَيَوْمَ	أُبْعَثُ	حَيًّا			
wayawma	obAAathu	hayyan			
And the day	I shall be raised	alive			

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

33. Waalssalamu AAalayya yawma wulidtu wayawma amootu wayawma obAAathu hayyan

"And *Salam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

ذَلِكَ	عِيسَى	ابْنُ	مَرْيَمَ	قَوْلَ	الْحَقِّ
Thalika	AAeesa	ibnu	maryama	qawla	alhaqqi
Such	(is) 'Iesa	Son	(of) Maryam	A statement	(of) truth
الَّذِي	فِيهِ	يَمْتَرُونَ			
allathee	feehi	yamtaroon			
That which	In it	They dispute			

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾

34. Thalika AAeesa ibnu maryama qawla alhaqqi allathee feehi yamtaroon

Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).

مَا	كَانَ	لِلَّهِ	أَنْ	يَتَّخِذَ	مِنْ
Ma	kana	lillahi	an	yattakhitha	min
Not	It is	For Allah	That	He should take	Any
وَلَدٍ	سُبْحَانَهُ	إِذَا	قَضَىٰ	أَمْرًا	فَائِمًا
waladin	subhanahu	itha	qada	amran	fa-innama
Son	Glorified is He	When	He decrees	An affair (a thing)	Only
يَقُولُ	لَهُ	كُنْ	فَيَكُونُ		

		fayakoonu	kun	lahu	yaqoolu
		And it becomes	Be	To it	He says

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ ^ص إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا

يَقُولُ لَهُ كُن فَيَكُونُ ﴿٣٥﴾

35. Ma kana lillahi an yattakhitha min waladin subhanahu itha qada amran fa-innama yaqoolu lahu kun fayakoonu

It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.

وَإِنَّ	اللَّهَ	رَبِّي	وَرَبُّكُمْ	فَاعْبُدُوهُ	هَذَا
Wa-inna	Allaha	rabbee	warabbukum	faoAAabudoo hu	hatha
And verily	Allah	(is) my Lord	And your Lord	So worship Him	This
صِرَاطٌ	مُسْتَقِيمٌ				
Siratun	mustaqeemu n				
(is) Path	Straight				

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

36. Wa-inna Allaha rabbee warabbukum faoAAabudoohu hatha siratun mustaqeemun

['Iesa (Jesus) said]: "And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets)." [Tafsir At-Tabari]

فَاخْتَلَفَ	الْأَحْزَابُ	مِنْ	بَيْنَهُمْ	فَوَيْلٌ	لِلَّذِينَ
Faikhtalafa	al-ahzabu	min	baynihim	fawaylun	lillatheena
Then differed	The sets	From	Among themselves	So woe	To those
كَفَرُوا	مِنْ	مَشْهَدٍ	يَوْمٍ	عَظِيمٍ	
Kafaroo	min	mashhadi	yawmin	AAatheemin	
Who disbelieve	From	Meeting (witness)	(of) a Day	great	

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ

عَظِيمٍ ﴿٣٧﴾

37. Faikhtalafa al-ahzabu min baynihim fawaylun lillatheena kafaroo min mashhadi yawmin AAatheemin

Then the sects differed [i.e. the Christians about 'Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

أَسْمِعُ	بِهِمْ	وَأُبْصِرُ	يَوْمَ	يَأْتُونَنَا	لَكِن
AsmiAA	bihim	waabsir	yawma	ya/toonana	lakini
How clearly will hear	They	And see	The day (when)	They will come to Us	But
الظَّالِمُونَ	الْيَوْمَ	فِي	ضَلَالٍ	مُبِينٍ	

	Mubeenin	dalalin	fee	alyawma	al th thalimoo na
	plain	Error//astray	(are) in	Today	The wrongdoers

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ



38. AsmiAA bihim waabsir yawma ya/toonana lakini alththalimooona alyawma fee dalalin mubeenin

How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the *Zalimun* (polytheists and wrong-doers) today are in plain error.

وَأَنْذِرْهُمْ	يَوْمَ	الْحَسْرَةَ	إِذْ	فُضِيَ	الْأَمْرُ
Waanthirhum	yawma	alhasrati	ith	qudiya	al-amru
And warn them of	(of) Day	(of) grief	When	Has been decided	The case
وَهُمْ	فِي	غَفْلَةٍ	وَهُمْ	لَا	يُؤْمِنُونَ
wahum	fee	ghaflatin	wahum	la	yu/minoona
While they	(are) in	Unawareness	And they	Not	believe

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا



39. Waanthhirhum yawma alhasrati ith qudiya al-amru wahum fee ghaflatin wahum la yu/minoona

And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.

إِنَّا	نَحْنُ	نَرِثُ	الْأَرْضَ	وَمَنْ	عَلَيْهَا
Inna	nahnu	narithu	al-arda	waman	AAalayha
Verily	We	Will inherit	The earth	And whatsoever	(is) on it
وَالَّذِينَ	يُرْجَعُونَ				
wa-ilayna	yurjaAAoon				
And to Us	They shall be returned				


إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

40. Inna nahnu narithu al-arda waman AAalayha wa-ilayna yurjaAAoona

Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

Section 3

وَأَذْكُرْ	فِي	الْكِتَابِ	إِبْرَاهِيمَ	إِنَّهُ	كَانَ
Waothkur	fee	alkitabi	ibraheema	innahu	kana
And mention	In	The Book	Abraham	Verily he	Was
صِدِّيقًا	نَبِيًّا				

				nabiyyan	Siddeeqan
				Prophet	A truthful
 وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا					
41. Waothkur fee alkitab i braheema innahu kana siddeeqan nabiyyan					
And mention in the Book (the Qur'an) Ibrahim (Abraham). Verily! He was a man of truth, a Prophet.					

إِذْ	قَالَ	لِأَبِيهِ	يَا	أَبَتِ	لِمَ
Ith	qala	li-abeehi	ya	abati	lima
When	He said	To his father		O my father	Why
تَعْبُدُ	مَا	لَا	يَسْمَعُ	وَلَا	يُبْصِرُ
taAAbudu	ma	la	yasmaAAu	wala	yubsiru
You worship	That which	Not	Hears	nor	Sees
وَلَا	يُغْنِي	عَنْكَ	شَيْئًا		
wala	Yughnee	AAanka	shay-an		
nor	Can avail	(from) you	anything		

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي

عَنْكَ شَيْئًا

42. Ith qala li-abeehi ya abati lima taAAbudu ma la yasmaAAu wala yubsiru wala yughnee AAanka shay-an

When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"

يَا	أَبَتِ	إِنِّي	قَدْ	جَاءَنِي	مِنْ
Ya	abati	innee	qad	jaanee	mina
	O ! My father	Verily I	Surely	Come to me	Of
الْعِلْمِ	مَا	لَمْ	يَأْتِكَ	فَاتَّبِعْنِي	أَهْدِكَ
alAAilmi	ma	lam	ya/tika	faittabiAAanee	ahdika
The knowledge	That which	Not	Come to you	So follow me	I will guide you
صِرَاطًا	سَوِيًّا				
siratan	sawiyyan				
(to) Path	The Straight				

يَأْتِيَنِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ

صِرَاطًا سَوِيًّا

43. Ya abati innee qad jaanee mina alAAilmi ma lam ya/tika faittabiAAanee ahdika siratan sawiyyan

"O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.

يَا	أَبَتِ	لَا	تَعْبُدِ	الشَّيْطَانَ	إِنَّ
Ya	abati	la	taAAbudi	alshshaytana	inna
	O! my father	Not	You worship	Satan	Verily
الشَّيْطَانَ	كَانَ	لِلرَّحْمَنِ	عَصِيًّا		
Alshshaytan	kana	lilrahmani	AAasiyyan		

					a
		Rebel	(to) against the Most Gracious	Has been	Satan

يَأْتِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

44. Ya abati la taAbudi alshshaytana inna alshshaytana kana lilrrahmani AAasiyyan

"O my father! Worship not *Shaitan* (Satan). Verily! *Shaitan* (Satan) has been a rebel against the Most Beneficent (Allah).

يَا	أَبَتِ	إِنِّي	أَخَافُ	أَنْ	يَمَسَّكَ
Ya	abati	innee	akhafu	an	yamassaka
	O! my father	Verily I	Fear	Lest	Should touch you
عَذَابٌ	مِّنْ	الرَّحْمَنِ	فَتَكُونُ	لِلشَّيْطَانِ	وَلِيًّا
Aaathabun	mina	alrrahmani	fatakoona	lilshshaytani	waliyyan
A torment	From	The Most Gracious	So that you become	Of Satan	A companion

يَأْتِي إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونُ لِلشَّيْطَانِ

وَلِيًّا ﴿٤٥﴾

45. Ya abati innee akhafu an yamassaka AAathabun mina alrrahmani fatakoona lilshshaytani waliyyan

"O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of *Shaitan* (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubi]

يَا	أَلِهَتِي	عَنْ	أَنْتَ	أَرَاغِبُ	قَالَ
ya	alihattee	AAan	anta	araghibun	Qala
O!	My gods	(from)	You	Do reject	He said
وَأَهْجُرْنِي	لَأَرْجُمَنَّكَ	تَنْتَه	لَمْ	إِن	إِبْرَاهِيمُ
waohjurnee	laarjumannaka	tantahi	lam	la-in	Ibraheemu
So get away from me	Indeed I will stone you	You stop this	Not	If	Abraham
					مَلِيًّا
					maliyyan
					For a long time

قَالَ أَرَاغِبُ أَنْتَ عَنْ أَلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَه لَأَرْجُمَنَّكَ

وَأَهْجُرْنِي مَلِيًّا ﴿٤٦﴾

46. Qala araghibun anta AAan alihattee ya ibraheemu la-in lam tantahi laarjumannaka waohjurnee maliyyan

He (the father) said: "Do you reject my gods, O Ibrahim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."

قَالَ	سَلَامٌ	عَلَيْكَ	سَأَسْتَغْفِرُ	لَكَ	رَبِّي
Qala	salamun	AAalayka	saastaghfiru	laka	rabbee

(of) my Lord	For you	I will ask forgiveness	On you	Peace be	(Abraham) said
		حَفِيًّا	بِي	كَانَ	إِنَّهُ
		hafiyyan	bee	kana	innahu
		Ever Most Gracious	Unto me	Is	Verily He

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾

47. Qala salamun AAalayka saastaghfiru laka rabbee innahu kana bee hafiyyan

Ibrahim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.

وَأَعْتَزِلْكُمْ	وَمَا	تَدْعُونَ	مِنْ	دُونِ	اللَّهِ
WaaAAAtazilukum	wama	tadAAoona	min	dooni	Allahi
And I shall turn away from you	And what	You invoke	Besides	Allah	
وَأَدْعُوا رَبِّي	عَسَى	أَنَا	أَكُونُ	بِدُعَاءِ	
waadAAoo	rabbee	AAasa	akoona	biduAAa-i	
And I shall call on	My Lord	May be	I not	(in my invocation) in calling	
رَبِّي	شَقِيًّا				
rabbee	shaqiyyan				
My Lord	Unblest				

وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا

أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

48. WaaAAAtazilukum wama tadAAoona min dooni Allahi waadAAoo rabbee AAasa alla akoona biduAAa-i rabbee shaqiyyan

"And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."

فَلَمَّا	اعْتَزَلَهُمْ	وَمَا	يَعْبُدُونَ	مِنْ	دُونِ
Falamma	iAAatazalahum	wama	yaAAabudona	min	dooni
So when	He turned away from them	And what	They worship	Besides	
اللَّهُ	وَهَبْنَا	لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	وَكُلًّا
Allahi	wahabna	lahu	ishaqa	wayaAAaqooba	wakullan
Allah	And We granted	(to) him	Isaac	And Jacob	And each one (of them)
جَعَلْنَا	نَبِيًّا				
jaAAalna	nabiyyan				
We made	A Prophet				

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ

ط
وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

49. Falamma iAAatazalahum wama yaAAabudoona min dooni Allahi wahabna lahu ishaqa wayaAAaqooba wakullan jaAAalna nabiyyan

So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaque (Isaac) and Ya'qub (Jacob), and each one of them We made a Prophet.

وَوَهَبْنَا لَهُمْ	وَجَعَلْنَا	رَحْمَتِنَا	مِّنْ	لَّهُمْ	وَوَهَبْنَا
Wawahabna	wajaAAalna	rahmatina	min	lahum	Wawahabna
And We gave	And We made	Our Mercy	Of (from)	(to) them	And We gave
لِسَانَ			عَلِيًّا	صِدْقٍ	لِسَانَ
lisana			AAaliyyan	sidqin	lisana
Tongues			honour	(of) truth	Tongues

وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

50. Wawahabna lahum min rahmatina wajaAAalna lahum lisana sidqin AAaliyyan

And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).

Section 4

وَإِذْ ذُكِّرُوا	فِي	الْكِتَابِ	مُوسَى	إِنَّهُ	كَانَ
Waathkur	fee	alkitabi	moosa	innahu	kana
And mention	In	The Book (the Qur'an)	Moses	Verily he	Was
مُخْلَصًا	وَكَانَ	رَسُولًا	نَبِيًّا		
Mukhlasan	wakana	rasoolan	nabiyyan		
Chosen	And he was	A Messenger	A Prophet		

وَإِذْ ذُكِّرَ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾

51. Waathkur fee alkitabi moosa innahu kana mukhlasan wakana rasoolan nabiyyan

And mention in the Book (this Qur'an) Musa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.

وَنَادَيْنَاهُ	مِّنْ	جَانِبِ	الطُّورِ	الْأَيْمَنِ	وَقَرَّبْنَاهُ
Wanadaynahu	min	janibi	alttoori	al-aymani	waqarrabnahu
And We called him	From	Side	(of) the Mount	The right	And We made him draw near
نَجِيًّا					
najiyyan					
For whispering (for a talk)					

وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

52. Wanadaynahu min janibi alttoori al-aymani waqarrabnahu najiyyan

And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Musa (Moses)].

وَوَهَبْنَا	لَهُ	مِنْ	رَحْمَتِنَا	أَخَاهُ	هَارُونَ
Wawahabna	lahu	min	rahmatina	akhahu	haroona
And We bestowed	(for) on him	(from) out of	Our Mercy	His brother	Aaron
					نَبِيًّا
					Nabiyyan
					A Prophet

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

53. Wawahabna lahu min rahmatina akhahu haroona nabiyyan

And We bestowed on him his brother Harun (Aaron), (also) a Prophet, out of Our Mercy.

وَأَذْكُرُ	فِي	الْكِتَابِ	إِسْمَاعِيلَ	إِنَّهُ	كَانَ
Waothkur	fee	alkitabi	ismaAAeela	innahu	kana
And mention	In	The Book (the Qur'an)	Ishmael	Verily he	Was
صَادِقَ	الْوَعْدِ	وَكَانَ	رَسُولًا	نَبِيًّا	
sadiqa	alwaAAadi	wakana	rasoolan	nabiyyan	
True	(in) promise	And he was	A Messenger	A Prophet	

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا

نَبِيًّا

54. Waothkur fee alkitabi ismaAAeela innahu kana sadiqa alwaAAadi wakana rasoolan nabiyyan

And mention in the Book (the Qur'an) Isma'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.

وَكَانَ	يَأْمُرُ	أَهْلَهُ	بِالصَّلَاةِ	وَالزَّكَاةِ	وَكَانَ
Wakana	ya/muru	ahlahu	bialssalati	waalzzakati	wakana
And he used	To command	(on) his family	The prayer	And Zakat	And was
عِنْدَ	رَبِّهِ	مَرْضِيًّا			
AAinda	rabihi	mardiyyan			
With	His Lord	pleasing			

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

55. Wakana ya/muru ahlahu bialssalati waalzzakati wakana AAinda rabbihi mardiyyan


And he used to enjoin on his family and his people As-Salat (the prayers) and the Zakat, and his Lord was pleased with him.

وَأَذْكُرُ	فِي	الْكِتَابِ	إِدْرِيسَ	إِنَّهُ	كَانَ
Waothkur	fee	alkitabi	idreesa	innahu	kana
And mention	In	The Book	Idris	Verily he	Was
صِدِّيقًا	نَبِيًّا				
siddeeqan	nabiyyan				
Truthful	A Prophet				

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

56. Waothkur fee alkitabidreesa innahu kana siddeeqan nabiyyan

And mention in the Book (the Qur'an) Idris (Enoch). Verily! He was a man of truth, (and) a Prophet.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا					
			AAaliyyan	makanan	WarafaAAanahu
			High	(to) a place	And We raised him
 وَرَفَعْنَاهُ مَكَانًا عَلِيًّا					

57. WarafaAAanahu makanan AAaliyyan

And We raised him to a high station.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ الَّتِيَّانَ مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا					
Ola-ika	allatheena	anAAama	Allahu	AAalayhim	mina
Those	Who	Bestowed	Allah	Unto them	From among
alnnabiyyeena	min	thurriyyati	adama	wamimman	hamalna
The Prophets	From	Offspring	(of) Adam	And (of) those whom	We carried (in the ship)
maAAa	noohin	wamin	thurriyyati	ibraheema	wa-isra-eela
With	Noah	And of	Offspring	(of) Abraham	And Israel
wamimman	hadayna	waijtabayna	itha	tutla	AAalayhim
And from among those whom	We guided	And chose	When	Were recited	Unto them
ayatu	alrrahmani	kharroo	sujadan	wabukiyyan	
Verses	(of) the Most Gracious (Allah)	They fell down	Prostrating	And weeping	

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ مِّنَ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا



58. Ola-ika allatheena anAAama Allahu AAalayhim mina alnnabiyyeena min thurriyyati adama wamimman hamalna maAAa noohin wamin thurriyyati ibraheema wa-isra-eela wamimman hadayna waijtabayna itha tutla AAalayhim ayatu alrrahmani kharroo sujadan wabukiyyan

Those were they unto whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of Ibrahim (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping.

(Sajda-eTilawath)					
خَلَفَ	مِنْ	بَعْدِهِمْ	خَلْفُ	أَضَاعُوا	الصَّلَاةَ
Fakhalafa	min	baAAadhim	khalfun	adaAAoo	alssalata
succeeded	After them	A posterity	Who gave up	The prayer	
وَاتَّبَعُوا	الشَّهَوَاتِ	فَسَوْفَ	يَلْقَوْنَ	غِيًّا	صَلَّ
waittabaAAoo	alshshahawati	fasawfa	yalqawna	ghayyan	
And followed	Lusts	So	They will meet	Transgression (error)	
<p>﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴾</p> <p>﴿ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴾</p>					
59. Fa-Qhalafa Min Bad-e-him Qhlfun Azaqu as-salatha wa-tabawu shawati fa-saufa yalqauna ghaia					
Then, there has succeeded them a posterity who have given up <i>As-Salat</i> (the prayers) [i.e. made their <i>Salat</i> (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.					

إِلَّا	مَنْ	تَابَ	وَأَمَنَ	وَعَمِلَ	صَالِحًا
Illa	man	taba	waamana	waAAamila	salihan
Except	Those who	Repented	And believed	And worked	Righteousness
فَأُولَئِكَ	يَدْخُلُونَ	الْجَنَّةَ	وَلَا	يُظْلَمُونَ	شَيْئًا
faola-ika	yadkhuloona	aljannata	wala	yuẓlamoon	shay-an
Such	Will enter	Paradise	And not	They will be wronged	In aught (at all)
<p>﴿ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴾</p> <p>﴿ يُظْلَمُونَ شَيْئًا ﴾</p>					
60. Illa man taba waamana waAAamila salihan faola-ika yadkhuloona aljannata wala yuthlamoon shay-an					
Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught.					

جَنَّاتٍ	عَدْنِ	الَّتِي	وَعَدَ	الرَّحْمَنُ	عِبَادَهُ
Jannati	AAadnin	allatee	waAAada	alrrahmanu	AAaibadah
Gardens	(of) Eden	Which	Promised	The Most Gracious	(to) His slaves
بِالْغَيْبِ	إِنَّهُ	كَانَ	وَعْدُهُ	مَأْتِيًا	صَلَّ
bialghaybi	innahu	kana	waAAaduhu	ma'tiyan	
In the Unseen	Verily he	Is	His Promise	To be fulfilled	
<p>﴿ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴾</p> <p>﴿ مَأْتِيًا ﴾</p>					

61. Jannati AAadnin allatee waAAada alrrahmanu AAibadahu bialghaybi innahu kana waAAaduhu ma/tiyyan

(They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Beneficent (Allah) has promised to His slaves in the unseen: Verily! His Promise must come to pass.

لَا	يَسْمَعُونَ	فِيهَا	لَعْوًا	إِلَّا	سَلَامًا
La	yasmaAAoona	feeha	laghwan	illa	salaman
Not	They shall hear	Therein	Vain talk	But	Salutation/peace
وَلَهُمْ	رِزْقُهُمْ	فِيهَا	بُكْرَةً	وَعَشِيًّا	
walahum	rizquhum	feeha	bukratan	waAAashiyyan	
And they will have	Their sustenance	Therein	Morning	And after noon/evening	

لَا يَسْمَعُونَ فِيهَا لَعْوًا إِلَّا سَلَامًا وَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا



62. La yasmaAAoona feeha laghwan illa salaman walahum rizquhum feeha bukran waAAashiyyan

They shall not hear therein (in Paradise) any *Laghwa* (dirty, false, evil vain talk), but only *Salam* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].

تِلْكَ	الْجَنَّةُ	الَّتِي	نُورِثُ	مِنْ	عِبَادِنَا
Tilka	aljannatu	allatee	noorithu	min	AAibadina
Such is	Paradise	Which	We shall give as an inheritance	To	Our slaves
مَنْ	كَانَ	تَقِيًّا			
man	kana	taqiyyan			
To those who	Have been	pious			

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا

63. Tilka aljannatu allatee noorithu min AAibadina man kana taqiyyan

Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqun* (pious and righteous persons - See V.2:2).

وَمَا	نَنْزَلُ	إِلَّا	بِأَمْرِ	رَبِّكَ	لَهُ
Wama	natanazzalu	illa	bi-amri	rabbika	lahu
And not	We (angels) descend	Except	By the Command	(of) your Lord	To Him (belongs)
مَا	بَيْنَ	أَيْدِينَا	وَمَا	خَلْفَنَا	وَمَا
ma	bayna	Aydeena	wama	khalfana	wama
What (is)	Before us	And what (is)	And what (is)	Behind us	And what (is)
بَيْنَ	ذَلِكَ	وَمَا	كَانَ	رَبِّكَ	نَسِيًّا
bayna	thalika	wama	kana	rabbika	nasiyyan
Between them	Those	and not	Is	Your Lord	Forgetful

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ

ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

64. Wama natanazzalu illa bi-amri rabbika lahu ma bayna aydeena wama khalfana wama bayna thalika wama kana rabbuka nasiyyan

And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,

رَبُّ	السَّمَاوَاتِ	وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	فَاعْبُدْهُ
Rabbu	alssamawati	waal-ardi	wama	baynahuma	faoAAbudhu
Lord	(of) the heavens	And the earth	And what (is)	Between them	So worship Him
وَاصْطَبِرْ	لِعِبَادَتِهِ	هَلْ	تَعْلَمُ	لَهُ	سَمِيًّا
Waistabir	liAAibadatih i	hal	taAAlamu	lahu	Samiyyan
And be patient	In His worship	Do	You know	For Him	Any similar or co-equal

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاَعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ

هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

65. Rabbu alssamawati waal-ardi wama baynahuma faoAAbudhu waistabir liAAibadatihi hal taAAlamu lahu samiyyan

Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].

Section 5

وَيَقُولُ	الْإِنْسَانُ	أَيُّذَا	مَا	مِتُّ	لَسَوْفَ
Wayaqoolu	al-insanu	a-itha	ma	mittu	lasawfa
And says	Man	When		I am dead	Shall
أُخْرِجُ	حَيًّا				
okhrajju	hayyan				
I be raised up	Alive				

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرِجُ حَيًّا ﴿٦٦﴾

66. Wayaqoolu al-insanu a-itha ma mittu lasawfa okhrajju hayyan

And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

أَوَلَا	يَذْكُرُ	الْإِنْسَانُ	أَنَا	خَلَقْنَاهُ	مِنْ
Awa la	yathkuru	al-insanu	anna	khalaqnahu	min
Does not	Remember	Man	That	We created him	-
قَبْلُ	وَلَمْ	يَكُ	شَيْئًا		
kablu	walam	yaku	shay-an		
Before that	While not	He was	Anything		

أَوَّلًا يَذْكُرُ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾

67. Awa la yathkuru al-insanu anna khalaqnahu min qablu walam yaku shay-an

Does not man remember that We created him before, while he was nothing?

فَوْرَبِّكَ	لَنَحْشُرَنَّهُمْ	وَالشَّيَاطِينَ	ثُمَّ	لَنُحْضِرَنَّهُمْ	حَوْلَ
Fawarabbika	lanahshurannahum	waalshshayateena	thumma	lanuhdirannahum	hawla
so by your Lord	Surely We shall gather them together	And the devils	Then	Indeed We shall drag them	round
جَهَنَّمَ	جِيئًا				
jahannama	jithiyyan				
Hell fire	On their knees				

فَوْرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِيئًا



68. Fawarabbika lanahshurannahum waalshshayateena thumma lanuhdirannahum hawla jahannama jithiyyan

So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees.

ثُمَّ	لَنَنْزِعَنَّ	مِنْ	كُلِّ	شَيْعَةٍ	أَيُّهُمْ
Thumma	lananziAAanna	min	kulli	sheeAAatin	ayyuhum
Then	Indeed we shall bring them	From	Every	Sect	As to which of them
أَشَدُّ	عَلَى	الرَّحْمَنِ	عِتْيًا		
ashaddu	AAala	alrrahmani	AAaitiyyan		
(was) worst	Against	The most gracious (Allah)	Obstinate /Rebellion		

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شَيْعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتْيًا ﴿٦٩﴾

69. Thumma lananziAAanna min kulli sheeAAatin ayyuhum ashaddu AAala alrrahmani AAaitiyyan

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

ثُمَّ	لَنَحْنُ	أَعْلَمُ	بِالَّذِينَ	هُمْ	أَوْلَى
Thumma	lanahnu	aAAalamu	biallatheena	hum	awla
then	Verily we	Know the best	Those who	(they)	(are) most worthy
بِهَا	صَلِيًّا				
biha	siliyyan				
Therein	(of) being burnt				

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صَلِيًّا ﴿٧٠﴾

70. Thumma lanahnu aAAlamu biAlatheena hum awla biha siliyyan

Then, verily, We know best those who are most worthy of being burnt therein.

وَإِن	مِّنْكُمْ	إِلَّا	وَأَرُدُّهَا	كَانَ	عَلَى
Wa-in	minkum	illa	wariduha	kana	AAala
And (there is) not	(one) of you	But	Will pass over it	(this) is	With (on)
رَبِّكَ	حَتْمًا	مَّقْضِيًّا			
rabbika	hatman	maqdiyyan			
Your Lord	Accomplished	A decree			

وَإِن مِّنْكُمْ إِلَّا وَآرُدُّهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

71. Wa-in minkum illa wariduha kana AAala rabbika hatman maqdiyyan

There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.

ثُمَّ	نُنَجِّي	الَّذِينَ	اتَّقَوْا	وَنَذَرُ	الظَّالِمِينَ
Thumma	nunajjee	Allatheena	ittaqaw	wanatharu	alththalimeena
Then	We shall have	Those who	Feared	And we shall leave	The wrongdoers
فِيهَا	جِثِيًّا				
Feeha	jithiyyan				
Therein	Kneeling				

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

72. Thumma nunajjee allatheena ittaqaw wanatharu alththalimeena feeha jithiyyan

Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).

وَإِذَا	تُتْلَىٰ	عَلَيْهِمْ	آيَاتُنَا	بَيِّنَاتٍ	قَالَ
Wa-itha	tutla	AAalayhim	ayatuna	bayyinat	qala
And when	A recited	(on) to them	Our verses	Clear	(Said) they
الَّذِينَ	كَفَرُوا	لِلَّذِينَ	آمَنُوا	أَيُّ	الْفَرِيقَيْنِ
allatheena	kafaroo	lillatheena	amanoo	ayyu	alfareeqayni
Those who	Disbelieved	To those who	Believed	Which	(of) the two places
خَيْرٌ	مَّقَامًا	وَأَحْسَنُ	نَدِيًّا		
khayrun	maqaman	waahsanu	nadiyyan		
(is) best	In position	And better	Place		

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

73. Wa-itha tutla AAalayhim ayatuna bayyinat qala allatheena kafaroo lillatheena amanoo ayyu alfareeqayni khayrun maqaman waahsanu nadiyyan

And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)."

وَكَمْ	أَهْلَكْنَا	قَبْلَهُمْ	مِّنْ	قَرْنٍ	هُمْ
Wakam	ahlakna	qablahum	min	qarnin	hum
And how many	We destroyed	Before them	(from)	A generation	Who
أَحْسَنُ	أَتَانًا	وَرِيًّا			
ahsanu	athathan	wari/yan			
(were) better	In goods	And outward appearance			

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنَا وَرِيًّا ﴿٧٤﴾

74. Wakam ahlakna qablahum min qarnin hum ahsanu athathan wari/yan

And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

قُلْ	مَنْ	كَانَ	فِي	الضَّلَالَةِ	فَلْيَمْدُدْ
Qul	man	kana	fee	alddalalati	falyamdud
Say you	Whoever	Is	In	The error	Then surely will extend
لَهُ	الرَّحْمَنُ	مَدًّا	حَتَّىٰ	إِذَا	رَأَوْا
lahu	alrrahmanu	maddan	hatta	itha	raaw
To him	The most gracious	An extension	Until	When	They see
مَا	يُوعَدُونَ	إِمَّا	الْعَذَابَ	وَأِمَّا	السَّاعَةَ
ma	yooAAadoona	imma	alAAathaba	wa-imma	alssaAAata
That which	They were promised	Either	The torment	Or	The Hour
فَسَيَعْلَمُونَ	مَنْ	هُوَ	شَرُّ	مَكَانًا	وَأَضْعَفُ
fasayaAAalamoona	man	huwa	sharrun	makanan	waadAAafu
Then they will know	Who	(he) is	Worst	In position	And weaker
جُنْدًا					
					jundan
					In forces

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا

يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ

مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

75. Qul man kana fee alddalalati falyamdud lahu alrrahmanu maddan hatta itha raaw ma yooAAadoona imma alAAathaba wa-imma alssaAAata fasayaAAalamoona man huwa sharrun makanan waadAAafu jundan

Say (O Muhammad ﷺ) whoever is in error, the Most Beneficent (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No.19:73]

وَيَزِيدُ	اللَّهُ	الَّذِينَ	اهْتَدَوْا	هُدًى	وَالْبَاقِيَاتُ
Wayazeedu	Allahu	allatheena	ihtadaw	hudan	waalbaqiyatu

And the everlasting	In guidance	Were guided	Those who	Allah	And increases
وَأَحْسَنُ	ثَوَابًا	رَبِّكَ	عِنْدَ	خَيْرٌ	الصَّالِحَاتُ
wakhayrun	thawaban	rabbika	AAinda	khayrun	alssalihatu
And better	For reward	Your Lord	With	(are) better	The righteous deeds
مَرَدًّا					
					maraddan
					For resort

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ

رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾

76. Wayazeedu Allahu allatheena ihtadaw hudan waalbaqiyatu alssalihatu khayrun AAinda rabbika thawaban wakhayrun maraddan

And Allah increases in guidance those who walk aright [true believers in the Oneness of Allah who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

أَفَرَأَيْتَ	الَّذِي	كَفَرَ	بِآيَاتِنَا	وَقَالَ	لَأُوتِينَ
lafarayta	alldhi	kafara	bi-ayatina	waqala	laootayanna
Have you seen	Him who	Disbelieve	In Our Signs	And said	Indeed I will be given
وَمَالًا					
					malan
					And children

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا

77. Afarayta allathee kafara bi-ayatina waqala laootayanna malan wawaladan

Have you seen him who disbelieved in Our *Ayat* (this Qur'an and Muhammad ﷺ) and (yet) says: "I shall certainly be given wealth and children [if I will be alive (again)],"


أَطَّلَعَ	الْغَيْبَ	أَمْ	اتَّخَذَ	عِنْدَ	الرَّحْمَنِ
attalaa	alghayba	ami	ittakhatha	AAinda	alrrahmani
Has he known	The Unseen	Or	Has he taken	With/from	The Most Gracious (Allah)
عَهْدًا					
					AAahdan
					A covenant

أَطَّلَعَ الْغَيْبَ أَمْ آتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾


78. AttalaaAa alghayba ami ittakhatha AAinda alrrahmani AAahdan

Has he known the unseen or has he taken a covenant from the Most Beneficent (Allah)?


كَلَّا	سَنَكْتُبُ	مَا	يَقُولُ	وَنَمُدُّ	لَهُ
Kalla	sanaktubu	ma	yaqoolu	wanamuddu	lahu
nay	We shall record	What	He says	And We shall increase	For him
مِنَ الْعَذَابِ مَدًّا					
					mina
					alAAathabi
					maddan

		(increase)	The torment	(from)
 كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا				
79. Kalla sanaktubu ma yaqoolu wanamuuddu lahu mina alAAathabi maddan				
Nay! We shall record what he says, and We shall increase his torment (in the Hell);				


	فَرْدًا	وَيَأْتِينَا	يَقُولُ	مَا	وَنَرْتُهُ
	fardan	waya/teena	yaqoolu	ma	Wanarithuhu
	alone	And he shall come to Us	He says (talks)	All that	And We shall inherit from him

 وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا					
80. Wanarithuhu ma yaqoolu waya/teena fardan					
And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.					

	لِيَكُونُوا	آلِهَةً	اللَّهِ	دُونِ	مِنْ	وَاتَّخَذُوا
	liyakoonoo	Alihatan	Allahi	dooni	min	Waittakhathoo
	That they might be	gods	Allah	besids		And they have taken
					عِزًّا	لَهُمْ
					AAizzan	lahum
					Honour	For them

 وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آِلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا						
81. Waittakhathoo min dooni Allahi alihatan liyakoonoo lahum Aaizzan						
And they have taken (for worship) <i>aliha</i> (gods) besides Allah, that they might give them honour, power and glory (and also protect them from Allah's Punishment etc.).						

	ضِدًّا	عَلَيْهِمْ	وَيَكُونُونَ	بِعِبَادَتِهِمْ	سَيَكْفُرُونَ	كَلَّا
	diddan	AAalayhim	wayakoonoo na	biAAaibadatihim	sayakfuroona	Kalla
	opponents	Against them	And they will be	Their worship of them	But they will deny	Nay

 كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا						
82. Kalla sayakfuroona biAAaibadatihim wayakoonooona AAalayhim diddan						
Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).						

Section 6

	عَلَى	الشَّيَاطِينِ	أَرْسَلْنَا	أَنَا	تَرَى	أَلَمْ
	AAala	alshshayateena	arsalna	anna	tara	Alam
	(on) against	The devils	Have sent	That We	You see	Do not
				أَزًّا	تَوَزُّهُمْ	الْكَافِرِينَ
				azzan	taozzuhum	alkafireena
				To do evil	To push them/incite them	The disbelievers

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ۝۸۳

83. Alam tara anna arsalna alshshayateena AAala alkafireena taozzuhum azzan

See you not that We have sent the *Shayatin* (devils) against the disbelievers to push them to do evil.

فَلَا	تَعْجَلْ	عَلَيْهِمْ	إِنَّمَا	نَعُدُّ	لَهُمْ
Fala	taAAajal	AAalayhim	innama	naAAaddu	lahum
So not	You make haste	Against them	Only	We count out	To them
					عَدًّا
					AAaddan
					A number/counting

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۝۸۴

84. Fala taAAajal AAalayhim innama naAAaddu lahum AAaddan

So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

يَوْمَ	نَحْشُرُ	الْمُتَّقِينَ	إِلَى	الرَّحْمَنِ	وَقَدًّا
Yawma	nahshuru	almuttaqeen	ila	alrahmani	wafdan
The Day	We shall gather	The pious person	Unto	The Most Gracious	Like a delegation

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا ۝۸۵

85. Yawma nahshuru almuttaqeena ila alrahmani wafdan

The Day We shall gather the *Muttaqun* (pious - see V.2:2) unto the Most Beneficent (Allah), like a delegate (presented before a king for honour).

وَنَسُوقُ	الْمُجْرِمِينَ	إِلَى	جَهَنَّمَ	وَرْدًا
Wanasooqu	almujrimeen	ila	jahannama	wirdan
And We shall drive	The criminals	To	Hell	In a thirsty state

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ۝۸۶

86. Wanasooqu almujrimeena ila jahannama wirdan

And We shall drive the *Mujrimun* (polytheists, sinners, criminals, disbelievers in the Oneness of Allah, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),

لَا	يَمْلِكُونَ	الشَّفَاعَةَ	إِلَّا	مَنْ	اتَّخَذَ
La	yamlikoona	alshshafa	illa	mani	ittakhatha
Not	They shall own	Intercession	But	Those who	Have taken
					عِنْدَ
					الرَّحْمَنِ
					AAahdan
					A covenant
					AAinda
					With/from
					الرَّحْمَنِ
					The Most Gracious

لَا يَمْلِكُونَ الشَّفَعَةَ إِلَّا مَنْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

87. La yamlikoona alshshafaAAata illa mani ittakhatha AAinda alrrahmani AAahdan

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

وَقَالُوا	أَخَذَ	الرَّحْمَنُ	وَلَدًا
Waqaloo	ittakhatha	alrrahmanu	waladan
And they (said) say	Has taken	The Most Gracious	A son

وَقَالُوا آتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

88. Waqaloo ittakhatha alrrahmanu waladan

And they say: "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son ['Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."

لَقَدْ	جِئْتُمْ	شَيْئًا	إِدًّا
Laqad	ji/tum	shay-an	iddan
Indeed	You have brought forth	A thing	Terrible

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾

89. Laqad ji/tum shay-an iddan

Indeed you have brought forth (said) a terrible evil thing.

تَكَادُ	السَّمَاوَاتُ	يَتَفَطَّرْنَ	مِنْهُ	وَتَنْشَقُّ	الْأَرْضُ
Takadu	alssamawatu	yatafattarna	minhu	watanshaqqu	al-ardu
Almost	The heavens	Are torn	Whereby	And is split asunder	The earth
وَتَحْرُ	الْجِبَالُ	هَذَا			
watakhirru	aljibalu	haddan			
And fall	The mountains	In ruins			

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَحْرُ الْجِبَالُ هَذَا ﴿٩٠﴾



90. Takadu alssamawatu yatafattarna minhu watanshaqqu al-ardu watakhirru aljibalu haddan

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

أَنْ	دَعَوْا	لِلرَّحْمَنِ	وَلَدًا
An	daAAaw	lilrrahmani	waladan
That	They ascribe	To the Most Gracious	A son

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

91. An daAAaw lilrrahmani waladan

That they ascribe a son (or offspring or children) to the Most Beneficent (Allah).

وَمَا	يَنْبَغِي	لِلرَّحْمَنِ	أَنْ	يَتَّخِذَ	وَلَدًا
Wama	yanbaghee	lilrrahmani	an	yattakhitha	waladan
But not	It is suitable	For the Most Gracious	That	He should take	A son

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

92. Wama yanbaghee lilrrahmani an yattakhitha waladan

But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children).

إِنْ	كُلُّ	مَنْ	فِي	السَّمَاوَاتِ	وَالْأَرْضِ
In	kullu	man	fee	alssamawati	waal-ardi
(is) not	All	Who are	In	The heavens	And the earth
إِلَّا	آتَى	الرَّحْمَنُ	عَبْدًا		
illa	atee	alrrahmani	AAabdan		
But	Comes (unto)	The Most Gracious (Allah)	As a slave		

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

93. In kullu man fee alssamawati waal-ardi illa atee alrrahmani AAabdan

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.

لَقَدْ	أَحْصَاهُمْ	وَعَدَّهُمْ	عَدًّا		
Laqad	ahsahum	waAAaddahum	AAaddan		
Indeed	He has comprehended them	And counted them	A full counting		

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

94. Laqad ahsahum waAAaddahum AAaddan

Verily, He knows each one of them, and has counted them a full counting.

وَكُلُّهُمْ	آتِيهِ	يَوْمَ	الْقِيَامَةِ	فَرْدًا	
Wakulluhum	ateehi	yawma	alqiyamati	fardan	
And evryone of them	Will come to Him	On the Day	(of) Resurrection	Alone	

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾

95. Wakulluhum ateehi yawma alqiyamati fardan

And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

إِنَّ	الَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	سَيَجْعَلُ
Inna	allatheena	amanoo	waAAamiloo	alssalihati	sayajAAalu
Verily	Those who	Believed	And worked	Righteous deeds	Will bestow
لَهُمُ	الرَّحْمَنُ	وَدًّا			

			wuddan	alrrahmanu	lahumu
			love	The Most Gracious	For them

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ

وَدًّا ٩٦

96. Inna allatheena amanoo waAAamiloo alssalihati sayajAAalu lahumu alrrahmanu wuddan

Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).

فَإِنَّمَا	يَسَّرْنَاهُ	بِلِسَانِكَ	لِتُبَشِّرَ بِهِ	الْمُتَّقِينَ	
Fa-innama	yassarnahu	bilisanika	litubashshira	bihi	almuttaqeen
Only	We have made easy this (the Qur'an)	On your tongue	That you may give glad tidings	With it	(ot) the pious persons
وَتُنذِرَ	بِهِ	قَوْمًا	لُدًّا		
watunthira	bihi	qawman	luddan		
And you warn	With it	People	Most quarrelsome		

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا

٩٧

97. Fa-innama yassarnahu bilisanika litubashshira bihi almuttaqeena watunthira bihi qawman luddan

So We have made this (the Qur'an) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqun* (pious and righteous persons - See V.2:2), and warn with it the *Ludda* (most quarrelsome) people.

وَكَمْ	أَهْلَكْنَا	قَبْلَهُمْ	مِّنْ	قَرْنٍ	هَلْ
Wakam	ahlakna	qablahum	min	qarnin	hal
And how many	We have destroyed	Before them	(from)	A generation	Can
تُحِسُّ	مِنْهُمْ	مِّنْ	أَحَدٍ	أَوْ	تَسْمَعُ
tuhissu	minhum	min	ahadin	aw	tasmaAAu
You find	Of them	(from) any	One	Or	You hear
لَهُمْ	رِكْزًا				
lahum	rikzan				
Of them	A whisper				

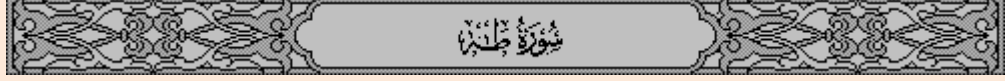
وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ

لَهُمْ رِكْزًا ٩٨

98. Wakam ahlakna qablahum min qarnin hal tuhissu minhum min ahadin aw tasmaAAu lahum rikzan

And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

Surah # 20



Period of Revelation

This Surah was revealed during the same time when Surah Maryam was revealed. It might have been revealed during the migration to Habasha or just after that. But, it is authentic that this Surah was revealed before Sayyadina Omer Bin Khattab embraced Islam.

There are 135 verses and 8 sections in this Surah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

					طه
					Ta-ha
					Ta-Ha



1. Ta-ha

TaHa. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] Or these letters are used for Prophet (PBOH) meaning (O! Perfect man).

	لِتَشْقَى	الْقُرْآنَ	عَلَيْكَ	أَنْزَلْنَا	مَا
	litashqa	alqur-ana	AAalayka	anzalna	Ma
	(to cause) you distress	The Qur'an	Unto you	We have sent down	Not

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

2. Ma anzalna AAalayka alqur-ana litashqa

We have not sent down the Qur'an unto you (O Muhammad ﷺ) to cause you distress,

	يَخْشَى	لِمَنْ	تَذَكْرَةً	إِلَّا
	yakhsha	liman	tathkiratan	Illa
	fear	To those who	As a reminder	But

إِلَّا تَذَكْرَةً لِمَنْ يَخْشَى

3. Illa tathkiratan liman yakhsha

But only as a Reminder to those who fear (Allah).

تَنْزِيلًا	مَمَّنْ	خَلَقَ	الْأَرْضَ	وَالسَّمَاوَاتِ	الْعُلَى
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alAAula	waalssamawati	al-arda	khalafa	mimman	Tanzeelan
High	And the heavens	The earth	Has created	From Him Who	A revelation

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾

4. Tanzeelan mimman khalafa al-arda waalssamawati alAAula

A revelation from Him (Allah) Who has created the earth and high heavens.

الرَّحْمَنُ	عَلَى	الْعَرْشِ	اسْتَوَى		
Alrahmanu	AAala	alAAarshi	istawa		
The Most Gracious	Over	The Throne	Rose		

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

5. Alrahmanu AAala alAAarshi istawa

The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty).

لَهُ	مَا	فِي	السَّمَاوَاتِ	وَمَا	فِي
Lahu	ma	fee	alssamawati	wama	fee
To Him (belongs)	All that	(is) in	The heavens	And all that	(is) in
الْأَرْضِ	وَمَا	بَيْنَهُمَا	وَمَا	تَحْتَ	الْتَرَى
al-ardi	wama	baynahuma	wama	tahta	alththara
The earth	And all that	(is) between them	And all that	(is) under	The soil

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾



6. Lahu ma fee alssamawati wama fee al-ardi wama baynahuma wama tahta alththara

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

وَأِنْ	تَجَهَّرَ	بِالْقَوْلِ	فَإِنَّهُ	يَعْلَمُ	السِّرَّ
Wa-in	tajhar	bialqawli	fa-innahu	yaAAalamu	alssirra
And if	You speak aloud	Statement (invocation)	Then verily He	Knows	The secrets
					وَأَخْفَى
					waakhfa
					And what is hidden

وَأِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

7. Wa-in tajhar bialqawli fa-innahu yaAAalamu alssirra waakhfa

And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

اللَّهُ	لَا	إِلَهَ	إِلَّا	هُوَ	لَهُ
Allahu	la	ilaha	illa	huwa	lahu

To Him	He	But	god	(there is) no	Allah
					الْأَسْمَاءُ الْحُسْنَى
					alhusna
					Best
					al-asmao (are) the Names

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾

8. Allahu la ilaha illa huwa lahu al-asmao alhusna

Allah! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.

وَهَلْ	أَتَاكَ	حَدِيثٌ	مُوسَى		
Wahal	ataka	hadeethu	moosa		
And has	Come to you	Story	(of) Moses		

وَهَلْ أَتَاكَ حَدِيثٌ مُوسَى ﴿٩﴾

9. Wahal ataka hadeethu moosa

And has there come to you the story of Musa (Moses)?

إِذْ	رَأَى	نَارًا	فَقَالَ	لِأَهْلِهِ	امْكُثُوا
omkuthoo	raa	naran	faqala	li-ahlihi	omkuthoo
You wait	He saw	A fire	He said	To his family	You wait
إِنِّي	أَنْسَتُ	نَارًا	لَعَلِّي	أَتِيكُمْ	مِنْهَا
minha	anastu	naran	laAAallee	ateekum	minha
Therefrom	Have seen	A fire	Perhaps I can	Bring you	Therefrom
بِقَبَسٍ	أَوْ	أَجِدُ	عَلَى	النَّارِ	هُدًى
biqabasin	aw	ajidu	AAala	alnnari	hudan
Some burning brand	Or	I find	At	The fire	guidance

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي أَنْسَتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾

10. Ith raa naran faqala li-ahlihi amkuthoo innee anastu naran laAAallee atekum minha biqabasin aw ajidu AAala alnnari hudan

When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

فَلَمَّا	أَتَاهَا	نُودِيَ	يَا	مُوسَى	
Falamma	ataha	noodiya	ya	moosa	
When	He came to it	He was called (by name)	O!	Musa	

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ﴿١١﴾

11. Falamma ataha noodiya ya moosa

And when he came to it (the fire), he was called by name: "O Musa (Moses)!"

إِنِّي	أَنَا	رَبُّكَ	فَاخْلَعْ	نَعْلَيْكَ	إِنَّكَ
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innaka	naAAalayka	faikhlaAA	rabbuka	ana	Innee
Verily you are	Your shoes	So take off	Your Lord	I (am)	Veriy
			طَوَى	المُقَدَّس	بِالْوَادِ
			tuwan	almuqaddasi	bialwadi
			Tuwa	The sacred	In the valley

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

12. Innee ana rabbuka faikhlaAA naAAalayka innaka bialwadi almuqaddasi tuwan

"Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa.

وَأَنَا	اخْتَرْتُكَ	فَاسْتَمِعْ	لِمَا	يُوحَى	
Waana	ikhtartuka	faistamiAA	lima	yooaha	
And I have	Chosen you	So listen	To that which	Is revealed (to you)	

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾

13. Waana ikhtartuka faistamiAA lima yooaha

"And I have chosen you. So listen to that which is inspired to you.

إِنِّي	أَنَا	اللَّهُ	لَا	إِلَهَ	إِلَّا
Innanee	ana	Allahu	la	ilaha	illa
Verily I	I (am)	Allah	(there is) no	god	But
أَنَا	فَاعْبُدْنِي	وَأَقِمِ	الصَّلَاةَ	لِذِكْرِي	
ana	faoAAabudnee	waaqimi	alssalata	lithikree	
I	So worship Me	And perform	The prayer	For My remembrance	

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

14. Innanee ana Allahu la ilaha illa ana faoAAabudnee waaqimi alssalata lithikree

"Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform AsSalat (Iqamat-as-Salat) for My Remembrance.

إِنَّ	السَّاعَةَ	ءَاتِيَةٌ	أَكَادُ	أُخْفِيهَا	لِتُجْزَى
Inna	alssaAAata	atiyatun	akadu	okhfeeha	litujza
Verily	The Hour	Is coming	Almost	I hide it	That may be rewarded
كُلُّ	نَفْسٍ	بِمَا	تَسْعَى		
kullu	nafsin	bima	tasAAa		
Every	Soul	For that which	he strives		

إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٥﴾

15. Inna alssaAAata atiyatun akadu okhfeeha litujza kullu nafsin bima tasAAa

"Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives.

فَلَا	يَصُدُّكَ	عَنْهَا	مَنْ	لَا	يُؤْمِنُ
Fala	yasuddannak a	AAanha	man	la	yu/minu
Thereafter not	Let divert you	From it	One who	Not	Believes
بِهَا	وَاتَّبَعَ	هُوَ	فَتَرَدَى		
biha	waittaaAA a	hawahu	fatarda		
In it	And follows	His own lusts	Lest you perish		

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرَدَى ﴿١٦﴾

16. Fala yasuddannaka AAanha man la yu/minu biha waittaaAAa hawahu fatarda

"Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish.

وَمَا	تِلْكَ	بِيَمِينِكَ	يَا	مُوسَى
Wama	tilka	biyameenika	ya	moosa
And what is	That	In your right hand	O	Moses

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ﴿١٧﴾

17. Wama tilka biyameenika ya moosa

"And what is that in your right hand, O Musa (Moses)?"

قَالَ	هِيَ	عَصَايَ	أَتَوَكَّلُ	عَلَيْهَا	وَأَهْشُ
Qala	hiya	AAasaya	atawakkao	AAalayha	waahushshu
He said	This	(is) my stick	I lean	On it	And beat down branches
بِهَا	عَلَى	غَنَمِي	وَلِي	فِيهَا	مَارِبُ
biha	AAala	ghanamee	waliya	feeha	maaribu
With it	(on) for	My sheep	And for me	In it	(are) uses
أُخْرَى					
Okhra					
Other					

قَالَ هِيَ عَصَايَ أَتَوَكَّلُ عَلَيْهَا وَأَهْشُ بِهَا عَلَى غَنَمِي وَلِي فِيهَا

مَارِبُ أُخْرَى ﴿١٨﴾

18. Qala hiya AAasaya atawakkao AAalayha waahushshu biha AAala ghanamee waliya feeha maaribu okhra

He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."

قَالَ	أَلْقِهَا	يَا	مُوسَى
Qala	alqiha	ya	moosa
He (Allah) said	Cast it down	O!	Moses

قَالَ أَلْقَاهَا يَمُوسَى ﴿١٩﴾

19. Qala alqiha ya moosa

(Allah) said: "Cast it down, O Musa (Moses)!"

فَأَلْقَاهَا	فَإِذَا	هِيَ	حَيَّةٌ	تَسْعَى
Faalqaha	fa-itha	hiya	hayyatun	tasAAa
So he cast it down	And behold	It was	A snake	Moving quickly

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾

20. Faalqaha fa-itha hiya hayyatun tasAAa

He cast it down, and behold! It was a snake, moving quickly.

قَالَ	خُذْهَا	وَلَا	تَخَفْ	سَنُعِيدُهَا	سِيرَتَهَا
Qala	khuthha	wala	takhaf	sanuAAeeduha	seerataha
He (Allah) said	Grasp it	And not	Fear	We shall return it	To it state
الْأُولَى					
al-oola					
Former					

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿٢١﴾

21. Qala khuthha wala takhaf sanuAAeeduha seerataha al-oola

Allah said: "Grasp it, and fear not, We shall return it to its former state,

وَأَضْمُمْ	يَدَكَ	إِلَى	جَنَاحِكَ	تَخْرُجُ	بَيْضَاءَ
Wadmmum	yadaka	ila	janahika	takhruj	baydaa
And press	Your hand	To	Your side	It will come forth	White
مِنْ	غَيْرِ	سُوءٍ	آيَةٍ	أُخْرَى	
min	ghayri	soo-in	ayatan	okhra	
	Without any	Disease	As sign	another	

وَأَضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً

أُخْرَى ﴿٢٢﴾

22. Wadmmum yadaka ila janahika takhruj baydaa min ghayri soo-in ayatan okhra

"And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign,

لِنُرِيكَ	مِنْ	آيَاتِنَا	الْكُبْرَى
Linuriyaka	min	ayatina	alkubra
That We show you	(some) of	Our Signs	Greatest

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾

23. Linuriyaka min ayatina alkubra

"That We may show you (some) of Our Greater Signs.

أَذْهَبَ	إِلَى	فِرْعَوْنَ	إِنَّهُ	طَغَى
Ithhab	ila	firAAawna	innahu	tagha
You go	To	Pharaoh	Verily he	Has transgressed

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾

24. Ithhab ila firAAawna innahu tagha

"Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)."

Section 2

قَالَ	رَبِّ	أَشْرَحْ	لِي	صَدْرِي
Qala	rabbi	ishrah	lee	Sadree
He (Moses) said	O my Lord	Open	For me	My chest

قَالَ رَبِّ أَشْرَحْ لِي صَدْرِي ﴿٢٥﴾

25. Qala rabbi ishrah lee sadree

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness)."

وَيَسِّرْ	لِي	أَمْرِي
Wayassir	lee	amree
And ease	For me	My task

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

26. Wayassir lee amree

"And ease my task for me;

وَاحْلُلْ	عُقْدَةً	مِّنْ	لِّسَانِي
Waohlul	AAuqdatan	min	lisanee
And loose	Knot	From	My tongue

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٢٧﴾

27. Waohlul AAuqdatan min lisanee

"And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Musa (Moses) put in his mouth when he was an infant]. [Tafsir At-Tabari, Vol. 16, Page 159]."

يَفْقَهُوا	قَوْلِي
Yafqahoo	qawlee
That they may understand	My speech

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

28. Yafqahoo qawlee

"That they understand my speech,

	أَهْلِي	مِّنْ	وَزَيْرًا	لِي	وَأَجْعَلْ
	ahlee	min	wazeeran	lee	WajjAAal
	My family	From	A helper	For me	And (make) appoint

وَأَجْعَلْ لِي وَزَيْرًا مِّنْ أَهْلِي

29. WajjAAal lee wazeeran min ahlee

"And appoint for me a helper from my family,

				أَخِي	هَارُونَ
				akhee	Haroona
				My brother	Aaron

هَارُونَ أَخِي

30. Haroona akhee

"Harun (Aaron), my brother;

			أَزْرِي	بِهِ	أَشْدُدْ
			azree	bihi	Oshdud
			My strength	With him	Increase

أَشْدُدْ بِهِ أَزْرِي

31. Oshdud bihi azree

"Increase my strength with him,

			أَمْرِي	فِي	وَأَشْرِكْهُ
			amree	fee	Waashrik-hu
			My task	In	And share him

وَأَشْرِكْهُ فِي أَمْرِي

32. Waashrik-hu fee amree

"And let him share my task (of conveying Allah's Message and Prophethood),

			كَثِيرًا	نُسَبِّحُكَ	كَيِّ
			katheeran	nusabbihaka	Kay
			much	We may glorify You	That

كَيِّ نُسَبِّحُكَ كَثِيرًا

33. Kay nusabbihaka katheeran

"That we may glorify You much,

				كَثِيرًا	وَنَذْكُرْكَ
				katheeran	Wanathkura ka
				much	And remember You

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

34. Wanathkuraka katheeran

"And remember You much,

إِنَّكَ	كُنْتَ	بِنَا	بَصِيرًا
Innaka	kunta	bina	baseeran
Verily You	(You) are	Of us	Well-Seer

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

35. Innaka kunta bina baseeran

"Verily! You are of us Ever a Well-Seer."

قَالَ	قَدْ	أُوتِيَتْ	سُؤْلَكَ	يَا	مُوسَى
Qala	qad	ooteta	su/laka	ya	moosa
He (Allah) said	Indeed	You are granted	Your request	O	Moses

قَالَ قَدْ أُوتِيَتْ سُؤْلَكَ يَمُوسَى ﴿٣٦﴾

36. Qala qad ooteeta su/laka ya moosa

Allah said: "You are granted your request, O Musa (Moses)!"

وَلَقَدْ	مَنَّا	عَلَيْكَ	مَرَّةً	أُخْرَى
Walaqad	mananna	AAalayka	marratan	okhra
And indeed	We conferred a favour	On you	Time	another

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٣٧﴾

37. Walaqad mananna AAalayka marratan okhra

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

إِذْ	أَوْحَيْنَا	إِلَى	أُمِّكَ	مَا	يُوحَى
Ith	awhayna	ila	ommika	ma	yooaha
When	We inspired	(to)	Your mother	That which	Is inspired

إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى ﴿٣٨﴾

38. Ith awhayna ila ommika ma yooaha

"When We inspired your mother with that which We inspired.

أَنْ	أَقْدَفِيهِ	فِي	التَّابُوتِ	فَأَقْدِفِيهِ	فِي
Ani	iqthifeehi	fee	alhtabooti	faiqthifeehi	fee
That	You put him	Into	A box	And you float it	Into
الْيَمِّ	فَلْيُلْقِيهِ	الْيَمِّ	بِالسَّاحِلِ	يَأْخُذُهُ	عَدُوٌّ
Alyammi	falyulqihi	alyammu	bialssahili	ya/khuthhu	AAaduwwun
River	Then shall cast it up	The river	On the bank	Shall take him	An enemy
لِي	وَعَدُوٌّ	لَهُ	وَأَلْقَيْتُ	عَلَيْكَ	مَحَبَّةً
lee	waAAaduwwun	lahu	waalqaytu	AAalayka	mahabbatan
Of Mine	And enemy	Of his	And I	On you	(with) love

		endued			
		عَيْنِي	عَلَى	وَلْتُصْنَعْ	مِّنِّي
		AAaynee	AAala	walitusnaA Aa	minnee
		My Eye	(on) under	And that you may be brought up	From Me

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي أَلْيَمِّ فَلْيُلْقِهِ أَلْيَمُّ بِالسَّاحِلِ
يَأْخُذُهُ عَدُوِّي وَعَدُوُّ لَهُ ۖ وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلْتُصْنَعْ عَلَيَّ



39. Ani iqthifeehi fee alttabooti faiqthifeehi fee alyammi falyulqihi alyammu bialssahili
ya/khuthhu AAaduwwun lee waAAaduwwun lahu waalqaytu AAalayka mahabbatan
minnee walitusnaAAa AAala AAaynee

"Saying: 'Put him (the child) into the *Tabut* (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye,

إِذْ	تَمَشَيْ	أُخْتِكَ	فَتَقُولُ	هَلْ	أَدُلُّكُمْ
Ith	tamshee	okhtuka	fataqoolu	hal	adullukum
When	Went	Your sister	Then said	Shall	I show you
عَلَى	مَنْ	يَكْفُلُهُ	فَرَجَعْنَاكَ	إِلَى	أُمِّكَ
AAala	man	yakfuluhu	farajaAAanak a	ila	ommika
(on)	One	Who will nurse him	So We restored you	To	Your mother
كَيْ	تَقَرَّرَ	عَيْنُهَا	وَلَا	تَحْزَنَ	وَقَتَلْتَ
kay	taqarra	AAaynuha	wala	tahzana	waqatalta
That	Might be cooled	Her eye	And not	Grieve	And you did kill
نَفْسًا	فَنَجَّيْنَاكَ	مِنْ	الْغَمِّ	وَفَتَّنَاكَ	فُتُونًا
nafsan	fanajjaynaka	mina	alghammi	wafatannaka	futoonan
A man	But We saved you	From	Distress	And We tried you	With a trail
فَلَبِثْتَ	سِنِينَ	فِي	أَهْلِ	مَدْيَنَ	ثُمَّ
falabithta	sineena	fee	ahli	madyana	thumma
Then you stayed	Years	(in) with	People	(of) Madyan	Then
جِئْتَ	عَلَى	قَدْرٍ	يَا	مُوسَى	
ji/ta	AAala	qadarin	ya	moosa	
You came	According to	Fixed term	O	Moses	

إِذْ تَمَشَيْ أُخْتِكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَيَّ مِنْ يَكْفُلُهُ ۖ فَرَجَعْنَاكَ
إِلَى أُمِّكَ كَيْ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ ۖ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنْ
الْغَمِّ وَفَتَّنَاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيَّ

قَدَرِ يَمُوسَىٰ

40. Ith tamshee okhtuka fataqoolu hal adullukum AAala man yakfuluhu farajaAAanaka ila ommika kay taqarra AAaynuha wala tahzana waqatalta nafsana fanajjaynaka mina alghammi wafatannaka futoonan falabitha sineena fee ahli madyana thumma ji/ta AAala qadarin ya moosa

"When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Musa (Moses)!"

وَاصْطَنَعْتُكَ لِنَفْسِي

				linafsee	WaistanaAA tuka
				For Myself	And I have chosen you

وَاصْطَنَعْتُكَ لِنَفْسِي

41. WaistanaAAatuka linafsee

"And I have *Istana'tuka*, (*I have chosen you*) for Myself.

اذْهَبْ	أَنْتَ	وَأَخُوكَ	بِآيَاتِي	وَلَا	تَنْبِيَا
Ithhab	anta	waakhooka	bi-ayatee	wala	taniya
Go	You	And your brother	With My Signs	And not	You both become weak
فِي	ذِكْرِي				
fee	thikree				
In	My remembrance				

أَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنْبِيَا فِي ذِكْرِي

42. Ithhab anta waakhooka bi-ayatee wala taniya fee thikree

"Go you and your brother with My *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance.

أَذْهَبَا	إِلَىٰ	فِرْعَوْنَ	إِنَّهُ	طَغَىٰ
Ithhaba	ila	firAAawna	innahu	tagha
Go both	To	Pharaoh	Verily he	Has transgressed

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

43. Ithhaba ila firAAawna innahu tagha

"Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).

فَقُولَا	لَهُ	قَوْلًا	لَيِّنًا	لَعَلَّهُ	يَتَذَكَّرُ
Faqoola	lahu	qawlan	layyinan	laAAallahu	yatathakkaru
And speak	To him	Word	Soft	Perhaps he	He may

accept admonition					both	
أَوْ يَخْشَى						
				yakhsha	aw	
				Fear	Or	
فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾						
44. Faqoolā lahu qawlan layyinan laAAallahu yata <th>h</th> akkaru aw yakhsha						h
"And speak to him mildly, perhaps he may accept admonition or fear Allah."						

قَالَا	رَبَّنَا	إِنَّنَا	نَخَافُ	أَنْ	يَفْرُطَ
Qala	rabbana	innana	nakhafu	an	yafruta
They said	Our Lord	Verily we	Fear	Lest	He should hasten to punish
عَلَيْنَا أَوْ أَنْ يَطْغَى					
AAalayna	aw	an	yatgha		
On us	Or	Lest	He should hasten to transgress		
قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٤٥﴾					
45. Qala rabbana innana nakhafu an yafruta AAalayna aw an yatgha					
They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."					

قَالَ	لَا	تَخَافَا	إِنِّي	مَعَكُمْ	أَسْمَعُ
Qala	la	takhafa	innanee	maAAakum	asmaAAu
He (Allah) said	Not	You fear	Verily I (am)	With you both	I hear
وَأَرَى					
					waara
					And see
قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى ﴿٤٦﴾					
46. Qala la takhafa innanee maAAakuma asmaAAu waara					
He (Allah) said: "Fear not, verily! I am with you both, hearing and seeing."					

فَأْتِيَاهُ	فَقُولَا	إِنَّا	رَسُولَا	رَبِّكَ	فَأَرْسِلْ
Fa/tyahu	faqoola	inna	rasoola	rabbika	faarsil
So go you both to him	And say	Verily we	(are) Messengers	(of) your Lord	So send
مَعَنَا بَنِي إِسْرَائِيلَ وَلَا نُعَذِّبُهُمْ قَدْ					
maAAana	banee	isra-eela	wala	tuAAaththib hum	qad
With us	Children	(of) Israel	And not	You punish them	Indeed
جِئْنَاكَ مِنْ بآيَةٍ وَالسَّلَامُ عَلَى					
Ji/naka	bi-ayatin	min	rabbika	waalssalamu	AAala
We came to you	With a Sign	From	Your Lord	And peace (will be)	Upon
مَنْ اتَّبَعَ الْهُدَى					
mani	ittabaAAa	alhuda			
Him who	Followed	The			

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا
تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ

أَهْدَىٰ

47. Fa/tiyahu faqoola inna rasoola rabbika faarsil maAAana banee isra-eela wala tuAAaththibhum qad ji/naka bi-ayatin min rabbika waalssalamu AAala mani ittabaAAa alhuda

"So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!"

إِنَّا	قَدْ	أُوحِيَ	إِلَيْنَا	أَنَّ	الْعَذَابَ
Inna	qad	oohiya	ilayna	anna	alAAathaba
Truly	Indeed	It has been revealed	To us	That	The torment
عَلَىٰ	مَنْ	كَذَّبَ	وَتَوَلَّىٰ		
AAala	man	kathhaba	watawalla		
(is) upon	Him who	Denied	And turned away		

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ

48. Inna qad oohiya ilayna anna alAAathaba AAala man kathhaba watawalla

'Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allah, and in His Messengers, etc.], and turns away.'(from the truth and obedience of Allah)"

قَالَ	فَمَنْ	رَبُّكُمَا	يَا	مُوسَىٰ
Qala	faman	rabbukuma	ya	moosa
He (Pharaoh) said	Then who	(is) Lord of you two	O	Moses

قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ

49. Qala faman rabbukuma ya moosa

Fir'aun (Pharaoh) said: "Who then, O Musa (Moses), is the Lord of you two?"

قَالَ	رَبُّنَا	الَّذِي	أَعْطَىٰ	كُلَّ	شَيْءٍ
Qala	rabbuna	allathee	aAAta	kulla	shay-in
He (Moses) said	Our Lord	(is) He Who	Gave	Each	Thing
خَلْقَهُ	ثُمَّ	هَدَىٰ			
khalqahu	thumma	hada			
Its form and nature	Then	Guided it aright			

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

50. Qala rabbuna allathee aAAta kulla shay-in khalqahu thumma hada

[Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and

nature, then guided it aright."

قَالَ	فَمَا	بَالُ	الْقُرُونِ	الْأُولَى
Qala	fama	balu	alqurooni	al-oola
He (Pharaoh) said	Then what	(is) the state	(of) the generations	Of the old

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾

51. Qala fama balu alqurooni al-oola

[Fir'aun (Pharaoh)] said: "What about the generations of old?"

قَالَ	عِلْمُهَا	عِنْدَ	رَبِّي	فِي	كِتَابٍ
Qala	AAilmuha	AAinda	rabbee	fee	kitabin
He (Moses) said	That knowledge	(is) with	My Lord	In	A Record Book
لَا	يَضِلُّ	رَبِّي	وَلَا	يَنْسَى	
la	yadillu	rabbee	wala	yansa	
Neither	Errs	My Lord	Nor	He forgets	

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَّا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

52. Qala AAilmuha AAinda rabbee fee kitabin la yadillu rabbee wala yansa

[Musa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets, "

الَّذِي	جَعَلَ	لَكُمْ	الْأَرْضَ	مَهْدًا	وَسَلَكَ
Allathee	jaAAala	lakumu	al-arḍa	mahdan	wasalaka
He Who	Made	For you	The earth	As a bed	And opened
لَكُمْ	فِيهَا	سُبُلًا	وَأَنْزَلَ	مِنَ	السَّمَاءِ
lakum	feeha	subulan	waanzala	mina	alssama-i
For you	Therein	Roads/ways	And sent down	From	The sky
مَاءٍ	فَأَخْرَجْنَا	بِهِ	أَنْوَاجًا	مِّنْ	نَّبَاتٍ
maan	faakhrajna	bihi	azwajan	min	nabatin
Water (rain)	And We brought forth	With it	Kinds	Of	Vegetation
شَتَّى					
shatta					
various					

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنْ

السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَنْوَاجًا مِّنْ نَّبَاتٍ شَتَّى ﴿٥٣﴾

53. Allathee jaAAala lakumu al-arḍa mahdan wasalaka lakum feeha subulan waanzala mina alssama-i maan faakhrajna bihi azwajan min nabatin shatta

Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

كُلُوا	وَارْعَوْا	أَنْعَامَكُمْ	إِنَّ	فِي	ذَلِكَ
Kuloo	wairAAaw	anAAamaku m	inna	fee	thalika
You eat	And pasture	Your cattle	Verily	In	This
لَايَاتٍ	لِّأُولَى	اللَّهِ			

			alnnuha	li-olee	laayatin
			(of) understandi ng	For the men	(are) indeed signs

كُلُوا وَارْعَوْا أَنْعَمَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿٥٤﴾

54. Kuloo wairAAaw anAAamakum inna fee thalika laayatin li-olee alnnuha

Eat and pasture your cattle, (therein); verily, in this are proofs and signs for men of understanding.

Section 3

	نُخْرِجُكُمْ	وَمِنْهَا	نُعِيدُكُمْ	وَفِيهَا	خَلَقْنَاكُمْ	مِنْهَا
nukhrijukum	waminha	nuAAeedukum	wafeeha	khalaaqnakum	Minha	
We shall bring out you	And from it	We shall return you	And into it	We creted you	Of it/thereof	
				أُخْرَى	تَارَةً	
				okhra	taratan	
				Again	Once	

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

55. Minha khalaaqnakum wafeeha nuAAeedukum waminha nukhrijukum taratan okhra

Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

	وَأَبَى	فَكَذَّبَ	كُلَّهَا	آيَاتِنَا	أَرَيْنَاهُ	وَلَقَدْ
waaba	fakaththaba	kullaha	ayatina	araynahu	Walaqad	
And refused	But he denied	All of them	Our Signs	We showed him	And indeed	

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥٦﴾

56. Walaqad araynahu ayatina kullaha fakaththaba waaba

And indeed We showed him [Fir'aun (Pharaoh)] all Our Signs and Evidences, but he denied and refused.

	بِسِحْرِكَ	أَرْضِنَا	مِنْ	لِنُخْرِجَنَّا	أَجِئْنَا	قَالَ
bisihrika	ardina	min	litukhrijana	aji/tana	Qala	
With your magic	Our land	Of	To drive us out	Have you come to us	He (Pharaoh) said	
				مُوسَى	يَا	
				moosa	ya	
				Moses	O	

قَالَ أَجِئْنَا لِنُخْرِجَنَّا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ﴿٥٧﴾

57. Qala aji/tana litukhrijana min ardina bisihrika ya moosa

He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Musa (Moses)?"

	وَبَيْنَكَ	بَيْنَنَا	فَاجْعَلْ	مِثْلَهُ	بِسِحْرٍ	فَلَنَأْتِيَنَّكَ
wabaynaka	baynana	fajAAal	mithlihi	bisihrin	Falana/tiyan naka	
And between you	Between us	So (make) appoint	Like this	(with) magic	Then verily we can	

					produce to you
مَوْعِدًا	لَا	نُخْلِفُهُ	وَلَا	أَنْتَ	
mawAAidan	la	nukhlifuhu	wala	anta	
A meeting	Neither	We fail it	Nor	You	
					مَكَانًا سُوَّى
					makanan
					In a place

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ ۖ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ ۗ

نَحْنُ وَلَا أَنْتَ مَكَانًا سُوَّى ﴿٥٨﴾

58. Falana/tyannaka bisihrin mithlihi faijAAal baynana wabaynaka mawAAidan la nukhlifuhu nahnu wala anta makanan suwan

"Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition)."

قَالَ	مَوْعِدُكُمْ	يَوْمٌ	الزَّيْنَةَ	وَأَنْ	يُحْشَرُ
Qala	mawAAidukum	yawmu	alzweenati	waan	yuhshara
He (Moses) said	Your appointment	(is) day	(of) the festival	And that	Will be assembled
					النَّاسُ ضَحَى
					alnnasu duhan
					The people Forenoon

قَالَ مَوْعِدُكُمْ يَوْمٌ الزَّيْنَةَ وَأَنْ تُحْشَرَ النَّاسُ ضَحَى ﴿٥٩﴾

59. Qala mawAAidukum yawmu alzweenati waan yuhshara alnnasu duhan

[Musa (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."

فَتَوَلَّى	فِرْعَوْنُ	فَجَمَعَ	كَيْدَهُ	ثُمَّ	أَتَى
Fatawalla	firAAawnu	fajamaAAa	kaydahu	thumma	ata
So withdrew	Pharaoh	Then he gathered	His plot	Then	He came back

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

60. Fatawalla firAAawnu fajamaAAa kaydahu thumma ata

So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ	لَهُمْ	مُوسَى	وَيَلَّكُمْ	لَا	تَفْتَرُوا
Qala	lahum	moosa	waylakum	la	taftaroo
Said	To them	Moses	Woe unto you	Not	You invent
					عَلَى اللَّهِ كَذِبًا فَيُسْحِتْكُمْ بِعَذَابٍ وَقَدْ
					AAala Allahi kathiban fayushitakum biAAathabin waqad
					(on) against Allah A lie Then He will destroy you
					خَابَ مَنْ افْتَرَى
					khaba mani iftara
					He failed Who Invented a

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ
بِعَذَابٍ ۗ وَقَدْ خَابَ مَن آفْتَرَىٰ ﴿٦١﴾

61. Qala lahum moosa waylakum la taftaroo AAala Allahi kathiban fayushitakum
biAAathabin waqad khaba mani iftara

Musa (Moses) said to them: "Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably."

فَتَنَّا زَعْوًا	أَمْرَهُمْ	بَيْنَهُمْ	وَأَسْرَوْا	النَّجْوَى	النجوى
FatanazaAAoo	amrahum	baynahum	waasarroo	alnnajwa	alnnajwa
Then they debated with one another	Their matter	Among them	And they kept secret	Private talk of counsel	Private talk of counsel

فَتَنَّا زَعْوًا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرَوْا النَّجْوَىٰ ﴿٦٢﴾

62. FatanazaAAoo amrahum baynahum waasarroo alnnajwa

Then they debated with one another what they must do, and they kept their talk secret.

قَالُوا	إِنَّ	هَذَانِ	لَسَاحِرَانِ	يُرِيدَانِ	أَنْ
Qaloo	in	hathani	lasahirani	yureedani	an
They said	Verily	These	Two magicians	Intend	That
يُخْرِجَاكُمْ	مِّنْ	أَرْضِكُمْ	بِسِحْرِهِمَا	وَيَذْهَبَا	بِطَرِيقَتِكُمْ
yukhrijakum	min	ardikum	bisihrihima	wayathhaba	bitareeqatikum
They drive you out	From	Your land	With their magic	And go away	With your way
الْمُثَلَّىٰ					
almuthla					
superior					

قَالُوا إِنَّ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُمْ مِّنْ أَرْضِكُمْ
بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّىٰ ﴿٦٣﴾

63. Qaloo in hathani lasahirani yureedani an yukhrijakum min ardikum bisihrihima
wayathhaba bitareeqatikumu almuthla

They said: "Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles."

فَأَجْمِعُوا	كَيْدَكُمْ	ثُمَّ	اتَّبِعُوا	صَفًّا	وَقَدْ
FajmiAAoo	kaydakum	thumma	i/too	saffan	waqad
So devise	Your plot	Then	Come (assemble)	In a row	And indeed
أَفْلَحَ	الْيَوْمَ	مَنْ	اسْتَعْلَىٰ		
aflaha	alyawma	mani	istaAAala		
Will be successful	Today	He who	overcomes		

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعْلَىٰ



64. FaajmiAAoo kaydakum thumma i/too saffan waqad aflaha alyawma mani istaAAala

"So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."

قَالُوا	يَا	مُوسَىٰ	إِمَّا	أَنْ	تُلْقِي
Qaloo	ya	moosa	imma	an	tulqiya
They said	O!	Moses	Either	That	You throw
وَأِمَّا	أَنْ	تَكُونَ	أَوَّلَ	مَنْ	أَلْقَىٰ
wa-imma	an	nakoona	awwala	man	alqa
Or	That	Will be	The first	Who	Will throw

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ

65. Qaloo ya moosa imma an tulqiya wa-imma an nakoona awwala man alqa

They said: "O Musa (Moses)! Either you throw first or we be the first to throw?"

قَالَ	بَلْ	أَلْقُوا	فَإِذَا	حَبَالُهُمْ	وَعَصِيَّتُهُمْ
Qala	bal	alqoo	fa-itha	hibaluhum	waAAisiyyuhum
He (Moses) said	Nay	Throw you	Then behold	Their ropes	And their sticks
يُخَيَّلُ	إِلَيْهِ	مِنْ	سِحْرِهِمْ	أَنَّهَا	تَسْعَىٰ
yukhayyalu	ilayhi	min	sihrihim	annaha	tas
Appear	To him	By	Their magic	That they	Are moving fast

قَالَ بَلْ أَلْقُوا فَإِذَا حَبَالُهُمْ وَعَصِيَّتُهُمْ يَخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا

تَسْعَىٰ

66. Qala bal alqoo fa-itha hibaluhum waAAisiyyuhum yukhayyalu ilayhi min sihrihim annaha tas

[Musa (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.

فَأَوْجَسَ	فِي	نَفْسِهِ	خِيفَةً	مُوسَىٰ
Faawjasa	fee	nafsihi	kheefatan	moosa
So he conceived or felt	In	Himself	A fear	Moses

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ

67. Faawjasa fee nafsihi kheefatan moosa

So Musa (Moses) conceived a fear in himself.

قُلْنَا	لَا	تَخَفْ	إِنَّكَ	أَنْتَ	الْأَعْلَى
Qulna	la	takhaf	innaka	anta	al-aAAala
We (Allah) said	Not	You fear	Surely you	You (are)	superior

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾

68. Qulna la takhaf innaka anta al-aAAala

We (Allah) said: "Fear not! Surely, you will have the upper hand."

وَأَلْقِ	مَا	فِي	يَمِينِكَ	تَلْقَفْ	مَا
Waalqi	ma	fee	yameenika	talqaf	ma
And throw you	That which	(is) in	Your right hand	It will swallow up	That which
صَنَعُوا	إِنَّمَا	صَنَعُوا	كَيْدُ	سَاحِرٍ	وَلَا
sanaAAoo	innama	sanaAAoo	kaydu	sahirin	wala
They have made	Only	They have made	Trick	(of) a magician	And never
يُفْلِحُ	السَّاحِرُ	حَيْثُ	أَتَى		
yuflihu	alssahiru	haythu	ata		
Will be successful	The magician	To whatever (amount of skill)	He may possess		

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحِرٍ وَلَا

يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾

69. Waalqi ma fee yameenika talqaf ma sanaAAoo innama sanaAAoo kaydu sahirin wala yuflihu alssahiru haythu ata

"And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain."

فَأَلْقَى	السَّحَرَةَ	سُجَّدًا	قَالُوا	أَمَّا	بِرَبِّ
Faolqiya	alssaharatu	sujjadan	qaloo	amanna	birabbi
So fell down	The magicians	In prostration	They said	We believed	In the Lord
هَارُونَ	وَمُوسَى				
haroona	wamoosa				
(of) Aaron	And Moses				

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾

70. Faolqiya alssaharatu sujjadan qaloo amanna birabbi haroona wamoosa

So the magicians fell down prostrate. They said: "We believe in the Lord of Harun (Aaron) and Musa (Moses)."

قَالَ	أَمَنْتُمْ	لَهُ	قَبْلَ	أَنْ	أَذِنَ
Qala	amantum	lahu	qabla	an	athana
He (Pharaoh) said	You believe	In him	Before	That	I give permission
لَكُمْ	إِنَّهُ	لَكَبِيرُكُمْ	الَّذِي	عَلَّمَكُمْ	السَّحْرَ
lakum	innahu	lakabeeruku	allathee	AAaallamaku mu	alssihra
To you	Verily he	(is) your	Who	Taught you	The magic

			chief		
فَلَأَقْطَعَنَّ	أَيْدِيكُمْ	وَأَرْجُلَكُمْ	مِّنْ	خِلَافٍ	وَلَأَصْلَبَنَّهُمْ
falaoqattiAA	aydiyakum	waarjulakum	min	khilafin	walaosalliba
anna	Your hands	And your feet	(from) on	Opposite sides	And surely I will crucify you
فِي	جُدُوعِ	النَّخْلِ	وَلَتَعْلَمَنَّ	أَيُّنَا	أَشَدُّ
fee	juthooAAi	alnnakhli	walataAAAla	ayyuna	ashaddu
(in) on	The trunks	(of) date-palms	And surely you will know	Which of us	(is) more severe
	وَأَبْقَى	عَذَابًا			
	waabqa	AAathaban			
	And more lasting	In torment			

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذِنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ
السِّحْرَ فَلَأُقَطِّعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ وَلَا أَصْلَبَنَّهُمْ فِي
جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾

71. Qala amantum lahu qabla an athana lakum innahu lakabeerukumu allathee
AAallamakumu alssihra falaoqattiAAanna aydiyakum waarjulakum min khilafin
walaosallibannakum fee juthooAAi alnnakhli walataAAAlamunna ayyuna ashaddu
AAathaban waabqa

[Fir'aun (Pharaoh)] said: "Believe you in him [Musa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun Pharaoh) or the Lord of Musa (Moses) (Allah)] can give the severe and more lasting torment."

قَالُوا	لَنْ	نُؤْتِرَكَ	عَلَى	مَا	جَاءَنَا
Qaloo	lan	nu/thiraka	AAala	ma	jaana
They said	Never	We prefer you	On/over	What	Has come to us
مِنَ	الْبَيِّنَاتِ	وَالَّذِي	فَطَرْنَا	فَأَقْضِ	مَا
mina	albayyinati	waallathee	fatarana	faiqdi	ma
From	The clear signs	And Him Who	Created us	So decree you	Whatever
أَنْتَ	قَاضٍ	إِنَّمَا	تَقْضِي	هَذِهِ	الْحَيَاةَ
anta	Qadin	inna	taqdee	hathihi	alhayata
You	Decree	Only	You can decree (regarding)	This	Life
	الدُّنْيَا				
	alddunya				
	Worldly				

قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا

فَأَقْضِ مَا أَنْتَ قَاضٍ ^ط إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

72. Qaloo lan nu/thiraka AAala ma jaana mina albayyinati waallathee fatarana faiqdi ma anta qadin innama taqdee hathihi alhayata alddunya

They said: "We prefer you not over the clear signs that have come to us, and to Him (Allah) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

إِنَّا	أَمَّا	بِرَبِّنَا	لِيَغْفِرَ	لَنَا	خَطَايَانَا
Inna	amanna	birabbina	liyaghfira	lana	khatayana
Verily We	Have believed	In our Lord	That He may forgive	Us	Our faults/sins
وَمَا	أَكْرَهْتَنَا	عَلَيْهِ	مِنَ	السِّحْرِ	وَاللَّهِ
wama	akrahtana	AAalayhi	mina	alssihri	waAllahu
And what	You did compel us	On it	From	The magic	And Allah
خَيْرٌ	وَأَبْقَى				
khayrun	waabqa				
(is) Best	And Most Lasting				

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ﴿٧٣﴾

وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٣﴾

73. Inna amanna birabbina liyaghfira lana khatayana wama akrahtana AAalayhi mina alssihri waAllahu khayrun waabqa

"Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."

إِنَّهُ	مَنْ	يَأْتِ	رَبَّهُ	مُجْرِمًا	فَإِنَّ
Innahu	man	ya/ti	rabbahu	mujriman	fa-inna
Verily (he)	Whoever	Comes	(to) his Lord	As a criminal	Then surely
لَهُ	جَهَنَّمَ	لَا	يَمُوتُ	فِيهَا	وَلَا
lahu	jahannama	la	yamootu	feeha	wala
For him	(is) Hell	Neither	He will die	Therein	Nor
	يَحْيَى				
	yahya				
	He will live				

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٤﴾

﴿٧٤﴾

74. Innahu man ya/ti rabbahu mujriman fa-inna lahu jahannama la yamootu feeha wala yahya

Verily! Whoever comes to his Lord as a *Mujrim* (criminal, polytheist, disbeliever in the Oneness of Allah and His Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live.

وَمَنْ	يَأْتِيهِ	مُؤْمِنًا	قَدْ	عَمِلَ	الصَّالِحَاتِ
Waman	ya/tihi	mu/minan	qad	AAamila	alssalihati
And	Comes to	As a	Indeed	He has done	Righteous

deeds			believer	him	whoever
فَأُولَئِكَ الَّذِينَ هُمْ أُولَئِكَ الْعَالِي الدَّرَجَاتِ الْعَالِي					
		alAAula	alddarajatu	lahumu	faola-ika
		high	(are) ranks	For them	They are those

وَمَنْ يَأْتِهِ مَوْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ



75. Waman ya/tihi mu/minan qad AAamila alssalihati faola-ika lahumu alddarajatu alAAula

But whoever comes to Him (Allah) as a believer (in the Oneness of Allah, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter),

جَنَّاتُ	عَدْنِ	تَجْرِي	مِنْ	تَحْتِهَا	النَّهَارُ
Jannatu	AAadnin	tajree	min	tahtiha	al-anharu
Gardens	(of) Eden	Flowing		underneath	Rivers
خَالِدِينَ	فِيهَا	وَذَلِكَ	جَزَاءُ	مَنْ	تَزَكَّى
khalideena	feeha	wathalika	jazao	man	tazakka
They will abide forever	Therein	And that	(is) reward	(of) him who	Purifies himself

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ



76. Jannatu AAadnin tajree min tahtiha al-anharu khalideena feeha wathalika jazao man tazakka

'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which Allah has forbidden and by doing all that which Allah has ordained].

Section 4

وَلَقَدْ	أَوْحَيْنَا	إِلَى	مُوسَى	أَنْ	أَسْرَ
Walaqad	awhayna	ila	moosa	an	asri
And indeed	We revealed	To	Moses	That	You travel by night
بِعِبَادِي	فَأَضْرِبْ	لَهُمْ	طَرِيقًا	فِي	الْبَحْرِ
biAAibadee	faidrib	lahum	tareeqan	fee	albahri
With My slaves	Then strike	For them	A path	In	The sea
يَبَسًا	لَا	تَخَافُ	دَرَكًا	وَلَا	تَخْشَى
yabasan	la	takhafu	darakan	wala	takhsha
Dry	Neither	Fearing	To be overtaken	Nor	Being afraid (of drowning in the sea)

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي

الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَى

77. Walaqad awhayna ila moosa an asri biAAibadee faidrib lahum tareeqan fee albahri

yabasan la takhafu darakan wala takhsha

And indeed We inspired Musa (Moses) (saying): "Travel by night with *Ibadi* (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

فَاتَّبَعَهُمْ	فِرْعَوْنُ	بِجُنُودِهِ	فَغَشَّيَهُمْ	مِّنَ	الْيَمِّ
FaatbaAAahum	firAAawnu	bijunoodihi	faghashiyahum	mina	alyammi
Then pursued them	Pharaoh	With his hosts	But covered them	From	The sea
مَا غَشَّيَهُمْ					
ma	ghashiyahum				
That what	Covered them up				

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۖ فَغَشَّيَهُمْ مِّنَ الْيَمِّ مَا غَشَّيَهُمْ ﴿٧٨﴾

78. FaatbaAAahum firAAawnu bijunoodihi faghashiyahum mina alyammi ma ghashiyahum

Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

وَأَضَلَّ	فِرْعَوْنُ	قَوْمَهُ	وَمَا	هَدَىٰ
Waadalla	firAAawnu	qawmahu	wama	hada
And led astray	Pharaoh	His people (nation)	And not	Guided (them)

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ ۖ وَمَا هَدَىٰ ﴿٧٩﴾

79. Waadalla firAAawnu qawmahu wama hada

And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

يَا	بَنِي	إِسْرَائِيلَ	قَدْ	أَنْجَيْنَاكُمْ	مِّنْ
Ya	banee	isra-eela	qad	anjaynakum	min
	O! children	(of) Israel	Indeed	We delivered you	From
عَدُوِّكُمْ وَوَعَدْنَاكُمْ					
AAaduwwikum	wawaAAadnakum	janiba	alttoori	al-aymana	wanazzalna
Your enemy	And We made a covenant with you	(on the) side	(of) the Mount	The right	And We sent down
عَلَيْكُمْ الْمَنِّ وَالسَّلْوَىٰ					
Aalaykumu	almanna	waalssalwa			
(on) to you	Manna	And quails			

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ

الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ﴿٨٠﴾

80. Ya ane isra-eela qad anjaynakum min Aaaduwwikum wawaAAadnakum janiba al-ttoori al-aymana wanazzalna Aalaykumu almanna waalssalwa

O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-

Manna and quails

كُلُوا	مِن	طَيِّبَاتٍ	مَا	رَزَقْنَاكُمْ	وَلَا
Kuloo	min	tayyibati	ma	razaqnakum	wala
You eat	From	Good lawful things	Which	We have provided you	And not
تَطْعَوْا	فِيهِ	فَيَحِلَّ	عَلَيْكُمْ	غَضَبِي	وَمَنْ
tatghaw	feehi	fayahilla	Aaalaykum	ghadabee	waman
You commit oppression	Therein	Lest should descend	On you	My Anger	And he
يَحِلُّ	عَلَيْهِ	غَضَبِي	فَقَدْ	هُوَ	
yahlil	Aaalayhi	ghadabee	faqad	hawa	
Descends	On whom	My Anger	Indeed	He is perished	

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْعَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي
وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هُوَ

81. Kuloo min tayyibati ma razaqnakum wala tatghaw feehi fayahilla Aaalaykum ghadabee waman yahlil Aaalayhi ghadabee faqad hawa

(Saying) eat of the *Taiyibat* (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

وَإِنِّي	لَغَفَّارٌ	لِّمَنْ	تَابَ	وَآمَنَ	وَعَمِلَ
Wa-innee	laghaffarun	liman	taba	waamana	waAAamila
And verily I	(am) indeed Most Forgiving	To him who	Repents	And believes	And does
صَالِحًا	ثُمَّ	أَهْتَدَى			
salihan	thumma	ihtada			
Righteous deeds	Then	He remains guided			

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ أَهْتَدَى

82. Wa-innee laghaffarun liman taba waamana waAAamila salihan thumma ihtada

And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).

وَمَا	أَعْجَلَكَ	عَنْ	قَوْمِكَ	يَا	مُوسَى
Wama	aAAjalaka	Aaan	qawmika	ya	moosa
And what	Made you hasten	From	Your people	O	Moses

﴿ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى ﴾

83. Wama aAAjalaka Aaan qawmika ya moosa

"And what made you hasten from your people, O Musa (Moses)?"

قَالَ	هُمْ	أَوْلَاءُ	عَلَى	أَثْرِي	وَعَجِلْتُ
Qala	hum	ola-i	Aaala	atharee	waAAajiltu
He (Moses) said	They	(are) close	On	My footsteps	And I hastened
إِلَيْكَ	رَبِّ	لِتَرْضَى			

			litarda	rabbi	ilayka
			That You might be pleased	My Lord	To you

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

84. Qala hum ola-I Aaalā atharee waAAajiltu ilayka rabbi litarda

He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."

قَالَ	فَإِنَّا	قَدْ	فَتَنَّا	قَوْمَكَ	مِنْ
Qala	fa-inna	qad	fatanna	qawmaka	min
He (Allah) said	Then verily We	Indeed	We have tried	Your people	After you
بَعْدِكَ	وَأَضَلَّهُمُ	السَّامِرِيُّ			
baAdika	waadallahumu	alssamiriyyu			
-	And led them astray	As-Samiri			

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

85. Qala fa-inna qad fatanna qawmaka min baAdika waadallahumu alssamiriyyu

(Allah) said: "Verily! We have tried your people in your absence, and As-Samiri has led them astray."

فَرَجَعَ	مُوسَى	إِلَى	قَوْمِهِ	غَضِبَانَ	أَسْفًا
FarajaAAa	moosa	ila	qawmihi	ghadbana	asifan
Then returned	Moses	To	His people	Being angry	Sorrowful
قَالَ	يَا	قَوْمِ	أَلَمْ	يَعِدْكُمْ	رَبُّكُمْ
qala	ya	qawmi	alam	yaAAidkum	rabbikum
He said	O my people	O my people	And not	Promise you	Your Lord
وَعَدًا	حَسَنًا	أَفْطَالَ	عَلَيْكُمْ	الْعَهْدُ	أَمْ
waAdan	hasanan	afatala	AAalaykumu	alAAahdu	am
A promise	Fair	Did then seem long (prolonged)	On you	Promise	Or
أَرَدْتُمْ	أَنْ	يَحِلَّ	عَلَيْكُمْ	غَضَبٌ	مِّنْ
aradtum	an	yahilla	AAalaykum	ghadabun	min
Did you desire	That	(should) descend	On you	Wrath	From
رَبُّكُمْ	فَأَخْلَفْتُمْ	مَوْعِدِي			
rabbikum	faakhlaftum	mawAAidee			
Your Lord	So you broke	(your) promise to me			

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضِبَانَ أَسْفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ

رَبُّكُمْ وَعَدًا حَسَنًا أَفْطَالَ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ

عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ﴿٨٦﴾

86. FarajaAAa moosa ila qawmihi ghadbana asifan qala ya qawmi alam yaAAidkum rabbukum waAdan hasanan afatala AAalaykumu alAAahdu am aradtum an yahilla AAalaykum ghadabun min rabbikum faakhlaftum mawAAidee

Then Musa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e. disbelieving in Allah and worshipping the calf)?"

قَالُوا	مَا	أَخْلَفْنَا	مَوْعِدَكَ	بِمَلَكِنَا	وَلَكِنَّا
Qaloo	ma	akhlafna	mawAAidak a	bimalkina	walakinna
They said	Not	We broke	Promise to you	Of our own will	But
حُمِّلْنَا	أَوْزَارًا	مِّنْ	زِينَةٍ	الْقَوْمِ	فَقَذَفْنَاهَا
hummilna	awzaran	min	zeenati	alqawmi	faqathafnaha
We were made to carry	Weight/load	Of	Ornaments	(of) people	Then We cast them
فَكَذَلِكَ	أَلْقَى	السَّامِرِيُّ			
fakathalika	alqa	alssamiriyyu			
As	Put forth	As-Samiri			

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِّنْ زِينَةِ
الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

87. Qaloo ma akhlafna mawAAidaka bimalkina walakinna hummilna awzaran min zeenati alqawmi faqathafnaha fakathalika alqa alssamiriyyu

They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested."

فَأَخْرَجَ	لَهُمْ	عِجْلًا	جَسَدًا	لَهُ	خُورًا
Faakhraja	lahum	AAijlan	jasadan	lahu	khuwarun
Then he took out	For them	(of) a calf	Body	It had	A low (sound)
فَقَالُوا	هَذَا	إِلَهُكُمْ	وَالَهُ	مُوسَى	فَنَسِيَ
faqaloo	hatha	ilahukum	wa-ilahu	moosa	fanasiya
Then they said	This	(is) your god	And the god	(of) Moses	But he has forgotten

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

88. Faakhraja lahum AAijlan jasadn lahu khuwarun faqaloo hatha ilahukum wa-ilahu moosa fanasiya

Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: "This is your ilah (god), and the ilah (god) of Musa (Moses), but [Musa (Moses)] has forgotten (his god)."

أَفَلَا	يَرَوْنَ	أَلَا	يَرْجِعُ	إِلَيْهِمْ	قَوْلًا
Afala	yarawna	alla	yarjiAAu	ilayhim	qawlan
Did then not	They see	That not	It could return	To them	A word
وَلَا	يَمْلِكُ	لَهُمْ	ضَرًّا	وَلَا	نَفْعًا

nafAAan	wala	darran	lahum	yamliku	wala
profit	Nor	To harm	(for) them	It had power	Nor

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا



89. Afala yarawna alla yarjiAAu ilayhim qawlan wala yamliku lahum darran wala nafAAan

Did 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?

Section 5

وَلَقَدْ	قَالَ	لَهُمْ	هَارُونُ	مِنْ	قَبْلُ
Walaqad	qala	lahum	haroonu	min	qablu
And indeed	Said	To them	Aaron	Before	
يَا	قَوْمِ	إِنَّمَا	فُتِنْتُمْ	بِهِ	وَإِنَّ
ya	qawmi	innama	futintum	bihi	wa-inna
O! my people		Only	You are being tried	With it	And verily
رَبِّكُمْ	الرَّحْمَنُ	فَاتَّبِعُونِي	وَأَطِيعُوا	أَمْرِي	
rabbakumu	alrrahmanu	faittabiAAoonee	waateeAAoo	amree	
Your Lord	(is) the Most Gracious (Allah)	So you follow me	And obey	My order	

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ

الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

90. Walaqad qala lahum haroonu min qablu ya qawmi innama futintum bihi wa-inna rabbakumu alrrahmanu faittabiAAoonee waateeAAoo amree

And Harun (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Beneficent, so follow me and obey my order."

قَالُوا	لَنْ	نَبْرَحَ	عَلَيْهِ	عَاكِفِينَ	حَتَّى
Qaloo	lan	nabraha	AAalayhi	AAakifeena	hatta
They said	Never	We will stop	On it	Worshipping	Until
يَرْجِعُ	إِلَيْنَا	مُوسَى			
yarjiAAa	ilayna	moosa			
Returns	To us	Moses			

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

91. Qaloo lan nabraha AAalayhi AAakifeena hatta yarjiAAa ilayna moosa

They said: "We will not stop worshipping it (i.e. the calf), until Musa (Moses) returns to us."

قَالَ	يَا	هَارُونُ	مَا	مَنَعَكَ	إِذْ
Qala	ya	haroonu	ma	manaAAaka	ith
He (Moses) said	O!	Aaron	What	Stopped you	When
رَأَيْتَهُمْ	ضَلُّوا				
raaytahum	daloo				

				Going astray	You saw them
--	--	--	--	--------------	--------------

قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

92. Qala ya haroonu ma manaAAaka ith raaytahum dalloo

[Musa (Moses)] said: "O Harun (Aaron)! What stopped you when you saw them going astray;

أَلَا	تَتَّبِعِنَ	أَفَعَصَيْتَ	أَمْرِي		
Alla	tattabiAAani	afaAAasayta	amree		
That not	You follow me	Have you then disobeyed	My order		

أَلَا تَتَّبِعِنَ أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

93. Alla tattabiAAani afaAAasayta amree

"That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

قَالَ	يَا	ابْنَ	أُمَّ	لَا	تَأْخُذُ
Qala	yabnaomma	o	innee	la	ta/khuth
He (Aaron) said		Son (of)	My mother	not	You seize
بِلِحْيَتِي	وَلَا	بِرَأْسِي	إِنِّي	خَشِيتُ	أَنْ
bilihyatee	wala	bira/see	innee	khasheetu	an
By my beard	Nor	By my head	Verily I	Feared	Lest
تَقُولَ	فَرَّقْتَ	بَيْنَ	بَنِي	إِسْرَائِيلَ	وَلَمْ
taqoola	farrqta	bayna	banee	isra-eela	walam
You should say	You have caused a division	Between	Children	Of Israel	And not
تَرْقُبَ	قَوْلِي				
tarqub	qawlee				
You respect	My word				

قَالَ يَبْنُومَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ

فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

94. Qala yabnaomma la ta/khuth bilihyatee wala bira/see innee khasheetu an taqoola farrqta bayna banee isra-eela walam tarqub qawlee

He [Harun (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"

قَالَ	فَمَا	خَطْبُكَ	يَا	سَامِرِيُّ	
Qala	fama	khatbuka	ya	samiriyyu	
He (Moses) said	Then what	(is) your matter	O!	Samiri	

قَالَ فَمَا خَطْبُكَ يَسْمِرِيُّ ﴿٩٥﴾

95. Qala fama khatbuka ya samiriyyu

[Musa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)"

قَالَ	بَصُرْتُ	بِمَا	لَمْ	يَبْصُرُوا	بِهِ
Qala	baṣurtu	bima	lam	yabsuroo	bihi
He (Samiri) said	I saw	What	Not	They saw	(with it)
فَقَبَضْتُ	قَبْضَةً	مِّنْ	أَثَرِ	الرَّسُولِ	فَنَبَذْتُهَا
faqabadtu	qabḍatan	min	athari	alrrasooli	fanabathuha
So I seized or took	A handful (of dust)	From	(hoof) print	(of) the messenger (angel)	Then threw it
وَكَذَلِكَ	سَوَّلَتْ	لِي	نَفْسِي		
wakathalika	sawwalat	lee	nafsee		
And thus	Suggested	To me	My inner-self		

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ

فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

96. Qala baṣurtu bima lam yabsuroo bihi faqabadtu qabḍatan min athari alrrasooli fanabathuha wakathalika sawwalat lee nafsee

(Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."

قَالَ	فَاذْهَبْ	فَإِنَّ	لَكَ	فِي	الْحَيَاةِ
Qala	faithhab	fa-inna	laka	fee	alhayati
He (Moses) said	Then go away	Then verily	For you	(is) in	The life
أَنْ	تَقُولَ	لَا	مِيسَاسَ	وَإِنَّ	لَكَ
an	taqoola	la	misasa	wa-inna	laka
That	You will say	Not	Touch	And verily	You have
مَوْعِدًا	لَنْ	تُخْلَفَهُ	وَأَنْظُرْ	إِلَى	إِلَهِكَ
mawAAidan	lan	tukhlafahu	waonthur	ila	ilahika
A promise	Not	That you will fail it	And look	At	Your god
الَّذِي	ظَلَّتْ	عَلَيْهِ	عَاكِفًا	لَنُحْرِقَنَّهُ	ثُمَّ
Allathee	thalta	AAalayhi	AAakifan	lanuharriqan nahu	thumma
That which	You have been	To it	Devoted	Certainly we will burn it	Then
لَنَنْسِفَنَّهُ	فِي	الْبَيْمِ	نَسْفًا		
lanansifanna hu	fee	alyammi	nasfan		
Certainly we will scatter it	In	The sea	In particles		

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِيسَاسَ وَإِنَّ لَكَ

مَوْعِدًا لَنْ تُخْلَفَهُ وَأَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا

لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

97. Qala faithhab fa-inna laka fee alhayati an taqoola la misasa wa-inna laka mawAAidan lan tukhlafahu waont^hur ila ilahika allathee thalta AAalayhi AAakifan lanuharriqannahu thumma lanansifannahu fee alyammi nasfan

Musa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your *ilah* (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

إِلَهًا	لَا	الَّذِي	اللَّهُ	إِلَهُكُمْ	إِنَّمَا
ilaha	la	allathee	Allahu	ilahukumu	Innama
God	(there is) no	Who	(is) Allah	Your God	Only
عِلْمًا	شَيْءٍ	كُلِّ	وَسِعَ	هُوَ	إِلَّا
AAilman	shay-in	kulla	wasiAAa	huwa	Illa
Is knowledge	Thing	Every	He comprehends	He	But

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



98. Innama ilahukumu Allahu allathee la ilaha illa huwa wasiAAa kulla shay-in AAilman

Your *Ilah* (God) is only Allah, the One (*La ilaha illa Huwa*) (none has the right to be worshipped but He). He has full knowledge of all things.

كَذَلِكَ	نَقُصُّ	عَلَيْكَ	مِنْ	أَنْبَاءِ	مَا
Kathalika	naqussu	AAalayka	min	anba-i	ma
Thus	We relate	To you	(from) some	Information	(of) what
قَدْ	سَبَقَ	وَقَدْ	أَتَيْنَاكَ	مِنْ	لَدُنَّا
qad	sabaqa	waqad	ataynaka	min	ladunna
	Happened before	And indeed	We have given you	From	Us

ذِكْرًا

thikran

A Reminder (the Qur'an)

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا

ذِكْرًا ﴿٩٩﴾

99. Kathalika naqussu AAalayka min anba-i ma qad sabaqa waqad ataynaka min ladunna thikran

Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an).

مَنْ	أَعْرَضَ	عَنْهُ	فَأَنَّهُ	يَحْمِلُ	يَوْمَ
Man	aAAarada	AAanhu	fa-innahu	yahmilu	yawma

(on) Day	Will bear	Then verily he	From it	Turned away	Whoever
وَزْرًا					الْقِيَامَةِ
				wizran	alqiyamati
				A burden	(of) resurrection

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠٠﴾

100. Man aAarada AAanhu fa-innahu yahmilu yawma alqiyamati wizran

Whoever turns away from it (this Qur'an i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,

الْقِيَامَةِ	يَوْمَ	لَهُمْ	وَسَاءَ	فِيهِ	خَالِدِينَ
alqiyamati	yawma	lahum	wasaa	feehi	Khalideena
(of) Resurrection	(on) Day	For them	And evil will be	In that	They will abide
حِمْلًا					
					himlan
					load

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠١﴾

101. Khalideena feehi wasaa lahum yawma alqiyamati himlan

They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection;

الْمُجْرِمِينَ	وَنَحْشُرُ	الصُّورِ	فِي	يُنْفَخُ	يَوْمَ
almujrimeena	wanahshuru	alssoori	fee	yunfakhu	Yawma
The criminals	And We shall gather	The Trumpet	Will be blown in		The Day (when)
زُرْقًا					يَوْمَئِذٍ
				zurqan	yawma-ithin
				Blue or blind-eyed	That day

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

102. Yawma yunfakhu fee alssoori wanahshuru almujrimeena yawma-ithin zurqan

The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimun* (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) *Zurqa*: (blue or blind eyed with black faces).

عَشْرًا	إِلَّا	لَبِثْتُمْ	إِنْ	بَيْنَهُمْ	يَتَخَفَتُونَ
AAashran	illa	labithtum	in	baynahum	Yatakhafatona
Ten (days)	Except	You stayed	Not	Among themselves	They will speak in whispers

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

103. Yatakhafatona baynahum in labithtum illa AAashran

In whispers will they speak to each other (saying): "You stayed not longer than ten (days)."

نَحْنُ	أَعْلَمُ	بِمَا	يَقُولُونَ	إِذْ	يَقُولُ
Nahnu	aAAlamu	bima	yaqooloona	ith	yaqoolu
We	Know very well	What	They will say	When	Will say
أَمْثَلُهُمْ	طَرِيقَةً	إِنْ	لَبِثْتُمْ	إِلَّا	يَوْمًا
amthaluhum	tareeqatan	in	labithtum	illa	yawman
Best of them	In knowledge and wisdom	Not	You stayed	Except	A day

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



104. Nahnu aAAlamu bima yaqooloona ith yaqoolu amthaluhum tareeqatan in labithtum illa yawman

We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"

Section 6

وَيَسْأَلُونَكَ	عَنْ	الْجِبَالِ	فَقُلْ	يَنْسِفُهَا	رَبِّي
Wayas-aloonaka	AAani	aljibali	faqul	yansifuha	rabbee
And they ask you	About/regarding	The mountains	Then you say	Will blast them	My Lord
نَسْفًا					
nasfan					
As particles of dust					

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا

105. Wayas-aloonaka AAani aljibali faqul yansifuha rabbee nasfan

And they ask you concerning the mountains, say; "My Lord will blast them and scatter them as particles of dust.

فَيَذَرُهَا	قَاعًا	صَفْصَفًا
Fayatharuha	qaAAan	safsafan
Then He shall leave it	As a level	Smooth

فَيَذَرُهَا قَاعًا صَفْصَفًا

106. Fayatharuha qaAAan safsafan

"Then He shall leave it as a level smooth plain.

لَا	تَرَى	فِيهَا	عَوَجًا	وَلَا	أَمْتًا
La	tara	feeha	AAiwajan	wala	amtan
Not	You will see	Therein	Any crookedness	Nor	Curve

لَا تَرَى فِيهَا عَوَجًا وَلَا أَمْتًا

107. La tara feeha AAiwajan wala amtan

"You will see therein nothing crooked or curved."

يَوْمَئِذٍ	يَتَّبِعُونَ	الدَّاعِيَ	لَا	عَوَجَ	لَهُ
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lahu	AAiwaja	la	alddaAAiya	yatabiAAoona	Yawma-ithin
For him	Crookedness	(there is) no	Caller	They (people) shall follow	On that Day
وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا					
illa	tasmaAAu	fala	lilrrahmani	al-aswatu	wakhashaAAati
But	You shall hear	So nothing	For the Most Gracious	Voices	And will be humbled
هَمْسًا					
					hamsan
					A whisper

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ
لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

108. Yawma-ithin yatabiAAoona alddaAAiya la Aaiwaja lahu wakhashaAAati al-aswatu lilrrahmani fala tasmaAAu illa hamsan

On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for the Most Beneficent (Allah), and nothing shall you hear but the low voice of their footsteps.

مَنْ	إِلَّا	الشَّفَاعَةُ	تَنْفَعُ	لَا	يَوْمَئِذٍ
man	illa	alshshafaAAatu	tanfaAAu	la	Yawma-ithin
The one	Except	Intercession	Shall avail	Not	On that day
أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا					
qawlan	lahu	waradiya	alrrahmanu	lahu	athina
A word	For him	And He approved	The Most Gracious (Allah)	To him	Gave permission

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



109. Yawma-ithin la tanfaAAu alshshafaAAatu illa man athina lahu alrrahmanu waradiya lahu qawlan

On that day no intercession shall avail, except the one for whom the Most Beneficent (Allah) has given permission and whose word is acceptable to Him.

يَعْلَمُ	مَا	بَيْنَ	أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ
YaAAalamu	ma	bayna	aydeehim	wama	khalfahum
He (Allah) knows	What		Is in their present	And what	(is) behind them
وَلَا يُحِيطُونَ بِهِ عِلْمًا					
wala	yuheetoona	bihi	AAailman		
And not	They will compass	Its	knowledge		

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

110. YaAAalamu ma bayna aydeehim wama khalfahum wala yuheetoona bihi AAailman

He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.

وَعَنْتِ	الْوُجُوهُ	لِلْحَيِّ	الْقَيُّومِ	وَقَدْ	خَابَ
WaAAanati	alwujoohu	lilhayyi	alqayyoomi	waqad	khaba
And shall be humbled	Faces	Before the Ever-Living	The Self-Subsisting	While indeed	Will be disappointed
مَنْ	حَمَلًا	ظُلْمًا			
man	hamala	thulman			
He who	Carried	A burden or wrong-doing			

﴿ وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴾

111. WaAAanati alwujoohu lilhayyi alqayyoomi waqad khaba man hamala thulman

And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allah, ascribed partners to Him, and did deeds of His disobedience), became indeed a complete failure (on that Day).

وَمَنْ	يَعْمَلُ	مِنَ	الصَّالِحَاتِ	وَهُوَ	مُؤْمِنٌ
Waman	yaAAamal	mina	alssalihati	wahuwa	mu/minun
And who	Works	(from)	Righteous deeds	And he	(is) a believer
فَلَا	يَخَافُ	ظُلْمًا	وَلَا	هَضْمًا	
fala	yakhafu	thulman	wala	hadman	
Then not	He will fear	Wrong/injustice	Nor	curtailment	

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا

هَضْمًا ﴿١١٢﴾

112. Waman yaAAamal mina alssalihati wahuwa mu/minun fala yakhafu thulman wala hadman

And he who works deeds of righteousness, while he is a believer (in Islamic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward).

وَكَذَلِكَ	أَنْزَلْنَاهُ	قُرْآنًا	عَرَبِيًّا	وَصَرَّفْنَا	فِيهِ
Wakathalika	anzalnahu	qur-anan	AAarabiyyan	wasarrafna	feehi
And thus	We have sent it down	As a Qur'an	In Arabic	And have explained in detail	Therein
مِنْ	الْوَعِيدِ	لَعَلَّهُمْ	يَتَّقُونَ	أَوْ	يُحْدِثُ
mina	alwaAAeedi	laAAallahum	yattaqoona	aw	yuhdithu
(from) of	The treats or warnings	That they may	Fear Allah	Or	May generate
لَهُمْ	ذِكْرًا				
lahum	thikran				
In them	Admonition/lesson				

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ

يَتَّقُونَ أَوْ تُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

113. Wakathalika anzalnahu qur-anan AAarabiyyan wasarrafna feehi mina alwaAAeedi laAAallahum yattaqoona aw yuhdithu lahum thikran

And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may fear Allah, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

تَعَجَّلْ	وَلَا	الْحَقُّ	الْمَلِكُ	اللَّهُ	فَتَعَالَى
taAAajal	wala	alhaqqu	almaliku	Allahu	FataAAala
Be in haste	And not	True	The King	Allah	Then High above is
بِالْقُرْآنِ					
إِلَيْكَ	يُقْضَى	أَنْ	قَبْلَ	مِنْ	بِالْقُرْآنِ
ilayka	yuqda	an	qabli	min	bialqur-ani
To you	Is complete	That	Before		With the Qur'an
وَحْيِهِ					
	عِلْمًا	زِدْنِي	رَبِّ	وَقُلْ	وَحْيِهِ
	AAilman	zidnee	rabbi	waqul	wahyuhu
	In knowledge	Increase me	My Lord	And you say	Its revelation

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى

إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

114. FataAAala Allahu almaliku alhaqqu wala taAAajal bialqur-ani min qabli an yuqda ilayka wahyuhu waqul rabbi zidnee AAilman

Then High above all be Allah, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

وَلَقَدْ	عَهَدْنَا	إِلَى	آدَمَ	مِنْ	قَبْلُ
walaqad	AAahidna	ila	adama	min	qablu
and indeed	We made a covenant	(to) with	Adam		before
فَنَسِيَ					
فَنَسِيَ	وَلَمْ	نَجِدْ	لَهُ	عَزْمًا	فَنَسِيَ
fanasiya	walam	najid	lahu	AAazman	fanasiya
Then he forgot	And not	We found	(for) in him	Firm will-power	

وَلَقَدْ عَهَدْنَا إِلَى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

115. Walaqad AAahidna ila adama min qablu fanasiya walam najid lahu AAazman

And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.

Section 7

وَإِذْ	فُلْنَا	لِلْمَلَائِكَةِ	اسْجُدُوا	لِآدَمَ	فَسَجَدُوا
Wa-ith	qulna	lilmala-ikati	osjudoo	li-adama	fasajadoo
And when	We said	To the angels	Prostrate yourselves	To Adam	They prostrated
إِلَّا					
إِلَّا	إِبْلِيسَ	أَبَى			
illa	ibleesa	aba			
Except	Satan/Iblis	Who refused			

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

116. Wa-ith qulna lilmala-ikati osjudoo li-adama fasajadoo illa ibleesa aba

And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except *Iblis* (Satan), who refused.

فَقُلْنَا	يَا	آدَمُ	إِنَّ	هَذَا	عَدُوٌّ
Faqlna	ya	adamu	inna	hatha	AAaduwwun
Then We said	O	Adam	Verily	This	(is) an enemy
لَكَ	وَلِزَوْجِكَ	فَلَا	يُخْرِجَنَّكَمَا	مِنْ	الْجَنَّةِ
laka	walizawjika	fala	yukhrijanna kuma	mina	aljannati
To you	And to your wife	So not	Let him expel you both	From	Paradise
فَتَشْقَى					
fatashqa					
So that you be distressed					

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ

الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

117. Faqlna ya adamu inna hatha AAaduwwun laka walizawjika fala yukhrijannakuma mina aljannati fatashqa

Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.

إِنَّ	لَكَ	أَلَّا	تَجُوعَ	فِيهَا	وَلَا
Inna	laka	alla	tajooAAa	feeha	wala
Verily	For you (is a promise from Us)	That never	You will be hungry	Therein	Nor
تَعْرَى					
taAara					
You will be naked					

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

118. Inna laka alla tajooAAa feeha wala taAara

Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

وَأَنَّكَ	لَا	تَظْمَأُ	فِيهَا	وَلَا	تَضْحَى
Waannaka	la	tathmao	feeha	wala	tadha
And that you	Not	You shall suffer from thirst	Therein	Nor	You shall suffer from the sun

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾

119. Waannaka la tathmao feeha wala tadha

And you (will) suffer not from thirst therein nor from the Sun's heat.

فَوَسْوَسَ	إِلَيْهِ	الشَّيْطَانُ	قَالَ	يَا	آدَمَ
Fawaswasa	ilayhi	alshshaytanu	qala	ya	adamu
Then whispered	To him	Satan	He said	O! Adam	
هَلْ	أَدُلُّكَ	عَلَىٰ	شَجَرَةٍ	الْخُلْدِ	وَمُلْكٍ
hal	adulluka	Aaala	shajarati	alkhuldi	wamulkin
Shall	I lead you	(on) to	Tree	(of) Eternity	And (to) a kingdom
لَا	يَبْلَىٰ				
la	yabla				
Not	They will waste away				

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَأْتَادُمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ

وَمُلْكٍ لَا يَبْلَىٰ ﴿١٢٠﴾

120. Fawaswasa ilayhi alshshaytanu qala ya adamu hal adulluka Aaala shajarati alkhuldi wamulkin la yabla

Then *Shaitan* (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَأَكَلَا	مِنْهَا	فَبَدَتْ	لَهُمَا	سَوَاءُتُهُمَا	وَوَطَفَا
Faakala	minha	fabadat	lahuma	saw- atuhuma	watafiqa
Then they both ate	From that	So appeared	To them	Their private parts	And they began
يَخْصِفَانِ	عَلَيْهِمَا	مِنْ	وَرَقٍ	الْجَنَّةِ	وَعَصَىٰ
yakhṣifani	Aaalayhima	min	waraqi	aljannati	waAaasa
To Stick	On themselves	(from) with	Leaves	(of) the Garden	And disobeyed
آدَمُ	رَبَّهُ	فَعَوَىٰ			
adamu	rabbahu	faghawa			
Adam	His Lord	So he went astray			


فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوَاءُتُهُمَا وَوَطَفَا تَخْصِفَانِ عَلَيْهِمَا مِنْ

وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾

121. Faakala minha fabadat lahuma saw-atuhuma watafiqa yakhṣifani AAalayhima min waraqi aljannati waAaasa adamu rabbahu faghawa

Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

ثُمَّ	اجْتَبَاهُ	رَبُّهُ	فَتَابَ	عَلَيْهِ	وَهَدَىٰ
Thumma	ijtabahu	rabbuhu	fataba	AAalayhi	wahada
Then	Chose him	His Lord	Then he truned with	To him	And gave him

guidance		forgiveness			
 ثُمَّ آجَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ					
122. Thumma ijtabahu rabbuhu fataba AAalayhi wahada					
Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.					

قَالَ	أَهْبِطَا	مِنْهَا	جَمِيعًا	بَعْضُكُمْ	لِبَعْضٍ
Qala	ihbita	minha	jameeAAan	baAAadukum	libaAAadin
He (Allah) said	Get down you both	Here from	Together	Some of you	To some others
عَدُوٌّ	فَإِمَّا	يَأْتِيَنَّكُمْ	مِنِّي	هُدًى	فَمَنْ
AAaduwwun	fa-imma	ya/tiyannakum	minnee	hudan	famani
(are) an enemy	Then if	Comes to you	From Me	Guidance	Then whoever
اتَّبَعَ	هُدَايَ	فَلَا	يَضِلُّ	وَلَا	يَشْقَىٰ
ittabaAAa	hudaya	fala	yadillu	wala	yashqa
Followed	My Guidance	Nither	He shall go astray	Nor	He shall fall into distress

**قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ
 مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ**

123. Qala ihbita minha jameeAAan baAAadukum libaAAadin AAaduwwun fa-imma ya/tiyannakum minnee hudan famani ittabaAAa hudaya fala yadillu wala yashqa					
(Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery."					

وَمَنْ	أَعْرَضَ	عَنْ	ذِكْرِي	فَإِنَّ	لَهُ
Waman	aAAarada	AAan	thikree	fa-inna	lahu
And whosoever	Turns away	From	My Remembrance	Then verily	For him
مَعِيشَةً	ضَنْكًا	وَنَحْشُرُهُ	يَوْمَ	الْقِيَامَةِ	أَعْمَىٰ
maAAeeshatan	dankan	wanahshuruhu	yawma	alqiyamati	aAaman
(is) a life	(of) hardship	And We shall raise him up	(on) Day	(of) Resurrection	blind

**وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ
 الْقِيَامَةِ أَعْمَىٰ**

124. Waman aAAarada AAan thikree fa-inna lahu maAAeeshatan dankan wanahshuruhu yawma alqiyamati aAaman					
"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."					

قَالَ	رَبِّ	لَمْ	حَشَرْتَنِي	أَعْمَى	وَقَدْ
Qala	rabbi	lima	hashartanee	aAama	waqad
He will say	O my Lord	Why	You raised me up	Blind	And indeed
كُنْتُ	بَصِيرًا				
kuntu	baseeran				
I had	Sight				

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

125. Qala rabbi lima hashartanee aAama waqad kuntu baseeran

He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

قَالَ	كَذَلِكَ	أَتَتْكَ	آيَاتُنَا	فَنَسِيَتْهَا	وَكَذَلِكَ
Qala	kathalika	atatka	ayatuna	fanasetaha	wakathalika
He (Allah) will say	Like this	Came unto you	Our Signs	But you forgot them	And so
الْيَوْمَ	تُنْسَى				
alyawma	tunsa				
This Day	You will be neglected				

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾

126. Qala kathalika atatka ayatuna fanasetaha wakathalika alyawma tunas

(Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)."

وَكَذَلِكَ	نَجْزِي	مَنْ	أَسْرَفَ	وَلَمْ	يُؤْمِنِ
Wakathalika	najzee	man	asrafa	walam	yu/min
And thus	We requite	Him who	Transgresses	And not	Believes
بِآيَاتِ	رَبِّهِ	وَلَعَذَابُ	الْآخِرَةِ	أَشَدُّ	وَأَبْقَى
bi-ayati	rabihi	walaAAathabu	al-akhirati	ashaddu	waabqa
In the Signs	(of) his Lord	And surely torment	(of) the Hereafter	(is) more severe	And more lasting

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ ۗ وَلَعَذَابُ

الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

127. Wakathalika najzee man asrafa walam yu/min bi-ayati rabihi walaAAathabu al-akhirati ashaddu waabqa

And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allah) and believes not in His Messengers, and His revealed Books, like this Qur'an, etc.], and believes not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.

أَفَلَمْ	يَهْدِ	لَهُمْ	كَمْ	أَهْلَكْنَا	قَبْلَهُمْ
Afalam	yahdi	lahum	kam	ahlakna	qablahum
Has not	He guided	Them	How many	We have destroyed	Before them

مِّنَ	الْقُرُونِ	يَمْشُونَ	فِي	مَسَاكِينِهِمْ	إِنَّ
mina	alqurooni	yamshoona	fee	masakinihim	inna
(from)	Generations	They walk	In	Their dwellings	Verily
فِي	ذَلِكَ	لآيَاتٍ	لِّأُولِي	النُّهَى	
fee	thalika	laayatin	li-olee	alnnuha	
In	This	(are) signs	For men	(of) understanding	

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى

128. Afalam yahdi lahum kam ahlakna qablahum mina alqurooni yamshoona fee masakinihim inna fee thalika laayatin li-olee alnnuha

Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

Section 8

وَلَوْ لَّا	كَلِمَةٌ	سَبَقَتْ	مِنْ	رَبِّكَ	لَكَانَ
Walawla	kalimatun	sabaqat	min	rabbika	lakana
And had not	A Word	Has gone forth	From	Your Lord	It (the judgement) would have been
لِزَامًا	وَأَجَلٌ	مُّسَمًّى			
lizaman	waajalun	musamman			
Inevitable	And a term	Determined			

وَلَوْ لَّا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى

129. Walawla kalimatun sabaqat min rabbika lakana lizaman waajalun musamman

And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

فَاصْبِرْ	عَلَى	مَا	يَقُولُونَ	وَسَبِّحْ	بِحَمْدِ
Faisbir	AAala	ma	Yaqooloona	wasabbih	bihandi
So bear you patiently	(on) with	What	They say	And glorify	The praise
رَبِّكَ	قَبْلَ	طُلُوعِ	الشَّمْسِ	وَقَبْلَ	عُرُوبِهَا
rabbika	qabla	tulooAAi	alshshamsi	waqabla	ghuroobiha
(of) your Lord	Before	Rising	The sun	And before	Its setting
وَمِنْ	أَنَاءِ	اللَّيْلِ	فَسَبِّحْ	وَأَطْرَافَ	النَّهَارِ
wamin	ana-i	allayli	fasabbih	waatrafa	alnnahari
And (from) during	Hours	(of) the night	So you Glorify	And at the ends	(of) the day
لَعَلَّكَ	تَرْضَى				
laAAallaka	tarda				
That you may	Become pleased				

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ

وَقَبْلَ غُرُوبِهَا وَمِنْ أَانَايِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ

تَرْضَى ﴿١٣٠﴾

130. Faiṣbir AAala ma yaqooloona wasabbih bihamdi rabbika qabla tulooAAai alshshamsi waqabla ghuroobiha wamin ana-i allayli fasabbih waatrafa alnnahari laAAallaka tarda

So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allah shall give you.

وَلَا	تَمُدَّنَّ	عَيْنَيْكَ	إِلَى	مَا	مَتَّعْنَا
Wala	tamuddanna	AAaynayka	ila	ma	mattaAAana
And not	You strain	Your eyes	(to) for	What	We have given for enjoyment
بِهِ	أَزْوَاجًا	مِنْهُمْ	زَهْرَةَ	الْحَيَاةِ	الدُّنْيَا
bihi	azwajan	minhum	zahrata	alhayati	alddunya
(with it)	To various groups/pairs	Of them	The splendour	(of) the life	Worldly
لِنَفْتِنَهُمْ	فِيهِ	وَرِزْقُ	رَبِّكَ	خَيْرٌ	وَأَبْقَى
linaftinahum	feehi	warizqu	rabbika	khayrun	waabqa
And We may test them	(thereby) therein	And provision	(of) your Lord	(is) best	And more lasting

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ

الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

131. Wala tamuddanna AAaynayka ila ma mattaAAana bihi azwajan minhum zahrata alhayati alddunya linaftinahum feehi warizqu rabbika khayrun waabqa

And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

وَأْمُرْ	أَهْلَكَ	بِالصَّلَاةِ	وَاصْطَبِرْ	عَلَيْهَا	لَا
Wa/mur	ahlaka	bialssalati	waistabir	AAalayha	la
And command	(on) your family	The prayer	And be patient	In (on) it	Not
نَسْأَلُكَ	رِزْقًا	نَحْنُ	نَرْزُقُكَ	وَالْعَاقِبَةُ	لِلتَّقْوَىٰ
nas-aluka	rizqan	nahnu	narzuquka	waalAAaqibatu	liltaqwa
We ask of you	A provision	We	Provide for you	And the good end (Paradise)	(is) for the pious or piety

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ

وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

132. Wa/mur ahlaka bialssalati waistabir AAalayha la nas-aluka rizqan nahnu narzuquka waalAAaqibatu liltaqwa

And enjoin *As-Salat* (the prayer) on your family, and be patient in offering them [i.e. the *Salat* (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the *Muttaqun* (pious - see V.2:2).

وَقَالُوا	لَوْلَا	يَأْتِينَا	بِآيَةٍ	مِّنْ	رَّبِّهِ
Waqaloo	lawla	ya/teena	bi-ayatin	min	rabbihi
And they say	Why not	He brings us	A sign	From	His Lord
أَوَلَمْ	تَأْتِهِمْ	بَيِّنَةٌ	مَا	فِي	الصُّحُفِ
awa lam	ta/tihim	bayyinat	ma	fee	alssuhufi
Has (there) not	Come to them	Proof	(of) that which	(is) in	The Scriptures
الْأُولَى					
al-oola					
Former					

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ؕ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ

الْأُولَى ﴿١٣٣﴾

133. Waqaloo lawla ya/teena bi-ayatin min rabbihi awa lam ta/tihim bayyinat ma fee alssuhufi al-oola

They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurat (Torah), and the Injeel (Gospel), etc. about the coming of the Prophet Muhammad ﷺ].

وَلَوْ	أَنَا	أَهْلَكْنَاهُمْ	بِعَذَابٍ	مِّنْ	قَبْلِهِ
Walaw	anna	ahlaknahum	biAAathabin	min	qablihi
And if	We	Had destroyed them	With a torment	Before this	
لَقَالُوا	رَبَّنَا	لَوْلَا	أَرْسَلْتَ	إِلَيْنَا	رَسُولًا
laqaloo	rabbana	lawla	arsalta	ilayna	rasoolan
Surely they would have said	Our Lord	Why not	You sent	To us	A Messenger
فَنَتَّبِعَ	آيَاتِكَ	مِن	قَبْلُ	أَنْ	نَّذِلَّ
fanattabiAAa	ayatika	min	qabli	an	nathilla
That we might have followed	Your Signs	before		That	We were disgraced
وَنُخْزَى					
wanakhza					
And we were humiliated					

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ

إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذِلَّ وَنُخْزَى ﴿١٣٤﴾

134. Walaw anna ahlaknahum biAAathabin min qablihi laqaloo rabbana lawla arsalta ilayna rasoolan fanattabiAAa ayatika min qabli an nathilla wanakhza

And if We had destroyed them with a torment before this (i.e. Messenger Muhammad ﷺ and the Qur'an), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."

قُلْ	كُلُّ	مُتَرَبِّصٌ	فَنَرَبِّصُوا	فَسَتَعْلَمُونَ	مَنْ
Qul	kullun	mutarabbisu n	fatarabbasoo	fasataAAala moona	man
Say	Each one	Is waiting	So what you too	Then you shall know	Who
أَصْحَابُ	الصِّرَاطِ	السَّوِيِّ	وَمَنْ	أَهْتَدَى	
as-habu	alssirati	alssawiyyi	wamani	ihtada	
(are) the owners	(of) the Path	Even (Straight)	And who	Has walked aright	

قُلْ كُلُّ مُتَرَبِّصٌ فَتَرَبِّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ

السَّوِيِّ وَمَنْ أَهْتَدَى ﴿١٣٥﴾

135. Qul kullun mutarabbisun fatarabbasoo fasataAAalamoona man as-habu alssirati alssawiyyi wamani ihtada

Say (O Muhammad ﷺ): "Each one (believer and disbeliever, etc.) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e. Allah's Religion of Islamic Monotheism), and who are they that have let themselves be guided (on the Right Path).