

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ٤٥

patience | with me | would be able (to have) | never | that you | to you | say | did I not | (Khidr) said
'Did I not tell you,' he replied, 'that you would not bear with me?' (75)

قَالَ إِنْ سَأَلْتِكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ

verily | keep me in your company | then not | after this | anything | about | I ask you | if | (Moses) said
Moses said: 'If ever I question you again, keep not company with me; for then I should have

بَلَغْتَ مِنْ لَدُنِّي عُدْرًا ٤٦ فَاذْأَاتِيَا أَهْلَ

to the people | they came | when | till | then they both proceeded | an excuse | me | from | you received
given you a full excuse.' (76) They travelled on until they came to the inhabitants of a town. They

قَرِيْبَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا

then they found | entertain them | to | but they refused | its people | they asked for food | (of) a town
asked the people for some food, but they refused to receive them as their guests. There they

فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ

(Moses) said | so he set it up straight | collapse | to | that wanted that was about | a wall | in it (therein)
found a wall on the point of falling down. His companion restored it, and Moses said: 'Had you

لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ٤٧ قَالَ هَذَا فِرَاقُ

the parting | this is | (Khidr) said | wages | for it | surely you could have taken | if you had wished
wished, you could have demanded payment for your labours.' (77) This is the parting between me

بَيْنِي وَبَيْنِكَ سَأَتُبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ

over which | you could (have) | not | (of) what | the interpretation | I will tell you | and you | between me
and you, He said: 'Now I will tell you the interpretation of that wherewith you was not able to have

صَبْرًا ٤٨ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ

so I wished | the sea | in | working | to poor people | it belonged | the ship | as for | patience
patience. (78) 'As for the ship, it belonged to poor people working on the sea. So I desired to

أَنْ أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ٤٩ وَأَمَّا

and as for | by force | ship | every | who seized | a king | after them | as there was | damage it | to
damage it because behind them, there was a king who was taking every ship by force. (79) 'As for

الْعُلْمُ فَكَانَ أَبُوهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهَا طُغْيَانًا

by rebellion | he should oppress them | lest | and we feared | believers | his parents | were | the boy
the youth, his parents were believers, and we feared lest he should oppress them by rebellion

وَكَفَرًا ٨٠ فَارَدْنَا أَنْ يُبَدِّلَهَا رَبُّهَا خَيْرًا مِنْهُ

that him (one) better their Lord should exchange for them that so we intended and disbelief and unbelief.(80) It was our wish that their Lord should give them another in his place, a (son)

زَكْوَةً وَأَقْرَبَ رَحْمًا ٨١ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي

in two orphans for two boys it was the wall and as for to mercy and near in righteousness better than he in purity and nearer in tenderness. (81) 'As for the wall, it belonged to two orphan

الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ

so intended a righteous man their father and was for them a treasure under it and was the town boys in the town. And under it was a treasure which belonged to them; their father had been a

رَبُّكَ أَنْ يُبْلَغَا أَشَدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً

as a mercy their treasure and take out their age of full strength they should attain that your Lord righteous man. Your Lord decreed that they should dig out their treasure when they grew to

مِنْ رَبِّكَ وَمَا فَعَلْتَهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ

not (of) what (is) the interpretation that my own accord of I did that and not your Lord from manhood – a mercy from your Lord. What I did was not done by my will. 'That is the interpretation

تَسْطِعُ عَلَيْهِ صَبْرًا ٨٢ وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُوا

I shall recite say Dhul-Qarnain about and they ask you patience over it you could (hold) of what you could not bear patiently.' (82) They will ask you about Dhul-Qarnain. Say: 'I will give

عَلَيْكُمْ مِنْهُ ذِكْرًا ٨٣ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ

every of and gave him the earth in him We established verily mention of him to you you something of his story. (83) 'We made him mighty in the land and gave him ways and

شَيْءٍ سَبِيلًا ٨٤ فَاتَّبَعَ سَبِيلًا ٨٥ حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ

(of) the sun the setting place he reached when until a way so he followed means thing means to every thing.(84) And he followed a way.(85) Until he reached the setting of

وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَِٔةٍ وَوَجَدَ عِنْدَهَا قَوْمًا

a people near it and he found (of) black muddy water a spring in setting he found it the Sun (west), he found it setting in a muddy spring (it was a western expedition ended by a spring of black muddy

قُلْنَا يَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ

them you treat (that) or you punish (them) (that) either O Dhul-Qarnain We said (water) and nearby he found a people. "Dhul-Qarnain," We said, "(you have authority) either to punish them or show

حُسْنًا ٨٦ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ

he will be brought back | then | We punish him | shall | does wrong | him who | as for | he said | with kindness
them kindness." (86) 'He replied: "As for him who does wrong, we shall surely punish him. then

إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ٨٧ وَأَمَّا مَنْ آمَنَ وَعَمِلَ

and works | believes | him who | but as for | terrible | (with) a torment | Who will punish him | his Lord | unto
they shall return to their Lord and be sternly punished by Him. (87) As for him that have faith and

صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ

(from) | unto him | and we shall speak | the best | reward | he shall have | righteous (deeds)
do good works, he shall have the best reward and we shall speak unto him mild words (as

أَمْرِنَا يُسْرًا ٨٨ ثُمَّ اتَّبَعَ سَبِيلًا ٨٩ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ

the rising place | he reached | when | until | (another) way | he followed | then | mild (easy) | words (our matter)
instruction). (88) 'He then followed another way.' (89) Until he reached the rising of the sun (East) and

الشَّمْسِ وَجَدَهَا تَطْعَمُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا

against it (the sun) | for whom | We had provided | not | a people | on | rising | he found it | (of) the sun
saw the sun rising upon a people for whom We provided no protection against it (the

سِتْرًا ٩٠ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ٩١ ثُمَّ اتَّبَعَ

he followed | then | information | (was) with him | whatever | and We knew | as (it was) | any shelter
sun). So it was; (90) and We had full knowledge of what he had. (91) 'Then he followed (yet

سَبِيلًا ٩٢ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا

a people | before (near) them | he found | two mountains | between | he reached | when | until | (another) way
another) way. (92) Until he came between the Two Mountains and found beneath them a people

لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ٩٣ قَالُوا يَا قَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ

and Magog | Gog | verily | O Dhul-Qarnain | they said | a word | understood | who almost | not
scarcely able understand speech (it means they did not understand the speech of the conquerer but talked through interpreters

مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ

that | on the condition | a tribute | to you | We pay (make) | shall | the land | in | are doing mischief
"Dhul-Qarnain," (93) they said, "Gog and Magog are working corruption in the land, so shall We pay you tribute in order that you place

تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ٩٤ قَالَ مَا مَلَكَتْ فِيهِ رَأْيِي

my Lord | (in it) | has granted me | what | he said | a barrier | and (between) them | between us | you make
between us and them a barrier." (94) 'He replied: "The power which my Lord has given me is

خَيْرٌ قَاعَيْنُونِي بِقُوَّةٍ اجْعَلْ بَيْنَكُمْ

between you | I will make (erect) | with strength (man-power) | so help me | (is) better (than your tribute)
better (than any tribute). So help me with a force (of labours) and I will raise a barrier between

وَبَيْنَهُمْ رَمْمًا ۝٩٥ اَتُونِي زَبْرَ الْحَدِيدِ حَتَّىٰ اِذَا سَاوَىٰ

he levelled (the gap) | when | until | (of) iron | pieces (blocks) | give me | a barrier | and (between) them
you and them.(95) Bring me blocks of iron." `At length, when he had filled up the space between

بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ اِذَا جَعَلَهُ نَارًا قَالَ اَتُونِي

bring me | he said | fire | he made it (iron) | when | until | blow | he said | the two cliffs | between
the two mountain-sides, he said: "Blow (with your bellows)." And when he made it (the iron

اُفْرَغَ عَلَيْهِ قِطْرًا ۝٩٦ فَمَا اسْطَاعُوا اَنْ يُّظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهٗ

through it | they could | nor | scale it | (that) | they could | so not | molten copper | over it | to pour
blocks red) as fire, he said: "Bring me molten brass to pour on them."(96) `Thus they (Gog and

نَقَبًا ۝٩٧ قَالَ هٰذَا رَحْمَةٌ مِّن رَّبِّي فَاِذَا جَاءَ وَعْدُ رَّبِّي

(of) my Lord | promise | comes | but when | my Lord | from | (is) a mercy | this | he said | dig
Magog) could not scale it, nor could they dig their way through it.(97) He said: "This is a mercy from my

جَعَلَهُ دَكَّآءٍ وَكَانَ وَعْدُ رَّبِّي حَقًّا ۝٩٨ وَتَرَكْنَا بَعْضَهُمْ

some of them | and we shall leave | (is) true | (of) my Lord | promise | and is | flat (levelled) | He shall make it
Lord. But when the promise of my Lord comes, He will level it to dust. The promise of my Lord is true."(98)

يَوْمَئِذٍ يَّجُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ

and We shall collect them | the Trumpet | and will be blown into | others | on | to surge like waves | that Day
On that day, We will let them come in successive waves. The Trumpet shall be sounded, and We

جَمَعًا ۝٩٩ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ۝١٠٠ الَّذِيْنَ

(to) those | plain to view | to the disbelievers | on that Day | Hell | and We shall present | all together
will gather them all together.(99) And on that day, We shall present Hell before the unbelievers,(100)

كَانَتْ اَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِيْ وَكَانُوْا لَا يَسْتَطِيْعُوْنَ

could (bear) | not | and who | My Reminder (the Quran) | from | a covering | under | whose eyes | had been
plain to view (before), those who have turned a blind eye to My remembrance and who could not bear to

سَمْعًا ۝١٠١ اَفَحَسِبَ الَّذِيْنَ كَفَرُوْا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْ اَوْلِيَاءَ

as protectors | besides Me | My slaves | they can take | that | disbelieved | those who | do then think | to hear (it)
hear.(101) Do the unbelievers think that they can take My servants as protectors besides Me? Verily,

إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾ قَدْ هَلَّ نُبُؤُكُمْ

We inform you shall Say as an entertainment for the disbelievers Hell We have prepared verily
We have prepared Hell for the unbelievers as hospitality.(102) Say: 'Shall we tell you the greatest

بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ صَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ

the life in whose efforts have been wasted those in respect of deeds of the greatest losers
losers in respect of their work?(103) Those whose efforts in this world are misguided and who

الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَئِكَ الَّذِينَ

those who they (are) by their deeds were acquiring good that they thought while they worldly
yet think that what they do is right; (104) who disbelieve the revelations of their Lord and deny

كَفَرُوا يَا أَيُّهَا رَبِّي وَالْقَائِلَةَ فَوَيْلٌ لِّمَنْ كَفَرَ

so not their works so are vain and the Meeting with Him (of) their Lord in the Signs/ Verses disbelieve
that they will ever meet Him.' Vain are their works. On the Day of Resurrection, We shall not give

نَقِيمًا لَهُمْ يَوْمَ الْقِيَامَةِ وَذَلِكَ جَزَاءُ هُمْ

(shall be) their recompense that any weight (of) Resurrection (on) the Day for them We shall assign
any weight to them.(105) Hell is their reward; because they had no faith

جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي

by way of mockery and My Messengers My Signs/ Verses and took they disbelieved because Hell
and scoffed at My revelations and My apostles.(106) As for those who

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ

(of) Paradise Gardens for them will be righteous deeds and did believed those who verily
believe and do good works, the gardens of Paradise shall be their

نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا جُورًا ﴿١٠٨﴾ قَدْ لَوْ

if Say (for) removal therefrom they will desire not therein they shall dwell (forever) for entertainment
hospitality.(107) There (they shall dwell) for ever desiring not to be removed from there.(108)

كَانَ الْبَحْرُ مَدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ

(that) before the sea would be exhausted (of) my Lord for the Words ink the sea were
Say: 'If the ocean were ink (with which to write) the Words of my Lord, sooner would the Ocean be

تَنفَدَ كَلِمَاتِ رَبِّي وَلَوْ جُمْنَا بِمِثْلِهَا مَدَدًا ﴿١٠٩﴾ قَدْ إِنَّمَا

only say for (its) aid like it We brought even if (of) my Lord the Words would be exhausted
spent than would the Words of my Lord, even if we added another Ocean like it for its aids.(109)

أَنَا بَشَرٌ مِّثْلَكُمْ يُوحَىٰ إِلَىٰ آتِنَا إِلَهُكُمْ إِلَهًُ وَاحِدًا

One | (is) God | your God | that | to me | it has been revealed | like you | (am) a man | I

Say: 'I am but a man like yourselves. It is revealed to me that your

فَسَنَ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا

deed | let him do | his Lord | the Meeting (with) | hopes for | (was) | so whoever

God is one God. Let him that hopes to meet his Lord do what is

صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

anyone | (of) his Lord | in the worship | associate as a partner | and not | righteous

right and associate none as partner in the worship of his Lord.(110)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 the Most Merciful | the Most Gracious | (of) Allah | in the Name
 In the Name of Allah, the Most Compassionate, the Most Merciful.

كَهَيْعَسَ ۚ ذَكَرَ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ۚ إِذْ نَادَىٰ

he called out | when | Zakariyya | (to) His slave | (of) your Lord | (of) the Mercy | a mention | Kaf-Ha-Ya-Ain-Sad

Kaf Ha Ya Ain Sad.(1) (This is) a mention of your Lord's mercy to his servant Zachariah: (2) When

رَبَّهُ يَدَاءَ خَفِيًّا ۚ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

of me | bones | have grown feeble | indeed | O my Lord | he said | in secret | a call | to his Lord (Allah)

he cried to his Lord, a cry in secret. (saying). (3) My Lord! verily, my bones have grown feeble

وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۚ

unblessed | O my Lord | in my invocation to you | I have been | and not | grey | head (hair) | and has turned

and my head is shining with grey hair. Yet never, Lord, have I been unablest in prayer to you.(4)

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ

from | me | so give | barren | my wife | and is | after me | my relatives | I fear | and verily | I

I now fear my relatives after me (who will succeed me), for my wife is barren. So give

لَدُنْكَ وَلِيًّا ۚ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۚ وَاجْعَلْهُ

and make him | (of) Jacob (Ya'qub) | the family | from | and inherit | He shall inherit me | an heir | yourself

me a heir.(5) Who shall inherit of me and inherit of the house of Jacob and make him, my Lord,

رَبِّ رَضِيًّا ۚ يُزَكِّرُنَا إِنَّا بُشِّرُكَ بِغُلَامٍ اسْمُهُ

his name (will be) | of a son | give you the glad tidings | verily | O Zakariyya | satisfied, acceptable (to you) | (my) Lord

acceptable (to you). (6) O Zachariah! 'We give you good news of son whose name is Yahya. We

يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۗ قَالَ رَبِّ أُنَّىٰ يَكُونُ

can how my Lord he said (that) name before (for) him We have given not Yahya (John) have given that name to none before (him).'(7) 'How shall I have a son, Lord,' asked

لِيْ عَلْمٌ وَكَانَتْ امْرَأَتِيْ عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝٨

extreme old age (from) I have reached and indeed barren my wife while is a son I have Zachariah, 'when my wife is barren, and I have reached the extreme old age.'(8)

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ

I have created you and certainly easy for Me It is your Lord says (said) so He said He replied: 'So it shall be, your Lord says, it is easy to Me, even as I created you before, when

مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۗ قَالَ رَبِّ اجْعَلْ لِيْ آيَةً ۗ

a Sign for me appoint (make) my Lord he (Zakariyya) said anything you were when not before you were nothing.'(9) 'Lord,' (said Zacharia), 'give me a sign.' He said 'you shall not speak to

قَالَ أَيْتُكَ إِلَّا تَكَلَّمَ النَّاسُ ثَلَاثَ لَيَالٍ سَوِيًّا ۝١٠ فَخَرَجَ

so he came out together nights for three unto mankind you shall speak that not your Sign (is) He said mankind for three nights, though otherwise sound (in body).'(10) Then (Zacharia)

عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوَّىٰ إِلَيْهِمْ أَنْ سَبِّحُوا

glorify (Allah) to them then he told by Signs the praying place or private room from his people (on) to came out from the sanctuary to his people and told them by signs to give glory to their Lord

بِكُرَّةٍ وَعَشِيًّا ۝١١ خُذِ الْكِتَابَ بِقُوَّةٍ

with strength the Scripture hold O Yahya (John) and in the afternoon (night) in the morning morning and evening.(11) (We said): 'O Yahya, hold fast to the Book.' We gave him wisdom while

وَأَتَيْنَاهُ الْحِكْمَ صَبِيًّا ۝١٢ وَحَنَانًا مِنْ لَدُنَّا وَرُزْقًا

made pure from sins Us from and compassion while a child wisdom and We gave him yet a child and (gave him)(12) a tenderness from Us and purity and he was

وَكَانَ تَقِيًّا ۝١٣ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝١٤

nor disobedient arrogant he was and neither to his parents and dutiful righteous and he was God-fearing.(13) And Kind to his father and mother, and neither arrogant nor disobedient (to

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ

he will be raised up and the day he dies and the day he was born the day on him and peace be Allah or to his parents).(14) Peace be on him on the day he was born and the day he dies; and the

حَيًّا ١٥) وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَدَتْ

she withdrew in seclusion | when | (the story of) Mary | Book (the Quran) | in | and mention | to life (again) day he is raised up to life. (15) And relate in the Book (the story of) Mary: when she withdrew

مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ١٦) فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا

so We sent | a screen | from them | then she took | facing east | to a place | her family | from from her family to a place to the east and (16) she took a veil apart from them. We sent to her Our

إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ١٧) قَالَتْ

she said | in all respects (sound) | as a man | before her | and he appeared | Our Spirit (Gibriel) | to her Spirit and he appeared before her in the form of a man in all respects. (17) she said: 'I take refuge

إِلَيَّ بِالرَّحْمَنِ الْبَرِّ ١٨) قَالَتْ إِنِّي أَعُوذُ

only | he said | fear | you | if | from you | with the Most Gracious (Allah) | seek refuge | verily | I in the Merciful from you! If you fear the Lord, (leave me and go your way). (18) 'I am the

أَنَا رَسُولُ رَبِّكِ ۖ لَهُبَ لَكَ عَلِيمًا زَكِيًّا ١٩) قَالَتْ أَنَّى يَكُونُ

can | how | she said | righteous | a son | to you | that I give | from your Lord | a messenger (angel) | I am messenger of your Lord,' he replied, 'and have come to give you a holy son.' (19) 'How shall I

لِي عِلْمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ٢٠) قَالَ كَذَلِكَ قَالَ

said | so (it will be) | he said | unchaste | I am | nor | man | has touched me | when not | a son | I have bear a child.' she answered, 'when no man has touched me and I am not unchaste?' (20) 'Thus it

رَبِّكَ هُوَ عَلَىٰ هَدًى ۖ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً

and a mercy | to mankind | as a Sign | and that We shall appoint him | (is) easy | for Me | that | your Lord will be,' your Lord said: 'That is easy for Me. And We shall make him a sign to mankind and a

مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ٢١) فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ

with him | and she withdrew | so she conceived him | decreed (by Allah) | a matter | and it is | from Us mercy from Us. It is a thing decreed.' (21) Thereupon she conceived him, and retired to

مَكَانًا قَصِيًّا ٢٢) فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ

she said | (of) a date-palm | the trunk | to | the labour pains | and drove her | far | (to) a place a far-off place. (22) and the pains of childbirth drove her to the trunk of a palm-tree, crying: 'Oh,

يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا ٢٣) فَتَادِبُهَا

so he (Jibreeel) called unto her | out of sight | forgotten | and I had been | this | before | I had died | would that would that I had died before this and had been forgotten and out of sight.' (23) But (a voice) from

مِنْ تَحْتِهَا إِلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا ۝٢٣ وَهَزَيْتِ

and shake | a water stream | under you | your Lord | has provided | indeed | you grieve | not | below her | from
below called to her: 'Do not sorrow. Your Lord has placed below you a water stream. (24) And

إِلَيْكَ بِجَذَعِ الثَّغْلَةِ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ۝٢٥ فَكُلِي وَاشْرَبِي

and drink | so you eat | ripe | fresh date | upon you | it will let fall | (of) date-palm | the trunk | towards you
shake the trunk of the palm-tree, it will drop fresh ripe dates upon you. (25) Therefore eat and

وَقَرِي عَيْنًا فَمَا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ

have vowed | I | say you | anyone | human being | from | you see | if | (your) eyes | and cool
drink and be comforted, and should you meet any mortal, say to him: "I have vowed a fast to the

لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا ۝٢٦ فَأْتَتْ

then she brought | (to) any human being | today | I shall speak | so never | a fast | (for) unto the Most Gracious
Merciful and will not speak to any human being this day." (26) Then she brought the child to her

بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا لِمَ رَأَيْتِ لِقَدْ جِئْتِ شَيْئًا فَرِيًّا ۝٢٧

mighty | a thing | you have brought | indeed | O Maryam | they said | carrying him | (to) her people | him
people carrying him (in her arms). They said (to her): 'O Mary, you have come with an amazing thing. (27)

يَأْتَحَتُ هُرُونَ مَا كَانَ أَبُوكَ أَصْرًا سَوْءٍ وَمَا كَانَتْ أُمُّكَ

your mother | was | nor | (of) evil | a man | your father | was | not | (of) Aaron | O sister
O sister of Aron, your father was never a man of evil, nor was your mother

بَغِيًّا ۝٢٨ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي

in | is | one who | we can talk to | how | they said | to him | then she pointed | an unchaste woman
unchaste.' (28) She pointed to him. But they replied: 'How can we speak to one who is still in

الْمَهْدِ صَبِيًّا ۝٢٩ قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي

and made me | the Scripture | He gave me | (of) Allah | a slave | verily I am | He (Jesus) said | a child | the cradle
cradle, a little child?' (29) (Whereupon) he said: 'I am the servant of Allah. He has given me the

تَبِيًّا ۝٣٠ وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ

the Prayer | and enjoined on me | I be | wheresoever | blessed | and He has made me | a Prophet
Book and made me a prophet. (30) He made me blessed wherever I may be, and He has

وَالزُّكُوتِ مَا دُمْتُ حَيًّا ۝٣١ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۝٣٢

unblest | arrogant | made me | and not | to my mother | and dutiful | alive | long as I am | as | and Zakat
commanded me to pray and to give alms to the poor as long as I shall live. (31) He has made me

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝٣٢

alive | I shall be raised | and the day | I die | and the day | I was born | the day | upon me | and peace be
kind to my mother and has not made me arrogant, miserable.(32) So peace be on me on the day I was born

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَبْتَثِرُونَ ۝٣٣

not | they dispute | in it | that which | (of) truth | a statement | (of) Maryam | son | (is) Jesus | such
and on the day I die; and the day when I shall be raised alive.(33) Such was Jesus, the son of Mary. (This

كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ إِذَا قَضَىٰ أَمْرًا

an affair | a thing | He decrees | when | Glorified is He | son | any | He should take | that | for Allah | it is
is) the word of truth wherein they are doubting.(34) It is not for Allah to take a son unto Him. When He

فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝٣٥ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ

so worship Him | and your Lord | (is) my Lord | Allah | and verily | and it becomes | be | to it | He say | only
decrees a thing He but says to it: 'Be,' and it is.(35) (Jesus said) Allah is my Lord and your Lord: therefore

هٰذَا صِرَاطٌ مُسْتَقِيمٌ ۝٣٦ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ

so woe | among themselves | from | the sects | then differed | Straight | (is) Path | this
worship Him. This is a way straight.(36) Yet the Sects differed among themselves. But woe to the

لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ۝٣٧ أَسْمِعْ

how clearly will hear | great | (of) a Day | meeting (witnessing) | from | who disbelieve | to those
unbelievers when the grievous Day comes. How clearly they will hear and see, the Day(37)

بِهِمْ وَأَبْصُرْ يَوْمَ يَأْتُونَنَا لَكِنَ الظَّالِمُونَ الْيَوْمَ فِي

(are) in | today | the wrong-doers | but | they will come to Us | the day (when) | and see | they
when they appear before Us! Truly, the unbelievers are in plain

ضَلَالٍ مُبِينٍ ۝٣٨ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ

the case | has been decided | when | (of) grief | (of) Day | and warn them of | plain | error/ astray
error.(38) Forewarn them of the Day of distress when the matter shall be determined while yet

وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ۝٣٩ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ

the earth | will inherit | We | verily | believe | not | and they | unawareness | (are) in | while they
they are in negligence and are not believing. (39) For We shall inherit the earth and whatsoever is

وَمَنْ عَلَيْهَا وَإِنَّمَا يُرْجَعُونَ ۝٤٠ وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ

Abraham | the Book | in | and mention | they shall be returned | and to Us | (is) on it | and whatsoever
thereon. To Us, they shall return.(40) And mention in the Book the story of Abraham: He was a

وقف لازم

٥٢٥

إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۖ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا

that which | you worship | why | O my father | to his father | he said | when | Prophet | a truthful | was | verily he
man of truth and a prophet. (41) When he said to his father: 'O father, why you worship that which can

لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۚ يَا أَبَتِ إِنَّي قَدْ

surely | verily | O my father | anything | (from) you | can avail | and not | sees | nor | hears | not
neither see nor hear, nor can do anything for you? (42) 'Father, there has come to me of

جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا

(to) Path | I will guide you | so follow me | has come to you | not | that which | the knowledge | of | come to me
knowledge which has not reached you: therefore, follow me. I will guide you to a straight

سَوِيًّا ۚ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۗ إِنَّ الشَّيْطَانَ كَانَ

has been | Satan | verily | Satan | you worship | not | O my father | the Straight
path. (43) 'Father, do not worship Satan; surely Satan is a rebel against the Lord

لِلرَّحْمَنِ عَصِيًّا ۚ يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ

should touch you | lest | fear | verily | O my father | rebel | (to) against the Most Gracious
of Mercy. (44) 'Father, I fear that there may touch you a punishment from the All-merciful, so that

عَذَابٍ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۖ قَالَ أَرَأَيْتَ

do reject | he said | a companion | of Satan | so that you become | the Most Gracious | from | a torment
you become a friend to Satan (in the Hell-fire).' (45) His father replied: 'Do you reject my gods,

أَنْتَ عَنِ الْهَقَىٰ يَأْتِيهِمْ لَيْنٌ لَّمْ تَنْتَهُ لَأَرْجُمَنَّكَ

indeed I will stone you | you stop this | not | if | O Abraham | my gods | (from) | you
Abraham? If you stop not (this), I will stone you. Now get away from me for a long (time before I punish

وَأَهْجُرَنِي مَلِيًّا ۖ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ

for you | I will ask forgiveness | on you | Peace be | (Abraham) said | for a long time | so get away from me
you.' (46) 'Peace be on you,' said Abraham. 'I will ask my Lord to forgive you: Verily, He is to me

رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ۚ وَمَا تَدْعُونَ

you invoke | and what | and I shall turn away from you | Ever Most Gracious | unto me | is | verily He | (of) my Lord
Ever Most Gracious. (47) I will turn away from you (all) and from those you call

مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ

(in my invocation) in calling | shall be | I not | may be | my Lord | and I shall call on | Allah | besides
upon apart from Allah. I will call on my Lord; and perhaps I shall not be unblessed in

رَبِّي شَقِيًّا ٢٨ فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ

Allah besides they worship and what he turned away from them so when unblest my Lord calling my Lord.(48) And when he had turned away from his people and those

وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ٢٩

a Prophet We made and each one (of them) and Jacob Isaac (to) him and We granted they worshipped besides Allah, We gave him Isaac and Jacob.(49)

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ٥٠

honour (of) truth tongues (for) them and We made Our Mercy of (from) (to) them and We gave Each of them We made a prophet, and We gave them of Our Mercy and granted them honour on the

وَأَذْكَرٌ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا

a Messenger and he was chosen was verily he Moses the Book (the Quran) in and mention tongues (an honourable and true renown - everybody remembers them with good praise).(50) Also mention

نَبِيًّا ٥١ وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ

and We made him draw near the right (of) the Mount side from and We called him a Prophet in the Book (the story of) Moses. He was devoted and he was an apostle, and a prophet.(51) We called out

نَجِيًّا ٥٢ وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ

Aaron his brother Our Mercy (from) out of (for) on him and We bestowed for whispering (for a talk) to him from the right side of the Mountain, and drew him near for secret communion.(52) We gave him, his

نَبِيًّا ٥٣ وَأَذْكَرٌ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ

(in) promise true was verily he Ismael the Book (the Qur'an) in and mention a Prophet brother Aron, (also), a prophet. out of Our Mercy.(53) And mention in the Book (the Quran) Ishmael: he, too,

وَكَانَ رَسُولًا نَبِيًّا ٥٤ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

and Zakat (on) Prayer his family to command and he used a Prophet a Messenger and he was was a man of his word, an apostle and a prophet.(54) He enjoined prayer and almsgiving on his people, and

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ٥٥ وَأَذْكَرٌ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ

was verily he Idris the Book in and mention pleasing his Lord with and was his Lord was pleased with him.(55) Also mention in the Book the case of Idris (Enoch): he was a man of

صِدْقًا نَبِيًّا ٥٦ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ٥٧ أُولَٰئِكَ الَّذِينَ أَنْعَمَ

bestowed who those high (to) a place and We raised him a Prophet truthful truth and a prophet. (56) We raised him up to a high place.(57) These are they whom Allah has

اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ مِن ذُرِّيَةِ آدَمَ وَمِمَّنْ

and (of) those whom (of) Adam offspring from the Prophets from among unto them Allah blessed from among the descendants of Adam and of those whom We carried in

حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ

and Israel (of) Abraham offspring and of Noah with We carried (in the ship) the Ark with Noah; the descendants of Abraham and, of Israel, and of those whom

وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ

verses unto them were recited when and chose We guided and from among those whom We guided and chose. For when the revelations of the Merciful were recited to them,

الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾ فَخَلَفَ مِنْ بَعْدِهِمْ

(after) them then succeeded and weeping prostrating they fell down (of) the Most Gracious (Allah) they fell down prostrate, weeping. (58) But the generations who succeeded

خَلَفُوا أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ

they will meet so lusts and followed the prayer who gave up a posterity them missed their prayers and followed lusts. Soon then will they face

عَذَابًا ﴿٥٩﴾ إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ

such righteousness and worked and believed repented those who except transgression (error) destruction. (59) But those that repent and embrace the Faith and do what is right shall be

يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾ جَدَّتْ عَدْنُ الْآلَتِي

which (of) Eden gardens in aught (at all) they will be wronged and not Paradise will enter admitted to Paradise and shall not be wronged in any way. (60) (They shall) enter the Gardens of Eden,

وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

to be fulfilled His Promise is verily He in the Unseen (to) His Slaves the Most Gracious Promise which the Merciful has promised His servants in the unseen. His promise is ever sure to be fulfilled. (61)

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۗ وَهُمْ فِيهَا

therein their sustenance and they will have salutation/ peace but vain talk therein they shall hear not There they shall hear no idle talk, but only (the voice of) peace. And there they shall have food

بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ

to We shall give as an inheritance which Paradise such is and afternoon/ evening morning for morning and evening. (62) Such is the Paradise which we shall give the righteous of our

عِبَادِنَا مَنْ كَانَ تَقِيًّا ۝ وَمَا نُنزِّلُ إِلَّا بِأَمْرِ

by the command | except | We (angels) descend | and what (is) | pious | have been | to those who | Our slaves
servants to inherit.(63) We (the angels) come not down except by the command of your

رَبِّكَ ۚ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ

between | and what (is) | behind us | and what (is) | before us | what (is) | to Him (belongs) | (of) your Lord
Lord. To Him belongs what is before us and what is behind and what is between and

ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ۝ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا

and what (is) | and the earth | (of) the heavens | Lord | forgetful | your Lord | is | and not | those
your Lord is never forgetful. (64) Lord of the heavens and the earth and all that is between them.

بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ

for Him | you know | do | in His worship | and be patient | so worship Him | between them
So worship Him (alone) and be patient in His service. Do you know of any one worthy of the

سَمِيًّا ۝ وَيَقُولُ الْإِنْسَانُ إِذَا مَاتَ لَسَوْفَ أُخْرَجُ

I be raised up | shall | I am dead | when | man | and says | any similar or co-equal
name?(65) 'What!' says man, 'When I am once dead, shall I then be brought forth

حَيًّا ۝ أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ

he was | while not | before | We created him | that | man | remember | does not | alive
alive?(66) Does not man call to mind that We created him before while he was

شَيْئًا ۝ فَوَرَبِّكَ لَنَحْضُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنَنْحَضِرَنَّهُمْ

indeed We shall bring | then | and the devils | surely We shall gather them together | so by your Lord | anything
nothing?(67) By your Lord, We shall gather them and the Satans, then We shall surely bring

حَوْلَ جَهَنَّمَ جِثِيًّا ۝ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ

as to which of them | sect | every | from | indeed We shall drag out | then | on knees | Hell | round
them round Hell, on their knees. (68) Then indeed, We will carry off from every sect, its stoutest

أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ۝ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ

those who | know best | verily We | then | obstinate/ rebellion | the Most Gracious (Allah) | against | (was) worst
rebels against the Most Merciful.(69) We alone know who deserves most to be

هُمْ أَوْلَىٰ بِهَا صِلِيًّا ۝ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا

will pass over it | but | (one) of you | and (there is) not | (of) being burnt | therein | (are) most worthy | (they)
burnt therein.(70) Not one of you there is, but will pass through it: such is the

كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۗ ثُمَّ نُذِجِي الَّذِينَ اتَّقَوْا

feared | those who | We shall save | then | a decree | accomplished | your Lord | with (on) | (this) is
decree of your Lord which must be accomplished. (71) We will deliver those who fear Us, but the

وَنَذُرُ الظَّالِمِينَ فِيهَا جثيًا ۗ وَإِذَا تُلِيٰ عَلَيْهِمُ آيَاتُنَا

Our Verses | (on) to them | are recited | and when | kneeling | therein | the wrong-doers | and We shall leave
wrongdoers shall be left there on their knees. (72) When Our clear revelations are recited to them,

بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ

(is) best | (of) the two groups | which | believed | to those who | disbelieved | those who | (said) say | clear
the unbelievers say to those who believe: 'Which of the two parties (i.e. believers and

تَقَامًا وَآحْسَنُ نَدِيًّا ۗ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ

a generation | (from) | before them | We destroyed | and how many | place | and better | in position
disbelievers) has a better position or is fairer in company?' (73) How many generations have We destroyed

هُمْ أَحْسَنُ أَثَانًا وَرِيًّا ۗ قُلْ مَنْ كَانَ فِي الضَّلَاةِ

the error | in | is | whoever | say (you) | and outward appearance | in goods | (were) better | who
before them, far greater in riches and in splendour! (74) Say: 'The Merciful will bear

فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا

they were promised | they see | when | until | an extension | the Most Gracious | to him | then surely will extend
long with those in error, until they see that which they were promised: be it a wordly scourge or

إِمَّا الْعَذَابَ وَإِمَّا السَّامَةَ ۗ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ

and weaker | in position | worst | (he) is | who | then they will know | the Hour | or | the torment | either
the Hour of Doom. Then shall they know whose is worst in position and who is weaker in

جُودًا ۗ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةِ الصَّلِحَاتِ

the righteous deeds | and the everlasting | in guidance | were guided | those who | Allah | and increases | in forces
forces.' (75) Allah will increase the guidance of those who seek guidance. Deeds of lasting merit

خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ۗ أَرَأَيْتَ الَّذِي كَفَرَ

disbelieved | him who | have you seen | (eventual) returns | and better (for) | for reward | your Lord | with | (are) better
are better with your Lord in reward and better in return. (76) Have you seen him who rejects Our

بِآيَاتِنَا وَقَالَ لَاؤْتِكِنَّ مَالًا وَوَلَدًا ۗ أَطَّلَعَ الْغَيْبَ أَمْ

or | the Unseen | has he known | and children | wealth | indeed I will be given | and said | in Our Signs
signs and yet say: 'I shall surely be given wealth and children!' (77) Has he gained knowledge of

اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۗ كَلَّا سَنَكْتُبُ مَا يَقُولُ

he says | what | We shall record | nay | a covenant | the Most Gracious (Allah) | with/from | has he taken
the unseen? Or has the Merciful made him such a promise?(78) No, indeed! We shall assuredly

وَكَمَدُّ لَهٗ مِنَ الْعَذَابِ نَدًّا ۗ وَنَرِثُهُ مَا

all that | and We shall inherit from him | increasingly (full increase) | the torment | (from) | for him | and We shall increase
write down what he says and shall add to his punishment. (79) We shall inherit what he speaks of

يَقُولُ وَيَأْتِينَا فَرْدًا ۗ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

gods | Allah | besides | and they have taken | alone | and he shall come to Us | he says
and he will come before Us all alone. (80) And they have chosen other gods beside Allah to give

لِيَكُونُوا لَهُمْ عِزًّا ۗ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ

and they will be | their worship of them | but they will deny | nay | honour | for them | that they might be
them power and glory. (81) But (in the end) they will deny their worship of them and turn against

عِيْنَهُمْ ضِدًّا ۗ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيْطِينَ عَلَى الْكَافِرِينَ

the disbelievers | (on) against | the devils | have sent | that We | you see | do not | opponents | against them
them (on the Day of Resurrection). (82) Have you not seen how We sent down to the unbelievers

تَوْرَهُمْ أَزًّا ۗ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ

to them | We count out | only | against them | you make haste | to do evil | to push them/ incite them
devils who incite them with fury. (83) Therefore, make no haste against them, for We count out to

عَدًّا ۗ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ۗ

like a delegation | the Most Gracious | unto | the pious person | We shall gather | the Day | number of days
them a (determined) number (of days). (84) The day (will surely come) when We will gather the righteous

وَنَسُوقُ الْمَجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا ۗ لَا يَمْلِكُونَ الشَّفَاعَةَ

intercession | they shall own | not | in a thirsty state | Hell | to | the criminals | and We shall drive
in multitudes before the Lord of Mercy, (85) and drive the sinful (like thirsty cattle) into Hell. (86)

إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۗ وَقَالُوا اتَّخَذَ

has taken | and they (said) say | a covenant | the Most Gracious | with/from | have taken | those who | but
None has power to intercede for them save him who has received the sanction of the Most Merciful. (87)

الرَّحْمَنُ وَلَدًا ۗ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۗ تَكَادُ السَّمَوَاتُ

the heavens | almost | terrible | a thing | you have brought forth | indeed | a son | the Most Gracious
And they say: 'The Lord of Mercy (the Most Merciful) has taken a son.' (88) Surely you have brought forth (said) a

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وقف لازم

وقف لازم

يَنْفَطْرَنَّ مِنْهُ وَتَشَقُّقُ الْأَرْضِ وَتَجْزُرُ الْجِبَالِ هَذَا أَنْ دَعَا

they ascribe that in ruins the mountains and fall the earth and is split asunder whereby are torn terrible evil thing.(89) Whereby almost the heavens are ready to burst, the earth to split asunder and the mountains

لِلرَّحْمَنِ وَلَدًا وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

a son He should take that for the Most Gracious it is suitable but not a son to the Most Gracious to fall down in pieces,(90) that they should ascribe to the Merciful a son.(91) It does not become (the Majesty of)

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا أَتَى الرَّحْمَنَ عَبْدًا

as a slave the Most Gracious comes (unto) but and the earth the heavens in who are all (is) not Al-Rahmān (the Most Merciful) that He should take a son!(92) None is there in the heavens and earth but he comes to the All-merciful

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا وَكُلَّهُمْ أَتَى يَوْمَ

on the Day will come to Him and everyone of them a full counting and counted them He has comprehended them indeed as a servant.(93) He has kept strict count of all (His creatures) and counted them;(94) and one by one they shall

الْقِيَامَةِ فَرْدًا إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ

for them will bestow righteous deeds and worked believed those who verily alone (of) Resurrection approach Him on the Day of Resurrection.(95) The Most Merciful will bestow love on those who accepted the true faith and

الرَّحْمَنُ وَدًّا قَالِنَا يَسِّرَنَّهُ بِلسَانِكَ لِتُبَشِّرَ

that you may give glad tidings on your tongues We have made easy this (the Quran) only love the Most Gracious worked deeds of righteousness.(96) We have revealed to you (the Quran) in your own tongue that you may thereby

بِهِ السَّائِقِينَ وَنُنذِرُ بِهِ قَوْمًا لُدًّا وَكَمْ أَهْلَكْنَا

We have destroyed and how many most quarrelsome people with it and you warn (to) the pious person with it proclaim good news to the upright and give warning to the most quarrelsome people.(97) How many generations

قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِصُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا

a whisper of them you hear or one (from) any of them you find can a generation (from) before them have We destroyed before them! Can you find so much as one of them, or hear of them a whisper?(98)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful the Most Gracious (of) Allah in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِلَّا تَذَكُّرًا لِمَنْ

to those who as a reminder but (to cause) that you distress the Quran unto you We have sent down not Ta-Ha Ta ha.(1) It was not to distress you that We revealed the Quran, (2) but as a reminder to him who

يَخْشَى ٣ تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ٤ الرَّحْمَنُ

the Most Gracious | high | and the heavens | the earth | has created | from Him who | a revelation | fear
fears(3) revelation from Him who has created the earth and the high heavens, (4) the Merciful who

عَلَى الْعَرْشِ اسْتَوَى ٥ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

the earth |(is) in| and all that | the heavens |(is) in| all that | to Him (belongs) | rose | the Throne | over
is firmly established on the throne, (of authority).(5) To Him belongs what is in the heavens and

وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ٦ وَإِنْ تَجَهَّرَ بِالْقَوْلِ

statement (invocation) | you speak aloud | and if | the soil |(is) under | and all that |(is) between them | and all that
on the earth, and all between them and underneath the soil. (6) (It is no matter) If you speak

فَأَنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ٧ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ

(are) the Names | to Him | He | but | god | (there is) no | Allah | and what is hidden | the secrets | knows | then verily He
aloud; for He knows secret and all that is yet more hidden. (7) Allah. There is no god but He. His

الْحُسْنَى ٨ وَهَلْ آتَاكَ حَدِيثُ مُوسَى ٩ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ

to his family | he said | a fire | he saw | when | (of) Moses | story | come to you | and has | Best
are the Names Most Beautiful. (8) Has the story of Moses reached you? (9) When he saw a fire, he

أَمْكَنُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى

at | I find | or | some burning brand | therefrom | bring you | perhaps I can | a fire | have seen | verily I | (you) wait
said to his family: 'Stay here, (for) I can see a fire. Perchance I can bring you a burning brand

النَّارِ هَدَى ١٠ فَلَمَّا أَتَاهَا نُودِيَ نُوْدِي ١١ إِنِّي أَنَا رَبُّكَ

your Lord | I (am) | verily | O Moses | he was called (by name) | he came to it | when | guidance | the fire
from it or may find guidance at the fire.' (10) When he came to it, a voice called out (to him): (11)

فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ١٢ وَأَنَا اخْتَرْتُكَ فَاسْمَعْ

so listen | chosen you | and I have | (of) Tuwa | the -sacred | in the valley | verily you (are) | your shoes | so take off
'Moses, verily, I am your Lord'. Take off your sandals; you are in the sacred valley of Towa. (12)

لِمَا يُؤْتَى ١٣ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ

and perform | so worship Me | I | but | god | (there is) no | Allah | I (am) | verily I | is revealed (to you) | to that which
(Know that) I have chosen you. Therefore, listen to what shall be revealed. (13) 'I am Allah. There

الصَّلَاةَ لِذِكْرِي ١٤ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ

every | that may be rewarded | I hide it | almost | is coming | the Hour | verily | for My Remembrance | the Prayer
is no god but I. So worship Me, and establish prayers for My remembrance. (14) 'The Hour (of

نَفْسٍ بِمَا تَسْعَى ١٥ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ

and follows | in it | believes | not | one who | from it | let divert you | then not | it strives | for that which | soul
Doom) is sure to come. But My will is to keep it hidden, so that every soul may be rewarded for that which it strives

هُوَ هُوَ فَكَّرَى ١٦ وَمَا تِلْكَ بِيَمِينِكَ يُوسَى ١٧ قَالَ هِيَ عَصَايَ

(is) my stick | this | he said | O Moses | in your right hand | that | and what is | lest you perish | his own lusts
(to achieve).(15) Let those who disbelieve in it and follow their own lusts, not turn your thoughts from it, lest you

أَتَوَكَّأُ عَلَيْهَا وَأَهشُّ بِهَا عَلَى غَمِي وَلِي فِيهَا مَارِبٌ أُخْرَى ١٨

other | (are) uses | in it | and for me | my sheep | (on) for | with it | and beat down branches | on it | I lean
perish.(16) What is that in your right hand, Moses?(17) He replied: 'It is my staff; whereon I lean and with it I beat

قَالَ أَلْقَهَا يُوسَى ١٩ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ٢٠

moving quickly | a snake | it was | and behold | so he cast it down | O Moses | cast it down | He (Allah) said
down the leaves for my sheep and in it I find other uses.(18) He said: 'Moses, cast it down.(19) He threw it down,

قَالَ خُذْهَا وَلَا تَخَفْ سَعِيدُهَا سِيرَتَهَا الْأُولَى ٢١ وَأَضْمُ يَدَكَ إِلَى

to | your hand | and press | former | to its state | We shall return it | fear | and not | grasp it | He (Allah) said
and thereupon it was a snake, running along.(20) 'Take it up and fear not,' He said, 'We will change it back to its

جَنَاحِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ آيَةٌ أُخْرَى ٢٢ لِئُرِيكَ مِنْ

(some) of | that We show you | another | as Sign | disease (hurt) | without any | white | it will come forth | your side
first state.(21) (Now) put your hand under your armpit. It shall come out white, without harm (or stain), as another

آيَاتِنَا الْكُبْرَى ٢٣ إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ٢٤ قَالَ رَبِّ

O my Lord | he (Moses) said | has transgressed | verily he | Pharaoh | to | you go | Greatest | Our Signs
sign.(22) So We would show you some of Our greatest signs.(23) Go to Pharaoh: he has transgressed (all bounds).(24)

اشْرَحْ لِي صَدْرِي ٢٥ وَيَسِّرْ لِي أَمْرِي ٢٦ وَأَخْلَعْ عُقَدَكُمِنْ لِسَانِي ٢٧

my tongue | from | knot | and loose | my task | for me | and ease | my chest | for me | open
'Lord,' said Moses, 'open my breast, (grant me self-confidence, contentment and boldness)(25) and ease my task

يَفْقَهُوا قَوْلِي ٢٨ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ٢٩ هَارُونَ

Aaron | my family | from | a helper | for me | and (make) appoint | my speech | that they may understand
for me.(26) Free my tongue from its impediment,(27) that they may understand my speech.(28) Give me a minister (a helper)

أَخِي ٣٠ اشْدُدْ بِهِ أَزْرِي ٣١ وَاللَّهُكُمِنْ أَمْرِي ٣٢ كَثِيرًا ٣٣

much | We may glorify you | that | my task | in | and share him | my strength | with him | increase | my brother
from my family,(29) Aron my brother.(30) Add to my strength through him and(31) let him share my task, so(32)

وَنَذَرُكَ كَثِيرًا ۖ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۝ قَالَ قَدْ أُوتِيتَ

you are granted indeed He (Allah) said Well-Seer of us (you) are verily you much and We remember you that we may give glory to You without stint(33) and remember You always.(34) You are ever seeing us.(35)

سُؤْلِكَ يَمْوَسَىٰ ۖ وَلَقَدْ نَكَّأْنَا عَلَيْكَ مَرَّةً أُخْرَىٰ ۖ إِذْ أَوْحَيْنَا

We inspired when another time on you We conferred a favour and indeed O Moses your request He replied: 'You are granted your request, O Moses.(36) We had already shown you favour(37) when We

إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۖ إِنَّ أَقْدِفِيهِ فِي التَّابُوتِ فَاقْدِرْ فِيهِ فِي الْيَمِّ

river into and you float it a box into you put him that is inspired that which your mother (to) revealed Our will to your mother,(38) saying: "Put him in the ark and throw it into the river. The river will

فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذُهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۖ وَأَلْقَيْتُ

and I endued of his and enemy of Mine an enemy shall take him on the bank the river then shall cast it up cast him on to the bank, and an enemy of Mine and his shall take him." I lavished My love on you, so that

عَلَيْكَ حُبِّي ۖ وَرَبُّنَا عَلَىٰ عَيْنِي ۖ إِذْ تَبَسَّوْا بِنُحْتِكَ

your sister went when My Eye (on) under and that you may be brought up from Me (with) love on you you might be reared under My watchful eye.(39) 'Your sister went to them and said: 'Shall I bring you one

فَقَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَنْ يَكْفُلُهُ ۖ فَرَجَعْنَا إِلَىٰ أُمِّكَ كَيْ

that your mother to so We restored you who will nurse him one (on) I show you shall then said who will nurse him?' Thus We restored you to your mother, so that her mind might be set at ease and that

تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۖ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ

distress from but We saved you a man and you did kill grieve and not her eye might be cooled she might not grieve. 'And when you killed a man We saved you from (great) distress and then proved you

وَقَتَلْنَا فَتَوَّابًا ۖ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيَّ

according to you came then (of) Madyan people (in) with years then you stayed with a trial and We tried you by other trials. 'You stayed among the people of Midian for a number of years, and at length came here as I

قَدَرٍ يَمْوَسَىٰ ۖ وَأَصْطَلَمْتُكَ لِتَفْسِي ۖ إِذْ هَبُّ أَنْتَ وَأَخُوكَ

and your brother you go for Myself and I have chosen you O Moses fixed term ordained.(40) I have chosen you for Myself (for service).(41) Go, you and your brother, with My signs, and

بِآيَاتِي وَلَا تَنِيَا ۖ فِي ذِكْرِي ۖ إِذْ هَبَّا إِلَىٰ فِرْعَوْنَ إِنَّهُ

verily he Pharaoh to go both My Remembrance in you both become weak and not with My Signs do not cease to remember Me.(42) Go both of you to Pharaoh, for he has indeed transgressed

رَقْدٌ لَّازِمٌ

طغى ٣٣ فقولا له قولاً لينا لعله يتذكر أو يخشى ٣٤

fear or he may accept admonition perhaps he soft word to him and speak both has transgressed all bounds.(43) Speak to him with gentle words; he may yet heed and fear (God).'(44)

قالا ربنا اننا نخاف ان يفرط علينا او ان يطغى ٣٥

he should transgress lest or on-us he should hasten to punish lest fear verily we our Lord they said 'Lord,' they said. 'We fear, lest he should exceed against us or transgress all bounds.'(45)

قال لا تخافا انى معكما انهم وارى ٣٦ فائيه فقولا

and say so go you both to him and see I hear with you both verily I (am) you fear not He (Allah) said He replied: 'Fear not for I am with you. I see all and hear (every thing).(46) Go to him and say: "We

انا رسولا ربك فارسل معنا بنى اسرائيل ولا تعد بهم ٣٧

you punish them and not (of) Israel children with us so send (of) your Lord (are) Messengers verily we are the messengers of your Lord. Let the Children of Israel go with us, and torment them not. We

قد جئناك باية من ربك والسلام على من اتبع الهدى ٣٨

the guidance followed him who upon and peace (will be) your Lord from with a Sign We came to you indeed have come to you with a sign from your Lord: and peace be on him who follows the guidance.(47)

انا قد اوحى اننا ان العذاب على من كذب وتولى ٣٩

and turned a way denied him who (is) upon the torment that to us it has been revealed indeed truly It is revealed to us that (His) scourge will fall on those who deny and turn away."(48)

قال فمن ربكما يوسى ٤٠ قال ربنا الذى اعطى

gave (is) He who our Lord he (Moses) said O Moses (is) Lord of you two then who He (Pharaoh) said Pharaoh said: 'And who is your Lord, Moses?' (49) 'Our Lord,' he replied, 'is He Who gave every

كل شئ خلقه ثم هدى ٥٠ قال فما بال القرون

(of) the generations (is) the state then what He (Pharaoh) said guided it aright then its form and nature thing each thing its creation (form and nature), then guided it.' (50) 'And what about the former generations?'

الاولى ٥١ قال عليها عند ربى فى كتاب لا يضل ربى

my Lord errs neither a Record Book in my Lord (is) with that knowledge he (Moses) said of the old asked Pharaoh.(51) He answered: 'The knowledge of them is with my Lord in a Record Book. My

ولا ينسى ٥٢ الذى جعل لكم الارض مهذا وسلك لكم فيها سبلا

roads/ ways therein for you and opened as a cradle the earth for you made He Who He forgets nor Lord does not err, nor does He forget. (52) It is He who has made the earth your cradle and made

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَشْجَارًا مِنْ أَنْبَاطٍ مُخْتَلِفَةٍ ۝٥٣

various | vegetation | of | kinds | with it | and We brought forth | water (rain) | the sky | from | and sent down
in it paths for you (to walk on). It is He who sends down water from the sky with which He brings forth

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ۝٥٤

of it/ thereof | (of) understanding | for the men | (are) indeed Signs | this | in | verily | your cattle | and pasture | you eat
every kind of plant.(53) (saying): "Eat and pasture your cattle (therein). Surely in this there are signs for

خَلْقِنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ۝٥٥ وَلَقَدْ

and indeed | again | once | We shall bring out you | and from it | We shall return you | and into it | We created you
men of understanding.(54) From the earth We have created you, and to the earth shall We return you; and

أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ۝٥٦ قَالَ أَجِئْتَنَا

have you come to us | He (Pharaoh) said | and refused | but he denied | all of them | Our Signs | We showed him
from it We will bring you back (to life) once again."(55) We showed Pharaoh Our signs, but he denied them

لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ۝٥٧ فَلَمَّا تَبَيَّنَكَ

(with) magic | then verily We can produce to you | O Moses | with your magic | our land | of | to drive us out
and refused.(56) He said: 'Have you come, Moses, to drive us from our land with your magic? (Know that).'(57)

مِثْلِهِ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ

you | nor | We | We fail it | neither | a meeting | and between you | between us | so (make) appoint | like that
We surely bring to you magic the like of it. Appoint a tryst between us and you, which neither we nor you

مَكَانًا سَوِيًّا ۝٥٨ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ

will be assembled | and that | (of) the festival | (is) day | your appointment | he (Moses) said | equal (open) | in a place
shall fail to keep, and a place mutually agreeable.'(58) He replied: 'Meet me on the day of the Feast, and let

النَّاسُ ضَعْفَى ۝٥٩ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ۝٦٠ قَالَ لَهُمْ

to them | said | he come back | that | his plot | then he gathered | Pharaoh | so withdrew | forenoon | the people
all the people be assembled before noon.(59) Pharaoh withdrew; he gathered his magicians and came back

مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ إِلَّا كَذِبًا ۝٦١ فَيَسْجُتُمْ بِعَذَابِ

by a torment | then He will destroy you | a lie | Allah | (on) against | you invent | not | woe unto you | Moses
(with them).(60) 'Woe to you!' said Moses. 'Invent no falsehoods against Allah, or He will destroy you with

وَقَدْ خَابَ مَنْ افْتَرَى ۝٦٢ فَتَنَّا عَمَّا بَيْنَهُمْ

among them | their matter | then they debated with one another | invented a lie | who | he failed | and surely
His scourge. Liars will surely fail.'(61) They disputed one with another, (what they must do) but kept their

وَأَسْرُوا النَّجْوَى ۝٦٢ قَالُوا إِنَّ هَذَيْنِ لَسِحْرَانِ يُرِيدَانِ أَنْ

that | intend | two magicians | these | verily | they said | private talk of counsel | and they kept secret
talk secret.(62) They said (to Pharaoh): 'These two are certainly magicians who intend to drive you from

يُخْرِجَكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى ۝٦٣ فَاجْعُوا كَيْدَكُمْ

your plot | so devise | superior | with your way | and go away | with their magic | your land | from | they drive you out
your land by their magic and destroy your best traditions.(63) So arrange your plan and then come in a row;

ثُمَّ اتُّبُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى ۝٦٤ قَالُوا أَيُّمُوسَىٰ

O Moses | they said | overcomes | he who | today | will be successful | and indeed | in a row | come (assemble) | then
those who win today shall be indeed successful?(64) (To Moses) they said: 'O Moses! either you throw first

إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ۝٦٥ قَالَ بَدِ الْقُوَا

throw you | nay | he (Moses) said | will throw | who | the first | we be | that | or | you throw | that | either
or that we be the first to throw?(65) 'Throw you first,' he answered. And, their ropes

فَإِذَا جِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ۝٦٦

are moving fast | that they | their magic | by | to him | appear | and their sticks | their ropes | then behold
and staffs appeared to him by their magic as though they were running.(66)

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ۝٦٧ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ

you (are) | surely you | you fear | not | We (Alah) said | Moses | a fear | himself | in | so he conceived or felt
Moses felt a fear within him.(67) So We said to him: 'Have no fear; you shall surely have the

الْأَعْلَىٰ ۝٦٨ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا

only | they have made | that which | it will swallow up | your right hand | (is) in | that which | and throw you | superior
upper hand. (68) Throw that which is in your right hand. It will swallow up that which they have

صَنَعُوا كَيْدُ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ

to whatever (amount of skill) | the magician | will be successful | and never | (of) a magician | trick | they have made
made, for that which they have made is but a magician's trick. The magician shall not prosper,

أَتَىٰ ۝٦٩ فَالْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هُرُونَ

(of) Aaron | in the Lord | we believed | they said | in prostration | the magicians | so fell down | he may possess
whatever he makes (whatever skill he may have).(69) The magicians prostrated themselves, crying: 'We believe in the Lord of

وَمُوسَىٰ ۝٧٠ قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ

verily he | to you | I give permission | that | before | in him | you believe | he (Pharaoh) said | and Moses

Aaron and Moses.(70) 'Have you believed him before I gave you permission?' said Pharaoh.

لَكَيْدِكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تَقْطَعْنَ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ

(from) on | and your feet | your hands | so surely I will cut off | the magic | taught you | who | (is) your chief

'This man must be your master, who taught you magic. I will cut off your hands and feet on

خِلَافٍ وَلَا وَصِيلَتِكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمُنَّ إِنَّا

which of us | and surely you will know | (of) date-palms | the trunks | (in) on | and surely I will crucify you | opposite sides
alternate sides and crucify you on the trunks of palm-trees. You shall know whose punishment

أَشَدُّ عَذَابًا وَأَبْقَى ۗ قَالُوا لَنْ نُؤْتِيَنَّكَ عَلَى مَا جَاءَنَا مِنْ

from | has come to us | what | on/ over | We prefer you | never | they said | and more lasting | in torment | (is) more severe

is more terrible, and more lasting.'(71) They replied: 'Never shall we prefer you over the clear

الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي

you can decree (regarding) | only | decree (decide) | you | whatever | so decree you | created us | and Him who | the clear Signs

signs which have come to us or to Him (Allah) who has created us. So decide as you will; you

هَذِهِ الْحَيَاةَ الدُّنْيَا ۗ إِنَّا آمَنَّا بِرَبِّنَا لِنَعْفِرَ لَنَا خَطِيئَاتِنَا

our faults/ sins | us | that He may forgive | in our Lord | have believed | verily We | worldly | life | this

take decisions only in this present life.(72) We have put our faith in our Lord so that He may forgive us our

وَمَا أَرْهَبُنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهِ خَيْرٌ وَأَبْقَى ۗ إِنَّهُ مَن

whoever | verily | and Most Lasting | (is) Best | and Allah | the magic | from | on it | you did compel us | and what

sins and the witchcraft you have forced us to practise. Better is the reward of Allah, and more lasting.(73)

يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَبُوتُ فِيهَا وَلَا يَحْيَى ۗ

he will live | nor | therein | he will die | neither | (is) Hell | for him | then surely | as a criminal | (to) his Lord | come

He that comes before his Lord laden with sin, shall be consigned to Hell, where he shall neither die nor live.(74)

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ

(are) ranks | for them | they are those | righteous deeds | he has done | indeed | as a believer | come to him | and whoever

But he that comes before Him as a believers, having done good works, then for such are ranks

الْعُلَى ۗ جَثَّتْ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ

and that | therein | they will abide forever | rivers | under them | flowing | (of) Eden | Gardens | high

high.(75) Gardens of Eden underneath which rivers flow, therein dwelling for ever. That is the

جَزَاءُ مَنْ تَزَكَّى ۗ وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ

you travel by night | that | Moses | to | We revealed | and indeed | purifies himself | (of) him who | (is) reward

reward of the self-purified. (76) We revealed to Moses: 'Set forth with My servants in the night and

الغالب

ع ١٢

بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا

to be overtaken | fearing | neither | dry | the sea | in | a path | for them | then strike | with My slaves
strike for them a dry path across the sea. Have no fear of being overtaken, neither be

وَلَا تَخْشَى ۝ قَاتِبَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَعَشِيَهُمْ مِّنْ

from | but covered them | with his hosts | Pharaoh | then pursued them | being afraid (of drowning in the sea) | nor
afraid.'(77) Pharaoh followed them with his forces, but the sea-water completely

الْيَمِّ مَا عَشِيَهُمْ ۝ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۝

guided (them) | and not | his people (nation) | Pharaoh | and led astray | covered them up | that what | the sea
overwhelmed them.(78) So Pharaoh had misled people and guided them not.(79)

يَتَّبِعِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَمْ وَوَعَدْنَاكُمْ

and We made a covenant with you | your enemy | from | We delivered you | indeed | (of) Israel | O children
Children of Israel! We delivered you from your enemies and made a covenant with you on the

جَانِبِ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّانَ وَالسَّلْوَىٰ ۝ كُلُوا مِنْ

from | you eat | and quails | Man-na | (on) to you | and We sent down | the right | (of) the Mount | (on) the side
right side of the Mountain. We sent down on you manna and quails.(80) 'Eat of the good things

طَيِّبَاتٍ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ

lest should descend | therein | you commit oppression | and not | We have provided you | which | good lawful things
which We provided you and commit no oppression therein lest My wrath come upon you,' (We

عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۝ وَإِنِّي

and verily | he is perished | indeed | My Anger | on whom | descends | and he | My Anger | on you
said: 'He that incurs My wrath shall assuredly be lost,(81) but he that repents

لَغَفَّارٌ ۝ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ۝

he remains guided | then | righteous deeds | and does | believes | and | repents | to him who | (am) indeed Most Forgiving
and believes in Me, does good works and follows the right path, shall be forgiven.(82)

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ ۝ قَالَ هُمْ أَوْلَاءٌ عَلَيَّ

on | (are) close | they | made you hasten | O Moses | your people | from | made you hasten | and what
Moses, why have you come with such haste from your people?' (83) He said: 'They are close

أَتْرَبِي وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ۝ قَالَ فَإِنَّا قَدْ

indeed | then verily We | He (Allah) | that you might be pleased | My Lord | to you | and I hastened | my foot-steps
behind me and I hastened to You, my Lord, so that I might earn Your pleasure.'(84) (Allah) said:

قَتْنَا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾ فَرَجَعَ مُوسَى إِلَى

to | Moses | then returned | Samiri | and led them astray | after you | your people | We have tried

'We have tried your people in your absence, and Samiri has led them astray.'(85) Angry and

قَوْمِهِ غَضَبَانَ أَيْسَفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا

fair | a promise | your Lord | promise you | did not | O my people | he said | sorrowful | being angry | his people

sorrowful, Moses went back to them. 'My people,' he said, 'did your Lord not make you a gracious

أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَجَلَ عَلَيْكُمُ

on you | (should) descend | that | did you desire | or | promise | on you | did then seem long (prolonged)

promise? Did the time (of my absence) seem too long to you, or was it to incur your Lord's anger that

غَضِبَ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ

promise to you | We broke | not | they said | (your) promise to me | so you broke | your Lord | from | Wrath

you broke your promise to me (disbelieving in Allah and worshipping the calf)?(86) They replied: 'We

بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَدْنَا

then We cast them | (of) people | ornaments | of | weight load | we were made to carry | but | of our own will

broke not the promise to you of our own will but we were made to carry loads of the people's ornaments,

فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خَوَارٍ فَقَالُوا

then they said | a low (sound) | (which) had | body | (of) a calf | for them | then he took out | Samiri | put forth | as

and throw them (into the fire) and that was what Samiri suggested.(87) Then he brought out for them a calf,

هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَذَرُونَ إِلَّا يُرْجَعُ

it could return | that not | they see | did then not | but he has forgotten | (of) Moses | and the god | (is) your god | this

a mere body that lowed, (an "image with a hollow sound). "This," they said. "is your god and the god of

إِلَهُهُمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ

Aaron | to them | said | and indeed | profit | nor | to harm | (for) them | it has power | nor | a word | to them

Moses but whom Moses has forgotten."(88) Did they not see that it returned them no word (for answer),

مِنْ قَبْلِ يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحِيمُ

(is) the Most Gracious (Allah) | your Lord | and verily | with it | you are being tried | only | O my people | before

neither had any power to hurt or profit them?(89) Aaron indeed had already said to them before: 'My people,

فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾ قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَافِيْنَ حَتَّىٰ يَرْجِعَ

returns | until | worshipping | on it | we will stop | never | they said | my order | and obey | (you) so follow me

you have been tried in this thing, verily, your Lord is the Merciful. Follow me and obey my command.'(90)

إِنِّي نَا مُوسَى ٩١ قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ٩٢

going astray | you saw them | when | stopped you | what | O Aaron | he (Moses) said | Moses | to us
But they had replied: 'We will not cease to cleave to it, (will not stop worshipping it), until Moses returns to us.'(91)

أَلَا تَتَّبِعُنَّ أَفْعَصَيْتُ أَقْرَبِي ٩٣ قَالَ يَبْنُومُ لَا

not | O son of my mother | he (Aaron) said | my order | have you then disobeyed | (you) follow me | that not
Moses said: 'O Aaron! what kept you back, when you saw them going astray?'(92) That you followed me not. Have

تَأْخُذُ بِلِحْيَتِي وَلَا بِرَأْسِي إِي خَشَيْتُ أَنْ تَقُولَ فَرَّقْتَ

you have caused a division | you should say | lest | feared | verily | by my head | nor | by my beard | (you) seize
you then disobeyed my order?(93) 'Son of my mother,' he replied, 'Hold me not by my beard nor by (the hair of)

بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ٩٤ قَالَ فَمَا خَطْبُكَ

(is) your matter | then what | he (Moses) said | my word | you respect | and not | of Israel | children | between
my head. I was afraid that you might say: "You have divided the Children of Israel and did not respect my

يَسَامِرِي ٩٥ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً

a handful (of dust) | so | seized or took | (with) (it) | they saw | not | what | I saw | he (Samiri) said | O Samiri
word."(94) 'O Samiri,' said Moses, 'what had come over you?' (why did you do so?)(95) He replied: 'I saw what

مِنْ أَشْرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ٩٦

my inner self | to me | suggested | and thus | then threw it | (of) the messenger (angel) | hoof print | between
they did not see. I took a handful of dust from the footprint of the Messenger and threw it (into the calf): thus did

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ

touch | not | you will say | that | the life | (is) in | for you | then verily | then go away | he (Moses) said
my soul suggested to me.'(96) 'Be gone!' (cried Moses). 'Your (punishment) in this life is to say: "Touch me not."

وَإِنَّ لَكَ مَوْعِدًا لَنْ نَخْلَفَهُ وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ

you have been | that which | your god | at | and look | that you will fail it | not | a promise | you have | and verily
Nor shall you escape (in the life to come) your appointed doom. Behold this idol which you have served with such

عَلَيْهِ عَاقِبًا لَنَحْرِقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ٩٧ إِنَّمَا

only | in particles | the sea | in | certainly we will scatter | then | certainly we will burn it | devoted | to it
devotion: we will burn it (to cinders) and scatter its ashes over the sea.'(97) Your God is Allah, there is

إِلَهُكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ٩٨ كَذَلِكَ

thus | in knowledge | thing | every | He comprehends | He | but | there is no god | who | (is) Allah | your God
no god but He alone. He has knowledge of all things.(98) Thus We recount to you the history of past

نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ

we have given you | and indeed | happened before | (of) what | information | (from) some | to you | we relate events. Indeed, We have given you a Message of Our own (this Quran).(99)

مِنْ لَدُنَّا ذِكْرًا ۚ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ

(on) Day | will bear | then verily he | from it | turned away | whoever | a Reminder (the Quran) | Us | from Those that reject it shall bear a heavy burden on the Day of

الْقِيَامَةِ وِزْرًا ۚ خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ

(of) Resurrection | (on) Day | for them | and evil will be | in that | they will abide | a burden | (of) Resurrection Resurrection.(100) They shall abide in that (state in the Fire of Hell): an evil burden for them on

حِمْلًا ۚ يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ

that day | the criminals | and we shall gather | the Trumpet | will be blown in | the Day (when) | load the Day of Resurrection, (101) the Day when the Trumpet shall be sounded. On that Day, We shall

زُرْقًا ۚ يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۚ

ten (days) | except | you stayed | not | among themselves | they will speak in whispers | blue or blind-eyed gather the sinful, white-eyed (with terror), (102) and they shall murmur among themselves: 'You

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً

in knowledge and wisdom | best of them | will say | when | they will say | what | know very well | we stayed not longer than ten (days).(103) We know full well what they will say. The most upright among them

إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ۚ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ

then you say | the mountains | about/ regarding | and they ask you | a day | except | you stayed | not will say: 'You have stayed not longer than but one day.(104) They ask you about the mountains. Say: 'My

يَسْفَهُمَا رَبِّي نَسْفَأُ ۚ فَيَذَرُهَا قَاءً صَفْصَفًا ۚ لَا تَرَى

you will not see | smooth | as a level | then He shall leave it | as particles of dust | My Lord | will blast them Lord will break them into scattered dust and (105) then He will leave them a plain, level (106) wherein you

فِيهَا عِوَجًا ۚ وَلَا أَمْتًا ۚ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ

caller | they (people) shall follow | on the Day | curve | nor | any crookedness | therein will see no crookedness, neither any curving.(107) On that Day, they will follow the Caller (straight), no

لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا

so nothing | for the Most Gracious | voices | and will be humbled | for him | crookedness | (thereis) no crookedness will they show him and the voices will be hushed before the Lord of Mercy: and you shall hear

تَسْمَعُ إِلَّا هَسًّا ۖ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ

gave permission | the one | except | intercession | shall avail | not | on that Day | a whisper | but | you shall hear
(no sound) except (the faint sound of) murmuring.(108) On that day intercession will not profit except him

لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ۖ يَعْلَمُ مَا

what | He (Allah) knows | a word | for him | and He approved | the Most Gracious (Allah) | to him
unto whom the Merciful has given leave and whose word is acceptable to Him.(109) He knows

بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ

its | they will compass | and not | (is) behind them | and what | (is) before them | (between their hands)
what is before them and behind them, but they themselves have no knowledge

عِلْمًا ۖ وَعَنَتِ الْوُجُوهُ لِلْبَاقِي الْقَيُّومِ وَقَدْ

while indeed | the Self-subsisting | before the Ever-Living | faces | and shall be humbled | knowledge
of it.(110) (All) faces shall be humbled before (Him), the Living One, the Eternal.

حَابٍ مِّنْ حَمَلٍ ظُلْمًا ۖ وَمَنْ يَّحْتَسِبْ مِّنَ

(from) | works | and who | a burden of wrong-doing | carried | he who | will be disappointed
Hopeless will be he who bears wrong(111) and he who does good works

الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ۖ

curtailment | nor | wrong/ injustice | he will fear | then not | (is) a believer | and he | righteous deeds
and is a believer shall fear neither Inequity nor injustice (about what is his due).(112)

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ

therein | and have explained in detail | In Arabic | as a Quran | We have sent it down | and thus
Thus We sent it down, an Arabic Quran, and explained in it warnings so that they

مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ۖ

admonition/ lesson | in them | may generate | or | fear Allah | that they may | the threats or warnings | (from) of
may guard themselves against evil and so that it may be a reminder for them.(113)

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ

before | with the Quran | be in haste | and not | True | the king | Allah | then High above is
Then High above all be Allah the True King. Do not be quick with the Quran (O Muhammad)

أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ۖ وَقَدْ

and indeed | its knowledge | increase me | my Lord | and (you) say | its revelation | to you | is completed | that
before its revelation is completed, but (rather) say: 'Lord, increase me in knowledge.'(114)

عَهْدًا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسَىٰ وَلَمْ نُجِدْ لَهُ

(for) in him | We found | and not | then he forgot | before | Adam | (to) with | We made a covenant
We made a covenant with Adam, before but he forgot and We found in him no

عَزْمًا ۝۱۱۵ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا

except | they prostrated | to Adam | prostrate yourselves | to the angels | We said | and when | firm will-power
steadiness.(115) And when We said to the angels: 'bow yourselves before Adam,' they all bowed

إِبْلِيسَ ۝۱۱۶ فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا

so not | and to your wife | to you | (is) an enemy | this | verily | O Adam | then We said | who refused | Satan/ Iblis
themselves except Satan, who refused.(116) 'Adam,' We said, 'This is enemy to you

يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ۝۱۱۷ إِنَّ لَكَ

for you (is a promise from Us) | verily | so that you be distressed | Paradise | from | let him expel you both
and to your wife. Let him not get you out of Paradise so that you come to toil.(117)

أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۝۱۱۸ وَأَنَّكَ لَا تَظْمَأُ

you shall suffer from thirst | not | and that you | you will be naked | nor | therein | you will be hungry | that never
Here you shall not hunger or be naked;(118) you shall not thirst, or feel the

فِيهَا وَلَا تَضْحَىٰ ۝۱۱۹ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ

shall | O Adam | he said | Satan | to him | then whispered | you shall suffer from the sun | nor | therein
sun's heat.'(119) But Satan whispered to him, saying: 'Shall I show you the Tree of

أَدْلَكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ۝۱۲۰ فَكَلَا

then they both ate | that will waste away | not | and (to) a kingdom | (of) Eternity | Tree | (on) to | I lead you
Eternity and a kingdom which never decays?'(120) They both ate of it (its fruit), so that their

مِنْهَا فَبَدَّتْ لَهَا سَوَاتِهَا وَطَفِقَا يَخْصِفْنَ عَلَيْهَا مِنْ

(from) with | on themselves | stick | and they began | their private parts | to them | so appeared | from that
nakedness appeared to them and they took to sticking upon themselves (some) of the leaves of

وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ۝۱۲۱ ثُمَّ اجْتَبَاهُ رَبُّهُ

his Lord | chose him | then | so he went astray | his Lord | Adam | and disobeyed | (of) the Garden | leaves
the garden. Thus did Adam disobey his Lord and fell into error. (121) Then his Lord chose him;

فَتَابَ عَلَيْهِ وَهَدَىٰ ۝۱۲۲ قَالَ اهْبِطَا مِنْهَا

here from | get down you both | He (Allah) said | and gave him guidance | to him | then he turned with forgiveness
turned to him and guided him.(122) He said: 'Get you down both of you together from the

جَبِيئًا بَعْضَكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَمَا يُآتِيَكُمْ مِنِّي هُدًىٰ فَمَنِ

then whoever | guidance | from Me | comes to you | then if | (are) an enemy | to some other | some of you | together
Garden, each of you an enemy to each. But if there comes to you from Me a guidance, then whosoever

اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ۖ وَمَنْ أَعْرَضَ

turns away | and whosoever | he shall fall into distress | nor | he shall go astray | neither | My Guidance | followed
follows My guidance, shall not go astray nor come to grief.(123) But he who gives no heed to My Message,

عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ۖ وَنَحْشُرُهُ يَوْمَ

(on) Day | and We shall raise him up | (of) hardship | (is) a life | for him | then verily | My Remembrance | from
verily, for him is a life narrowed down and We shall raise him up blind on the Day of Resurrection.(124)

الْقِيَامَةِ أَعْمَىٰ ۖ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ۖ

sight | I had | indeed | blind | you raised me up | why | O my Lord | he will say | blind | (of) Resurrection
'Lord,' he will say, 'why have You brought me blind before You while (in my life-time) I had sight?(125)

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ ۖ

you will be neglected | this Day | and so | but you forgot them | Our Signs | came unto you | like this | He (Allah) will say
He will answer: 'Thus Our signs come to you and you forgot them. So this day you are yourself forgotten.(126)

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ

and surely torment | (of) his Lord | in the Signs | believes | and not | transgresses | him who | We requite | and thus
And thus do We reward Him who transgresses beyond bounds and believes not the revelations of his Lord.

الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ۖ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا

We have destroyed | how many | them | He guided | has not | and more lasting | (is) more severe | (of) the Hereafter
But the punishment of the life to come is more terrible and more lasting.(127) Is it not a guidance to them

قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي

for men | (are) Signs | this | in | verily | their dwellings | in | they walk | generations | (from) | before them
how many generations, in whose dwellings they go about, We destroyed before them? Surely in this, there

النُّهَىٰ ۖ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِرِجَالِكُمْ

inevitable | it (the judgement) would have been | your Lord | from | has gone forth | a word | and had not | (of) understanding
are signs for men of understanding.(128) Had it not been for a Word which came forth (before) from your

وَأَجَلٌ مُّسَدَّدٌ ۖ فَاصْبِرْ ۖ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ

(of) your Lord | the praises | and glorify | they say | what | (on) with | so bear you patiently | determined | and a term
Lord, and a term (which had been) fixed, it (their punishment) would surely have come.(129) Therefore, bear

قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ

so (you) glorify (of) the night hours and (from) during its setting and before the sun rising before with what they say. Give glory to your Lord before sunrise and before sunset. Praise Him in parts of the night and

وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَى ﴿١٣٠﴾ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا

what (to) for your eyes you strain and not become pleased that you may (of) the day and at the ends at the two ends of the day so that you may be pleased. (with the reward which Allah will give you). (130) Do not

مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

worldly (of) the life the splendour of them to various groups/ pairs (with it) We have given for enjoyment strain your eyes toward that We have given for enjoyment to (various) parties of them, the splendour of the life

لِنَفْتِنَهُمْ فِيهِ ۗ وَرِزْقَ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ

(on) your family and command and more lasting (is) best (of) your Lord and provision (thereby) therein that We may test them of this world, for with these, We seek only to try them. Your Lord's provision is better and more lasting. (131)

بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ

and the good end (Paradise) provide for you We a provision We ask of you not in (on) it and be patient the Prayer Enjoin prayer on your people and be diligent in its observance. We ask not of you a provision: We shall Ourselves

لِلتَّقْوَىٰ ﴿١٣٢﴾ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۗ أَوَلَمْ تَأْتِهِم

come to them has (there) not his Lord from a Sign he brings us why not and they say (is) for the pious or piety provide for you. Blessed shall be the end of the devout. (132) They say: 'Why does he give us no sign from his

بَيِّنَةٍ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾ وَوَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ

before this with a torment had destroyed them We and if former the Scriptures (is) in (of) that which proof Lord?' Has there not come to them the clear sign of what is in the previous Books? (133) Had We destroyed them

لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مِّن قَبْلِكَ

your Signs that we might have followed a Messenger to us you sent why not our Lord surely they would have said with some punishment before this, they would have said: 'Lord, if only You had sent us an apostle! We would

مِن قَبْلِ أَنْ نَبْذَلَكَ وَنُخَذِي ﴿١٣٤﴾ قَدْ كُلَّ مَطْرِبٍ فَتَرَبَّصُوا

so wait you too is waiting each one say and we were humiliated we were disgraced that before have followed Your revelations before we were (thus) humbled and put to shame. (134) Say: 'Each one is waiting:

فَسَتَعْلَمُونَ مَنِ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

has walked aright and who Even (straight) (of) the Path (are) the owners who then you shall know so wait (if you will) You shall know who has followed the right way and who has received guidance. (135)