

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

قَالَ أَخْرَقْتُهَا لِتَغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا
إِمْرًا ﴿١٦﴾

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

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا ﴿١٧﴾

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

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي
مِنْ أَمْرِي عُسْرًا ﴿١٨﴾

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

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ
أَقْتَلْتُ نَفْسًا زَكِيًّا بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ
شَيْئًا نُّكَرًا ﴿١٩﴾

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

﴿٢٠﴾ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا ﴿٢٠﴾

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

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا
تُصَحِّبْنِي قَدْ بَلَغْتَ مِنَ لَدُنِّي عُذْرًا ﴿٢١﴾

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

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا
أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا
جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ
شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٢٢﴾

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

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ

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

بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿١٧﴾

79. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي
الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿١٨﴾

80. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا
أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿١٩﴾

81. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً
وَأَقْرَبَ رُحْمًا ﴿٢٠﴾

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي
الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ
أَبُوهُمَا صَالِحًا فَآرَادَ رَبُّكَ أَنْ يَبْلُغَا
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ
رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ
مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٢١﴾

83. And they ask you, [O Muḥammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report."

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا
عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٢٢﴾

84. Indeed, We established him upon the earth, and We gave him from everything a way [i.e., means].

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ
شَيْءٍ سَبَبًا ﴿٢٣﴾

85. So he followed a way

فَاتَّبَعَ سَبَبًا ﴿٢٤﴾

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

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قَلِيلًا يَنْدُبُوا الْفَرَقَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

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

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَّكَرًا ﴿٨٧﴾

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

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحَسَنَىٰ وَنُسْقُوهُ لَهٗ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

89. Then he followed a way

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٨٩﴾

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

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾

91. Thus,⁷⁹⁸ And We had encompassed [all] that he had in knowledge.

كَذَٰلِكَ وَقَدْ أَحْطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

92. Then he followed a way

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٩٢﴾

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

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ

⁷⁹⁶Another meaning is "a body of hot water."

⁷⁹⁷Persists in disbelief and rebellion.

⁷⁹⁸Such was the affair of Dhul-Qarnayn.

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

دُونَهُمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٧٩﴾

94. They said, "O Dhul-Qarnayn, indeed Gog and Magog⁷⁹⁹ are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

قَالُوا يٰذَا الْفَرْنََيْنِ اِنَّ يٰجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٨٠﴾

95. He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَاَعِينُونِي بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٨١﴾

96. Bring me bars of iron" – until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper."

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتّٰى اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ اَنْفُخُوْا حَتّٰى اِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِيْ اُفْرِغْ عَلَيْهِ قَطْرًا ﴿٨٢﴾

97. So they [i.e., Gog and Magog] were unable to pass over it, nor were they able [to effect] in it any penetration.

فَمَا اسْتَطَاعُوْا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا لَهُ نَقْبًا ﴿٨٣﴾

98. [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord⁸⁰⁰ comes [i.e., approaches], He will make it level, and ever is the promise of my Lord true."

قَالَ هٰذَا رَحْمَةٌ مِّنْ رَبِّيْ فَاِذَا جَآءَ وَعْدُ رَبِّيْ جَعَلَهُ دَكَّآءً وَكَانَ وَعْدُ رَبِّيْ حَقًّا ﴿٨٤﴾

99. And We will leave them that day⁸⁰¹ surging over each other,

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوْجٌ فِيْ بَعْضٍ ﴿٨٥﴾

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

⁸⁰⁰i.e., the Hour of Resurrection.

⁸⁰¹The day the dam is destroyed.

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

وَنُفِخَ فِي الصُّورِ فُجِّمَعْنَهُمْ جَمْعًا ﴿٣١﴾

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

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿٣٢﴾

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

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿٣٣﴾

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

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿٣٤﴾

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

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿٣٥﴾

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

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ تَحْسَبُونَ أَنَّهُمْ مُحْسِنُونَ صُنْعًا ﴿٣٦﴾

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

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ هُمْ يَوْمَ الْقِيَمَةِ وَرَنَّا ﴿٣٧﴾

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

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَآخَذُوا ءَايَتِي وَرُسُلِي هُزُوًا ﴿٣٨﴾

⁸⁰² i.e., Allāh's signs or the Qur'ān.

⁸⁰³ They refused to listen to the Qur'ān or to understand it.

107. Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise⁸⁰⁴ as a lodging,
108. Wherein they abide eternally. They will not desire from it any transfer.
109. Say, "If the sea were ink for [writing] the words⁸⁰⁵ of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it in [continual] supplement."
110. Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone."

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ
لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي
لَنفَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ
حِجْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا
إِلَهُكُمْ إِلَهٌُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ
رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ
بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

⁸⁰⁴i.e., the highest part of Paradise, *al-Firdaus*.

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

Sūrah Maryam⁸⁰⁶

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Kāf, Hā, Yā, 'Ayn, Šād.⁸⁰⁷

كَهَيَعَصْ

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

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿١﴾

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

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا ﴿٢﴾

4. He said, "My Lord, indeed my bones have weakened, and my head has filled⁸⁰⁸ with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed].

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٣﴾

5. And indeed, I fear the successors⁸⁰⁹ after me, and my wife has been barren, so give me from Yourself an heir

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٤﴾

6. Who will inherit me⁸¹⁰ and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٥﴾

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

يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٦﴾

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

⁸⁰⁷See footnote to 2:1.

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

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

⁸¹⁰Inherit from me religious knowledge and prophethood.

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

8. He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"
قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتْ
أَمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾
9. [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.'"
قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ
وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾
10. [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."⁸¹²
قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ أَلَّا
تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
11. So he came out to his people from the prayer chamber and signaled to them to exalt [Allāh] in the morning and afternoon.
فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى
إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾
12. [Allāh said], "O John, take the Scripture [i.e., adhere to it] with determination." And We gave him judgement [while yet] a boy
يَنبَحِثُ حُذِيَ الْكِتَابَ بِقُوَّةٍ وَّءَاتَيْنَاهُ
الْحُكْمَ صَبِيًّا ﴿١٢﴾
13. And affection from Us and purity, and he was fearing of Allāh
وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾
14. And dutiful to his parents, and he was not a disobedient tyrant.
وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾
15. And peace be upon him the day he was born and the day he dies and the day he is raised alive.
وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾
16. And mention, [O Muḥammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.
وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ
أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾
17. And she took, in seclusion from them, a screen. Then We sent to

⁸¹²i.e., without illness or defect.

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

رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

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

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

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

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

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

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

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

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلْنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَارِبٌ أَمْرًا مُقْضِيًّا ﴿٢١﴾

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

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾

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

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

24. But he⁸¹³ called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

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

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطْبًا خَبِيًّا ﴿٢٥﴾

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

26. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'
- فَكُلْ وَاشْرَبْ وَقَرَّ عَيْنًا فَإِمَّا تَرَىٰ مِنْ
الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ
صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾
27. Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.
- فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤٌ
لَّكَدَّ جَعَلْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾
28. O sister [i.e., descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste."
- يَتَاخَرَتُ هَرُونَ مَا كَانَ أَبُوكِ امْرَأًا سَوْءَ وَمَا
كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾
29. So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"
- فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ
فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾
30. [Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet.
- قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي
نَبِيًّا ﴿٣٠﴾
31. And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive
- وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾
32. And [made me] dutiful to my mother, and He has not made me a wretched tyrant.
- وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾
33. And peace is on me the day I was born and the day I will die and the day I am raised alive."
- وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾
34. That is Jesus, the son of Mary – the word of truth about which they are in dispute.
- ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي
فِيهِ يَمْتَرُونَ ﴿٣٤﴾

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

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾

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

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

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

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

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

أَسْمِعْ يَوْمَ وَأَنْصُرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾

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

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

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

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

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

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

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

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

⁸¹⁴: i.e., far removed is He from any such need.

⁸¹⁵: i.e., "judged" or "accomplished."

43. O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.
44. O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.
45. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."
46. [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."
47. [Abraham] said, "Peace [i.e., safety] will be upon you.⁸¹⁶ I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.
48. And I will leave you and those you invoke other than Allāh and will invoke⁸¹⁷ my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed]."
49. So when he had left them and those they worshipped other than Allāh, We gave him Isaac and Jacob, and each [of them] We made a prophet.
- يَتَابَتْ إِلَى قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾
- يَتَابَتْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾
- يَتَابَتْ إِلَيَّ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾
- قَالَ أَرَأَيْتَ إِنْ تَبَرَّأْتُ إِلَهِكَ يَا أَبَتَاهُ لَمْ تَنْتَهِ لِأَرْهَمَكَ وَأَهْجُرْكَ مَلِكًا ﴿٤٦﴾
- قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾
- وَأَعِزَّنَا لَكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾
- فَلَمَّا آعَزَّهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

⁸¹⁶Meaning "You are secure" or "I will not harm you."

817 i.e., worship.

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

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

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

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾

52. And We called him from the side of the mount⁸¹⁹ at [his] right and brought him near, confiding [to him].

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

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

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

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

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

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

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

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

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

57. And We raised him to a high station.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

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

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَنُوحٍ وَإِبْرَاهِيمَ وَنُوحٍ وَنُوحٍ

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

⁸¹⁹Mount Sinai.

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

ذُرِّيَّةَ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا
وَأَجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ
خَرُّوْا سُجَّدًا وَبُكِيًّا ﴿١٩﴾

59. But there came after them successors [i.e., later generations] who neglected prayer and pursued desires; so they are going to meet evil⁸²⁰ –

﴿٢٠﴾ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ
وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ﴿٢٠﴾

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

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٢١﴾

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

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ
بِالْغَيْبِ إِنَّهُمْ كَانُوا وَعْدُهُ مَأْتِيًّا ﴿٢٢﴾

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

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَهُمْ
رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٢٣﴾

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

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ
تَقِيًّا ﴿٢٤﴾

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

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا
وَمَا خَلْفُنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رُبُّكَ

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

⁸²¹Literally, "that to which all will come."

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

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

نَسِيًّا ﴿٦٥﴾

65. Lord of the heavens and the earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?"

رَّبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ
سَمِيًّا ﴿٦٦﴾

66. And man [i.e., the disbeliever] says, "When I have died, am I going to be brought forth alive?"

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ
أُخْرَجُ حَيًّا ﴿٦٧﴾

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

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ
وَلَمْ يَكْ شَيْئًا ﴿٦٨﴾

68. So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.⁸²³

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٩﴾

69. Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَشَدُّ عَلَى
الرَّحْمَنِ عِتِيًّا ﴿٧٠﴾

70. Then, surely it is We who are most knowing of those most worthy of burning therein.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا
﴿٧١﴾

71. And there is none of you except he will come to it.⁸²⁴ This is upon your Lord an inevitability decreed.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ
حَتْمًا مَّقْضِيًّا ﴿٧٢﴾

72. Then We will save those who feared Allāh and leave the wrongdoers within it, on their knees.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ
فِيهَا جِثِيًّا ﴿٧٣﴾

⁸²³i.e., fallen on their knees from terror or dragged there unwillingly on their knees.

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

73. And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?"⁸²⁵
- وَاِذَا تُتْلٰى عَلَيْهِمْ ءَاٰتِنَا يَبِيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ ءَامَنُوْا اىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَّ اَحْسَنُ نَدِيًّا ﴿٧٣﴾
74. And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?
- وَكَرَّ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَنْثًا وَّرِيًّا ﴿٧٤﴾
75. Say, "Whoever is in error – let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised – either punishment [in this world] or the Hour [of resurrection] – they will come to know who is worst in position and weaker in soldiers."
- قُلْ مَن كَانَ فِي الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا حَتّٰى اِذَا رَاَوْا مَا يُوْعَدُوْنَ اِمَّا اَلْعَذَابُ وَاِمَّا السَّاعَةُ فَسَيَعْلَمُوْنَ مَن هُوَ سَرُّ مَكَانًا وَّاَضَعُفٌ جُنْدًا ﴿٧٥﴾
76. And Allāh increases those who were guided, in guidance, and the enduring good deeds are better to your Lord⁸²⁶ for reward and better for recourse.
- وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اَهْتَدَوْا هُدًى وَّالْبَيِّنٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ مَّرَدًّا ﴿٧٦﴾
77. Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]"?
- اَفَرَأَيْتَ الَّذِي كَفَرَ بِءَاٰتِيْنَا وَقَالَ لَا تُبَيِّنْ لِّىْ مَا لَآ وَوْلَدًا ﴿٧٧﴾
78. Has he looked into the unseen, or has he taken from the Most Merciful a promise?
- اَطَّلَعَ الْغَيْبَ اَمِ اَخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿٧٨﴾
79. No! We will record what he says
- كَلَّا ۚ سَنَكْتُبُ مَا يَقُوْلُ وَنُحِمْدُ لَهُ مِنْ

⁸²⁵In regard to worldly interests.

⁸²⁶i.e., in the sight or evaluation of Allāh.

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

الْعَذَابِ مَدًّا ﴿٢٧﴾

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

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٢٨﴾

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

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٢٩﴾

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

كَلَّا سَيَكْفُرُونَ بِعِبَادِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٣٠﴾

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

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٣١﴾

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

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٣٢﴾

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

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٣٣﴾

86. And will drive the criminals to Hell in thirst

وَنُسُوفُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٣٤﴾

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

لَّا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَدَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٣٥﴾

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

وَقَالُوا اخْتَدَ الرَّحْمَنُ وَلَدًا ﴿٣٦﴾

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

⁸²⁸ Of breaths, of days, or of evil deeds.

⁸²⁹ Not to worship other than Him.

89. You have done an atrocious thing. لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾
90. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿٩٠﴾
91. That they attribute to the Most Merciful a son. أُنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾
92. And it is not appropriate for the Most Merciful that He should take a son. وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾
93. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا ءَاتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾
94. He has enumerated them and counted them a [full] counting. لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾
95. And all of them are coming to Him on the Day of Resurrection alone. وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾
96. Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection. إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾
97. So, [O Muḥammad], We have only made it [i.e., the Qur'ān] easy in your tongue [i.e., the Arabic language] that you may give good tidings thereby to the righteous and warn thereby a hostile people. فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٩٧﴾
98. And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound? وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ﴿٩٨﴾

⁸³⁰From Himself and from among each other.

Sūrah Ṭā Hā⁸³¹

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Ṭā, Hā.⁸³² طه
2. We have not sent down to you the Qur'ān that you be distressed مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿١﴾
3. But only as a reminder for those who fear [Allāh] – إِلَّا تَذَكُّرَةً لِّمَن يَخْشَى ﴿٢﴾
4. A revelation from He who created the earth and highest heavens, تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٣﴾
5. The Most Merciful [who is] above the Throne established. ⁸³³ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٤﴾
6. To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil. لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٥﴾
7. And if you speak aloud – then indeed, He knows the secret and what is [even] more hidden. وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٦﴾
8. Allāh – there is no deity except Him. To Him belong the best names. اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٧﴾
9. And has the story of Moses reached you? – وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٨﴾
10. When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance." إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿٩﴾

⁸³¹Ṭā Hā: (the letters) ṭā and hā.⁸³²See footnote to 2:1.⁸³³i.e., having ascendancy over all creation. See footnotes to 2:19 and 7:54.

11. And when he came to it, he was called, "O Moses, فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ﴿١١﴾
12. Indeed, I am your Lord, so remove your sandals. Indeed, you are in the blessed valley of Ṭuwā. إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾
13. And I have chosen you, so listen to what is revealed [to you]. وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾
14. Indeed, I am Allāh. There is no deity except Me, so worship Me and establish prayer for My remembrance. إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾
15. Indeed, the Hour is coming – I almost conceal it⁸³⁴ – so that every soul may be recompensed according to that for which it strives. إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾
16. So do not let one avert you from it⁸³⁵ who does not believe in it and follows his desire, for you [then] would perish. فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾
17. And what is that in your right hand, O Moses? وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ ﴿١٧﴾
18. He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses." قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهْشُرُ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَنَارِبُ أُخْرَىٰ ﴿١٨﴾
19. [Allāh] said, "Throw it down, O Moses." قَالَ أَلْقَاهَا يَمُوسَىٰ ﴿١٩﴾
20. So he threw it down, and thereupon it was a snake, moving swiftly. فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾

⁸³⁴Meaning that Allāh (*subhānahu wa ta'ālā*) keeps knowledge of the Hour hidden from everyone except Himself.

⁸³⁵From preparation for the Hour or for the Hereafter.

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

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا
أَلَا وَلَىٰ ۖ ﴿٢١﴾

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

وَأَضْمُ مَ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيَظًا
مِنْ غَيْرِ سُوءٍ ءَايَةً أُخْرَىٰ ۖ ﴿٢٢﴾

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

لِنُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَىٰ ۖ ﴿٢٣﴾

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

أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ ﴿٢٤﴾

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

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۖ ﴿٢٥﴾

26. And ease for me my task

وَيَسِّرْ لِي أَمْرِي ۖ ﴿٢٦﴾

27. And untie the knot from my tongue

وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي ۖ ﴿٢٧﴾

28. That they may understand my speech.

يَفْقَهُوا قَوْلِي ۖ ﴿٢٨﴾

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

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ۖ ﴿٢٩﴾

30. Aaron, my brother.

هَارُونَ أَخِي ۖ ﴿٣٠﴾

31. Increase through him my strength

أَشْدِّدْ بِهِ أَرْزِي ۖ ﴿٣١﴾

32. And let him share my task

وَأَشْرِكْهُ فِي أَمْرِي ۖ ﴿٣٢﴾

33. That we may exalt You much

كَيْ تَسْبِّحَكَ كَثِيرًا ۖ ﴿٣٣﴾

34. And remember You much.

وَتَذْكُرَكَ كَثِيرًا ۖ ﴿٣٤﴾

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

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۖ ﴿٣٥﴾

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

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ۖ ﴿٣٦﴾

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

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۖ ﴿٣٧﴾

38. When We inspired to your mother what We inspired, إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾
39. [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me⁸³⁶ that you would be brought up under My eye [i.e., observation and care]. أَنۢ أَقْدِفِيهِ فِي الْكَلْبُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَأُلْقِيهِ الْيَمَّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُۥ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾
40. [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone,⁸³⁷ but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses. إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْنَا نَفْسًا فَفَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوَسَىٰ ﴿٤٠﴾
41. And I produced you for Myself.⁸³⁸ وَأَصْطَفَيْنَاكَ لِنَفْسِي ﴿٤١﴾
42. Go, you and your brother, with My signs and do not slacken in My remembrance. أَذْهَبَ أَنتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾
43. Go, both of you, to Pharaoh. Indeed, he has transgressed. أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾
44. And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh].⁸³⁹ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

⁸³⁶Allāh put love of Moses into the hearts of the people.

⁸³⁷The Copt who died after being struck by Moses.

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

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

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ۝٤٥

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

قَالَ لَا خَافَا مِنِّي مَعَكُمْ أَصَمُّ وَآزَى ۝٤٦

47. So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace⁸³⁹ will be upon he who follows the guidance.

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ أَهْدَى ۝٤٧

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

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى ۝٤٨

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

قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ۝٤٩

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

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ۝٥٠

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

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ۝٥١

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

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَى ۝٥٢

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

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ ۝٥٣

⁸³⁹i.e., safety and security from Allāh's punishment.

54. Eat [therefrom] and pasture your livestock. Indeed in that are signs for those of intelligence. كُلُوا وَارْعَوْا أَنْعَمَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿٢٠﴾
55. From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time. * مِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٢١﴾
56. And We certainly showed him [i.e., Pharaoh] Our signs – all of them – but he denied and refused. وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأُولَىٰ ﴿٢٢﴾
57. He said, "Have you come to us to drive us out of our land with your magic, O Moses?" قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمُوسَىٰ ﴿٢٣﴾
58. Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."⁸⁴⁰ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٢٤﴾
59. [Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."⁸⁴¹ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْتَةِ وَأَنْ تُحْشَرَ النَّاسُ ضُحًى ﴿٢٥﴾
60. So Pharaoh went away, put together his plan, and then came [to Moses]. فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٢٦﴾
61. Moses said to them [i.e., the magicians summoned by Pharaoh], "Woe to you! Do not invent a lie against Allāh or He will exterminate you with a punishment; and he has failed who invents [such falsehood]." قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ آفَتَرَىٰ ﴿٢٧﴾

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

⁸⁴¹So that the signs of Allāh would be seen clearly.

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

فَتَنَزَعُوا أَمْرَهُمُ بَيْنَهُمْ وَأَسْرَأُوا السَّجْوَى ﴿٦٢﴾

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

قَالُوا إِنَّ هَٰذَيْنِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكَ الْأُمَلَّى ﴿٦٣﴾

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

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعْلَى ﴿٦٤﴾

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

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾

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

قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾

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

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ﴿٦٧﴾

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

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾

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

وَأَلْقِ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

70. So the magicians fell down in prostration.⁸⁴² They said, "We have believed in the Lord of Aaron and Moses."

فَأَلْقَى السَّحَرَةُ سُدًّا ۖ قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾

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

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

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أَصْلَبُكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَئِنَّا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾

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

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنْ بَيِّنَاتٍ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

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

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَلَيْنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَأَبْقَى ﴿٧٣﴾

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

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

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

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾

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

جَنَّاتُ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾

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

⁸⁴⁴In reward and in punishment.

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

77. And We had inspired to Moses,
"Travel by night with My
servants and strike for them a dry
path through the sea; you will not
fear being overtaken [by Pharaoh]
nor be afraid [of drowning]."
- وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي
فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا
تَخَفُ دَرَكًا وَلَا تُخْشَى ۚ ﴿٧٧﴾
78. So Pharaoh pursued them with
his soldiers, and there covered
them from the sea that which
covered them,⁸⁴⁶
- فَاتَّبَعَهُمْ فِرْعَوْنُ يَبْغُونَهُ ۚ فَغَشَّيَهُمْ مِنَ الْيَمِّ
مَا غَشَّيَهُمْ ﴿٧٨﴾
79. And Pharaoh led his people
astray and did not guide [them].
- وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾
80. O Children of Israel, We
delivered you from your enemy,
and We made an appointment
with you⁸⁴⁷ at the right side of the
mount, and We sent down to you
manna and quails,
- يَبْنِي إِسْرَءِيلَ قَدْ أَغْنَيْنَاكَم مِّنْ عَدُوِّكُمْ
وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا
عَلَيْكُمْ الْمَنَّاءَ وَالسَّلْوَىٰ ﴿٨٠﴾
81. [Saying], "Eat from the good
things with which We have
provided you and do not
transgress [or oppress others]
therein, lest My anger should
descend upon you. And he upon
whom My anger descends has
certainly fallen [i.e., perished]."
- كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا
فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحْلِلْ عَلَيْهِ
غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾
82. But indeed, I am the Perpetual
Forgiver of whoever repents and
believes and does righteousness
and then continues in guidance.
- وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا
ثُمَّ اهْتَدَىٰ ﴿٨٢﴾
83. [Allāh said], "And what made you
hasten from your people, O
Moses?"
- ﴿٨٣﴾ وَمَا أَعْجَلَكَ عَن قَوْمِكَ يٰمُوسَىٰ ﴿٨٣﴾

⁸⁴⁶: i.e., not only the water but that which only Allāh knows – terror, pain, regret, etc.

⁸⁴⁷: i.e., with your prophet, to receive the scripture for you.

84. He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased." قَالَ هُمْ أُولَاءِ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى ﴿٨٤﴾
85. [Allāh] said, "But indeed, We have tried your people after you [departed], and the Sāmīr⁸⁴⁸ has led them astray." قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾
86. So Moses returned to his people, angry and grieved.⁸⁴⁹ He said, "O my people, did your Lord not make you a good promise?⁸⁵⁰ Then, was the period too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?" فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَفْقَوْمَ آلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ نَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ﴿٨٦﴾
87. They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmīrī throw." قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَبَكْنَا حُمِلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾
88. And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot." فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ ﴿٨٨﴾
89. Did they not see that it could not return to them any speech [i.e., response] and that it did not possess for them any harm or benefit? أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

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

⁸⁴⁹The meaning may also be "angry and enraged."

⁸⁵⁰That He would send down the Torah, containing guidance for you.

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

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَتَقَوَّمُوا إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

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

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾

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

قَالَ يَنْهَرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

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

أَلَا تَتَّبِعِ أَفْعَصَيْتُ أَمْرِي ﴿٩٣﴾

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

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

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

قَالَ فَمَا خَطْبُكَ يَنْسَمِرِيُّ ﴿٩٥﴾

96. He said, "I saw what they did not see, so I took a handful [of dust] from the track of the messenger⁸⁵¹ and threw it,⁸⁵² and thus did my soul entice me."

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

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

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ يُخْلَفَهُ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ

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

⁸⁵²Into the fire upon the melted ornaments in order to form the calf.

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

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

عَاكِفًا ۖ لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْبِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٧﴾

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

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿١٨﴾

99. Thus, [O Muḥammad], We relate to you from the news of what has preceded. And We have certainly given you from Us a message [i.e., the Qur'ān].

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٩﴾

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

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿٢٠﴾

101. [Abiding] eternally therein,⁸⁵⁴ and evil it is for them on the Day of Resurrection as a load –

خَالِدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿٢١﴾

102. The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.⁸⁵⁵

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿٢٢﴾

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

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿٢٣﴾

104. We are most knowing of what they say when the best of them in manner [i.e., wisdom or speech] will say, "You remained not but one day."

خُنْ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿٢٤﴾

105. And they ask you about the

وَيَسْأَلُونَكَ عَنِ الْغِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي

⁸⁵⁴i.e., in the state of sin.

⁸⁵⁵From terror, or blinded completely.

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

دَسَفًا ﴿٢٦﴾

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

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٢٧﴾

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

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٢٨﴾

108. That Day, they [i.e., everyone] will follow [the call of] the Caller⁸⁵⁷ [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps].

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿٢٩﴾

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

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿٣٠﴾

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

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ ﴿٣١﴾

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

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿٣٢﴾

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

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ ۖ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿٣٣﴾

⁸⁵⁶Once they have been reduced to dust.

⁸⁵⁷To the gathering for judgement.

⁸⁵⁸See footnote to 2:255.

⁸⁵⁹See footnotes to 2:255.

⁸⁶⁰i.e., sin or wrongdoing towards Allāh or any of His creation.

113. And thus We have sent it down as an Arabic Qur'ān⁸⁶¹ and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.
114. So high [above all] is Allāh, the Sovereign,⁸⁶² the Truth.⁸⁶³ And, [O Muḥammad], do not hasten with [recitation of] the Qur'ān before its revelation is completed to you, and say, "My Lord, increase me in knowledge."
115. And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.⁸⁶⁴
116. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees;⁸⁶⁵ he refused.
117. So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.
118. Indeed, it is [promised] for you not to be hungry therein or be unclothed.
119. And indeed, you will not be thirsty therein or be hot from the sun."
- وَكَذَٰلِكَ أُنزِلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ
مِّنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ
ذِكْرًا ﴿١١٣﴾
- فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ
بِالْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ
وَقُل رَّبِّ زِدْنِي عِلْمًا ﴿١١٤﴾
- وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلِ فَنَسَىٰ وَلَمْ
يُحِذِلْهُ عَزْمًا ﴿١١٥﴾
- وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾
- فَقُلْنَا يَتَقَادِمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ
فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾
- إِنَّ لَكَ أَلًا تَجُوعُ فِيهَا وَلَا تَعْرِىٰ ﴿١١٨﴾
- وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾

⁸⁶¹i.e., revealed in the Arabic language.

⁸⁶²And owner of everything in existence.

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

⁸⁶⁴To resist temptation.

⁸⁶⁵See footnote to 2:34.

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

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّعَدُمُ هَٰذَا
أُدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ﴿٢٠﴾

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

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا
وَوُطِّفَافًا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿٢١﴾

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

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿٢٢﴾

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

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ
اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿٢٣﴾

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

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿٢٤﴾

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

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ
بَصِيرًا ﴿٢٥﴾

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

قَالَ كَذَلِكِ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ
الْيَوْمَ تُنْسَى ﴿٢٦﴾

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

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



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

أَفَلَمْ يَحْذَرِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ
يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّأُولِي الْأَلْبَابِ



129. And if not for a word⁸⁶⁷ that preceded from your Lord, it [i.e., punishment] would have been an obligation [due immediately],⁸⁶⁸ and [if not for] a specified term [decreed].

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا
وَأَجَلٌ مُّسَمًّى



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

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا
وَمِنْ بَيْنِ وَائِثَيْ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ
لَعَلَّكَ تَرْضَىٰ



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

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



⁸⁶⁶Than that of this world.

⁸⁶⁷See footnote to 10:19.

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

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

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾

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

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

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

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾

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

قُلْ كُلٌّ مُّنتَظِرٌ فَتَرْتَبُوهَا ۚ فَسَتَعْلَمُونَ مَن أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

⁸⁶⁹Is not the Qur'an an adequate proof of Muḥammad's prophethood and sufficient as a lasting miracle?

⁸⁷⁰Prophet Muḥammad (ﷺ). Also interpreted as "before it," i.e., the Qur'an.

⁸⁷¹For the outcome of this matter.