

طه Taaha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Ta, Ha.	1. Ta Ha	1. Ta-Ha.	1. Ta. Ha.	طه
2. We have not sent down to you the Quran that you be distressed.	2. We did not reveal the Qur'an to you to cause you distress.	2. We have not sent down the Qur'an to you to be (an occasion) for your distress.	2. We have not revealed unto you (Muhammad) this Qur'an that you should be distressed.	مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى
3. But only as a reminder for those who fear [Allah].	3. It is only a reminder for him who fears Allah.	3. But only as an admonition to those who fear (God).	3. But as a reminder unto him who fears.	إِلَّا تَذَكَّرَ لِمَنْ يَخْشَى
4. A revelation from Him who created the earth and highest heavens.	4. A revelation from Him who created the earth and the high heavens.	4. A revelation from Him who created the earth and the heavens on high.	4. A revelation from Him who created the earth and the high heavens.	تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى
5. The Most Merciful [who is] above the Throne established.	5. The Most Compassionate Lord is settled on the Throne (of the universe).	5. (God) Most Gracious is firmly established on the Throne (of authority).	5. The Beneficent One, who is established on the Throne.	الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
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.	6. To Him belongs all that is in the heavens and all that is in the earth, and all that is in between, and all that is beneath the soil.	6. To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.	6. Unto Him belongs whatever is in the heavens and whatever is in the earth, and whatever is between them, and whatever is beneath the sod.	لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى
7. And if you speak aloud – then indeed, He knows the secret and what is [even] more hidden.	7. Whether you speak out aloud, (or in a low voice) He knows what is said secretly and even that which is most hidden.	7. If you pronounce the word aloud, (it is no matter): for verily He knows what is secret and what is yet more hidden.	7. And if you speak aloud, then lo! He knows the secret (thought) and (that which is yet) more hidden.	وَأَنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى
8. Allah – there is no deity except Him. To Him belong the best names.	8. Allah is He beside whom there is no god. His are the most excellent names.	8. God! There is no god but Him! To Him belong the most beautiful names.	8. Allah! There is no God save Him. His are the most beautiful names.	اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى
9. And has the story of Moses reached you.	9. Has the story of Moses reached you?	9. Has the story of Moses reached you?	9. Has there come unto you the story of Moses.	وَهَلْ آتَاكَ حَدِيثُ مُوسَى

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."

10. When he saw a fire and said to his family: 'Hold on! I have just perceived a fire; perhaps I will bring a brand from it for you, or I will find some guidance at the fire.

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

10. When he saw a fire and said unto his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire.

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

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

11. When he came to it, a voice cried out to him: O Moses.

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

11. And when he reached it, he was called by name: O Moses.

فَلَمَّا أَتَاهَا نُودِيَ يَمْوَسَىٰ ﴿١١﴾

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

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

12. "Verily I am your Lord! Therefore (in My presence) put off your shoes: you are in the sacred valley Tuwa.

12. Lo! I, even I, am thy Lord, So take off your shoes, for lo! You are in the holy valley of Tuwa.

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

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

13. I Myself have chosen you; therefore, give ear to what is revealed.

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

13. And I have chosen you, so hearken unto that which is inspired.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا
يُوحَىٰ ﴿١٣﴾

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

14. I am Allah. There is no god other than Me. So serve Me and establish prayer to remember Me.

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

14. Lo! I, even I, am Allah, There is no God save Me. So serve Me and establish worship for My remembrance.

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

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

15. The Hour is surely coming. I have willed to keep the time of its coming hidden so that everyone may be recompensed in accordance with his effort.

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

15. Lo! The Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it strives (to achieve).

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

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

16. Let him who does not believe in it and follows his lusts not turn your thought away from it, lest you are ruined.

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

16. Therefore, let not him turn you aside from (the thought of) it who believes not therein but follows his own desire, lest you perish.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَّا
يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَزْدَىٰ ﴿١٦﴾

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

17. And What is in your right hand, O Moses?'

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

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

وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَىٰ ﴿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."

18. Moses answered: 'This is my staff. I lean on it, and with it I bear down leaves for my flock, and I have many other uses for it.'

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

18. He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses.

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا
وَأَهْشُبُ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا
مَأْرَبٌ أُخْرَىٰ ﴿١٨﴾

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

19. He said: 'Moses, throw it down.'

19. (God) said, "Throw it, O Moses!"

19. He said: Cast it down, O Moses.

قَالَ اَلْقِهَا يٰمُوسٰى ﴿١٩﴾

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

20. So he threw it down, and lo! It was a rapidly moving snake.

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

20. So he cast it down, and lo! It was a serpent, gliding.

فَاَلْقٰهَا فَاِذْ اٰهٰى حَيَّةً تَسْعٰى ﴿٢٠﴾

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

21. He said: 'Seize it and have no fear. We shall restore it to its former state.

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

21. He said: Grasp it and fear not. We shall return it to its former state.

قَالَ خُذْهَا وَلَا تَخَفْ ۗ سَنُعِيدُهَا سِيَرَتَهَا اَوَّلٰى ۗ ﴿٢١﴾

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

22. And place your hand in your arm, it will come forth shining white, although unharmed. This is another sign.

22. "Now draw your hand close to your side: It shall come forth white shining, without harm (or stain), as another sign.

22. And thrust your hand within your arm, it will come forth white without hurt. (That will be) another token.

وَاضْمُمُ يَدَكَ اِلٰى جَنَاحِكَ ۖ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوْءٍ اٰيَةً ۗ اٰخَرٰى ﴿٢٢﴾

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

23. For We shall show you some of Our greatest signs.

23. "In order that We may show you (two) of our greater signs.

23. That We may show you (some) of Our greater portents.

لِنُرِيكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ﴿٢٣﴾

24. Go to Pharaoh. Indeed, he has transgressed."

24. And go to Pharaoh now for he has transgressed all bounds.'

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

24. Go you unto Pharaoh! Lo! He has transgressed (the bounds).

اِذْهَبْ اِلٰى فِرْعَوْنَ ۗ اِنَّهٗ ظَلَمٰ ۗ ﴿٢٤﴾

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

25. Moses said: 'Lord! Open my breast for me.

25. (Moses) said: "O my Lord! Expand me my breast.

25. (Moses) said: My Lord! Relieve my mind.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۙ ﴿٢٥﴾

26. And ease for me my task.

26. And ease my task for me.

26. "Ease my task for me.

26. And ease my task for me.

وَيَسِّرْ لِيْ اَمْرِي ۙ ﴿٢٦﴾

27. And untie the knot from my tongue.

27. And loosen the knot from my tongue.

27. "And remove the impediment from my speech.

27. And loose a knot from my tongue.

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ۙ ﴿٢٧﴾

28. That they may understand my speech.

28. So that they may understand my speech.

28. "So they may understand what I say.

28. That they may understand my saying.

يَفْقَهُوْا قَوْلِي ۗ ﴿٢٨﴾

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

29. And appoint for me, from my household, someone who will help me bear my burden.

29. "And give me a minister from my family.

29. Appoint for me a henchman from my folk.

وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اٰهْلِى ۙ ﴿٢٩﴾

30. Aaron, my brother.

30. Aaron, my brother.

30. "Aaron, my brother.

30. Aaron, my brother.

هٰرُوْنَ اَخِي ۙ ﴿٣٠﴾

31. Increase through him my strength.

31. Strengthen me through him.

31. "Add to my strength through him.

31. Confirm my strength with him.

اَشْدُدْ يَهٗ اَزْرِي ۙ ﴿٣١﴾

32. And let him share my task.

32. And let him share my task.

32. "And make him share my task.

32. And let him share my task.

وَاشْرِكْهُ فِىْ اَمْرِي ۙ ﴿٣٢﴾

33. That we may exalt You much.

33. That we may abundantly extol Your glory.

33. "That we may celebrate Your praise without stint.

33. That we may glorify You much.

كَيْ نُسَبِّحَكَ كَثِيْرًا ۙ ﴿٣٣﴾

34. And remember You much.

34. And may remember You much.

34. "And remember You without stint.

34. And much remember You.

وَوَدُّكَ كَثِيرًا ط

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

35. Verily, You have always watched over us.'

35. "For You are He that (ever) regard us."

35. Lo! You are ever seeing us.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

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

36. He said: 'Moses, your petition is granted.

36. (God) said: "Granted is your prayer, O Moses!"

36. He said: You are granted your request, O Moses.

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى

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

37. And We have indeed already bestowed Our favor upon you.

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

37. And indeed, another time, already We have shown you favor.

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى

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

38. Recall, when We indicated to your mother through inspiration.

38. "Behold! We sent to your mother, by inspiration, the message.

38. When we inspired in your mother that which is inspired.

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ

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 Me that you would be brought up under My eye.

39. 'Put him into a chest and then throw him in the river. The river will throw him up on the shore, and then an enemy of Mine and an enemy of his will take him.' And I spread My love over you in order that you might be reared in My sight.

39. "'Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him': But I cast love over you from Me: and that you may be reared under My eye.

39. Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued you with love from Me that you might be trained according to My will.

أَنْ أَتَذَرِيهِ فِي التَّابُوتِ فَاتَذَرِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي

40. 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, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Midian. Then you came [here] at the decreed time, O Moses.

40. Recall, when your sister went along, saying: "Shall I direct you to one who will take charge of him?" Thus We brought you back to your mother so that her heart might be gladdened and she might not grieve. And when you slain a person. We delivered you from distress and made you go through trials. Then you stayed for several years among the people of Midian, and now you have come at the right moment as ordained.

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

40. When your sister went and said: Shall I show you one who will nurse him? And we restored you to your mother that her eyes might be refreshed and might not sorrow. And you did kill a man and We delivered you from great distress, and tried you with a heavy trial. And you did tarry years among the folk of Midian. Then came you (hither) by (My) providence, O Moses.

إِذْ تَمْشِي أُنْحَثَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَنْ يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَتَقَتَّلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوسَىٰ

41. And I produced you for Myself.

41. And I have chosen you for My service.

41. "And I have prepared you for Myself (for service)".

41. And I have attached you to Myself.

وَاصْطَلَمْنَاكَ لِنَفْسِي

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

42. So go forth, both you and your brother, with My

42. "Go, you and your brother, with My signs, and slacken

42. Go, you and your brother, with My tokens, and be not

إِذْ هَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا

slacken in My remembrance.

signs, and do not slacken in remembering Me.

not, either of you, in keeping Me in remembrance.

faint in remembrance of Me.

تَنِيَابِي ذِكْرِي ﴿٤٣﴾

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

43. Go both of you to Pharaoh, for he has transgressed all bounds.

43. "Go, you both to Pharaoh, for he has indeed transgressed all bounds.

43. Go, both of you, unto Pharaoh. Lo! He has transgressed (the bounds).

إِذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

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

44. And speak to him gently, perhaps he may take heed or fear (Allah).'

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

44. And speak unto him a gentle word, that peradventure he may heed or fear.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

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

45. The two said: 'Lord! We fear he may commit excesses against us, or transgress all bounds.'

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

45. They said: Our Lord! Lo! We fear that he may be beforehand with us or that he may play the tyrant.

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّغَىٰ ﴿٤٥﴾

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

46. He said: 'Have no fear. I am with you, hearing and seeing all.

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

46. He said: Fear not. Lo! I am with you twain, Hearing and Seeing.

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمِعُ وَأَأْمُرُ ﴿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 peace will be upon he who follows the guidance.

47. So, go to him, and say: "Behold, both of us are the messengers of your Lord. Let the Children of Israel go with us, and do not chastise them. We have come to you with a sign from your Lord; and peace shall be for him who follows the true guidance.

47. "So go you both to him, and say, 'Verily we are apostles sent by your Lord: Send forth, therefore, the Children of Israel with us, and afflict them not: with a sign, indeed, have we come from your Lord! And peace to all who follow guidance!

47. So go you unto him and say: Lo! We are two messengers of your Lord. So let the Children of Israel go with us, and torment them not. We bring you a token from your Lord. And peace will be for him who follows right guidance.

فَأْتِيهِ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾

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

48. It has been revealed to us that chastisement awaits those who called the lie to the truth and turned away from it."

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

48. Lo! It has been revealed unto us that the doom will be for him who denies and turns away.

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

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

49. (Pharaoh) said: 'Moses! Who is the Lord of the two of you?'

49. (Pharaoh) said: "Who, then, O Moses, is the Lord of you two".

49. (Pharaoh) said: Who then is the Lord of you twain, O Moses.

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَىٰ ﴿٤٩﴾

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

50. He said: 'Our Lord is He who gave everything its form and then guided it.'

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

50. He said: Our Lord is He who gave unto everything its nature, then guided it aright.

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾

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

51. Pharaoh asked: 'Then, what is the state of the former generations?'

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

51. He said: What then is the state of the generations of old.

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾

52. [Moses] said, "The knowledge thereof is with my

52. (Moses) said: 'Its knowledge is with my Lord, recorded in the

52. He replied: "The knowledge of that is with my Lord, duly

52. He said: The knowledge thereof is with my Lord in a

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَّا

Lord in a record. My Lord neither errs nor forgets."

Book. My Lord does not err, nor does He forget.'

recorded: my Lord never errs, nor forgets.

Record. My Lord neither errs, nor forgets.

يَضِلُّ رَبِّي وَلَا يَنْسَى

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.

53. He it is who spread the earth for you; and made in it paths for you, and sent down water from the sky, and then through it We brought forth many species of diverse plants.

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

53. Who has appointed the earth as a bed and has threaded roads for you therein and has sent down water from the sky and thereby We have brought forth divers kinds of vegetation.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَوَسَّلَ لَكُم فِيهَا سُبُلًا
وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَآخَرَ جَنَابَهُ أَزْوَاجًا مِنْ نَبَاتِ شَجَرَتِهِ

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

54. So eat yourself and pasture your cattle. Surely there are many signs in this for men of understanding.

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

54. (Saying): Eat you and feed your cattle. Lo! Herein verily are portents for men of thought.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِأُولِي النُّهَى

55. From the earth We created you, and into it We will return you, and from it We will extract you another time.

55. From this (earth) We created you, and to the same We shall cause you to return, and from it We shall bring you forth to life again.

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

55. Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

56. And We certainly showed Pharaoh Our signs, all of them, but he denied and refused.

56. Indeed We showed Pharaoh Our signs, all of them, but he declared them to be false and rejected.

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

56. And We verily did show him all Our tokens, but he denied and refused.

وَلَقَدْ آرَيْنَهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى

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

57. He said: 'Have you come to us to drive us out of our land by your sorcery?'

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

57. He said: Have you come to drive us out from our land by your magic, O Moses.

قَالَ أَجِئْتُنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى

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."

58. Now we shall confront you with a sorcery like your own. So appoint a day when both of us might meet face to face in an open space; an appointment which neither we nor you shall fail to keep.'

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

58. But we surely can produce for you magic the like thereof; so appoint a tryst between us and you, which neither we nor you shall fail to keep, at a place convenient (to us both).

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى

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

59. Moses said: 'The appointment to meet you is on the day of the feast, and let all people come together before noon.'

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

59. (Moses) said: Your tryst shall be the day of the feast, and let the people assemble when the sun has risen high.

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى

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

60. Pharaoh went back and concerted all his stratagem and returned for the encounter.

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

60. Then Pharaoh went and gathered his strength, then came (to the appointed tryst).

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى

61. Moses said to them "Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood]."

61. Moses said to them: 'Woe to you! Do not invent falsehoods against Allah lest He destroy you with a scourge. Surely those who invent lies shall come to grief.

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

61. Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lies fails miserably.

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَىٰ ﴿١١﴾

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

62. Thereupon they wrangled among themselves about the matter and conferred in secret.

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

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

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿١٢﴾

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.

63. Some of them said: 'These two are magicians, who want to drive you out of your land with their magic and to destroy your excellent way of life.

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

63. They said: Lo! These are two wizards who would drive you out from your country by their magic, and destroy your best traditions.

قَالُوا إِنَّ هَٰذَيْنِ لَسِحْرَانِ يُرِيدَانِ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَىٰ ﴿١٣﴾

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

64. So muster all you stratagem and come forth in a row. Whoever prevails today shall triumph.'

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

64. So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful.

فَاجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوَا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ﴿١٤﴾

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

65. The magicians said: 'Moses, will you throw down or shall we be the first to throw?'

65. They said: "O Moses! Whether you throw (first) or that we be the first to throw?"

65. They said: O Moses! Either throw first, or let us be the first to throw.

قَالُوا يٰمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿١٥﴾

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

66. Moses replied: 'No let it be you to throw first.' Then suddenly it appeared to Moses, owing to their magic, as if their ropes and staffs were running.

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

66. He said: Nay, do you throw! Then lo! Their cords and their staves, by their magic, appeared to him as though they ran.

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعَصِيُّهُمُ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُمْ تَسْعَىٰ ﴿١٦﴾

67. And Moses sensed within himself apprehension.

67. So Moses heart was filled fear.

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

67. And Moses conceived a fear in his mind.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿١٧﴾

68. Allah said, "Fear not. Indeed, it is you who are superior.

68. We said to him: 'Have no fear, for it is you who will prevail.

68. We said: "Fear not! For you have indeed the upper hand.

68. We said: Fear not! Lo! You are the higher.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿١٨﴾

69. And throw what is in your right hand; it will swallow up what they have

69. And throw down what is in your right hand; it will swallow up all that they have

69. "Throw that which is in your right hand: Quickly will it swallow up that

69. Throw that which is in your right hand! It will eat up that which they have

وَأَنقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا

crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."

wrought. They have wrought only a magician's stratagem. A magician cannot come to any good, come whence he may.'

which they have faked what they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes."

made. Lo! That which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point he may attain.

صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٍ
وَلَا يُفْلِحُ السِّحْرُ حَيْثُ آتَى

٦٦

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

70. Eventually the magicians were impelled to fall down prostrate and said: 'We believe in the Lord of Moses and Aaron.'

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

70. Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا
أَمَّا رَبِّ هَارُونَ وَمُوسَى

٧٠

71. [Pharaoh] said, "You believed him 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."

71. Pharaoh said: 'What! Did you believe in Him even before I permitted you to do so? Surely, he must be your chief who taught you magic. Now I will certainly cut off your hands and your feet on opposite sides, and will crucify you on the trunks of palm-trees; and then you will come to know which of us can inflict sterner and more lasting torment.'

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

71. (Pharaoh) said: You put faith in him before I give you leave. Lo! He is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and you shall know for certain which of us has sterner and more lasting punishment.

قَالَ أَمْنْتُمْ لَهُ قَبْلَ أَنْ أَدْنِ
لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي
عَلَّمَكُمْ السِّحْرَ فَلَا قِطْعَانَ
أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ
خِلَافٍ وَلَا أَصْلَابِنَكُمْ فِي
جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ آيَاتُنَا
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. So decree whatever you are to decree. You can only decree for this worldly life.

72. The magicians answered: 'By Him who has created us, we shall never prefer you to the truth after manifest signs have come to us. So decree whatever you will. Your decree will pertain, at the most, to the present life of the world.

72. They said: "Never shall we regard you as more than the clear signs that have come to us, or than Him who created us! So decree whatever you desire to decree: for you can only decree (touching) the life of this world.

72. They said: We choose you not above the clear proofs that have come unto us, and above Him who created us. So decree what you will decree. You will end for us only this life of the world.

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا
مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا
فَاتَّقِ مَا آتَتْ 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 Allah is better and more enduring."

73. We believe in our Lord that He may forgive us our sins and also forgive us the practice of magic to which you had compelled us. Allah alone is the best and He alone will abide.'

73. "For us, we have believed in our Lord: may He forgive us our faults, and the magic to which you did compel us: for God is best and most abiding."

73. Lo! We believe in our Lord, that He may forgive us our sins and the magic unto which you did force us. Allah is better and more lasting.

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا
وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ
وَاللَّهُ خَيْرٌ وَأَبْقَى

٧٣

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

74. The truth is that Hell awaits him who comes to his Lord laden with sin; he shall neither die in it nor live.

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

74. Lo! Whoso comes guilty unto his Lord, verily for him is Hell. There he will neither die nor live.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ
جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

٧٤

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

75. But he who comes to Him with faith and righteous works shall be exalted to high ranks.

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

75. But whoso comes unto Him a believer, having done good works, for such are the high stations.

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.

76. And shall live forever in everlasting Gardens beneath which rivers flow. Such will be the reward of those who purify themselves.

76. Gardens of eternity, beneath which flow rivers: they will dwell there in forever: such is the reward of those who purify themselves (from evil).

76. Gardens of Eden underneath which rivers flow, wherein they will abide forever. That is the reward of him who purifies.

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ
جَزَاءُ مَنْ تَزَكَّىٰ ﴿٧٦﴾

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]."

77. Most certainly We revealed to Moses: "Proceed with My servants in the night and strike for them a dry path in the sea. Have no fear of being overtaken, nor be afraid of treading through the sea."

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

77. And verily, We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ
أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ
طَرِيقًا فِي الْبَحْرِ لِيَنسَا لَا تَخَفْ
دَرَكًا وَلَا تَحْشَىٰ ﴿٧٧﴾

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

78. Pharaoh pursued them with his hosts, but they were fully overwhelmed by the sea.

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

78. Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.

فَاتَّبَعَهُمْ فِرْعَوْنُ وَبِجُودٍ
فَغَشَّيَهُمْ مِّنَ الْيَمِّ مَا غَشَّيَهُمْ
﴿٧٨﴾

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

79. Pharaoh led his people astray; he did not guide them aright.

79. Pharaoh led his people astray instead of leading them aright.

79. And Pharaoh led his folk astray, he did not guide them.

وَاصْلًا فِرْعَوْنُ قَوْمَهُ وَمَا
هُدَىٰ ﴿٧٩﴾

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

80. Children of Israel! We saved you from your enemy and made a covenant with you on the right side of the mount and sent down on you manna and quails.

80. O you Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of mount (Sinai), and We sent down to you manna and quails.

80. O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails.

يَبْنَئِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ
مِّنْ عَدُوِّكَ وَوَعَدْنَاكَ
جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا
عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَٰى ﴿٨٠﴾

81. [Saying], "Eat from the good things with which We have provided you and do not transgress therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen."

81. Saying: 'Partake of the good things that We have provided for you, but do not transgress lest My scourge fall upon you; for he upon whom My wrath falls is ruined.

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

81. (Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: and he on whom My wrath comes, he is lost indeed.

كُلُوا مِمَّنْ طَيَّبْتِ مَا رَزَقْنَاكُمْ
وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ
غَضَبِي وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي
فَقَدْ هُوَٰى ﴿٨١﴾

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

82. But I am indeed Most Forgiving to him who repents and believes and does righteous works and keep to the right way.

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

82. And lo! Verily I am Forgiving toward him who repents and believes and does good, and afterward walks aright.

وَالِي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ



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

83. But, O Moses! What has made you come in haste from your people?

83. (When Moses was up on the Mount, God said) What made you hasten in advance of your people, O Moses?

83. And (it was said): What has made you hasten from your folk, O Moses?

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ

يَمُوسَىٰ

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

84. He said: 'They are close behind me, and I hastened to You, Lord, that You may be pleased with me.'

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

84. He said: They are close upon my track. I hastened unto You, my Lord, that You might be well pleased.

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ



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

85. Said He: 'Verily We tested your people in your absence and the Samiri led them astray.'

85. (God) said: "We have tested your people in your absence: the Samiri has led them astray."

85. He said: Lo! We have tried your folk in your absence, and As-Samiri has misled them.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ



86. So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"

86. Moses returned to his people full of wrath and grief, and said: 'My people! Has your Lord not made good an excellent promise to you? And has a long time passed since those promises were fulfilled? Or was it to incur the wrath of your Lord that you broke your promise with me?'

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

86. Then Moses went back unto his folk, angry and sad. He said: O my people! Has not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did you wish that wrath from your Lord should come upon you, that you broke tryst with me.

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَجِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَاخْلَفْتُمْ مَوْعِدِي



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 Samiri throw."

87. They answered: 'We did not break our promise with you out of our own volition; but we were laden with the load of the people's ornaments, and we simply threw them [into the fire], and thus did the Samiri throw something.'

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

87. They said: We broke not tryst with you of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus as Samiri proposed.

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ



88. And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is

88. And brought out of them (from the molten gold) the effigy of a calf that lowed.' The people

88. "Then he brought out (of the fire) before the (people) the image of a calf: It seemed to low: so

88. Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خَوَارٍ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ

your god and the god of Moses, but he forgot.”

cried out: 'This is your deity and the deity of Moses, whom Moses has forgotten.'

they said: This is your god, and the god of Moses, but (Moses) has forgotten!"

cried: This is your god and the god of Moses, but he has forgotten.

مُوسَىٰ قَتْسِي ٨٨

89. Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?

89. Did they not see that it did not return a word to them, and had no power either to hurt them or to cause them any benefit.

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

89. See they not, then, that it returns no saying unto them and possesses for them neither hurt nor use.

أَفَلَا يَرَوْنَ إِلَّا يَدْرَجُ الْيَهُمُ
قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَدْرًا وَلَا

نَفْعًا ٨٩

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.”

90. Certainly Aaron had said to them even before (the return of Moses): 'My people, you were fallen into error because of the calf. Surely your Lord is Most Compassionate; so follow me and obey my command.'

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

90. And Aaron indeed had told them beforehand: O my people! You are but being seduced therewith, for lo! Your Lord is the Beneficent, so follow me and obey my order.

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ
رَبَّكُمْ الرَّحْمَنُ فَاتَّبِعُونِي
وَاطِيعُوا أَمْرِي ٩٠

91. They said, “We will never cease being devoted to the calf until Moses returns to us.”

91. But they answered: 'By no means shall we cease to worship it until Moses returns to us.'

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

91. They said: We shall by no means cease to be its votaries till Moses return unto us.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَكِفِينَ
حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ٩١

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

92. Moses said to Aaron: What prevented you, when you saw them going astray.

92. (Moses) said: "O Aaron! What kept you back, when you saw them going wrong.

92. He (Moses) said: O Aaron! What held you back when you did see them gone astray.

قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ
رَأَيْتَهُمْ ضَلُّوا ٩٢

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

93. From following my way? Have you disobeyed my command?"

93. "From following me? Did you then disobey my order?"

93. That you followed me not. Have you then disobeyed my order.

أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ 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.’ ”

94. Aaron answered: 'Son of my mother! Do not seize me with my beard, nor by (the hair of) my head. I feared that on returning you might say: 'You sowed discord among the Children of Israel, and did not pay heed to my words.' ”

94. (Aaron) replied: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest you should say, 'You have caused a division among the children of Israel, and you did not respect my word!'"

94. He said: O son of my mother! Clutch not my beard nor my head! I feared lest you should say: You have caused division among the Children of Israel, and have not waited for my word.

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا
بِرَأْسِي إِنَِّّي خَشِيتُ أَنْ تَفْقَلَ
فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ
تَرْقُبْ قَوْلِي ٩٤

95. [Moses] said, “And what is your case, O Samiri?”

95. Moses said: 'What, then, is your case, O Samiri?'

95. (Moses) said: "What then is your case, O Samiri?"

95. (Moses) said: And what have you to say, O Samiri?

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ٩٥

96. He said, “I saw what they did not see, so I took a handful [of dust] from the track of the

96. He answered: 'I saw what the people did not see. So I took a handful of dust from the trail of the

96. He replied: "I saw what they saw not: so I took a handful (of dust) from the footprint of the

96. He said: I perceived what they perceive not, so I seized a handful from the footsteps of the

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا
بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ

messenger and threw it, and thus did my soul entice me.”

messenger, and I flung it (into the fire). Thus did my mind prompt me.

apostle, and threw it (into the calf): thus did my soul suggest to me.”

messenger, and then threw it in. Thus my soul commended to me.

الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ
سَوَّلْتُ لِي نَفْسِي ﴿١٦﴾

97. [Moses] said, “Then go. And indeed, it is [decreed] for you in [this] life to say, ‘No contact.’ And indeed, you have an appointment [in the Hereafter] you will not fail to keep. And look at your ‘god’ to which you remained devoted. We will surely burn it and blow it into the sea with a blast.

97. Moses said: ‘Be gone, then. All your life you shall cry: ‘Untouchable’. There awaits a term for your reckoning that you cannot fail to keep. Now look at your god that you devotedly adored: We shall burn it and scatter its remains in the sea.

97. (Moses) said: “Get you gone! But your (punishment) in this life will be that you will say, ‘touch me not’; and moreover you have a promise that will not fail: Now look at your god, of whom thou had become a devoted worshipper: We will certainly (melt) it in a blazing fire and scatter its dust in the sea!”

97. (Moses) said: Then go! And lo! In this life it is for you to say: Touch me not! And lo! There is for you a tryst you can not break. Now look upon your god of which you had remained a votary. Verily we will burn it and will scatter its dust over the sea.

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ
أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ
مَوْعِدًا لَنْ نُحَاقِفَهُ وَأَنْظُرُ إِلَى
إِلٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ
عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ
فِي الْيَمِّ نَسْفًا ﴿١٧﴾

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

98. Your God is none else than Allah, beside Whom there is no god. His knowledge embraces everything.

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

98. Your God is only Allah, than Whom there is no other God. He embraces all things in His knowledge.

إِنَّمَا إِلٰهُكُمُ اللّٰهُ الَّذِي لَا إِلٰهَ
إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿١٨﴾

99. Thus, [O Muhammad], We relate to you from the news of what has preceded. And We have certainly given you from Us the Quran.

99. (O Muhammad!): Thus do We recount to you the events of the past, and We have bestowed upon you from Ourselves an admonition.

99. Thus do We relate to you some stories of what happened before: for We have sent you a message from Our own presence.

99. Thus relate We unto you, Muhammad some tidings of that which happened of old, and We have given you from Our presence a reminder.

كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْبِآءِ
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.

100. He who turns away from it will surely bear a heavy burden on the Day of Resurrection;

100. If any do turn away there from, verily they will bear a burden on the Day of Judgment.

100. Whoso turns away from it, he verily will bear a burden on the Day of Resurrection.

مَنْ اَعْرَضَ عَنْهُ فَاِنَّهُ يَحْمِلُ
يَوْمَ الْقِيٰمَةِ وِزْرًا ﴿٢٠﴾

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

101. And will abide under this burden forever. Grievous shall be the burden on this Day of Resurrection.

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

101. Abiding under it - an evil burden for them on the Day of Resurrection.

خٰلِدِيْنَ فِيْهِ وِسَاءٌ هُمْ يَوْمَ
الْقِيٰمَةِ حَمْلًا ﴿٢١﴾

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

102. The Day when the Trumpet shall be sounded and We shall muster the sinners, their eyes turned blue with terror.

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

102. The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror).

يَوْمَ يُنْفَخُ فِي الصُّوْرِ وَنَحْشُرُ
الْمُجْرِمِيْنَ يَوْمَئِذٍ رُّقًا ﴿٢٢﴾

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

103. They shall whisper among themselves: ‘You stayed on the earth barely ten days.

103. In whispers will they consult each other: “You tarried not longer than ten (days).

103. Murmuring among themselves: You have tarried but ten (days).

يَتَخَفَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ
اِلَّا عَشْرًا ﴿٢٣﴾

104. We are most knowing of what they say when the

104. We know well what they will say to one another; We also

104. We know best what they will say, when their leader

104. We are best aware of what they utter when their best

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُوْنَ

best of them in manner will say, "You remained not but one day."

know that even the most cautious in his estimate will say: You lived in the world no more than a day.

most eminent in conduct will say: "You tarried not longer than a day!"

in conduct says: You have tarried but a day.

أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا
يَوْمًا ١٤

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

105. They ask you concerning the mountains: say: 'My Lord will scatter them like dust.

105. They ask you concerning the mountains: say, "My Lord will uproot them and scatter them as dust.

105. They will ask you of the mountains.. Say: My Lord will break them into scattered dust.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ
يَنْسِفُهَا رَبِّي نَسْفًا ١٥

106. And He will leave the earth a level plain.

106. And leave the earth a leveled plain.

106. "He will leave them as plains smooth and level.

106. And leave it as an empty plain.

فَيَذَرُهَا قَاعًا صَفْصَفًا ١٦

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

107. In which you shall find no crookedness or curvature.

107. "Nothing crooked or curved wilt you see in their place."

107. Wherein thou sees neither curve nor ruggedness.

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ١٧

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

108. On that Day people shall follow straight on to the call of the summoner, no one daring to show any haughtiness. Their voices shall be hushed before the Most Compassionate Lord, so that you will hear nothing but a whispering murmur.

108. On that Day will they follow the caller, no crookedness (can they show) him: all sounds shall humble themselves in the presence of (God), Most Gracious: nothing shall you hear but the tramp of their feet (as they march).

108. On that day they follow the summoner who deceives not, and voices are hushed for the Beneficent, and you hear but a faint murmur.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ
لَهُ وَخَشَعَتِ الْأَصْوَاتُ
لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ١٨

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

109. On that Day intercession shall not avail save of him whom the Most Compassionate Lord permits, and whose word of intercession is pleasing to Him.

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

109. On that day no intercession avails save (that of) him unto whom the Beneficent has given leave and whose word He accepts.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ
أُذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ
قَوْلًا ١٩

110. Allah knows what is [presently] before them and what will be after them, but they do not encompass it in knowledge.

110. He knows all that is ahead of them and what is behind them, while the other do not know fully.

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

110. He knows (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ٢٠

111. And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice.

111. All faces shall be humbled before the Ever-living, the Self-Subsisting Lord, and he who bears the burden of iniquity will have failed.

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

111. And faces humble themselves before the Living, the Eternal. And he who bears (a burden of) wrongdoing is indeed a failure (on that day).

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ
وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ٢١

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

112. But whosoever does righteous works being a believer shall have no fear of suffering wrong or loss.

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

112. And he who has done some good works, being a believer, he fears not injustice nor begrudging (of his wage).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
وَهُوَ مُؤْمِنٌ فَلَا يَخْفُ ظُلْمًا وَلَا
هَضْمًا ٢٢

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

113. (O Muhammad!): Thus have we revealed this as an Arabic Qur'an and have expounded in it warning in diverse ways so that they may avoid evil or become heedful.

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

113. Thus we have revealed it as a lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

113

114. So high [above all] is Allah, the Sovereign, the Truth. And O Muhammad, do not hasten with the Quran before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

114. So exalted is Allah, the True King! And hasten not with reciting the Qur'an before its revelation to you is finished, and pray; 'My Lord Increase me in knowledge.

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

114. Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation has been perfected unto you, and say: My Lord! Increase me in knowledge.

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

114

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

115. Most certainly We had given Adam a command before, but he forgot. We found him lacking in firmness of resolution.

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

115. And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him.

وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

115

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

116. Recall when We said to the angels: 'Prostrate yourselves before Adam'; all prostrated themselves save Iblis. He refused.

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

116. And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis; he refused.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

116

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.

117. Then We said: 'Adam! He is an enemy to you and to your wife. So let him not drive both of you out of Paradise and plunge you into affliction.

117. Then We said: "O Adam! Verily, this is an enemy to you and your wife: so let him not get you both out of the Garden, so that you are landed in misery.

117. Therefore we said: O Adam! This is an enemy unto you and unto your wife, so let him not drive you both out of the Garden so that you come to toil.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَى

117

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

118. Indeed, (In Paradise) neither are you hungry therein, nor naked.

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

118. It is (vouchsafed) unto you that you hunger not therein, nor are naked.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى

118

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

119. Nor you indeed face thirst therein, nor scorching heat.

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

119. And that you thirst not therein nor are exposed to the sun's heat.

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَبُ

119

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?"

120. But Satan reduced him, saying: 'Adam! Shall I direct you to a tree of eternal life and an abiding kingdom?'

120. But Satan whispered evil to him: he said, "O Adam! Shall I lead you to the tree of eternity and to a kingdom that never decays?"

120. But the devil whispered to him, saying: O Adam! Shall I show you the tree of immortality and power that wastes not away.

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى

120

121. And 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.

121. Then the two ate the fruit of that tree and their shameful parts became revealed to each other, and they began to cover themselves with the leaves from the Garden. Thus Adam disobeyed his Lord, and strayed into error.

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

121. Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا
سَوَاءُ اثْمَهُمَا وَطَفِقَا يَخْصِفْنَ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَعَطَىٰ اٰدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾

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

122. Thereafter, his Lord exalted him, and accepted his repentance, bestowed guidance upon him.

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

122. Then his Lord chose him, and relented toward him, and guided him.

ثُمَّ اٰجَبْتَهُ رَبُّهُ فَتَابَ عَلَيْهِ
وَهَدَىٰ ﴿١٢٢﴾

123. [Allah] said, "Descend from 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].

123. He said: 'Get down, both of you, [i.e., man and Satan], and be out of it; each of you shall be an enemy to the other. Henceforth if there comes to you a guidance from Me, then whoever follows My guidance shall neither go astray nor suffer misery.

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

123. He said: Go down hence, both of you, one of you a foe unto the other. But when there comes unto you from Me a guidance, then whoso follows My guidance, he will not go astray nor come to grief.

قَالَ اهْبِطَا مِنْهَا جَمِيعًا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَاِمَّا
يَاْتِيَنَّكُمْ مِّنِّي هُدًى فَمَنِ
اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
يَشْقَىٰ ﴿١٢٣﴾

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

124. But whoever turns away from this admonition from Me shall have straitened life, and We shall raise him blind on the Day of Resurrection.

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

124. But he who turns away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.

وَمَنْ اَعْرَضَ عَن ذِكْرِي فَاِنَّ
لَهُ مَعِيشَةً ضَنْكًا وَّ نَحْشُرُهُ يَوْمَ
الْقِيٰمَةِ اَعْمًى ﴿١٢٤﴾

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

125. Whereupon he will say: 'Lord! Why have you raised me blind when I had sight in the world?'"

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

125. He will say: My Lord! Wherefor have you gathered me (hither) blind, when I was wont to see.

قَالَ رَبِّ لِمَ حَشَرْتَنِيْ اَعْمًى
وَقَدْ كُنْتُ بَصِيْرًا ﴿١٢٥﴾

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

126. He will say: "Even so it is. Our signs came to you and you ignored them. So you shall be ignored this Day."

126. (God) will say: "Thus did you, when Our signs came unto you, disregard them: so wilt you, this Day, be disregarded."

126. He will say: So (it must be). Our revelations came unto you but you did forget them. In like manner you are forgotten this Day.

قَالَ كَذٰلِكَ اَتٰتَكَ اٰيٰتُنَا
فَنَسِيْتَهَا وَكَذٰلِكَ الْيَوْمَ تُنْسٰى
﴿١٢٦﴾

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

127. Thus do We requite him who transgresses and does not believe in the signs of his Lord and surely the punishment of the Hereafter is even more terrible and more enduring.

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

127. Thus do We reward him who is prodigal and believes not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.

وَكَذٰلِكَ نَجْزِيْ مَنْ اَسْرَفَ
وَلَمْ يُؤْمِنْ بِآيٰتِ رَبِّهِ وَلَعَذَابُ
الْاٰخِرَةِ اَشَدُّ وَاَبْقٰى ﴿١٢٧﴾

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.

128. Did they not find any guidance [from history], in the fact that We destroyed many nations in whose ruined dwelling-places they now walk about. Surely there are many signs in them for men of wisdom.

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

128. Is it not a guidance for them (to know) how many a generation We destroyed before them, amid whose dwellings they walk? Lo! Therein verily are signs for men of thought.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا
قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي
مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّأُولِي النَّهْيِ ﴿١٢٨﴾

129. And if not for a word that preceded from your Lord, punishment would have been an obligation, and [if not for] a specified term [decreed].

129. Were it not for a word, already gone from your Lord, the decree [of their destruction] would have come to pass.

129. Had it not been for a word that went forth before from your Lord, (their punishment) must necessarily have come; but there is a term appointed.

129. And but for a decree that had already gone forth from your Lord, and a term already fixed, the judgment would have been inevitable (in this world).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
لَكَانَ لِرِأَمًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

130. So be patient over what they say and exalt [Allah] 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.

130. So bear patiently with what they say. Glorify your Lord, praising Him before sunrise and before sunset, and glorify Him in the watches of the night and at the ends of the day that you may attain to happiness.

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

130. Therefore (O Muhammad), bear with what they say, and celebrate the praise of your Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day that you may find acceptance.

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

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.

131. Do not turn your eyes covetously towards the embellishments of worldly life that We have bestowed upon various kinds of people to test them. But the clean provision bestowed upon you by your Lord is better and more enduring.

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

131. And strain not your eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of your Lord is better and more lasting.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا
بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ
الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ
رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

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.

132. Enjoin prayer on your household, and do keep observing it. We do not ask you for any worldly provision; rather, it is We who provide you. The ultimate end is for piety.

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

132. And enjoin upon your people worship, and be constant therein. We ask not of you a provision: We provided for you. And the sequel is for righteousness.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ
وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ
رِزْقًا لَّحْنًا نَرِزُقُكَ وَالْعَاقِبَةُ
لِلتَّقْوَىٰ ﴿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?

133. They ask: "Why does he not bring us a sign from his Lord? Has there not come to them a book containing the teachings of the previous scriptures?"

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

133. And they say: If only he would bring us a miracle from his Lord! Has there not come unto them the proof of what is in the former scriptures.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ
أَوَلَمْ تَأْتِهِم بَيِّنَاتٌ مَّا فِي
الْصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

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

134. Had We destroyed them through some calamity before his coming, they would have said: 'Our Lord! Why did You not send any messenger to us that we might have followed Your signs before being humbled and disgraced?'

134. And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only You had sent us an apostle, we should certainly have followed Your signs before we were humbled and put to shame."

134. And if we had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only You had sent unto us a messenger, so that we might have followed Your revelations before we were (thus) humbled and disgraced.

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



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

135. Tell them, (O Muhammad!): 'Everyone is waiting for his end. Wait, then, and you will soon know who are the people of the right way; those who have true guidance.'

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

135. Say: Each is awaiting; so await you! You will come to know who are the owners of the path of equity, and who is right.

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

