

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

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

Ta Ha

In the name of Allah, Most Gracious, Most Merciful

طه (١)

1. Ta Ha.

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢)

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

إِلَّا تَذَكُّرَةً لِّمَنْ يَخْشَى (٣)

3. But only as an admonition to those who fear (Allah) --

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى (٤)

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

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (٥)

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

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى (٦)

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

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (٧)

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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

8. Allah! there is no god but He!

لَهُ الْأَسْمَاءُ الْحُسْنَى (٨)

To Him belong the Most Beautiful Names.

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى (٩)

9. Has the story of Moses reached thee?

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا

10. Behold, he saw a fire: so he said to his family,

"Tarry ye; I perceive a fire;

لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى (١٠)

perhaps I can bring you some burning brand therefrom or find some guidance at the fire."

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى (١١)

11. But when he came to the fire, a voice was heard:

"O Moses!

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ

12. "Verily I am thy Lord!

Therefore (in My presence) put off thy shoes:

إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢)

thou art in the sacred valley Tuwa.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى (١٣)

13. "I have chosen thee:

listen, then, to the inspiration (sent to thee).

إِنِّي أَنَا اللَّهُ

14. "Verily, I am Allah:

لَا إِلَهَ إِلَّا أَنَا

there is no god but I:

فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

so serve thou Me (only), and establish regular prayer for celebrating My praise.

إِنَّ السَّاعَةَ آتِيَةٌ

15. "Verily the Hour is coming --

أَكَادُ أَخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى (١٥)

My design is to keep it hidden -- for every soul to receive its reward by the measure of its endeavour.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ

16. "Therefore let not such as believe not therein but follow their own lusts,

فَتَرُدِّي (١٦)

divert thee therefrom, lest thou perish!"

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (١٧)

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

قَالَ هِيَ عَصَايَ

18. He said,

"It is my rod: on it I lean;

أَتَوَكَّأَ عَلَيْهَا وَأَهشُّ بِهَا عَلَى غَنَمِي

with it I beat down fodder for my flocks;

وَلِي فِيهَا مَآرِبٌ أُخْرَى (١٨)

and in it I find other uses."

قَالَ أَلْقِهَا يَا مُوسَى (١٩)

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

فَأَلْقَاهَا

20. He threw it,

فَإِذَا هِيَ حَيَّةٌ تَسْعَى (٢٠)

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

قَالَ خُذْهَا وَلَا تَخَفْ

We shall return it at once to its former condition"...

سَنُعِيدُهَا سِيرَتَهَا الْأُولَى (٢١)

We shall return it at once to its former condition"...

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ

22. "Now draw thy hand close to thy side: it shall come forth white (and shining), without harm (or stain) --

آيَةٌ أُخْرَى (٢٢)

as another Sign --

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى (٢٣)

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

اذهب إلى فرعون إنه طغى (٢٤)

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

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥)

25. (Moses) said:

"O my Lord! expand me my breast;"

وَيَسِّرْ لِي أَمْرِي (٢٦)

26. "Ease my task for me;

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي (٢٧)

27. "And remove the impediment from my speech.

يَفْقَهُوا قَوْلِي (٢٨)

28. "So they may understand what I say:

وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي (٢٩)

29. "And give me a Minister from my family,

هَارُونَ أَخِي (٣٠)

30. "Aaron, my brother;

اشْدُدْ بِهِ أَزْرِي (٣١)

31. "Add to my strength through him,

وَأَشْرِكْهُ فِي أَمْرِي (٣٢)

32. "And make him share my task:

كَيْ نُسَبِّحَكَ كَثِيرًا (٣٣)

33. "That we may celebrate Thy praise without stint,

وَنَذْكُرَكَ كَثِيرًا (٣٤)

34. "And remember Thee without stint:

إِنَّكَ كُنْتَ بِنَا بَصِيرًا (٣٥)

35. "For Thou art He that (ever) regardeth us."

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى (٣٦)

36. (Allah) said:

"Granted is thy prayer, O Moses!"

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى (٣٧)

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

إِدَّ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ (٣٨)

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

أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ

39. "'Throw (the child) into the chest, and throw (the chest) into the river:

بِالسَّاحِلِ يَأْخُذُهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ

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':

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي (٣٩)

but I cast (the garment of) love over thee from Me:

and (this) in order that thou mayest be reared under Mine eye.

إِدَّ تَمْشِي أَخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَنْ يَكْفُلُهُ

40. "Behold! thy sister goeth forth and saith,

'Shall I show you one who will nurse and rear the (child)?'

فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

So We brought thee back to thy mother, that her eye might be cooled and she should not grieve.

وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا

Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways.

فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ

Then didst thou tarry a number of years with the people of Midian.

ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ (٤٠)

Then didst thou come hither as ordained, O Moses!

وَاصْطَنَعْتُكَ لِنَفْسِي (٤١)

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

اذهب أنت وأخوك بآياتي ولما تنيا في ذكري (٤٢)

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

اذهبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ (٤٣)

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

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ (٤٤)

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

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى (٤٥)

45. They (Moses and Aaron) said:

"Our Lord! we fear lest he hasten with insolence against us, or lest he transgress all bounds."

قَالَ لَنَا نَخَافَا

46. He said:

"Fear not: for I am with you:

إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى (٤٦)

I hear and see (everything).

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ

47. "So go ye both to him, and say,

'Verily we are Messengers sent by thy Lord:

فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ

send forth, therefore, the Children of Israel with us, and afflict them not:

قَدْ جِئْنَاكَ بآيَةٍ مِّن رَّبِّكَ

with a Sign, indeed, have we come from thy Lord!

وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ (٤٧)

And peace to all who follow guidance!

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ (٤٨)

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

قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَىٰ (٤٩)

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

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ (٥٠)

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

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ (٥١)

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

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ

52. He replied:

"The knowledge of that is with my Lord, duly recorded:

لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ (٥٢)

my Lord never errs, nor forgets --

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا

53. "He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels);

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى (٥٣)

and has sent down water from the sky."

With it have We produced divers pairs of plants each separate from the others.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ

54. Eat (for yourselves) and pasture your cattle:

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى (٥٤)

verily, in this are Signs for men endued with understanding.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ

55. From the (earth) did We create you, and into it shall We return you,

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (٥٥)

and from it shall We bring you out once again.

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى (٥٦)

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

قَالَ أَجِئْتَنَا لِنُخْرِجَنَّكَ مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى (٥٧)

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

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا

58. "But we can surely produce magic to match thine!

So make a tryst between us and thee,

لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى (٥٨)

which we shall not fail to keep -- neither we nor thou -- in a place where both shall have even chances."

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى (٥٩)

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

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى (٦٠)

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

قَالَ لَهُم مُّوسَى

61. Moses said to him:

وَيَلَّكُم لَّا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ

"Woe to you! forge not ye a lie against Allah, lest He destroy you (at once) utterly by chastisement:

وَقَدْ خَابَ مَنْ افْتَرَى (٦١)

the forger must suffer frustration!"

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى (٦٢)

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

قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَ

63. They said:

"These two are certainly (expert) magicians:

إِن يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا

their object is to drive you out from your land with their magic,

وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُتَى (٦٣)

and to do away with your most cherished institutions.

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا

64. "Therefore concert your plan. And then assemble in (serried) ranks:

وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى (٦٤)

he wins (all along) today who gains the upper hand."

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى (٦٥)

65. They said:

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

قَالَ بَلْ أَلْفُوا

66. He said, "Nay, throw ye first!"

فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (٦٦)

Then behold their ropes and their rods -- so it seemed to him on account of their magic -- began to be in lively motion!

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (٦٧)

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

قُلْنَا لَّا تَخَفُ إِنَّا نَأْتِيكَ بِكَ أَنْتَ الْأَعْلَى (٦٨)

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

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا

69. "Throw that which is in thy right hand: quickly will it swallow up that which they have faked.

إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ

What they have faked is but a magician's trick:

وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى (٦٩)

and the magician thrives not (no matter) where he goes."

فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (٧٠)

70. So the magicians were thrown down to prostration: they said,

"We believe in the Lord of Aaron and Moses."

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ

71. (Pharaoh) said:

"Believe ye in Him before I give you permission?"

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ

Surely this must be your leader, who has taught you magic!

فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأَصْلَبَنَّكُمْ فِي جُذُوعِ النَّخْلِ

Be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees:

وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى (٧١)

So shall ye know for certain, which of us can give the more severe and the more lasting Punishment!"

قَالُوا لَنْ نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا

72. They said:

"Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us!

فَأَقْضِ مَا أَنْتَ قَاضٍ

So decree whatever thou desirest to decree:

إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا (٧٢)

for thou canst only decree (touching) the life of this world.

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا

73. "For us, we have believed in our Lord: may He forgive us our faults,

وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ

and the magic to which thou didst compel us:

وَاللَّهُ خَيْرٌ وَأَبْقَى (٧٣)

for Allah is Best and Most Abiding."

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ

74. Verily he who comes to his Lord as a sinner (at judgment) -- for him is Hell:

لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (٧٤)

therein shall he neither die nor live.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى (٧٥)

75. But such as comes to Him as Believers who have worked righteous deeds -- for them are ranks exalted --

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

76. Gardens of Eternity, beneath which flow rivers:
they will dwell therein for aye:

وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى (٧٦)

such is the reward of those who purify themselves (from evil).

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي

77. We sent an inspiration to Moses:
"Travel by night with my servants,

فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا

and strike a dry path for them through the sea,

لَا تَخَافُ دَرْكًا وَلَا تَخْشَى (٧٧)

without fear of being overtaken (by Pharaoh), and without (any other) fear."

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَعَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ (٧٨)

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

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى (٧٩)

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

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِّنْ عَدُوِّكُمْ

80. O ye Children of Israel!
We delivered you from your enemy,

وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ

and We made a Covenant with you on the side of Mount (Sinai),

وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى (٨٠)

and We sent down to you Manna and quails:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

81. (Saying):

"Eat of the good things We have provided for your sustenance,

وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي

but commit no excess therein, lest My Wrath should justly descend on you:

وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى (٨١)

and those on whom descends My Wrath do perish indeed!

وَإِنِّي لَعَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى (٨٢)

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

وَمَا أَغْجَلَكَ عَنِ قَوْمِكَ يَا مُوسَى (٨٣)

83. (When Moses was up on the mount, Allah said:)

"What made thee hasten in advance of thy people, O Moses?"

قَالَ هُمْ أَوْلَاءُ عَلَى أَثْرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى (٨٤)

84. He replied:

"Behold, they are close on my footsteps:

I hastened to Thee, O my Lord, to please Thee."

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ (٨٥)

85. (Allah) said:

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

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا

86. So Moses returned to his people in state of indignation and sorrow.

قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا

He said:

"O my people! did not your Lord make a handsome promise to you?"

أَفُطِلَ عَلَيْكُمْ الْعَهْدُ

Did then the promise seem to you long (in coming)?

أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي (٨٦)

Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?"

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا

87. They said:

"We broke not the promise to thee, as far as lay in our power:

وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا

but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire),

فَكَذَلِكَ أَلْقَى السَّامِرِيُّ (٨٧)

and that was what the Samiri suggested.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ

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

فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ (٨٨)

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

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (٨٩)

89. Could they not see that it could not return them a word (for answer),

and that it had no power either to harm them or to do them good?

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ

90. Aaron had already, before this, said to them:

"O my people! ye are being tested in this:

وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي (٩٠)

for verily your Lord is (Allah) Most Gracious:

so follow me and obey my command."

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ (٩١)

91. They had said:

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

قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا (٩٢)

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

أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي (٩٣)

93. "From following me?

Didst thou then disobey my order?"

قَالَ يَبْنُوْمٌ لَّا تَأْخُذْ بِلِحِيَّتِي وَلَا بِرَأْسِي

94. (Aaron) replied:

"O son of my mother! seize (me not) by my beard nor by (the hair of) my head!

إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي (٩٤)

Truly I feared lest thou shouldst say,

'Thou hast caused a division among the Children of Israel, and thou didst not respect my word!'"

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ (٩٥)

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

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ

96. He replied:

"I saw what they saw not:

فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ

so I took a handful (of dust) from the footprint of the Messenger,

فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (٩٦)

and threw it (into the calf):

thus did my soul suggest to me."

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ

97. (Moses) said:

"Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'Touch me not';

وَأَنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ

and moreover (for a future penalty) thou hast a promise that will not fail:

وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

now look at thy god, of whom thou hast become a devoted worshipper:

لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا (٩٧)

we will certainly (melt) it in a blazing fire and scatter it broadcast in the sea!"

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَّا إِلَهَ إِلَّا هُوَ

98. But the God of you all is the One Allah: there is no god but He:

وَسِعَ كُلَّ شَيْءٍ عِلْمًا (٩٨)

all things He comprehends in His knowledge.

كَذَلِكَ نَفُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ

for We have sent thee a Message from Our own Presence.

وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا (٩٩)

for We have sent thee a Message from Our own Presence.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا (١٠٠)

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

خَالِدِينَ فِيهِ

101. They will abide in this (state):

وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا (١٠١)

and grievous will the burden be to them on that Day --

يَوْمَ يُنْفَخُ فِي الصُّورِ

102. The Day when the Trumpet will be sounded:

وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا (١٠٢)

that Day, We shall gather the sinful, blear-eyed (with terror),

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا (١٠٣)

103. In whispers will they consult each other:

"Ye tarried not longer than ten (Days);"

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ

104. We know best what they will say,

إِذْ يَقُولُ أَمْلَهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا (١٠٤)

when their leader most eminent in Conduct will say:

"Ye tarried not longer than a day!"

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ

105. They ask thee concerning the mountains:

فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا (١٠٥)

say,

"My Lord will uproot them and scatter them as dust;"

فَيَذَرُهَا قَاعًا صَفْصَفًا (١٠٦)

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

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا (١٠٧)

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

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ

108. On that Day will they follow the Caller (straight):

no crookedness (can they show) him:

وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا (١٠٨)

all sounds shall humble themselves in the presence of (Allah) Most Gracious:

nothing shalt thou hear but the tramp of their feet (as they march).

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (١٠٩)

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

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

110. He knows what (appears to His creatures as) before or after or behind them:

وَلَا يُحِيطُونَ بِهِ عِلْمًا (١١٠)

but they shall not compass it with their knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

111. (All) faces shall be humbled before (Him) -- the Living, the Self-Subsisting, Eternal:

وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (١١١)

hopeless indeed will be the man that carries iniquity (on his back).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ

112. But he who works deeds of righteousness, and has faith,

فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا (١١٢)

will have no fear of harm nor of any curtailment (of what is his due).

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ

113. Thus have we sent this down -- an Arabic Qur'an -- and explained therein in detail some of the warnings,

لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (١١٣)

in order that they may fear Allah, or that it may cause their remembrance (of Him).

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

114. High above all is Allah, the King, the Truth!

وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ

Be not in haste with the Qur'án before its revelation to thee is completed,

وَقُلْ رَبِّ زِدْنِي عِلْمًا (١١٤)

but say, "O my Lord! advance me in knowledge."

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ

115. We had already, beforehand, taken the covenant of Adam,

فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا (١١٥)

but he forgot: and We found on his part no firm resolve.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ (١١٦)

116. When We said to the angels, "Prostrate yourselves to Adam,"

they prostrated themselves, but not Iblis:

he refused.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ

117. Then We said:

"O Adam! verily, this is an enemy to thee and thy wife:

فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ (١١٧)

so let him not get you both out of the Garden so that thou art landed in misery.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ (١١٨)

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

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ (١١٩)

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

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ

120. But Satan whispered evil to him:

قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ (١٢٠)

he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْآتُهُمَا

121. In the result, they both ate of the tree, and so their nakedness appeared to them:

وَوَطَفَقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

they began to sew together, for their covering, leaves from the Garden:

وَعَصَى آدَمُ رَبَّهُ فَغَوَى (١٢١)

thus did Adam disobey His Lord, and allow himself to be seduced.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى (١٢٢)

122. But his Lord chose him (for His Grace):

He turned to him, and gave him guidance.

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

123. He said:

"Get ye down, both of you -- all together, from the Garden, with enmity one to another;

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (١٢٣)

but if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, will not lose his way, nor fall into misery.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

124. "But whosoever turns away from My Message, verily for him is a life narrowed down,

وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (١٢٤)

and We shall raise him up blind on the Day of Judgment."

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا (١٢٥)

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

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا

126. (Allah) will say:

"Thus didst thou, when Our Signs came unto thee, disregard them:

وَكَذَلِكَ الْيَوْمَ تُنسى (١٢٦)

so wilt thou, this day, be disregarded."

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ

127. And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord:

وَلْعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى (١٢٧)

and the Penalty of the Hereafter is far more grievous and more enduring.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ

128. It is not a warning to such men (to call to mind) how many generations before them We destroyed,

يَمْشُونَ فِي مَسَاكِنِهِمْ

in whose haunts they (now) move?

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى (١٢٨)

Verily, in this are Signs for men endued with understanding.

وَلَوْ لَّا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامًا وَأَجَلٌ مُّسَمًّى (١٢٩)

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

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

130. Therefore be patient with what they say,

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

and celebrate (constantly) the praises of thy Lord before the rising of the sun, and before its setting;

وَمِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ (١٣٠)

yea, celebrate them for part of the hours of the night, and at the sides of the day:
that thou mayest have (spiritual) joy.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ

131. Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them,

زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ

the splendor of the life of this world, through which We test them:

وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ (١٣١)

but the provision of thy Lord is better and more enduring.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

132. Enjoin prayer on thy people, and be constant therein.

لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ

We ask thee not to provide sustenance:

We provide it for thee.

وَالْعَاقِبَةُ لِلتَّقْوَىٰ (١٣٢)

But the (fruit of) the Hereafter is for Righteousness.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ

133. They say: "Why does he not bring us a Sign from His Lord?"

أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى (١٣٣)

Has not a clear Sign come to them of all that was in the former Books of revelation?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا

134. And if We had inflicted on them a Penalty before this, they would have said:

رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذَلَ وَنُخْزَى (١٣٤)

"Our Lord! if only Thou hadst sent us a Messenger, we should certainly have followed Thy Signs before we were humbled and put to shame."

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا

135. Say:

"Each one (of us), is waiting: wait ye, therefore,

فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنْ اهْتَدَى (١٣٥)

and soon shall ye know who it is that is on the straight and even way, and who it is that has received guidance."



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