

قَالَ	آلم	أَقُلْ	لَكَ	إِنَّكَ	لَنْ	تَسْتَطِيعَ	مَعِيَ	صَبْرًا	٤٥									
He (Al-Khidr) said,	"Did not	I say	to you,	verily you,	never	will be able	with me	(to have) patience"	(75)									
قَالَ	إِنْ	سَأَلْتُكَ	عَنْ	شَيْءٍ	بَعْدَهَا	فَلَا	تُصَحِّبْنِي	قَدْ	بَلَغْتَ									
He (Moosa A.S.) said,	"If	I am to (ever) ask you	about	anything	after this,	then (do) not	keep me in your company	Indeed	you have received									
مِنْ	لَدُنِّي	عُذْرًا	٤٦	فَأَنْطَلَقَا	حَتَّىٰ	إِذَا	آتَيَا	أَهْلَ	قَرْيَةٍ	اسْتَطَعَمَا								
me	from	(76) a (valid) excuse"	Then they both proceeded,	until	when	they came upon	a people	(of) a town,	they asked for food									
أَهْلَهَا	فَأَبَوْا	أَنْ	يُضَيِّفُوهُمَا	فَوَجَدَا	فِيهَا	جِدَارًا	يُرِيدُ	أَنْ	يَنْقَضَ	فَأَقَامَهُ	قَالَ	لَوْ	شِئْتَ	لَتَّخَذْتَ	عَلَيْهِ	أَجْرًا	٤٧	قَالَ
(from) its people	but they refused	that	they be hospitable to them,	then they found	in it	a wall	that was about	to	collapse	so he (Al-Khidr) set it straight	He (Al-Khidr) said,	"Had	you willed	surely you (could) have taken	for it	(some) wages"	(77)	He (Al-Khidr) said,
هَذَا	فِرَاقٌ	بَيْنِي	وَبَيْنِكَ	سَأَنْبِئُكَ	بِتَأْوِيلِ	مَا	لَمْ	تَسْتَطِعْ	عَلَيْهِ									
"This	(is) parting	between me	and between you,	soon I will inform you	(the) interpretation	(of) what	not	you were able	on it									
صَبْرًا	٤٨	أَمَّا	السَّفِينَةُ	فَكَانَتْ	لِمَسْكِينٍ	يَعْمَلُونَ	فِي	الْبَحْرِ	فَارَدْتُ	أَنْ	أَعِيبَهَا	وَكَانَ	وَرَاءَهُمْ	مَلِكٌ	يَأْخُذُ	كُلَّ	سَفِينَةٍ	
(to have) patience	(78)	As for	the ship,	then it belonged	to (some) needy people	working	in	the sea,	so I intended	to	damage it	and (there) was	behind them	a king	who seized	every	ship	
غَضَبًا	٤٩	وَأَمَّا	الْغُلْمُ	فَكَانَ	أَبُوهُ	مُؤْمِنِينَ	فَخَشِينَا	أَنْ	يُرْهِقَهُمَا									
And as for	(79) (by) force	the boy,	then were	his parents	believers	and we feared	that	he (would) harass them	that									
طُغْيَانًا	وَكُفْرًا	٨٠	فَارَدْنَا	أَنْ	يُبَدِّلَهُمَا	رَبُّهُمَا	خَيْرًا	مِنْهُ	زَكَاةً									
(through) transgression	and disbelief	(80)	So we intended	that	should replace for them	their Lord	(with a child) better	than him	in purity (of conduct)									
وَأَقْرَبَ	رُحْمًا	٨١	وَأَمَّا	الْجِدَارُ	فَكَانَ	لِغُلَمَيْنِ	يَتِيمَيْنِ	فِي	الْمَدِينَةِ									
and nearer	to mercy	(81)	And as for	the wall,	then it belonged	(to) two orphan boys	in	the city	in									
وَكَانَ	تَحْتَهُ	كَنْزٌ	لَهُمَا	وَكَانَ	أَبُوهُمَا	صَالِحًا	فَارَادَ	رَبُّكَ										
and was	beneath it	a treasure	of theirs	and was	their father	a righteous (man),	so intended	your Lord										
أَنْ	يَبْلُغَا	أَشُدَّهُمَا	وَيَسْتَخْرِجَا	كَنْزَهُمَا	رَحْمَةً	مِنْ	رَبِّكَ											
that	they both reach	their maturity	and take out	their treasure	(as) a Mercy	from	your Lord											
وَمَا	فَعَلْتُهُ	عَنْ	أَمْرِي	ذَلِكَ	تَأْوِيلُ	مَا	لَمْ	تَسْتَطِعْ	عَلَيْهِ	صَبْرًا	٨٢							
and not	I did it	on	my own accord	That	(is the) interpretation	(of) what	not	you were able	on it	(to have) patience"	(82)							
وَيَسْأَلُونَكَ	عَنْ	ذِي	الْقَرْنَيْنِ	قُلْ	سَأَتْلُوا	عَلَيْكُمْ	مِنْهُ	ذِكْرًا	٨٣									
And they ask you (O Prophet)	about	Dhul-Qarnayn	Say,	"Soon I will recite	upon you	(something) of him	(as) a reminder"	(83)										

إِنَّا	مَكَّنَّا	لَهُ	فِي	الْأَرْضِ	وَأَتَيْنَاهُ	مِنْ	كُلِّ شَيْءٍ	سَبَبًا ٨٤	فَاتَّبَعَهُ
Verily We	established	for him	(power) in	the Earth	and We gave him	(the)	means of everything	(84)	So he followed
سَبَبًا ٨٥	حَتَّىٰ	إِذَا	بَلَغَ	مَغْرِبَ	الشَّمْسِ	وَجَدَهَا	تَغْرُبُ	فِي	عَيْنِ
(85) a way	Until	when	he reached	(the) setting place of the Sun	he found it	(as if) setting	in	a spring	in
حَيْثُ	وَوَجَدَ	عِنْدَهَا	قَوْمًا ٨٦	قُلْنَا	يٰذَا	الْقَرْنَيْنِ	إِمَّا	أَنْ	تُعَذِّبَ
(of) murky water	and he found	near it	a community	We said,	"O Dhul-Qarnayn !	Either	that	you punish (them)	that
وَأِمَّا	أَنْ	تَتَّخِذَ	فِيهِمْ	حُسْنًا ٨٦	قَالَ	أَمَّا	مَنْ	ظَلَمَ	فَسَوْفَ
that	or	you treat	them	(86) (with) kindness"	He said,	"As for	(the one) who	wrongs,	then soon
نُعَذِّبُهُ	ثُمَّ	يُرَدُّ	إِلَىٰ	رَبِّهِ	فَيُعَذِّبُهُ	عَذَابًا	نُكْرًا ٨٧	وَأَمَّا	مَنْ
we will punish him	then	he will be brought back	to	his Lord	then He will punish him	(with) a punishment	(87) terrible	And as for	(the one) who
وَعَمِلَ	صَالِحًا	فَلَهُ	جَزَاءٌ	الْحُسْنَىٰ	وَسَنَقُولُ	لَهُ	مِنْ	أَمْرِنَا	يُسْرًا ٨٨
and does	righteous deeds,	then	(is) a reward	best	and soon we (i.e. Dhul-Qarnayn) will speak	to him	from	our command	(88) (making our instructions) easy (for him to follow)"
ثُمَّ	اتَّبَعَهُ	سَبَبًا ٨٩	حَتَّىٰ	إِذَا	بَلَغَ	مَطْمَعِ	الشَّمْسِ	وَجَدَهَا	تَطَّلُعُ
he followed	Then	(89) a way	Until	when	he reached	(the) rising place of the Sun,	he found it	rising	rising
عَلَىٰ	قَوْمٍ	لَّمْ	نَجْعَلْ	لَهُمْ	مِنْ	دُونِهَا	سِتْرًا ٩٠	كَذَلِكَ ٩٠	وَقَدْ
over	a community	(for whom) not	We (had) provided	for them	against it (i.e. the Sun)	(90) any shelter	Thus	and indeed	We had encompassed
بِمَا	لَدَيْهِ	خَبْرًا ٩١	ثُمَّ	اتَّبَعَهُ	سَبَبًا ٩٢	حَتَّىٰ	إِذَا	بَلَغَ	بَيْنَ
of whatever	(was) with him	(91) (of the) information	Then	he followed	(92) a way	Until	when	he reached	(a place) between
وَجَدَ	مِنْ	دُونِهَا	قَوْمًا ٩٣	لَا	يَكَادُونَ	يَفْقَهُونَ	قَوْلًا ٩٣	قَالُوا	قَالُوا
he found	(from)	besides them	a community	(which) not	(could) hardly	understand	(93) a (single) word	They said,	They said,
يٰذَا	الْقَرْنَيْنِ	إِنَّ	يَأْجُوجَ	وَمَا جُوجَ	مُفْسِدُونَ	فِي	الْأَرْضِ	فَهَلْ	يٰذَا
"O Dhul-Qarnayn !	Verily	Ya'jooj (Gog)	and Ma'jooj (Magog)	(are) mischief makers	in	the land,	so, may	so, may	so, may
نَجْعَلُ	لَكَ	خَرْجًا	عَلَىٰ	أَنْ	تَجْعَلَ	بَيْنَنَا	وَبَيْنَهُمْ	سَدًّا ٩٤	قَالَ
we provide	for you	a tribute (i.e., payment)	upon (a condition)	that	you erect	between us	and between them	(94) a barrier"	"What He said,
مَكَّنِي	فِيهِ	رَبِّي	خَيْرٌ	فَاعِينُونِي	بِقُوَّةِ	أَجْعَلُ	بَيْنَكُمْ	وَبَيْنَهُمْ	مَكَّنِي
has established for me (power)	concerning it	my Lord	is far better (than your tribute)	so (only) help me	with strength (i.e., man power),	I shall erect	between you	and between them	has established for me (power)
رَدْمًا ٩٥	أَتُونِي	زُبُرَ	الْحَدِيدِ ٩٥	حَتَّىٰ	إِذَا	سَاوَىٰ	بَيْنَ	الصَّدْفَيْنِ	قَالَ
(95) a dam	Bring me	sheets	(of) iron"	Until	when	he (had) levelled (the space)	between	the two cliffs	he said,
أَنْفُخُوا ٩٦	حَتَّىٰ	إِذَا	جَعَلَهُ	نَارًا ٩٦	قَالَ	أَتُونِي	أَفْرِغْ	عَلَيْهِ	قَطْرًا ٩٦
"Blow"	when	until	he made them (i.e., the sheets of iron)	(red like) fire	he said,	"Bring me	(that) I may pour over them molten copper"	(96)	(96)

فَمَا	اسْتَطَاعُوا	أَنْ يُّظْهِرُوهُ	وَمَا	اسْتَطَاعُوا	لَهُ نَقَبًا ٩٧	قَالَ هَذَا
Then neither	they (i.e., Ya'jooj and Ma'jooj) were able	to	nor	scale it	to	"This He said, (97) to dig through it were they able
رَحْمَةً	مِنْ رَبِّي ٩٨	فَإِذَا جَاءَ	وَعُدُّ رَبِّي	جَعَلَهُ	دَكَّاءٌ ٩٩	وَكَانَ وَعْدُ
(is The) Mercy	from my Lord,	comes then when	(The) Promise of my Lord,	He will make it	dust / flat	(the) Promise and is
رَبِّي	حَقًّا ٩٨	وَتَرَكْنَا	بَعْضَهُمْ	يَوْمَئِذٍ	يَمُوجٌ فِي	بَعْضٍ ٩٩
(of) my Lord	"True" (98)	And We will leave	some of them	on That Day	to surge (like waves)	on one another and (will be) blown
فِي الصُّورِ	فَجَعَلْنَاهُمْ	جَمْعًا ٩٩	وَعَرَضْنَا	جَهَنَّمَ	يَوْمَئِذٍ	لِلْكَافِرِينَ
(in) the Trumpet,	then We shall gather them	(99) all	And We (will) present	Hell	on That Day	to the disbelievers
عَرَضًا ١٠٠	الَّذِينَ	كَانَتْ	أَعْيُنُهُمْ فِي	غِطَاءٍ	عَنْ ذِكْرِي	وَكَانُوا
(to) view well (100)	Those whose	were	in their eyes	a covering	from My Reminder (i.e. the Qur'an)	and they were
لَا	يَسْتَطِيعُونَ	سَمِعًا ١٠١	أَفَحَسِبَ	الَّذِينَ	كَفَرُوا	أَنْ يَتَّخِذُوا
not	able (i.e. prepared)	(101) (to) hear	Do then think	those who	disbelieve	that they (can) take
عِبَادِي	مِنْ دُونِي	أَوْلِيَاءَ ١٠٢	إِنَّا	أَعْتَدْنَا	جَهَنَّمَ	لِلْكَافِرِينَ
My slaves	(from) besides Me	(as) protectors? (102)	Verily We	have prepared	Hell	for the disbelievers
قُلْ هَلْ	نُنَبِّئُكُمْ	بِالْأَخْسَرِينَ	أَعْمَالًا ١٠٣	الَّذِينَ	ضَلَّ	سَعْيَهُمْ
"Shall Ask,	We inform you	of the worst losers	(103) (in respect of) deeds?"	Those whose	(would) have vanished	their efforts
فِي	الْحَيَاةِ	الدُّنْيَا	وَهُمْ	يَحْسَبُونَ	أَنَّهُمْ	يُحْسِنُونَ
in	the life of this World	while they	thought	that they	(have been) acquiring good	(by their) works / deeds (104)
أُولَئِكَ	الَّذِينَ	كَفَرُوا	بِآيَاتِ	رَبِّهِمْ	وَلِقَائِهِ	فَحَبِطَتْ
Those (are) the ones who	disbelieve	in (the) Verses of their Lord	and in (the) meeting with Him,	so have gone (in) vain	their deeds	أَعْمَالُهُمْ
فَلَا نُقِيمُ	لَهُمْ	يَوْمَ	الْقِيَامَةِ	وَزَنًّا ١٠٥	ذَلِكَ	جَزَاءُ
We shall assign	for them	(on The) Day of Resurrection	any weightage (for their good deeds) (105)	That	(is) their recompense,	Hell for what
كَفَرُوا	وَاتَّخَذُوا	آيَاتِي	وَرُسُلِي	هُزُومًا ١٠٦	إِنَّ	الَّذِينَ
they disbelieved	and took	My Verses	and My Messengers	as jest / mockery (106)	Verily	those who
الصُّلِحَاتِ	كَانَتْ	لَهُمْ	جَنَّاتُ	الْفِرْدَوْسِ	نُزُلًا ١٠٧	خَالِدِينَ
righteous deeds,	will be	for them,	Gardens	(of) Paradise	(as) a hospitality (107)	They shall abide forever in it,
لَا	يَبْغُونَ	عَنْهَا	جَوْلًا ١٠٨	قُلْ	لَوْ	كَانَ
they shall seek / desire	not	from it	any removal (108)	"If Say,	was	the sea
لَنْفِدَ	الْبَحْرُ	قَبْلَ	أَنْ	تَنْفَدَ	كَلِمَتُ	رَبِّي
surely (would be) exhausted	the Sea	before	that	(are) exhausted	(the) Words of my Lord	even if We were to bring (another sea) like it (109)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنبَاءِ إِلَهِ ۖ وَاحِدٌ ۗ فَمَن كَانَ

is then whoever One, (is) God your god that to me has been revealed like you, a man I am "Only Say, anyone" (of) his Lord in (the) worship associate partners and (let him) not righteous deeds then let him do (the) meeting of his Lord, hoping for

أَيَّاتُهَا ٩٨ (١٩) سُورَةُ مَرْيَمَ مَكِّيَّةٌ (٣٣) رُكُوعَاتُهَا ٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Most Merciful The Most Gracious In (The) Name of Allah

كَهَيْعِصَ ١ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ٢ إِذْ نَادَىٰ رَبَّهُ

(to) his Lord he called out When 2 Zakariyah (on) His slave (of the) Mercy of your Lord (This is) a mention 1 Kaaf, Haa, Yaa, Ayn, Saad

نِدَاءً خَفِيًّا ٣ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا ۖ وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ٤ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنِّي

(my) head and shines my bones have become feeble Verily "My Lord ! He said, 3 (in) secret a call (from) (for) my relatives fear And verily I 4 unbled (i.e., disappointed) my Lord in my invocation (to) You I have been and not (with) grey (hair)

وَرَأَيْتُ وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ٥ وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّي رَضِيًّا ٦ يُزَكِّرِيًّا ٧ إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا ٨ قَالَ رَبِّ إِنِّي نَبَأْتُ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ٨ قَالَ كَذَلِكَ ۖ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّسٌ وَقَدْ خَلَقْتُكَ

(Who) will inherit me 5 an heir Yourself from on me so bestow barren, my wife and is after me give you glad-tidings Verily We (Allah said) "O Zakariyah ! 6 pleasing (unto You)" my Lord, and make him (the) family of Ya'qub (A.S.) from and inherit How can "My Lord ! He (Zakariyah A.S.) said, 7 (such a) name" (from) before him We had given (to anyone) not (will be) Yahya, his name of a son,

يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ٨ قَالَ كَذَلِكَ ۖ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّسٌ وَقَدْ خَلَقْتُكَ

I created you and indeed easy (is) upon Me it your Lord, says "Thus He (the Angel) said, 8 extreme?"

مِن قَبْلُ ۖ وَلَمْ تَكُ شَيْئًا ٩ قَالَ رَبِّ اجْعَلْ لِي آيَةً ١٠ قَالَ

He (Allah) said, a sign" for me Provide / Appoint "My Lord ! He (Zakariyah A.S) said, 9 anything" you were while not before (from) his people before Then he came out 10 (inspite of you) being sound" nights (for) three (to) the people you will be able to speak (is) that not "Your sign

مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ١١

11 and evening morning (they should) glorify (Allah) that to them and he signalled out the prayer chamber from

يُحْيِي	حُدِ	الْكِتَابِ	بِقُوَّةٍ ط	وَأَتَيْنَهُ	الْحُكْمَ	صَبِيًّا ١٢	وَوَحْنَانًا
(Allah said) "O Yahya !	Hold on	(to) the Book	with firmness"	and We gave him	wisdom	(12) (right from) childhood	And compassion
مِنْ لُدُنَا	وَزَكُوَّةً ط	وَكَانَ	تَقِيًّا ١٣	وَوَبْرًا	بِوَالِدَيْهِ	وَلَمْ يَكُنْ	
Us	and purity (against sin)	and he was	(13) God-fearing	And dutiful	to his parents	and not	he was
جَبَّارًا	عَصِيًّا ١٤	وَسَلَّمَ	عَلَيْهِ	يَوْمَ	وُلِدَ	وَيَوْمَ يَمُوتُ	وَيَوْمَ
a tyrant	(14)(or) disobedient	And peace be	upon him	(the) day	he was born	and (The) Day	he dies
يُبْعَثُ	حَيًّا ١٥	وَإِذْ كُرُ فِي	الْكِتَابِ	مَرْيَمَ	إِذْ	أَنْتَبَدَتْ	مِنْ
he will be raised	(15) alive	And mention	the Book (i.e. the Qur'an)	Maryam	When	she withdrew	from
أَهْلِهَا	مَكَانًا	شَرْقِيًّا ١٦	فَاتَّخَذَتْ	مِنْ	دُونِهِمْ	حِجَابًا	
her family	(to) a place	(16) facing east	Then she placed	against	them	a screen (to seclude herself),	
فَأَرْسَلْنَا	إِلَيْهَا رُوحَنَا	فَتَمَثَّلَ	لَهَا	بَشَرًا	سَوِيًّا ١٧	قَالَتْ	إِنِّي
then We sent	Our Spirit (i.e., Jibraeel A.S.)	and he appeared	to her	(as) a man	in all respects	"Verily I She said,	
أَعُوذُ	بِالرَّحْمَنِ	مِنْكَ	إِنْ كُنْتُ	تَقِيًّا ١٨	قَالَ	إِنَّمَا أَنَا	رَسُولُ
seek refuge	in Ar-Rahman (The Most Gracious)	from you	if	"God-fearing"	He (Jibraeel A.S.) said,	I am	a Messenger
رَبِّكَ ١٩	لِأَهَبَ	لَكَ	عُلْمًا	زَكِيًّا ١٩	قَالَتْ	أَنِي	يَكُونُ
(from) your Lord	that I (may) bestow	on you	a son	(endowed with) purity"	She said,	"How can	for me (there) be
وَلَمْ	يَمَسَّنِي	بَشَرٌ	وَلَمْ	أَكُ	بَغِيًّا ٢٠	قَالَ	كَذَلِكَ
while not	(has) touched me	a man	and not	I am	"unchaste?"	He (the Angel) said,	your Lord, says
هُوَ	عَلَى هَيْئَةٍ	وَلِنَجْعَلَهُ	أَيَّةً	لِلنَّاسِ	وَرَحْمَةً	مِنَّا	وَكَانَ
it	easy (is) upon Me	and (so) that We may make him	a Sign	for the people	and a Mercy	from Us	and it is
أَمْرًا	مَّقْضِيًّا ٢١	فَحَمَلَتْهُ	فَاتَّبَدَتْ	بِهِ	مَكَانًا	قَصِيًّا ٢٢	
a matter	(21) decreed"	So she conceived him	and she withdrew	with him	(to) a place	(22) far off / remote	
فَاجَاءَهَا	الْبَخَاضُ	إِلَى	جِدْعِ	النَّخْلَةِ	قَالَتْ	يَلَيْتَنِي	مِتُّ
But drove her	the labour pains	to	(the) trunk of the date palm	She said,	"O I wish !	I (should) have died	
قَبْلَ	هَذَا	وَكَنْتُ	نَسِيًّا	مَنْسِيًّا ٢٣	فَنَادَاهَا	مِنْ	تَحْتِهَا
this	before	and I (should have been)	forgotten	(23) once and for all"	Then (a voice) called out to her	from	below her (i.e., beneath the palm tree),
أَلَا	تَحْزَنِي	قَدْ	جَعَلَ	رَبُّكَ	تَحْتِكَ	سَرِيًّا ٢٤	وَهَزِي
"That not	you grieve,	indeed	has provided	your Lord	beneath you	(24) a water-stream	And shake
إِلَيْكَ	بِجِدْعِ	النَّخْلَةِ	تُسْقِطُ	عَلَيْكَ	رُطْبًا	جَنِيًّا ٢٥	
towards yourself	(the) trunk of the date palm,	will fall	on you	(25) fresh and ripe (dates)"			

فَكُلِي	وَاشْرَبِي	وَقَرِّي	عَيْنًا ء	فَإِمَّا	تَرِينَ	مِنَ	الْبَشَرِ	أَحَدًا ٧
So eat	and drink	and cool	(your) eyes	and if	you see		any human being	
فَقُولِي	إِنِّي	نَذَرْتُ	لِلرَّحْمَنِ	صَوْمًا	فَلَنْ	أَكِّمَ	الْيَوْمَ	إِنْسِيًّا ٢٦
then say,	"Verily I	have vowed	to The Most Gracious	a fast,	so never	will I speak	today	(to) any human being"
فَأَتَتْ	بِهِ	قَوْمَهَا	تَحْمِلُهُ ٥	قَالُوا	يَيْرِيمَ	لَقَدْ	جِئْتَ	شَيْئًا
Then she brought	him	(to) her people	carrying him,	they said,	"O Maryam !	Certainly	you have brought	a thing
يَأْخُتَ	هُرُونَ	مَا	كَانَ	أَبُوكَ	أَمْرًا	سَوِيًّا	وَمَا	كَانَتْ
O sister of Haroon !	Neither	was	your father	an evil man	nor	was	your mother	unchaste"
فَأَشَارَتْ	إِلَيْهِ ٦	قَالُوا	كَيْفَ	نُكِّمُ	مَنْ	كَانَ	فِي	الْمَهْدِ
Then she pointed	to him (i.e., to her child)	They said,	"How	(can) we speak	is	in	the cradle	a child
قَالَ	إِنِّي	عَبْدُ	اللَّهِ ٧	الَّذِي	كُتِبَ	وَجَعَلَنِي	نَبِيًّا ٣٠	وَجَعَلَنِي
He (Eesa A.S. as a child) said,	"Verily I am	(the) slave of Allah	He has given me	the Scripture	and made me	a Prophet	And made me	
مُبْرَكًا	أَيْنَ	مَا	كُنْتُ ٨	وَأَوْصَانِي	بِالصَّلَاةِ	وَالزَّكَاةِ	مَا	دُمْتُ
blessed	wherever	I (may) be	and has enjoined (on) me	prayer	and zakaat	as long as I am		
حَيًّا ٣١	وَبَرًّا ٩	بِوَالِدَتِي ١٠	وَلَمْ	يَجْعَلْنِي	جَبَّارًا	شَقِيًّا ٣٢	وَالسَّلَامُ	
alive	And (made me) dutiful	to my mother	and not	He made me	arrogant	(or) unblessed	And peace be	
عَلَى	يَوْمٍ	وُلِدْتُ	وَيَوْمٍ	أَمُوتُ	وَيَوْمٍ	أُبْعَثُ	حَيًّا ٣٣	ذَلِكَ
on me	(the) day	I was born	and (the) day	I will die	and (The) Day	I will be raised	(33) alive"	That
عِيسَى	ابْنُ	مَرْيَمَ ١١	قَوْلَ	الْحَقِّ	الَّذِي	فِيهِ	يَمْتَرُونَ ٣٤	مَا
(is) Eesa	son of Maryam,	(it is) a statement of truth	which	concerning it	they doubt / dispute	Not	it is	
لِلَّهِ	أَنْ	يَتَّخِذَ	مِنْ	وَلَدٍ ١٢	سُبْحَانَهُ ١٣	إِذَا	قَضَى	أَمْرًا
for Allah	that	He should take	any	son	Glory be to Him !	When	He decrees	a matter,
لَهُ	كُنْ	فَيَكُونُ ١٤	وَإِنَّ	اللَّهَ	رَبِّي	وَرَبُّكُمْ	فَاعْبُدُوهُ ١٥	هَذَا
"Be" to it,	(35) then it becomes	And verily	Allah	(is) my Lord	and your Lord	so be subservient to Him	This	
صِرَاطٌ	مُسْتَقِيمٌ ٣٦	فَاخْتَلَفَ	الْأَحْزَابُ	مِنْ	بَيْنِهِمْ ١٦	فَوَيْلٌ		
(is The) Path	(36) Straight	But differed	the sects	(from)	among themselves,	so woe		
لِلَّذِينَ	كَفَرُوا	مِنْ	مَشْهَدِ	يَوْمِ	عَظِيمٍ ٣٧	أَسْمِعُ	بِهِمْ	
to those who	disbelieve	from	(the) witnessing of a Day	Great	How well will they hear and see			
يَوْمَ	يَأْتُونَنَا	لَكِنِ	الظَّالِمُونَ	فِي	الْيَوْمِ	مُبِينٌ ٣٨		
(on The) Day	(when) they will come to Us,	but	the wrongdoers	(are) in	This Day	clear		

وَأَنْذِرْهُمْ	يَوْمَ	الْحَسْرَةِ	إِذْ	قُضِيَ	الْأَمْرُ	وَهُمْ	فِي	غَفْلَةٍ	وَهُمْ
And warn them (O Prophet)	And	(of The) Day of Regret	when	will be judged	the matter	while they	(are now) in	(a state of) heedlessness	and they
لَا	يُؤْمِنُونَ	إِنَّا	نَحْنُ	نَرِثُ	الْأَرْضَ	وَمَنْ	عَلَيْهَا	وَإِلَيْنَا	
(do) not	(39) believe	Verily We only	will inherit	the Earth	and whoever	(is) upon it	and towards Us		
يُرْجَعُونَ	وَإِذْ	ذُكِرَ	فِي	الْكِتَابِ	إِبْرَاهِيمَ	إِنَّهُ	كَانَ	صِدِّيقًا	
they will be returned	And mention	in	the Book	Ibraaheem	Verily he	was	a man of truth		
نَبِيًّا	إِذْ	قَالَ	لِأَبِيهِ	يَا أَبَتِ لِمَ	تَعْبُدُ	مَا	لَا	يَسْمَعُ	وَلَا
(and) a Prophet	When	he said	to his father,	Why	(do) you worship	what	not	hears	nor
وَلَا	يُغْنِي	عَنْكَ	شَيْئًا	يَا أَبَتِ	إِنِّي	قَدْ	جَاءَنِي	مِنَ	الْعِلْمِ
nor	can avail	you	(42) anything?	O my father!	Verily	has come to me	of	(that) knowledge	not
يَأْتِكَ	فَاتَّبِعْنِي	أَهْدِكَ	صِرَاطًا	سَوِيًّا	يَا أَبَتِ	لَا	تَعْبُدِ	الشَّيْطَانَ	
has come to you,	so follow me	I will guide you	(to The) Path	Even / Straight	O my father!	(Do) not	worship (i.e., obey)	Shaitaan	
إِنَّ	الشَّيْطَانَ	كَانَ	لِلرَّحْمَنِ	عَصِيًّا	يَا أَبَتِ	إِنِّي	أَخَافُ	أَنْ	يَمَسَّكَ
Verily	Shaitaan	is	to The Most Gracious	(44) disobedient	O my father!	Verily I	fear	that	will afflict you
عَذَابٍ	مِّنَ	الرَّحْمَنِ	فَتَكُونُ	لِلشَّيْطَانِ	وَلِيًّا	قَالَ	أَرَأَيْتَ	أَنْتَ	
from a punishment	from	The Most Gracious,	then you will become	to Shaitaan	(45) a friend (in the Hellfire)"	He (i.e., his father) asked,	"Have you turned away		
عَنِ	الْهِتَى	يَا	إِبْرَاهِيمَ	لِمَ	تَنْتَه	لَا	أَرْجُئُكَ	وَأَهْجُرُنِي	مَلِيًّا
my gods	from	O Ibraaheem?	Surely if	not	you desist	surely I will stone you	and (therefore) leave me (alone)	(46) (for) a long period"	
قَالَ	سَلَامٌ	عَلَيْكَ	سَأَسْتَغْفِرُ	لَكَ	رَبِّي	إِنَّهُ	كَانَ	بِي	حَفِيًّا
He (Ibraaheem A.S.) said,	"Peace be	on you,	soon I shall seek forgiveness	for you	(from) my Lord,	verily He	has	(always been) to me	Ever Gracious
وَأَعْتَزِلْكُمْ	وَمَا	تَدْعُونَ	مِنَ	دُونِ	اللَّهِ	وَأَدْعُوا	رَبِّي	عَسَى	أَلَّا
And I shall turn away from you	and (from) what	you invoke	(from)	besides	Allah	and I will invoke	my Lord,	perhaps	that not
أَكُونُ	بِدُعَاءِ	رَبِّي	شَقِيًّا	فَلَمَّا	اعْتَزَلَهُمْ	وَمَا	يَعْبُدُونَ	مِنَ	
I will be	in (the) invocation of my Lord	(48) "unblessed"	Then when	he turned away from them	and (from) what	they (used to) worship	(from)		
دُونَ	اللَّهِ	وَهَبْنَا	لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	وَكُلًّا	جَعَلْنَا	نَبِيًّا	
Allah, besides	We bestowed	on him	Is'haaq	and Ya'qub	and each (of them)	We made	(49) a Prophet		
وَوَهَبْنَا	لَهُمْ	مِّنْ	رَّحْمَتِنَا	وَجَعَلْنَا	لَهُمْ	لِسَانَ	صِدْقٍ	عَلِيًّا	
And We bestowed	of	on them	Our Mercy	and We granted	for them	high honour and praise (in the tongues (of the people)	(50)		
وَإِذْ	ذُكِرَ	فِي	الْكِتَابِ	مُوسَى	إِنَّهُ	كَانَ	مُخْلِصًا	وَكَانَ	رَسُولًا
And mention	in	the Book	Moosa,	verily he	was	chosen	and was	a Messenger	(51) (and) a Prophet

٥٢	وَنَادَيْنَاهُ	مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ	وَقَرَّبْنَاهُ	نَجِيًّا	(52) (for) a private conversation	and We drew him near	the right side of the Mount	from	And We called him			
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	٥٣	وَأَذْكُرُ فِي الْكِتَابِ	وَإِسْمَاعِيلَ	إِنَّهُ كَانَ صَادِقَ الْوَعْدِ	وَكَانَ رَسُولًا	نَبِيًّا	٥٤	وَكَانَ
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(53) (as) a Prophet	And mention	Our Mercy	(from) on him	and was	a Messenger	And he used to	And We raised him
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(54) (and) a Prophet	And mention	Our Mercy	(from) on him	and was	a Messenger	And he used to	And We raised him
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(55) well-pleasing	his Lord	near	and he was	and zakat	to prayer	his people	enjoin
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(56) (and) a Prophet	a man of truth	was	verily he	Idrees,	the Book	in	And mention
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(57) high	(to) a position	among	upon them	Allah	conferred a favour	Those (are) the ones whom	high
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(58) while weeping	in prostration	they fell down	(of) The Most Gracious,	after them	(from)	Then succeeded	٥٨
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(59) destruction	Except	(the one) who	turned	(in repentance)	(the one) who	Except	٥٩
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(60) (the) least	they will be dealt with unjustly	and not	Paradise	and	not	Paradise	٦٠
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(61) to be fulfilled	His Promise is	Verily	(who believe in) the unseen	(to) His slaves	in it	they will hear	Not
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(62) and evening	morning	in it,	(will be) their provision	and for them	(greetings of) peace	except	any vain talk
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(63) God-fearing	have been	who	Our slaves	(to those) among	We will give as inheritance	which	(is) Paradise
	وَوَهَبْنَا لَهُ	مِنْ رَحْمَتِنَا	أَخَاهُ هَارُونَ	نَبِيًّا	(63) God-fearing	have been	who	Our slaves	(to those) among	We will give as inheritance	which	(is) Paradise

وَمَا	نَنْزَلُ	إِلَّا	بِأَمْرِ	رَبِّكَ ء	لَهُ	مَا	بَيْنَ	أَيْدِينَا	وَمَا	خَلْفَنَا	وَمَا
and whatever	(is) behind us	and whatever	(is) before us	whatever	To Him belongs	with (the) Command of your Lord	except	we (Angels) descend	(Said Jibreel A.S.) And not		
بَيْنَ	ذَلِكَ ء	وَمَا	كَانَ	رَبُّكَ	نَسِيًّا	رَبُّ	السَّمَوَاتِ	وَالْأَرْضِ			
and the Earth	Lord of the Heavens	(64)	forgetful	your Lord	is	and not	that	(is) between			
وَمَا	بَيْنَهُمَا	فَاعْبُدْهُ	وَاصْطَبِرْ	لِعِبَادَتِهِ ط	هَلْ	تَعْلَمُ	لَهُ	سَيِّئًا	٦٥		
(65)	(of any other being) equal in rank / similarity to Him	you know	Do	in His Worship	and remain steadfast	so be subservient to Him	(is) between both of them,	and whatever			
وَيَقُولُ	الْإِنْسَانُ	إِذَا	مَا	مِتُّ	لَسَوْفَ	أُخْرَجُ	حَيًّا	٦٦	أَوْ لَا	يَذْكُرُ	
remember	Does not	(66)	alive?"	will I be brought back	surely	I am dead,	When	"What !	man,	And says	
الْإِنْسَانُ	أَنَا	خَلَقْتُهُ	مِنْ	قَبْلُ	وَلَمْ	يَكْ	شَيْئًا	٦٧	فَوَرَبِّكَ		
So, by your Lord !	(67)	anything?	he was	while not	before	(from)	created him	that We	Man		
لَنَحْشُرَنَّهُمْ	وَالشَّيْطِينَ	ثُمَّ	لَنَحْضِرَنَّهُمْ	حَوْلَ	جَهَنَّمَ	جِثْيًا	٦٨				
(68)	(on their) knees	(the) Hell	around	surely We shall present them	then	and (also) the devils,	Surely We shall gather them				
ثُمَّ	لَنَنْزِعَنَّ	مِنْ	كُلِّ	شِيعَةٍ	أَيُّهُمْ	أَشَدُّ	عَلَى	الرَّحْمَنِ	عِتْيًا	٦٩	
(69)	in rebellion	The Most Gracious	against	(was) worst	(as to) which of them	sect	every	from	surely We shall pull out	Then	
ثُمَّ	لَنَحْنُ	أَعْلَمُ	بِالَّذِينَ	هُمْ	أَوْلَى	بِهَا	صَلِيًّا	٧٠	وَإِنْ	مِّنْكُمْ	
among you	And (there will be) none	(70)	(of) being burnt	in it	(are) most worthy	of those who	know best	surely We	Then		
إِلَّا	وَأَرْدُهَا ء	كَانَ	عَلَى	رَبِّكَ	حَتْمًا	مَّقْضِيًّا	٧١	ثُمَّ	نُنَجِّي	الَّذِينَ	
those who	We will save	Then	(71)	a Decree (to be) accomplished	your Lord	upon	(that) is	will pass over it (i.e. the bridge across the Hell),	but		
اتَّقُوا	وَوَازِرُ	الظَّالِمِينَ	فِيهَا	جِثْيًا	٧٢	وَإِذَا	تُنْتَلَى	عَلَيْهِمْ	أَيُّنَا		
Our Verses	upon them	are recited	And when	(72)	(on their) knees	(i.e., in the Hell)	the wrongdoers	and We will leave	feared (Allah)		
بَيِّنَاتٍ	قَالَ	الَّذِينَ	كَفَرُوا	لِلَّذِينَ	آمَنُوا	أَيُّ	الْفَرِيقَيْنِ	خَيْرٌ			
(is) best	(of) the two groups	"Which	believe,	to those who	disbelieve	those who	say	Clear,			
مَقَامًا	وَأَحْسَنُ	نَدِيًّا	٧٣	وَكَمْ	أَهْلَكْنَا	مِنْ	قَرْنٍ				
a generation	of	before them	We have destroyed	And how many	(73)	in assembly?"	and better	in position			
هُمْ	أَحْسَنُ	أَتَانًا	وَرِعِيًّا	٧٤	قُلْ	مَنْ	كَانَ	فِي	الضَّلَاةِ	فَلْيَبْذُ	لَهُ
for him	then surely will extend	error,	in	is	"Whoever	Say,	(74)	and (in) outward appearance?	(in) possessions	who were better	
الرَّحْمَنِ	مَدًّا	هَ	حَتَّى	إِذَا	رَأَوْا	مَا	يُوعَدُونَ	إِمَّا	العَذَابِ	وَأَمَّا	
or	the punishment	either	they were promised,	what	they see	when	until	an extension	The Most Gracious		
السَّاعَةِ ط	فَسَيَعْلَمُونَ	مَنْ	هُوَ	شَرُّ	مَكَانًا	وَأَضْعَفُ	جُنْدًا	٧٥			
(75)	(in) forces"	and weakest	(in) position	worst	(is)	who	then soon they will know	the Hour,			

وَيَزِيدُ	اللَّهُ	الَّذِينَ	اهْتَدَوْا	هُدًى ط	وَالْبَاقِيَةُ	الصُّلِحُتُ	خَيْرٌ
And increases	Allah	those who	seek / accept guidance	(in) guidance	And the everlasting	good deeds	(are) better
عِنْدَ رَبِّكَ	ثَوَابًا	وَخَيْرٌ	مَرَدًّا ﴿٧٦﴾	أَفْرَعَيْتَ الَّذِي	كَفَرَ	بِآيَاتِنَا	
near	(as) a reward	and better	(76) (as) returns	Have you then seen	the one who	disbelieved	in Our Verses
وَقَالَ	لَا أُوتِيَنَّ	مَالًا	وَوَلَدًا ﴿٧٧﴾	أَطَّلَعَ	الْغَيْبِ	أَمْ	اتَّخَذَ عِنْدَ
and said,	"Surely I will be given	wealth	(77) and children"	Has he been informed	(of) the unseen	or	near
الرَّحْمَنِ	عَهْدًا ﴿٧٨﴾	كَلَّا ط	سَنَكْتُبُ مَا يَقُولُ	وَنَمُدُّ لَهُ	مِنَ الْعَذَابِ		
The Most Gracious	(78) a Covenant?	Nay,	soon we will record	and We will increase	the punishment,	of	for him
مَدًّا ﴿٧٩﴾	وَوَرِثُهُ	مَا	يَقُولُ	وَيَأْتِينَا فَرْدًا ﴿٨٠﴾	وَاتَّخَذُوا	مِن دُونِ	
(79) a (good) increase	And We shall inherit (from) him	(all) what	he says	and he shall come to Us	And they have taken	besides	from
اللَّهُ	الِهَةً	لِيَكُونُوا لَهُمْ	عِزًّا ﴿٨١﴾	كَلَّا ط	سَيَكْفُرُونَ	بِعِبَادَتِهِمْ	
Allah	(false) gods	that they may be	(81) (a source of) honour	Nay,	soon they (i.e., their false gods) will deny	their worship	
وَيَكُونُونَ	عَلَيْهِمْ	ضِدًّا ﴿٨٢﴾	أَلَمْ تَرَ	أَنَّا	أَرْسَلْنَا	الشَّيَاطِينَ	عَلَى
and they will become	against them	(82) adversaries / opponents	Have not	that We	you sent	the devils	upon
الْكَافِرِينَ	تَوَزُّهُمْ	أَزًّا ﴿٨٣﴾	فَلَا	تَعْجَلْ	عَلَيْهِمْ ط	إِنَّمَا	نَعُدُّ لَهُمْ
the disbelievers	to incite them	(83) (with) a strong incitement (to do evil)?	So, (do) not	make haste	against them	Only	We count
يَوْمَ	نَحْشُرُ	الْمُتَّقِينَ	إِلَى	الرَّحْمَنِ	وَفَدًّا ﴿٨٥﴾	وَنَسُوقُ	الْمُجْرِمِينَ
(The) Day	We shall gather	the God-fearing	towards	The Most Gracious	(85) (as) a delegation	And We shall drive	the criminals
إِلَى	جَهَنَّمَ	وَرَدًّا ﴿٨٦﴾	لَا	يَبْلُغُونَ	الشَّفَاعَةَ	إِلَّا	مَنْ
towards	(the) Hell	(86) (in) a thirsty state	Not	they shall have the power	(of) intercession	except	(the one) who
عَهْدًا ﴿٨٧﴾	وَقَالُوا	اتَّخَذَ	الرَّحْمَنِ	وَلَدًا ﴿٨٨﴾	لَقَدْ	جِئْتُمْ	شَيْئًا
(87) a Covenant	And they say,	"Has taken	The Most Gracious	(88) a son"	Certainly,	you have brought forth	a thing (i.e., statement)
تَكَادُ	السَّمَوَاتُ	يَتَفَطَّرْنَ	مِنْهُ	وَتَنْشَقُّ	الْأَرْضُ	وَتَخْرُ	الْجِبَالُ
Almost	the Heavens	(are) torn apart	(on account) of it	and is split asunder	the Earth	and fall down	the mountains
أَنْ	دَعَوْا	لِلرَّحْمَنِ	وَلَدًا ﴿٩١﴾	وَمَا	يَنْبَغِي	لِلرَّحْمَنِ	أَنْ
That	they ascribe	to The Most Gracious	(91) a son	And not	(it is) befitting	for The Most Gracious	that
إِنْ	كُلُّ مَنْ	فِي	السَّمَوَاتِ	وَالْأَرْضِ	إِلَّا	أَتَى	الرَّحْمَنِ
Not	who	(are) in	the Heavens	and the Earth	but	will come	(to) The Most Gracious
أَحْصَهُمْ	وَعَدَّهُمْ	عَدًّا ﴿٩٢﴾	وَكُلَّهُمْ	أَتَيْهِ	يَوْمَ	الْقِيَامَةِ	فَرْدًا ﴿٩٥﴾
He has enumerated them	and counted them	(92) a (full) counting	And all of them	(will certainly) come to Him	(on The) Day of Resurrection	(95) (all) alone	

وَأَنَا	اٰخٰتْرْتِكَ	فَاَسْتَبِخْ	لِمَا	يُوحَىٰ	١٣	اِنِّىْ	اَنَا	اللّٰهُ	لَا	اِلٰهَ	اِلَّا	اَنَا
Me,	except	god	(there is) no	Allah,	am	Verily I	(13)	is being revealed (to you)	to what	so listen	(have) chosen you,	And I
فَاعْبُدْنِيْ	لَا	وَاقِمِ	الصَّلٰوةَ	لِذِكْرِيْ	١٤	اِنَّ	السَّاعَةَ	اَتِيَةٌ	اَكَادُ			
(and) I almost	(is) coming,	The Hour	Verily	(14) for My Remembrance	prayer	and establish	so worship Me (Alone)					
اٰخْفِيْهَا	لِتُجْزَىٰ	كُلُّ	نَفْسٍ	بِمَا	تَسْعَىٰ	١٥	فَلَا	يُصَدِّدْكَ	عَنْهَا			
from it	hinder you	So (let) not	(15) it strives for	for what	soul	every	that may be recompensed	(have) kept it hidden				
مَنْ	لَّا	يُؤْمِنُ	بِهَا	وَاتَّبَعَ	هُوَ	فَتَرْدِيْ	١٦	وَمَا	تِلْكَ	بِيَمِيْنِكَ		
in your right hand	(is) that	And what	(16) lest you perish	his desires	and follows	in it	believe	(does) not	(the one) who			
يُوسَىٰ	١٧	قَالَ	هِيَ	عَصَايْ	اَتَوَكَّلُوْا	عَلَيْهَا	وَاهْشُ	بِهَا	عَلَىٰ	غَنِيْ		
my sheep	over	with it	and beat down (the leaves)	on it	I lean	(is) my staff,	"It	He said,	(17) O Moosa?"			
وَلِيْ	فِيْهَا	مَا رِبُّ	اٰخْرَىٰ	١٨	قَالَ	اَلْقَهَا	يُوسَىٰ	١٩	فَاَلْقَهَا	فَاِذَا		
and for me	in it	(are) uses	(18) other"	He (Allah) said,	"Cast it	(19) O Moosa"	Then when he cast it,	and behold,				
هِيَ	حَيَّةٌ	تَسْعَىٰ	٢٠	قَالَ	خُذْهَا	وَلَا	تَخَفْ	سَنُعِيْدُهَا	سِيْرَتَهَا			
(turned into) a snake	it	(20) moving quickly	He (Allah) said,	"Seize it	and (do) not	fear,	soon We shall return it	(to) its state				
الْاٰوَّلَىٰ	٢١	وَاصُمْ	يَدَكَ	اِلَىٰ	جَنَاحِكَ	تَخْرُجُ	بِيْضًا	مِنْ	غَيْرِ	سُوْءٍ		
And draw	(21) former	to your hand	your side,	to	it will come forth	white	without	any harm,				
اٰيَةٌ	اٰخْرَىٰ	٢٢	لِنُرِيْكَ	مِنْ	اٰيٰتِنَا	الْكُبْرَىٰ	٢٣	اِذْهَبْ	اِلَىٰ	فِرْعَوْنَ		
(as) a Sign	(22) another	That We may show you	(some) of	Our Signs	(23) greatest	Go	towards	Firaun,				
اِنَّهُ	طَغَىٰ	٢٤	قَالَ	رَبِّ	اَشْرَحْ	لِيْ	صَدْرِيْ	٢٥	وَيَسِّرْ	لِيْ	اَمْرِيْ	٢٦
He (Moosa A.S.) said,	(24) (has) transgressed"	verily he	"My Lord!	Expand	for me	(25) my breast	And ease	for me	(26) my task			
وَاحْلُلْ	عُقْدَةً	مِّنْ	لِّسَانِيْ	٢٧	يَفْقَهُوْا	قَوْلِيْ	٢٨	وَاجْعَلْ	لِيْ	وَزِيْرًا		
And loosen	(the) knot	of	(27) my tongue	That they may understand	(28) my speech	And appoint	for me	a minister (i.e., a helper)				
مِّنْ	اٰهْلِيْ	٢٩	هُرُوْنَ	اٰخِي	٣٠	اَشْدُدْ	بِهٖ	اَزْرِيْ	٣١	وَاشْرِكْهُ	فِيْ	
(That is) Haroon	(29) my family	from	(30) my brother	Increase	with him	(31) my strength	And make him share	(in)				
اَمْرِيْ	٣٢	كِيْ	نُسَبِّحُكَ	كَثِيْرًا	٣٣	وَنَذْكُرُكَ	كَثِيْرًا	٣٤	اِنَّكَ			
That	(32) my task	we may glorify You	(33) much	And remember You	(34) much	Verily						
كُنْتُ	بِنَا	بَصِيْرًا	٣٥	قَالَ	قَدْ	اُوْتِيْتِ	سُؤْلَكَ	يُوسَىٰ	٣٦	وَلَقَدْ		
in our (matters)	You (only) are	(35) All-Seer"	He (Allah) said,	"Indeed	has been granted	(36) O Moosa	your request	And certainly				
مَنْنًا	عَلَيْكَ	مَرَّةً	اٰخْرَىٰ	٣٧	اِذْ	اَوْحَيْنَا	اِلَىٰ	اُمِّكَ	مَا	يُوحَىٰ	٣٨	
We conferred a favour	on you	(37) another time (earlier)	When	(38) was to be inspired	what	your mother	to	We inspired				

أَنْ	أَقْدَرِ فِيهِ	فِي	التَّابُوتِ	فَاقْدِرْ فِيهِ	فِي	الْيَمِّ	فَلْيُلْقِهِ	الْيَمِّ
That	put him (i.e., your infant child)	in	the wooden box,	in	then place it	the river,	then will cast it	the river
بِالسَّاحِلِ	يَأْخُذُهُ	عَدُوُّ	لِي	وَعَدُوُّ	لَهُ	وَأَلْقَيْتُ	عَلَيْكَ	
on the bank,	will pick him up	my enemy		and his enemy		and I endued	upon you	
مَحَبَّةً	مِنْنِي	وَلِتُصْنَعَ	عَلَى	عَيْنِي	إِذْ	تَمَشَيْتِ	أُخْتِكَ	فَتَقُولُ
love	from Me	and (so) that you may be brought up	under	(39) My Watch	When	went forth	your sister	and she said,
هَلْ	أَدُلُّكُمْ	عَلَى	مَنْ	يَكْفُلُهُ	فَرَجَعْنَاكَ	إِلَى	أُمِّكَ	كَيْ
"Shall	I direct you	over	(to the one) who	will take care of him?"	Then We restored you	to	your mother	that
وَلَا	تَحْزَنَ	وَقَتَلْتَ	نَفْسًا	فَنَجَّيْنَاكَ	مِنَ	الْغَمِّ	وَفَتَّنَاكَ	
and not	she (should) grieve	And (again We favoured you when) you killed	a man	but We saved you	from	the distress	and We tried you	
فُتُونًا	فَلَبِثْتَ	سِنِينَ	فِي	أَهْلِ	مَدْيَنَ	ثُمَّ	جِئْتَ	عَلَى
(with a severe) trial,	then you remained	(for a few) years	among	(the) people of Madyan,		then	you have come	on
يُوسَى	وَاصْطَنَعْتُكَ	لِنَفْسِي	إِذْ	هَبْتُ	أَنْتَ	وَأَخُوكَ	بِآيَاتِي	
(40) O Moosa	And I have chosen you	(41) for Myself	Go,	you		and your brother	with My Signs	
وَلَا	تَنِيَا	فِي	ذِكْرِي	إِذْ	هَبْنَا	إِلَى	فِرْعَوْنَ	إِنَّهُ
and (do) not	you both slacken	in	(42) My Remembrance	Both of you go	to	Firaun,	And both of you speak	(43) has transgressed
قَوْلًا	لَيْنَا	لَعَلَّهُ	يَتَذَكَّرُ	أَوْ	يَخْشَى	قَالَا	رَبَّنَا	إِنَّا
soft	words	so that he may	accept the Reminder	or	(44) (begin to) fear (Me)	They both said,	"Our Lord !	Verily we
يَفْرُطَ	عَلَيْنَا	أَوْ	أَنْ	يَطْغَى	قَالَ	لَا	تَخَافَا	إِنِّي
he may resort to extremes	against us	that	or	(45) he might transgress"	He (Allah) said,	"(Do) not	fear,	verily I am
وَأَرَى	فَاتِيهِ	فَقُولَا	إِنَّا	رَسُولَا	رَبِّكَ	فَأَرْسِلْ	مَعَنَا	
(46) and I see	So go to him	and say	"Verily we	(are) both Messengers	(of) your Lord,	so send	with us	
بَنِي	إِسْرَائِيلَ	وَلَا	تُعَذِّبُهُمْ	قَدْ	جِئْنَاكَ	بِآيَةٍ	مِّنَ	رَبِّكَ
(the) Children of Israel	and (do) not	Indeed	punish them	we have come to you	with a Sign	from	your Lord	And peace be
عَلَى	مَنْ	اتَّبَعَ	الْهُدَى	إِنَّا	قَدْ	أَوْحَى	إِلَيْنَا	أَنَّ
on	(the one) who	follows	(47) the guidance	Verily	it has been revealed	that	to us	the punishment
مَنْ	كَذَّبَ	وَتَوَلَّى	قَالَ	فَمَنْ	رَبُّكُمَا	يُوسَى	قَالَ	رَبُّنَا
(the one) who	denies	(48) and turns away	He (Firaun) said,	"So, who	(is The) Lord of you two,	"O Moosa?"	He said,	"Our Lord
أَعْطَى	كُلَّ	شَيْءٍ	خَلَقَهُ	ثُمَّ	هَدَى	قَالَ	فَمَا	بِأَلِ
gave	(to) every	thing	its form	(and) then	(50) guided it"	He (Firaun) said,	"Then what	(is the) state of the generations

قَالَ	عِلْمُهَا	عِنْدَ رَبِّي	فِي كِتَابٍ	لَا يَضِلُّ	رَبِّي	وَلَا يَنْسَى	الَّذِي
(He is) The One Who	"Its knowledge	(is) with	a record	Neither	my Lord	(52) forgets	He (Moosa A.S.) said,
جَعَلَ	لَكُمْ	الْأَرْضَ	مَهْدًا	وَسَلَكَ	لَكُمْ	فِيهَا	سُبُلًا
made	for you	the Earth	(as) a bed	and opened up	for you	in it	paths
وَأَنْزَلَ	مِنْ	السَّمَاءِ	مَاءً	ط	فَأَخْرَجْنَا	بِهِ	أَزْوَاجًا
and sent down	from	rain,	the Sky		then We brought forth	with it	pairs / kinds
وَأَرْعَوْا	كُلُوا	٥٣	شَتَّى	مِنْ	نَبَاتٍ	شَتَّى	٥٣
and pasture	Eat	(53)	diverse	of	vegetation	of	pairs / kinds
أَنْعَمَكُمْ	ط	إِنَّ	فِي	ذَلِكَ	لَآيَاتٍ	لِّأُولِي	النُّهَى
We created you		Verily	in	that	surely (are) Signs	for men of	understanding
وَفِيهَا	نُعِيدُكُمْ	وَمِنْهَا	نُخْرِجُكُمْ	تَارَةً	أُخْرَى	٥٥	وَلَقَدْ
and into it	We will return you	and from it	We will bring you out	another time	(55)	And certainly	We showed him (i.e., Firaun)
أَيَّتِنَا	كُلَّهَا	فَكَذَّبَ	وَأَبَى	٥٦	قَالَ	أَجِئْتَنَا	لِتُخْرِجَنَا
Our Signs	all of them,	but he denied	and refused	(56)	He asked,	"Have you come to us	that you drive us out
بِسِحْرِكَ	يُوسَى	٥٧	فَلَنَأْتِيَنَّكَ	بِسِحْرٍ	مِثْلِهِ	فَأَجْعَلْ	بَيْنَنَا
with your magic,	O Moosa?	(57)	Then surely we shall bring you	a magic	(of the) like of it,	so fix	between us
مَوْعِدًا	لَا	نُخْلِفُهُ	نَحْنُ	وَلَا	أَنْتَ	مَكَانًا	سُوًى
an appointment,	neither	we will fail in it,	we	nor	you	(in) an open place"	(58)
يَوْمَ	الزَّيْنَةِ	وَأَنْ	يُحْشَرَ	النَّاسُ	ضَحَى	٥٩	فَتَوَلَّى
(is on the) day of the festival	and that	the people	will be gathered	(59)	(at) forenoon"	So went away	Firaun
كَيْدَهُ	ثُمَّ	أَتَى	٦٠	قَالَ	لَهُمْ	مُوسَى	وَيَلِكُمْ
then his plot,	he came	(60)	Said	to them (i.e., to the magicians)	Moosa (A.S.)	"Woe to you!	(Do) not
فَيُسْحِتْكُمْ	بِعَذَابٍ	ع	وَقَدْ	خَابَ	مَنْ	افْتَرَى	٦١
lest He may destroy you	with a punishment	and indeed	shall fail	(the one) who	(61)	invents (a lie)"	Then they disputed
بَيْنَهُمْ	وَأَسْرَوْا	النَّجْوَى	٦٢	قَالُوا	إِنْ	هَذِهِ	لَسِحْرَانِ
among themselves	and they kept secret	(62)	their private counsel	They (the magicians) said,	"Indeed	these two	(are) surely magicians,
يُخْرِجُكُمْ	مِنْ	أَرْضِكُمْ	بِسِحْرِهِمَا	وَيَذْهَبَا	بِطَرِيقَتِكُمْ	الْمِثْلَى	٦٣
they drive you out	from	your land	with their magic	and do away	with your exemplary way	(63)	
فَأَجْبِعُوا	كَيْدَكُمْ	ثُمَّ	اتَّبِعُوا	صَفًّا	ع	وَقَدْ	أَفْلَحَ
So gather	your plots,	then	come	(in) a row	and indeed	(is) most successful	(this) day
قَالُوا	يُوسَى	إِمَّا	أَنْ	تُلْقَى	وَأِمَّا	أَنْ	نَكُونَ
"O Moosa, They said	either	that	you throw	or	that	we be	(the) first

قَالَ	بَلْ أَلْقَوْا	فَإِذَا	جِبَالُهُمْ وَعِصِيُّهُمْ	يُخَيَّلُ	إِلَيْهِ مِنْ
He (Moosa A.S.) said,	"Nay, you throw (first)",	then behold	their ropes and their sticks	were made to appear	from to him
سِحْرِهِمْ	أَنَّهَا	تَسْعَى	٦٦	فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً	مُوسَى ٦٧
their magic	that they	(were) moving fast	٦٦	Then felt	٦٧
قُلْنَا	٦٤	تَلْقَفْ مَا	لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ٦٨	وَأَلْقِ مَا فِي يَمِينِكَ	تَلْقَفْ مَا
We said,	٦٤	what it will swallow up	٦٨ (will be) victorious	(is) in what	And throw
صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ٦٩	٦٩	هَيْبَةُ	فَالْقِيَ السَّحْرَةُ سُجَّدًا	قَالُوا	أَمَّا بِرَبِّ هَارُونَ وَمُوسَى ٧٠
they (falsely) made	Only	(of) a magician a trick they have made	So (the Power of Allah) made the magicians fall down	(and) they said, in prostration	He (Firaun) said, ٧٠ and Moosa (A.S.) in (The) Lord of Haroon (A.S.) "We have believed
أَمِنْتُمْ لَهُ قَبْلَ أَنْ يَأْذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ	أَمِنْتُمْ لَهُ قَبْلَ أَنْ يَأْذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ	أَمِنْتُمْ لَهُ قَبْلَ أَنْ يَأْذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ	أَمِنْتُمْ لَهُ قَبْلَ أَنْ يَأْذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ	أَمِنْتُمْ لَهُ قَبْلَ أَنْ يَأْذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ	أَمِنْتُمْ لَهُ قَبْلَ أَنْ يَأْذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ
"(Have) you believed	in him	that before	I gave permission	to you?	Verily he
فَلَا قَطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أُوَصِّلَبْنَكُمْ فِي	فَلَا قَطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أُوَصِّلَبْنَكُمْ فِي	فَلَا قَطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أُوَصِّلَبْنَكُمْ فِي	فَلَا قَطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أُوَصِّلَبْنَكُمْ فِي	فَلَا قَطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أُوَصِّلَبْنَكُمْ فِي	فَلَا قَطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أُوَصِّلَبْنَكُمْ فِي
so surely I will cut-off	your hands	and your feet	from	opposite sides	on and surely I will crucify you
جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَينَا أَشَدُّ عَذَابًا وَأَبْقَى ٧١	جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَينَا أَشَدُّ عَذَابًا وَأَبْقَى ٧١	جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَينَا أَشَدُّ عَذَابًا وَأَبْقَى ٧١	جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَينَا أَشَدُّ عَذَابًا وَأَبْقَى ٧١	جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَينَا أَشَدُّ عَذَابًا وَأَبْقَى ٧١	جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَينَا أَشَدُّ عَذَابًا وَأَبْقَى ٧١
(the) trunks of the date palm	and surely you will know	which of us	(is) more severe	(in giving) punishment	and (whose punishment is) more lasting"
نُؤْتِرِكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا	نُؤْتِرِكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا	نُؤْتِرِكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا	نُؤْتِرِكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا	نُؤْتِرِكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا	نُؤْتِرِكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا
shall we prefer you	what over	of	the Clear Signs	and (over) The One Who	(has) created us,
أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ٧٢	أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ٧٢	أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ٧٢	أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ٧٢	أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ٧٢	أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ٧٢
you	(wish to) decree	Only	you (can) decree	٧٢ (matters related to) the life of this World	Verily
لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ	لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ	لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ	لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ	لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ	لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ
us that He may forgive	our sins	and (also) what	you compelled us	upon it	of the magic
وَأَبْقَى ٧٣	وَأَبْقَى ٧٣	وَأَبْقَى ٧٣	وَأَبْقَى ٧٣	وَأَبْقَى ٧٣	وَأَبْقَى ٧٣
٧٣	and Everlasting	Verily he	comes	who	Verily he
فِيهَا وَلَا يَحْيِي ٧٤	فِيهَا وَلَا يَحْيِي ٧٤	فِيهَا وَلَا يَحْيِي ٧٤	فِيهَا وَلَا يَحْيِي ٧٤	فِيهَا وَلَا يَحْيِي ٧٤	فِيهَا وَلَا يَحْيِي ٧٤
nor in it	will he live	And whoever	comes to Him	(as) a believer	(and) indeed
فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ٧٥	فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ٧٥	فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ٧٥	فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ٧٥	فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ٧٥	فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ٧٥
then those,	for them	(are) ranks	(most) high	(And) Gardens	(of) Eternity
تَحْتَهَا ٧٦	تَحْتَهَا ٧٦	تَحْتَهَا ٧٦	تَحْتَهَا ٧٦	تَحْتَهَا ٧٦	تَحْتَهَا ٧٦
beneath them	rivers	abiding forever	in it	and that	(is the) recompense

وَلَقَدْ	أَوْحَيْنَا	إِلَى	مُوسَى ۗ	أَنْ	أَسْرِ	بِعِبَادِي	فَأَضْرِبْ
And certainly	We inspired	to	Moosa	that,	"Travel by night	with My slaves,	then strike
لَهُمْ	طَرِيقًا	فِي	الْبَحْرِ	يَبْسًا ۗ	لَا	تَخْفُ	دَرَكًا
for them	a path	in	the sea	dry,	neither	you fear	(of being) overtaken
وَلَا	تَخْشَى	(٧٧)	بِعَبَادِي	فَأَضْرِبْ	وَلَا	تَخْشَى	(٧٧)
		be afraid (of drowning)"	nor				
فَاتَّبَعَهُمْ	فِرْعَوْنُ	بِجُنُودِهِ	فَغَشِيَهُمْ	مِنَ	الْيَمِّ	مَا	غَشِيَهُمْ
Then pursued them	Firaun	with his forces,	but covered them	(of)	the sea	what	(was to) cover them
وَأَضَلَّ	فِرْعَوْنُ	قَوْمَهُ	وَمَا	هَدَى	(٧٩)	يَبْنِيَّ	إِسْرَائِيلَ
And led astray	Firaun	his people	and not	(79) guided (them)		"O Children of Israel !	Indeed
أَنْجَيْنَاكُمْ	مِّنْ	عَدُوِّكُمْ	وَوَعَدْنَاكُمْ	جَانِبَ	الطُّورِ	الْأَيْمَنِ	
We saved you	from	your enemy	and We took a Covenant from you		(on the) right side of the Mount		
وَنَزَّلْنَا	عَلَيْكُمْ	الْمَنَّ	وَالسَّلْوَى	(٨٠)	كُلُوا	مِنْ	طَيِّبَاتِ
and We sent down	upon you	Manna	and Salva	(80)	Eat	from	the pure / good things
مَا	رَزَقْنَاكُمْ	وَلَا	تَطْغَوْا	فِيهِ	فِيحِلَّ	عَلَيْكُمْ	غَضَبِي ۗ
what	We have provided you	and (do) not	transgress	in it	lest (should) descend	upon you	My Anger
وَمَنْ	وَمَنْ	وَمَنْ	وَمَنْ	وَمَنْ	وَمَنْ	وَمَنْ	وَمَنْ
and (on) whom	My Anger	upon you	lest (should) descend	in it	transgress	and (do) not	We have provided you
يَحِلُّ	عَلَيْهِ	غَضَبِي	فَقَدْ	هُوَ	(٨١)	وَإِنِّي	لَغَفَّارٌ
descends	upon him	My Anger,	then indeed	"(81) he (has) perished"		And verily I Am	surely The One to forgive again and again
تَابَ	وَأَمَّنَ	وَعَمِلَ	صَالِحًا	ثُمَّ	أَهْتَدَى	(٨٢)	وَمَا
turns (in repentance)	and believes	and does	righteous deeds,	then	(82) remains guided		(Allah said) "And what
عَنْ	قَوْمِكَ	يُمُوسَى	(٨٣)	قَالَ	هُمُ	أَوْلَاءِ	عَلَى
from	your people,	O Moosa?"	(83)	He said,	"They	(are) close	upon
وَعَجِلْتُ	إِلَيْكَ	رَبِّ	لِتَرْضَى	(٨٤)	قَالَ	فَأَنَا	قَدْ
and I hastened	to you	my Lord	(84) that you may be pleased"		He (Allah) said,	"But verily We	indeed
قَوْمَكَ	مِنْ	بَعْدِكَ	وَأَضَلَّهُمْ	السَّامِرِيُّ	(٨٥)	فَرَجَعَ	
your people	(from)	after you	and has led them astray	As-Samiri"	(85)	Then returned	
مُوسَى	إِلَى	قَوْمِهِ	غَضَبَانَ	أَسِفًا ۗ	قَالَ	يُقَوْمِ	أَلَمْ
Moosa (A.S.)	to	his people	angry	(and) sorrowful	He said,	"O my people !	Did not
رَبُّكُمْ	وَعَدًا	حَسَنًا ۗ	أَفْطَالَ	عَلَيْكُمْ	الْعَهْدُ	أَمْ	أَرَدْتُمْ
your Lord	a promise	good?	Did then seem prolonged	upon you	the promise	or	that
يَحِلُّ	عَلَيْكُمْ	غَضَبٌ	مِّنْ	رَّبِّكُمْ	فَأَخْلَفْتُمْ	مَّوْعِدِي	(٨٦)
(should) descend	upon you	(the) Wrath	from	your Lord,	so you broke	(your) promise to me?"	(86)

قَالُوا	مَا	أَخْلَفْنَا	مَوْعِدَكَ	بِمَلِكِنَا	وَلَكِنَّا	حِثْنَا	أَوْزَارًا	مِنْ	زِينَةٍ
(the) ornaments	(of)	(the) burdens	we were made to carry	(and) but	with our own will	our promise to you	we broke	"Not	They said,
الْقَوْمِ	فَقَذَفْنَاهَا	فَكَذَلِكَ	أَلْقَى	السَّامِرِيُّ	فَأَخْرَجَ	لَهُمْ			
(of) the people,	so we cast them	and thus	threw / suggested	(87) As-Samiri	Then he brought out	for them			
عَجَلًا	جَسَدًا	لَهُ	خَوَارٍ	فَقَالُوا	هَذَا	إِلَهُكُمْ	وَالِهُ	مُوسَى	فَنَسِيَ
an image of a calf,	(from which came out) of it a lowing sound,	then they said	"This	(is) your god	and the god	(of) Moosa	but he has forgotten"	(88)	Do then not
يَرُونَ	أَلَا	يَرْجِعُ	إِلَيْهِمْ	قَوْلًا	وَلَا	يَبْلُغُ	لَهُمْ	ضَرًّا	وَلَا
they see	that neither	it replies	to them	a word	nor	has (the) power	for them	(to) harm	nor
وَلَقَدْ	قَالَ	لَهُمْ	هُرُونُ	مِنْ	قَبْلُ	يَقَوْمِ	إِنَّمَا	فُتِنْتُمْ	بِهِ
And certainly	said	Haroon (A.S.)	(from)	before (the return of Moosa A.S.)	"O my people !	Only	you are being tested	with it	and verily
رَبِّكُمْ	الرَّحْمَنُ	فَاتَّبِعُونِي	وَاطِيعُوا	أَمْرِي	قَالُوا	لَنْ	نَبْرَحَ		
your Lord	(is) The Most Gracious,	so follow me	and obey	(90) my command"	They said,	"Never	we shall cease		
عَلَيْهِ	عَكِيفِينَ	حَتَّى	يَرْجِعَ	إِلَيْنَا	مُوسَى	قَالَ	يَهْرُونَ	مَا	
(being) upon it	devoted (in worship)	until	returns	to us	(91) Moosa (A.S.)"	He (Moosa A.S.) said,	"O Haroon !	What	
مَنْعَكَ	إِذْ	رَأَيْتَهُمْ	ضَلُّوا	أَلَا	تَتَّبِعِينَ	أَفَعَصَيْتِ	أَمْرِي		
prevented you (from stopping them)	when	you saw them	(92) going astray?	That not	you followed me (i.e. my instruction)?	Have you then disobeyed	(93) my command?"		
قَالَ	يَبْنُومَرَّ	لَا	تَأْخُذْ	بِدِحْيَتِي	وَلَا	بِرَأْسِي	إِنِّي	خَشِيتُ	أَنْ
He (Haroon A.S.) said,	"O son of my mother !	(Do) not	seize (me)	by my beard	nor	by my head,	verily	I feared	lest
تَقُولَ	فَرَّقْتَ	بَيْنَ	بَنِي	إِسْرَائِيلَ	وَلَمْ	تَرْقُبْ	قَوْلِي	قَالَ	
you may say,	you caused division	between	(the) Children of Israel	and not	you observed	(94) my word"	He (Moosa A.S.) said,		
فَمَا	خَطْبُكَ	يَسَامِرِيُّ	قَالَ	بَصُرْتُ	بِمَا	لَمْ	يَبْصُرُوا	بِهِ	
"Then what	(is) your matter	(95) O Samiri ?"	He (Samiri) said,	"I saw	what	not	in it,	they saw	
فَقَبَضْتُ	قَبْضَةً	مِّنْ	أَثْرِ	الرَّسُولِ	وَكَذَلِكَ	سَوَّكْتُ			
so I took	a handful (of dust)	from	(the) footsteps of the Messenger,	and I threw it (in the casting)	and thus	suggested			
لِي	نَفْسِي	قَالَ	فَأَذْهَبْ	فَإِنَّ	لَكَ	فِي	الْحَيَاةِ	أَنْ	تَقُولَ
(96) my soul" to me	He (Moosa A.S.) said,	"Then go away,	then verily	"Touch me not"	for you	this life	in	you will say,	that
لَا	مَسَاسَ	وَإِنَّ	لَكَ	مَوْعِدًا	لَنْ	تُخْلَفَهُ	وَانظُرْ	إِلَى	إِلَهِكَ
"Touch me not"	and verily	for you	(is) a promised time (in the Hereafter)	(which) never	you will be able to fail it	towards	and look	your god	
الَّذِي	ظَلَّتْ	عَلَيْهِ	عَاكِفًا	لُنَحْرِقْتَهُ	ثُمَّ	لَنَنْسِفَنَّهُ	فِي	الْيَمِّ	نَسْفًا
which	you have remained	devoted upon it	Surely we shall burn it,	then	surely we shall scatter it	in	the sea	(as) scattered particles"	(97)

إِنَّمَا	إِلَهُكُمْ	اللَّهُ	الَّذِي	لَا	إِلَهَ	إِلَّا	هُوَ	وَسِعَ	كُلَّ	شَيْءٍ	عِلْمًا	٩٨
Only	your God	(is) Allah,	The One,	(there is) no	god	except	Him	He has encompassed	every	thing	(in His Knowledge)	98
كَذَلِكَ	نَقُصُّ	عَلَيْكَ	مِنْ	أَنْبَاءٍ	مَا	قَدْ	سَبَقَ	وَ	قَدْ	آتَيْنَكَ	مِنْ	لَدُنَّا
Thus	We narrate	to you (O Prophet)	from	(the) news	(of) what	indeed	has preceded	and	indeed	We have given you	from	Us
ذِكْرًا	مَنْ	أَعْرَضَ	عَنْهُ	فَإِنَّهُ	يَحْمِلُ	يَوْمَ	الْقِيَامَةِ	وِزْرًا	١٠٠	خَالِدِينَ	٩٩	
a Reminder (i.e. the Qur'an)	Whoever	turns away	from it,	then verily he	will bear	(on The Day of Resurrection)	a burden (of sin)	and	abiding forever	99		
فِيهِ	وَسَاءَ	لَهُمْ	يَوْمَ	الْقِيَامَةِ	حِمْلًا	١٠١	يَوْمَ	يُنْفَخُ	فِي	الصُّورِ	وَنَحْشُرُ	
in it	and evil	(will it be) for them	(on The Day of Resurrection)	(that as) a load	(The) Day	(when) will be blown	(The) Day	(in)	the Trumpet	and We shall gather		
الْمُجْرِمِينَ	يَوْمَئِذٍ	زُرْقًا	١٠٢	يَتَخَفَتُونَ	بَيْنَهُمْ	إِنْ	لَبِثْتُمْ	إِلَّا				
the criminals	on That Day	blue-eyed	They will speak in whispers	among themselves (saying)	"Not	you remained (in the World)	except					
عَشْرًا	١٠٣	نَحْنُ	أَعْلَمُ	بِمَا	يَقُولُونَ	إِذْ	يَقُولُ	أَمْثَلُهُمْ	طَرِيقَةً	إِنْ		
"(for) ten (days)"	We	know best	of what	they say	when	they say	will say	(the) best of them	in conduct / estimation,	(That) not		
لَبِثْتُمْ	إِلَّا	يَوْمًا	١٠٤	وَيَسْأَلُونَكَ	عَنِ	الْجِبَالِ	فَقُلْ	يَنْسِفَهَا	رَبِّي			
you remained (in the World)	except	"(for) a day"	And they ask you	about	the mountains,	then say	"Will scatter them	My Lord				
نَسْفًا	١٠٥	فَيَذَرُهَا	قَاعًا	صَفْصَفًا	١٠٦	لَا	تَرَى	فِيهَا	عِوَجًا	وَلَا	أَمْتًا	١٠٧
(as) scattered particles	Then He will leave it (i.e., the Earth)	(as) a levelled plain	Neither	will you see	in it	any crookedness	nor	"any curve"				
يَوْمَئِذٍ	يَتَّبِعُونَ	الدَّاعِيَ	لَا	عِوَجَ	لَهُ	وَخَشَعَتِ	الْأَصْوَاتُ	لِلرَّحْمَنِ				
On That Day	they will follow	the Caller (i.e., the Angel),	no	crookedness (will be shown)	to him	and will be humbled	the voices	before The Most Gracious,				
فَلَا	تَسْمَعُ	إِلَّا	هَمْسًا	١٠٨	يَوْمَئِذٍ	لَا	تَنْفَعُ	الشَّفَاعَةُ	إِلَّا	مَنْ	أُذِنَ	
then not	you will hear	except	a whisper	On That Day,	not	the intercession	will benefit	(to the one) whom	except	has given permission		
لَهُ	الرَّحْمَنُ	وَرَضِيَ	لَهُ	قَوْلًا	١٠٩	يَعْلَمُ	مَا	بَيْنَ	أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ	
(to him)	The Most Gracious	and has accepted	(to hear) from him	a word	He knows	what	(is) before them	and what	(is) behind them			
وَلَا	يُحِيطُونَ	بِهِ	عِلْمًا	١١٠	وَعَنْتِ	الْوُجُوهُ	لِلْحَيِّ	الْقَيُّومِ	ط	وَ	قَدْ	
and not	they can encompass (anything)	of His	knowledge	And (will be) humbled	the faces	before The Ever-Living	The Sustainer and Protector (of all that exists)	And indeed				
خَابَ	مَنْ	حَمَلَ	ظُلْمًا	١١١	وَمَنْ	يَعْمَلْ	مِنَ	الصُّلِحَاتِ	وَهُوَ	مُؤْمِنٌ		
would fail	(the one) who	carries (the burden)	(of) injustice	And whoever	does	of	the righteous deeds	while he (or she)	(is) a believer,			
فَلَا	يَخْفُ	ظُلْمًا	وَلَا	هَضْبًا	١١٢	وَكَذَلِكَ	أَنْزَلْنَاهُ	قُرْآنًا	عَرَبِيًّا			
then not	(he or she needs to) fear	any injustice	nor	any curtailment	And thus	We have sent it down	(in) Arabic	(as) a Qur'an				
وَصَرَّفْنَا	فِيهِ	مِنَ	الْوَعِيدِ	لَعَلَّهُمْ	يَتَّقُونَ	أَوْ	يُحَدِّثُ	لَهُمْ	ذِكْرًا	١١٣		
and We have explained variously	of	in it	the warnings	so that they may	fear	or	it may generate / produce	for them (in their heart)	a reminder	113		

فَتَعَلَّى	اللَّهُ	الْمَلِكُ	الْحَقُّ	وَلَا	تَعْجَلْ	بِالْقُرْآنِ	مِنْ	قَبْلِ	أَنْ
So exalted	(is) Allah	The True King	The True King	and (do) not	hasten	in the (recitation of the) Qur'an	(from)	before	that
يُقْضَى	إِلَيْكَ	وَحْيُهُ	ز	وَقُلْ	رَبِّ	زِدْنِي	عِلْمًا	وَلَقَدْ	عَاهَدْنَا
is completed	to you	its revelation	and say,	"My Lord!	and	increase me	"(113) in knowledge"	And certainly	We gave a covenant
أَدَمَ	مِنْ	قَبْلُ	فَنَسِيَ	وَلَمْ	نَجِدْ	لَهُ	عَزْمًا	وَإِذْ	قُلْنَا
Adam	(from)	before	but he forgot	and not	We found	in him	(114) firm resolve	And when	We said
اسْجُدُوا	لِأَدَمَ	فَسَجَدُوا	إِلَّا	إِبْلِيسَ	ط	أَبَى	فَقُلْنَا	يَا	أَدَمُ
"Prostrate to Adam",	"to Adam",	so they prostrated	except	Iblees,	except	(115) he refused	Then We said,	"O Adam!	Verily
عَدُوٌّ	لَكَ	وَلِزَوْجِكَ	فَلَا	يُخْرِجَنَّكُمَا	مِنَ	الْجَنَّةِ	فَتَشْقَى	إِنَّ	إِنَّ
is an enemy	to you	and to your wife,	so (let him) not	drive you both out	from	Paradise	lest you may land in (great) distress	Verily	Verily
لَكَ	أَلَّا	تَجُوعَ	فِيهَا	وَلَا	تَعْرَى	وَأَنَّكَ	لَا	تُظْمَأُ	فِيهَا
for you (is so much)	that neither	will you go hungry	in it	nor	(116) will you be unclothed	And that you	(will) neither	suffer from thirst	in it
فَوَسَّوَسَ	إِلَيْهِ	الشَّيْطَانُ	قَالَ	يَا	أَدَمُ	هَلْ	أَدُلُّكَ	عَلَى	شَجَرَةٍ
Then whispered	to him	Shaitaan	saying,	"O Adam!	Shall I	lead you	a Tree	to	to
الْخُلْدِ	وَمُلْكٍ	لَا	يَبْلَى	فَاكَلَا	مِنْهَا	فَبَدَّتْ	لَهُمَا	سَوَاتِحُهُمَا	وَمِنْهَا
(of) Eternity	and a Kingdom	that will not perish?	(117)	Then they both ate	from it	and became exposed	to both of them	their private parts	and
وَكَفَفَا	يَخْصِفْنَ	عَلَيْهِمَا	مِنْ	وَرَقِ	الْجَنَّةِ	نَوَعَصَى	أَدَمُ	رَبَّهُ	وَمِنْهَا
and they both began	to cover	over themselves	from	(the) leaves of Paradise	and disobeyed	Adam	his Lord	and	and
فَعَوَى	ثُمَّ	اجْتَبَاهُ	رَبُّهُ	فَتَابَ	عَلَيْهِ	وَهَدَى	قَالَ	أَهِيطَا	وَمِنْهَا
(118) and fell into error	Then	his Lord	chose him	and turned (in Mercy)	upon him	and guided (him)	He (Allah) said,	"Get down both of you (i.e., Man and Shaitaan)	and
مِنْهَا	جَمِيعًا	بَعْضُكُمْ	لِبَعْضٍ	عَدُوٌّ	فَإِمَّا	يَأْتِيَنَّكُمْ	مِئِّي	مِنْهَا	جَمِيعًا
from it	together,	one of you	(is to) the other	an enemy,	then whenever	comes to you	from Me	from it	together,
هُدًى	فَمَنْ	اتَّبَعَ	هُدَايَ	فَلَا	يَضِلُّ	وَلَا	يَشْقَى	وَمَنْ	أَعْرَضَ
Guidance,	then whoever	follows	My Guidance,	then not	he will go astray,	nor	(119) will he land in distress	And whoever	turns away
عَنْ	ذِكْرِي	فَإِنَّ	لَهُ	مَعِيشَةً	ضَنْكًا	وَنَحْشُرُهُ	يَوْمَ	الْقِيَامَةِ	عَنْ
from	My Reminder (i.e., the Qur'an),	then verily	for him	(is) an economy / a life	straitened	and We shall raise him	(on The) Day of Resurrection	from	from
أَعْمَى	قَالَ	رَبِّ	لِمَ	حَشَرْتَنِي	أَعْمَى	وَقَدْ	كُنْتُ	بَصِيرًا	أَعْمَى
(120) blind	He will say,	"My Lord!	Why	have you raised me	blind	while indeed	I had	"(121) sight (before)?"	blind
قَالَ	كَذَلِكَ	أَتَتْكَ	آيَاتُنَا	فَنَسِيتَهَا	وَكَذَلِكَ	الْيَوْمَ	تُنْسَى	قَالَ	كَذَلِكَ
"Thus	"Thus	came to you	Our Verses	but you forgot them	and thus	This Day	"(122) you are forgotten"	He (Allah) will say,	and thus

وَكَذَلِكَ	نَجْزِي	مَنْ	أَسْرَفَ	وَلَمْ	يُؤْمِنْ	بِآيَاتِ رَبِّهِ	وَلَعَذَابُ	الْآخِرَةِ
And thus	We recompense	(the one) who	transgresses	and not	believes	in (the) Signs of His Lord	and surely (the) punishment of the Hereafter	
أَشَدُّ	وَأَبْقَى	١٢٧	أَفَلَمْ	يَهْدِ	لَهُمْ	كَمْ	أَهْلَكْنَا	قَبْلَهُمْ
is more severe	and more lasting	(127)	Then, is it not a guiding (lesson)	for them	(as to) how many	We destroyed	of	before them
الْقُرُونِ	يَمْشُونَ	فِي	مَسْكِنِهِمْ	إِنَّ	فِي	ذَلِكَ	لَآيَاتٍ	لِّأُولِي
the generations	(as) they walk	in	Verily their dwellings?	in	that	surely (are) Signs	for men of intelligence	١٢٨
وَلَوْ لَا	كَلِمَةٌ	سَبَقَتْ	مِنْ	رَبِّكَ	لَكَانَ	لِزَامًا	وَأَجَلٌ	مُّسَمًّى
And had it not been	(for) a Word	preceded	from	your Lord,	surely would have	come (the) inevitable (punishment)	but (there is) a term	١٢٩
فَاصْبِرْ	عَلَى	مَا	يَقُولُونَ	وَسَبِّحْ	بِحَمْدِ	رَبِّكَ	قَبْلَ	طُلُوعِ
So remain patient (O Prophet)	what	over	they say	and glorify	with (the) Praises of your Lord	before	(the) rising of the Sun (i.e., Fajr prayer)	الشَّمْسِ
وَقَبْلَ	عُرُوبِهَا	وَمِنْ	إِنَائِي	الْيَلِ	فَسَبِّحْ	وَأَطْرَافِ	النَّهَارِ	
and before	its setting (i.e., Asr prayer)	and during	(the) hours of the Night (i.e., Isha and Tahajjud prayers),	then glorify	at (the) ends of the Day (i.e., Dhuhr and Maghrib prayers)			
لَعَلَّكَ	تَرْضَى	١٣٠	وَلَا	تَمُدِّنَ	عَيْنَيْكَ	إِلَى	مَا	مَتَّعْنَا
so that you may	(be) pleased / satisfied	(130)	And (do) not	extend	your eyes (with envy)	towards	what	We have bestowed luxuries / enjoyment
مِنْهُمْ	زَهْرَةَ	الْحَيَاةِ	الدُّنْيَا	لِنَفْتِنَهُمْ	فِيهِ	وَرِزْقِ	رَبِّكَ	
among them	(the) splendour of the life of this World	that We may test them	in it	and (the) provision of your Lord				
خَيْرٌ	وَأَبْقَى	١٣١	وَأَمْرٌ	أَهْلَكَ	بِالصَّلَاةِ	وَاصْطَبِرْ	عَلَيْهَا	
(is) better	and more lasting	(131)	And enjoy	your family / people	to prayer	and remain steadfast	on it	
لَا	نَسْأَلُكَ	رِزْقًا	نَحْنُ	نَرْزُقُكَ	وَالْعَاقِبَةَ	لِلتَّقْوَى	١٣٢	
Not	We ask (of) you	any provision	We	provide for you	and the (good) end	(is) for the God-fearing	(132)	
وَقَالُوا	لَوْ لَا	يَأْتِينَا	بِآيَةٍ	مِنْ	رَبِّهِ	أَوْ لَمْ	تَأْتِهِمْ	بِبَيِّنَةٍ
And they say,	"Why not	he brings to us	a Sign	from	his Lord"	Has not	come to them	an evidence
الصُّحُفِ	الْأُولَى	١٣٣	وَلَوْ	أَنَّا	أَهْلَكْنَاهُمْ	بِعَذَابٍ	مِّن	قَبْلِهِ
the Scriptures	(133) former?	And if	that We	(had) destroyed them	with a punishment	(from)	before him (i.e. the Prophet)	
لَقَالُوا	رَبَّنَا	لَوْ لَا	أَرْسَلْتَ	إِلَيْنَا	رَسُولًا	فَتَتَّبِعَ	آيَاتِكَ	مِنْ
surely they (would) have said,	"Our Lord !	Why not	You sent	to us	a Messenger	that we (could) have followed	Your signs	(from)
قَبْلَ	أَنْ	نُذَلَّ	وَنُحْزَى	١٣٤	قُلْ	كُلُّ	مُتَرَبِّصٍ	فَتَرَبَّصُوا
that	we were humiliated	(134) and disgraced?"	"All	Say,	(are) waiting,	so you (too) wait,		
فَسَتَعْلَمُونَ	مَنْ	أَصْحَابُ	الصِّرَاطِ	السَّوِيِّ	وَمَنْ	أَهْتَدَى	١٣٥	
then soon you will know	who	(are the) Companions of The Path	Even / Straight	and who	"(are rightly) guided"	(135)		