

٦٢	أَمْرَهُمْ بِيَهُمْ وَأَسْرَوْا					
62 the private conversation. and they kept secret among them, (in) their affair						
	قَالُوا إِنْ هُدُنْ لَسْحَارَنِ يُرِيدُنِ	An				
that	they intend	[two] magicians	these two	"Indeed,	They said,	
وَيَذْهَبَا يُخْرِجُمُ بِسُحْرِهِمَا مِنْ أَرْضِكُمْ			of		they drive you out	
and do away	with their magic	your land	of			
	فَاجْعُوا كِيدَكُمْ شَمْ					
then	your plan	So put together	63	the exemplary.	with your way	
	أَتُؤْمِنُ صَفَّاجَ وَقُدْ أَفْلَحَ الْيَوْمَ مِنْ اسْتَعْلَى					
overcomes."	who	today	(will be) successful	And verily,	(in) a line.	come
	قَالُوا يَعُولَى إِمَّا أَنْ تُثْقِيَ وَإِمَّا أَنْ تَكُونَ					
we will be	[that]	or	you throw	[that]	Either "O Musa!" They said,	64
	أَوَّلَ مَنْ أَلْقَ فَإِذَا قَالَ بَلْ أَلْقُوا					
Then behold!	you throw."	"Nay,	He said,	65	throws?" who	the first
	جَبَالُهُمْ وَعَصِيلُهُمْ يُخَيِّلُ إِلَيْكُمْ مِنْ سِحْرِهِمْ أَنَّهَا					
that they	their magic	by	to him	seemed	and their staffs	Their ropes
	شَغْ فَأَوْجَسَ فِي نَفْسِهِ خِفَةً مُوسَى					
67	Musa.	a fear,	himself	in	So sensed	66 (were) moving.
	قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى					
68	(will be) superior.	you	Indeed, you	fear.	"(Do) not	We said,
	وَأَلْقِ مَا فِي يَيْمِنِكَ تَلْقَفْ مَا صَنَعُوا					
they have made.	what	it will swallow up	your right hand;	(is) in	what	And throw
	إِنَّهَا صَنَعُوا كَيْدُ سَحِيرٍ وَلَا يُفْلِحُ					
will be successful	and not	(of) a magician	a trick	they (have) made	Only	
	السَّاحِرُ حَيْثُ فَالْأَقْ					
the magicians	So were thrown down		69 he comes."	wherever	the magician	
	سُجَّدًا قَالُوا أَمَّا بَرَبُ هُرُونَ وَمُوسَى					
70	and Musa."	(of) Harun	in (the) Lord	"We believe	They said,	prostrating.
	قَالَ أَمَنْتُمْ لَهُ قَبْلَ أَنْ اذَنَ لَكُمْ إِنَّهُ					
Indeed, he	to you.	I gave permission	[that]	before	[to] him	"You believe He said,

their affair among themselves and kept secret their private conversation.

63. They said, "Indeed, these two magicians intend to drive you out of your land with their magic and do away with your exemplary way (i.e., religion or tradition).

64. So put together your plan, then come in a line. And verily, whoever overcomes today will be successful."

65. They said, "O Musa! Either you throw or we will be the first to throw?"

66. He said, "Nay, you throw." Then behold! Their ropes and their staffs, by their magic, seemed to him as though they were moving.

67. So Musa sensed a fear within himself.

68. We said, "Do not fear. Indeed, you will be superior.

69. And throw what is in your right hand; it will swallow up what they have made. They have only made a trick of a magician; and the magician will never succeed wherever he comes."

70. So the magicians fell down in prostration. They said, "We believe in the Lord of Harun and Musa."

71. He (Firaun) said, "You believed him before I gave you permission. Indeed, he

is your chief who taught you magic. So I will surely cut off your hands and your feet of opposite sides, and I will crucify you on the trunks of the date-palms, and you will surely know which of us is more severe and more lasting in punishment."

72. They said, "We will never prefer you to what has come to us of the clear proofs and (to) the One Who created us. So decree whatever you are decreeing. You can decree only for the life of this world.

73. Indeed, we believe in our Lord that He may forgive for us our sins and the magic to which you compelled us. And Allah is Best and Ever Lasting."

74. Indeed, he who comes to his Lord as a criminal then indeed, for him is Hell. He will neither die in it nor live.

75. But whoever comes to Him as a believer, having done righteous deeds, for those will be the high ranks.

76. Gardens of Eden, underneath which rivers flow, they will abide in it forever. And that is the reward for one who purifies himself.

77. And verily, We inspired to Musa, "Travel by night with My slaves and strike

لَكُبِيرُكُمْ	الَّذِي	عَلِمَكُمْ	السِّحْرَ	فَلَا قَطَعْنَ	أَيْدِيكُمْ
your hands	So surely I will cut off	the magic.	taught you	the one who	(is) your chief,
وَآرْجُلُكُمْ مِنْ خَلَافٍ	وَلَا وَصِلَبَكُمْ فِي جُذُوعٍ	فِي جُذُوعٍ	وَلَا وَصِلَبَكُمْ	وَلَا وَصِلَبَكُمْ	فِي جُذُوعٍ
(the) trunks	on	and surely I will crucify you	opposite sides,	of	and your feet
عَذَابًا أَشَدَّ	أَيْمَانًا	أَيْمَانًا	وَلَتَعْلَمُنَ	وَلَتَعْلَمُنَ	الْخَلِ
(in) punishment	(is) more severe	which of us	and surely you will know	(of)	date-palms
وَأَبْقَى	قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا	وَأَبْقَى	قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا	وَأَبْقَى	قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا
what	over	we will prefer you	"Never	They said,	71
جَاءَنَا مِنْ الْبَيِّنَاتِ	وَالَّذِي فَطَرَنَا فَاقْضِ	جَاءَنَا مِنْ الْبَيِّنَاتِ	وَالَّذِي فَطَرَنَا فَاقْضِ	جَاءَنَا مِنْ الْبَيِّنَاتِ	وَالَّذِي فَطَرَنَا فَاقْضِ
So decree	created us.	and the One Who	the clear proofs,	of	has come to us
مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةِ					
life	(for) this	you can decree	Only	(are) decreeing.	you whatever
الدُّنْيَا لِيغُفرَ	إِنَّا أَمَنَّا بِرِبِّنَا لِيغُفرَ	الدُّنْيَا لِيغُفرَ	إِنَّا أَمَنَّا بِرِبِّنَا لِيغُفرَ	الدُّنْيَا لِيغُفرَ	إِنَّا أَمَنَّا بِرِبِّنَا لِيغُفرَ
that He may forgive	in our Lord	we believe	Indeed, [we]	72	(of) the world.
لَنَا خَطَايَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنْ السِّحْرِ وَاللهُ	لَنَا خَطَايَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنْ السِّحْرِ وَاللهُ	لَنَا خَطَايَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنْ السِّحْرِ وَاللهُ	لَنَا خَطَايَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنْ السِّحْرِ وَاللهُ	لَنَا خَطَايَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنْ السِّحْرِ وَاللهُ	لَنَا خَطَايَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنْ السِّحْرِ وَاللهُ
And Allah	the magic.	of	on it	you compelled us	and what our sins for us
حَيْثُ وَأَبْقَى إِنَّهُ مَنْ يَأْتِ رَبَّهُ					
(to) his Lord	comes	who	Indeed, he	73	and Ever Lasting." (is) Best
مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا	مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا	مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا	مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا	مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا	مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا
and not	in it	he will die	Not	(is) Hell.	for him then indeed, (as) a criminal
يَحْيَى وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَيْلَ					
he has done	verily,	(as) a believer	comes to Him	But whoever	74
الصِّلْحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَاجَاتُ الْأُعْلَى					
75	[the] high.	(will be) the ranks,	for them	then those	the righteous deeds,
جَنَّتُ عَدْنَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِدِينَ					
abiding forever	the rivers,	underneath them	from	flows	(of) Eden Gardens
فِيهَا طَوْلَكَ جَزَوَا مَنْ تَزَكَّ					
And verily,	76	purifies himself.	(for him) who	(is) the reward	And that in it.
أَوْجَبْنَا إِلَى مُوسَى لَا أَسْرِ بِعِيَادِي فَاصْرِبْ					
and strike	with My slaves	"Travel by night	that,	Musa	to We inspired

لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبْسَالَا لَا تَخْفَ دَرَّا	وَلَا	فِي الْبَحْرِ يَبْسَالَا لَا تَخْفَ دَرَّا	لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبْسَالَا لَا تَخْفَ دَرَّا
and not	to be overtaken	fearing	not dry; the sea in a path for them
فَاتَّبَعَهُمْ فَرْعَوْنُ بِجُنُودِهِ فَعَشَيْهِمْ	تَحْشِي	فَاتَّبَعَهُمْ فَرْعَوْنُ بِجُنُودِهِ فَعَشَيْهِمْ	تَحْشِي
but covered them	with his forces,	Firaun	Then followed them 77 being afraid."
مِنَ الْيَمِّ مَا غَشَيْهِمْ وَأَضَلَّ فَرْعَوْنُ قَوْمَهُ	وَمَا هَدَى	مِنَ الْيَمِّ مَا غَشَيْهِمْ وَأَضَلَّ فَرْعَوْنُ قَوْمَهُ	وَمَا هَدَى
his people	Firaun	And led astray	78 covered them what the sea from
وَمَا يَبْيَقِ إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ	وَمَمْ عَدُوكُمْ	وَمَا يَبْيَقِ إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ	وَمَمْ عَدُوكُمْ
We delivered you	Verily,	O Children of Israel!	79 guide them. and (did) not
الظُّورِ جَانِبَ وَأَعْدَنَنَاكُمْ	مِنْ عَدُوكُمْ	الظُّورِ جَانِبَ وَأَعْدَنَنَاكُمْ	مِنْ عَدُوكُمْ
(of) the Mount	on (the) side	and We made a covenant with you	your enemy, from
الآتِينَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلَوَى	كُلُّا	الآتِينَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلَوَى	كُلُّا
Eat	80	and the quails.	the Manna to you and We sent down the right,
مِنْ طَيْبَتِ مَا سَرَّأْقَنْكُمْ وَلَا تَطَعُوا فِيْهِ	وَمَمْ عَدُوكُمْ	مِنْ طَيْبَتِ مَا سَرَّأْقَنْكُمْ وَلَا تَطَعُوا فِيْهِ	وَمَمْ عَدُوكُمْ
therein, transgress and (do) not	We have provided you which (the) good things of	therein, transgress and (do) not	We have provided you which (the) good things of
فَيَحْلَلَ عَلَيْكُمْ غَصِّيْ وَمَمْ يَحْلُلُ عَلَيْهِ غَصِّيْ	وَمَمْ عَدُوكُمْ	فَيَحْلَلَ عَلَيْكُمْ غَصِّيْ وَمَمْ يَحْلُلُ عَلَيْهِ غَصِّيْ	وَمَمْ عَدُوكُمْ
My Anger, on whom descends	And whoever	My Anger, upon you	lest should descend
لَغَافِرٌ وَإِنِّي فَقَدْ هَوَى	لَغَافِرٌ وَإِنِّي فَقَدْ هَوَى	لَغَافِرٌ وَإِنِّي فَقَدْ هَوَى	لَغَافِرٌ وَإِنِّي فَقَدْ هَوَى
the Perpetual Forgiver	But indeed, I Am	81	he (has) perished. indeed,
لِمَنْ تَابَ وَأَمْنَ وَعَمَلَ صَالِحًا ثُمَّ اهْتَدَى	لِمَنْ تَابَ وَأَمْنَ وَعَمَلَ صَالِحًا ثُمَّ اهْتَدَى	لِمَنْ تَابَ وَأَمْنَ وَعَمَلَ صَالِحًا ثُمَّ اهْتَدَى	لِمَنْ تَابَ وَأَمْنَ وَعَمَلَ صَالِحًا ثُمَّ اهْتَدَى
remains guided. then righteous (deeds)	and does and believes	repents	of whoever
وَمَا أَعْجَلَكَ عَنْ قَوْمَكَ لِيُوسِي	وَمَا أَعْجَلَكَ عَنْ قَوْمَكَ لِيُوسِي	وَمَا أَعْجَلَكَ عَنْ قَوْمَكَ لِيُوسِي	وَمَا أَعْجَلَكَ عَنْ قَوْمَكَ لِيُوسِي
83	O Musa?" your people, from	made you hasten	"And what 82
قَالَ هُمْ أُولَاءِ عَلَى آثِرِي وَعَجَلْتُ إِلَيْكَ سَابِ	قَالَ فَإِنَّا قَدْ لِتَرْضِي	قَالَ فَإِنَّا قَدْ لِتَرْضِي	قَالَ فَإِنَّا قَدْ لِتَرْضِي
my Lord, to you and I hastened	my tracks, upon	(are) close	"They He said,
We (have) tried [verily]	"But indeed, We	He said,	that You be pleased."
وَمَمْ مِنْ بَعْدِكَ قَوْمَكَ وَأَضَلَّهُمْ السَّامِرِيُّ	وَمَمْ مِنْ بَعْدِكَ قَوْمَكَ وَأَضَلَّهُمْ السَّامِرِيُّ	وَمَمْ مِنْ بَعْدِكَ قَوْمَكَ وَأَضَلَّهُمْ السَّامِرِيُّ	وَمَمْ مِنْ بَعْدِكَ قَوْمَكَ وَأَضَلَّهُمْ السَّامِرِيُّ
85	the Samiri."	and has led them astray	after you your people
فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَصِّيَّانَ أَسْفَاهَ	فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَصِّيَّانَ أَسْفَاهَ	فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَصِّيَّانَ أَسْفَاهَ	فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَصِّيَّانَ أَسْفَاهَ
He said, (and) sorrowful.	angry	his people	to Then Musa returned

for them a dry path in the sea, not fearing to be overtaken (by Firaun) and not being afraid (of drowning)."

78. Then Firaun followed them with his forces, but covered them from the sea (i.e., water) that which covered them

79. And Firaun led his people astray and did not guide them.

80. O Children of Israel! Verily, We delivered you from your enemy, and We made a covenant with you on the right side of the Mount and We sent down to you Manna and the quails.

81. Eat of the good things which We have provided you and do not transgress therein, lest My Anger should descend upon you. And he on whom My Anger descends has indeed perished.

82. But indeed, I Am the Perpetual Forgiver of whoever repents and believes and does righteous deeds then remains guided.

83. (Allah said), "And what made you hasten from your people, O Musa?"

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

85. He said, "But indeed, We have tried your people after you (departed), and the Samiri has led them astray."

86. Then Musa returned to his people, angry and sorrowful. He said,

"O my people! Did your Lord not promise you a good promise? Then, did the promise seem long to you, or did you desire that the Anger of your Lord descend upon you, so you broke your promise to me?"

87. They said, "We did not break our promise to you by our own will, but we were made to carry burdens from the ornaments of the people, so we threw them, and thus threw the Samiri."

88. Then he brought forth for them (the statue of) a calf which had a lowing sound, and they said, "This is your god and the god of Musa, but he has forgotten."

89. Then, did they not see that it could not return to them a word (i.e., respond to them) and that it did not possess for them any harm or benefit?

90. And verily Harun had said to them before, "O my people! You are only being tested by it, and indeed, your Lord is the Most Gracious, so follow me and obey my order."

91. They said, "Never we will cease being devoted to it (i.e., the calf) until Musa returns to us."

92. He (Musa) said, "O Harun! What prevented you, when you saw them going astray,

93. From following me?

يَقُولُ الَّمْ يَعْدُكُمْ رَبُّكُمْ وَعْدًا حَسِنًا أَفَطَالَ					
Then, did seem long	good?	a promise	your Lord	promise you	Did not "O my people!"
عَلَيْكُمُ الْعَهْدُ أَمْ أَسَادْتُمْ أَنْ يَحْلَ عَلَيْكُمْ					
upon you	descend	that	did you desire	or	the promise, to you
غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَقْنَا مَوْعِدِيْنِ قَالُوا ⑥					
They said, 86	(the) promise to me?"	so you broke	your Lord,	of	(the) Anger
مَا أَخْلَقْنَا مَوْعِدَكَ بِمَا كَنَّا وَلَكُنَا أَوْرَاسًا حِلْنَا					
burdens [we] were made to carry	but we	by our will,	promise to you	we broke	"Not
مِنْ زِيَّةٍ الْقَوْمَ فَذَلِكَ فَذَلِكَ الْقَوْمَ فَقَدْ فَذَلِكَ فَذَلِكَ الْقَوْمَ فَذَلِكَ فَذَلِكَ الْقَوْمَ					
threw	and thus	so we threw them	(of) the people,	ornaments	from
السَّامِرِيُّ لَمْ يَجِدْ لَهُمْ عِجْلًا جَسَدًا لَهُ ⑦					
it had	body	a calf's	for them	Then he brought forth	87 the Samiri."
حُوايْرٌ فَقَالُوا هَذَا إِلَهُكُمْ وَرَبُّكُمْ فَقَالُوا هَذَا حُوايْرٌ					
and the god	(is) your god	"This	and they said,	a lowing sound,	
مُوسَى فَنَسِيَ أَلَا يَرَوْنَ أَفَلَا يَرَوْنَ أَلَا مُوسَى ⑧					
that not	they see	Then, did not	88	but he forgot."	(of) Musa,
يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا					
any harm	for them	possess	and not	a word	to them it (could) return
وَلَا نَفَعًا هَرُونُ قَالَ لَهُمْ هَرُونُ وَلَقَدْ قَالَ ⑨					
Harun	to them	(had) said	And verily	89	any benefit? and not
مِنْ قَبْلُ يَقُولُ إِنَّا فُتَّنَسْمُ وَإِنَّا بِهِ ⑩					
and indeed,	by it,	you are being tested	Only	"O my people!	before,
رَبُّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ⑪					
90	my order."	and obey	so follow me	(is) the Most Gracious,	your Lord
قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَلَيْكُمْ حَتَّىٰ يَرْجِعَ ⑫					
returns	until	being devoted to it	we will cease	"Never	They said,
إِذَا مُوسَى قَالَ يَهُرُونُ مَا مَنَعَكُمْ ⑬					
when	prevented you,	What	"O Harun!	He said,	91 Musa."
أَلَا تَتَبَيَّنُ ⑭					
you follow me?	That not	92	going astray,	you saw them	

أَفَعَصِيْتَ	أَمْرِيْ	قَالَ	يَوْمَ
"O son of my mother!"	He said,	93	my order?" Then, have you disobeyed
لَا تَأْخُلْ بِلِحْيَيْ وَلَا بِرَأْسِيْ إِنِّي خَشِيْتَ			
[I] feared	Indeed, I by my head.	and not	by my beard seize (me) (Do) not
أَنْ تَقُولَ فَرَقْتَ بَيْنَ بَنِي إِسْرَائِيلَ			
(the) Children of Israel	between	"You caused division	you would say, that
وَلَمْ تَرْقُبْ قَوْلِيْ قَالَ فَمَا حَطِبَكَ			
(is) your case,	"Then what	He said,	94 my word." you respect and not
يَسَامِرِيْ			
they perceive,	not	what "I perceived	He said,
95	O Samiri?"		
بِهِ فَقَبَضْتَ قَبْصَةً قِمْ أَثْرَ الرَّسُولَ			
(of) the Messenger	(the) track	from	a handful so I took
فِي نَفْسِي سَوَّلْتُ لِي وَكَذَلِكَ فَنَبَذْتُهَا			
96	my soul."	to me suggested	and thus then threw it,
قَالَ فَادْهُبْ فَإِنَّ لَكَ فِي الْجَمِيْةِ أَنْ			
that the life	in for you	And indeed,	"Then go. He said,
لَا مَسَاسَ وَإِنَّ لَكَ مَوْعِدًا			
(is) an appointment	for you And indeed,	touch.'	'(Do) not you will say,
لَنْ تُخْلِفَهُ وَانْظُرْ إِلَيْ إِلَهَ الَّذِي			
that which your god	at And look		you will fail to (keep) it. never
ثُمَّ لَنْ تَحْرِقَنَّهُ عَاكِفًا طَلَّتْ			
then Surely we will burn it	devoted.	to it	you have remained
إِنَّا	97	فِي الْيَمِّ نَسْفًا	لَنْ تُسْفِنَهُ
Only	(in) particles."	the sea	in certainly we will scatter it
الَّهُ الَّذِي لَا هُوَ إِلَهٌ إِلَّا			
He.	but	god (there is) no	the One, (is) Allah
وَسَعَ كُلَّ شَيْ عَلَيْهَا			
كَذَلِكَ	98	(in) knowledge.	things all He has encompassed
وَسَعَ كُلَّ شَيْ عَلَيْكَ مَا قَدْ سَبَقَ			
Thus	(of) what	(the) news	from to you We relate
has preceded.			

Surah 20: Ta Ha (v. 94-99)

Part - 16

Then have you disobeyed my order?"

94. He (Harun) 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 respect my word.’”

95. He (Musa) said, "Then what is your case, O Samiri?"

96. He said, "I perceived what they did not perceive, so I took a handful (of dust) from the track of the Messenger and threw it, and thus my soul suggested to me."

97. He (Musa) said,
“Then go. And indeed,
in this life it is for
you to say, ‘Touch me
not.’ And indeed, for
you is an appointment
that you will not fail to
keep. And look at your
god to which you
remained devoted. We
will surely burn it, and
scatter its particles in
the sea.”

98. Your God is only Allah. There is no god but He. He has encompassed all things in knowledge.

99. Thus, We relate to you from the news of what has preceded

And We have certainly given you a Reminder from Us.

100. Whoever turns away from it, then indeed, he will bear a burden on the Day of Resurrection.

101. They will abide in it forever, and evil will be the load for them on the Day of Resurrection

102. The Day the Trumpet will be blown, and We will gather the criminals, that Day, blue-eyed (with terror).

103. Murmuring among themselves, "You did not remain except for ten."

104. We know best what they will say when the best of them in conduct will say, "You did not remain except for a day."

105. And they ask you about the mountains, say, "My Lord will blast them into particles.

106. Then He will leave it a level plain.

107. You will not see in it any crookedness or any curve."

108. On that Day they will follow the caller, no deviation therefrom. And all voices will be humbled (in the presence of) the Most Gracious, so you will not hear except a faint sound.

109. On that Day, no intercession will benefit

٩٩	وَقَدْ أَتَيْنَكَ مِنْ لَدُنَّا دُكْرًا	فَإِنَّهُ يَحْمِلُ يَوْمَ عَنْهُ مَنْ أَعْرَضَ	وَقَدْ أَتَيْنَكَ مِنْ لَدُنَّا دُكْرًا	فَإِنَّهُ يَحْمِلُ يَوْمَ عَنْهُ مَنْ أَعْرَضَ
99	a Reminder.	Us	from	We have given you And certainly
(on the) Day	will bear	then indeed, he	from it,	turns away Whoever
and evil	in it,	Abiding forever	100	a burden. (of) Resurrection
and We will gather	the Trumpet,	in	will be blown	(The) Day
They are murmuring	102	blue-eyed.	that Day,	the criminals,
103	ten."	except (for)	you remained	"Not among themselves,
(the) best of them	will say,	when	they will say	what know best We
104	a day."	except (for)	you remained	"Not (in) conduct,
my Lord	"Will blast them	so say,	the mountains,	about And they ask you
105	لَسَفَّا	فَيَكْرِهُهَا قَاعًا صَفَصَفًا	إِلَّا يَوْمًا	إِنْ طَرِيقَةً
plain.	a level	Then He will leave it,	105	(into) particles.
106	لَا تَرَى فِيهَا عَوْجًا	وَلَا أَمْتًا	إِلَّا يَوْمًا	إِنْ طَرِيقَةً
any curve."	and not	any crookedness	in it	you will see Not
from it.	deviation	no	the caller,	they will follow On that Day
107	لَا يَتَّبِعُونَ يَوْمَئِنْ	الرَّاهِنَ لَا عَوْجًا	وَلَا أَمْتًا	لَكَ
so not	for the Most Gracious,	the voices	And (will be) humbled	
will benefit	not	(On) that Day	108	a faint sound. except you will hear
لَا هُمْ سَمِعُونَ	لَا يَمْئِنُونَ	لَا تَنْتَهُ	لَا هُمْ سَمِعُونَ	

لَهُ	أَذْنَ	مَنْ	إِلَّا	الشَّفَاةُ
[to him]	has given permission	(to) whom	except	the intercession
يَعْلَمُ	وَسَاطَ	لَهُ قَوْلًا	الرَّحْمَنُ	ۖ ۑ
He knows	109	a word.	for him	and He has accepted the Most Gracious,
يُجِيِّضُونَ	مَا بَيْنَ أَيْدِيهِمْ وَمَا	خَلْفُهُمْ	وَلَا	ۚ ۑ
they encompass	while not	(is) behind them,	and what	(is) before them what
أُوْجُوهُهُ	وَعَنْتَ	ۖ ۑ	عِلْمًا	بِهِ
the faces	And (will be) humbled	110	(in) knowledge.	it
لِلْحَيِّ	الْقَيْوُمُ	وَقَدْ	خَابَ	مَنْ
(he) who	will have failed	And verily	the Self-Subsisting.	before the Ever-Living,
وَهُوَ مُؤْمِنٌ	فَلَا يَخْفُ	طُلْمًا	وَلَا	ۖ ۑ
deprivation.	and not	injustice	he will fear	then not (is) a believer, while he
عَرَبِيًّا	قُرْآنًا	أَنْزَلْنَاهُ	وَكَذِيلَكَ	ۖ ۑ
(in) Arabic	(the) Quran	We have sent it down,	And thus	112
فِيهِ مِنَ الْوَعْدِ لَعَلَّهُمْ يَتَّقُونَ	ۚ ۑ	وَصَرَقْنَا	لَهُمْ ذِكْرًا	أَوْ يُحِدُّ
fear	that they may	the warnings	of	in it and We have explained
تَعَلَّ	ۖ ۑ	دِكْرًا	لَهُمْ ذِكْرًا	أَوْ يُحِدُّ
So high (above all)	113	remembrance.	[for] them	it may cause or
بِالْقُرْآنِ	وَلَا	الْمَلِكُ الْحَقُّ	اللهُ	ۖ ۑ
with the Quran	hasten	And (do) not	the True.	the King, (is) Allah
مِنْ قَبْلِ أَنْ	يُقْضَى إِلَيْكَ وَحْيَهُ	وَقُلْ سَابِ	زِدْنِي	ۖ ۑ
"My Lord!	and say,	its revelation,	to you	is completed [that] before
عَهْدَنَا	وَلَقَدْ	ۖ ۑ	عِلْمًا	زِدْنِي
We made a covenant	And verily	114	(in) knowledge."	Increase me
إِلَيْهِ	فَنَسِيَ	وَلَمْ نَجِدْ	زِدْنِي	ۖ ۑ
in him	We found	and not	but he forgot;	before, Adam with
اسْجُدُوا	لِلْمُلِكِ	قُلْنَا	عَزُمًا	ۖ ۑ
"Prostrate	to the Angels,	We said	And when	115 determination.

except to whom the Most Gracious has given permission and He has accepted his word.

110. He knows what is before them and what is behind them while they do not encompass it in knowledge.

111. And faces will be humbled before the Ever-Living, the Self-Subsisting. And verily, he will have failed he who carried wrongdoing.

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

113. And thus We have sent it down, the Quran in Arabic and have explained the warnings in it that they may fear Allah or that it may cause them remembrance.

114. So high (above all) is Allah, the True King. And do not hasten with the Quran before its revelation is completed to you, and say, "My Lord! Increase me in knowledge."

115. And verily We made a covenant with Adam before, but he forgot; and We did not find in him determination.

116. And when We said to the Angels, "Prostrate

to Adam," and they prostrated, except Iblis; he refused.

117. Then We said, "O Adam! Indeed, this is an enemy to you and your wife. So let him not drive you out from Paradise so that you suffer.

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

119. And that you will not be thirsty therein or exposed to the sun's heat."

120. Then Shaitaan whispered to him; he said, "O Adam! Shall I direct you to the tree of Eternity and a kingdom that will not deteriorate?"

121. Then they both ate from it, so their shame became apparent to them, and they began to fasten on themselves leaves of Paradise. And Adam disobeyed his Lord and erred.

122. Then his Lord chose him and turned to him (in forgiveness) and guided him.

123. He said, "Go down from it all, being enemies to one another. Then if there comes to you guidance from Me, then whoever follows My guidance will neither go astray (in this world) nor suffer (in the Hereafter).

124. And whoever turns away

(١٦)	أَبِي إِبْلِيسْ طَ	إِلَّا فَسَجَدُوا	لِآدَمَ
116	he refused.	Iblis;	except then they prostrated, to Adam,"
فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوُّكَ وَلِزُوْجِكَ	and to your wife. to you (is) an enemy	this Indeed,	"O Adam! Then We said,
فَلَا يُخْرِجَنَّنَا مِنْ جَنَّةٍ فَشَقَقْنَا	so (that) you would suffer. Paradise	from (let) him drive you both	So not
إِنَّ لَكَ أَلَا تَجُوعَ فِيهَا وَلَا	and not therein	you will be hungry that not for you	Indeed, 117
وَلَا تَقْرَأَ فِيهَا وَلَا تَظْمُوا	therein will suffer from thirst not	And that you	118 you will be unclothed.
وَلَا تَصْحِي فِيَوْسَ إِلَيْهِ	to him Then whispered	119 exposed to the sun's heat."	and not
الشَّيْطَنُ قَالَ يَا آدَمُ هُلْ أَدْلُكَ عَلَى شَجَرَةٍ	(the) tree to I direct you Shall	"O Adam! he said, Shaitaan,	
الْخُلُدِ بَلْ وَمُلْكٌ لَا يَبْلُ	120 (that will) deteriorate?" not and a kingdom	(of) the Eternity	
فَأَكَلَا سَوَابِقَهَا لَهُمَا مِنْهَا فَبَدَثَ	their shame to them so became apparent	from it, Then they both ate	
وَطَفِقَا يَخْصِفُنَ عَلَيْهِمَا مِنْ وَرَاقِ جَنَّةٍ	(of) Paradise. (the) leaves from on themselves (to) fasten and they began,		
وَعَصَى آدَمُ رَبَّهُ فَغَوَى	121 chose him Then and erred. his Lord, And Adam disobeyed		
رَبَّهُ فَتَابَ عَلَيْهِ وَهَدَى	122 "Go down He said, and guided (him). to him and turned his Lord,		
مِنْهَا جَيْعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ	Then if (as) enemy. to others some of you all, from it		
فَإِمَّا	My guidance, follows then whoever, guidance from Me comes to you		
يَا تَبَّانِكُمْ مِنْ هُرَيْلَةَ فَمَنْ اتَّبَعَ هُرَيْلَةَ	123 turns away And whoever suffer. and not he will go astray then not		
فَلَا يَضُلُّ وَلَا يَشْقَى وَمَنْ أَعْرَضَ			

٢٠٧	ضَنْگاً	مَعِيشَةً	لَهُ	فَإِنَّ	عَنْ ذَكْرِي
straitened	(is) a life	for him	then indeed,	My remembrance,	from
١٢٤	أَعْمَى	الْقِيَمَةَ	يَوْمَ	وَنَحْشُرُهُ	
124	blind."	(of) the Resurrection	(on the) Day	and We will gather him	
كُنْتُ	قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ				
I had	while [verily]	blind	You raised me	Why	"My Lord! He will say,
١٢٥	فَسَيِّئَتْهَا	قَالَ كَذَلِكَ أَتَتُكَ اِيْتَنَا بَصِيرًا			
but you forgot them,	Our Signs,	came to you	"Thus	He will say,	125 sight."
١٢٦	نَجَزَى	وَكَذَلِكَ الْيَوْمَ تُنْتَسِي			
We recompense	And thus	126	you will be forgotten."	today	and thus
كَمْ	أَسْرَفَ وَلَمْ يُؤْمِنْ	يُبَلِّغَتْ			
(of) his Lord.	in (the) Signs	believes	and not	transgresses,	(he) who
وَأَبْعَى	أَشَدُ الْآخِرَةَ		وَلَعْنَادُ		
and more lasting.	(is) more severe	(of) the Hereafter	And surely (the) punishment		
١٢٧	أَهْلَكَنَا	كُمْ يَهْدِ لَهُمْ	أَفَلَمْ		
We (have) destroyed	how many	[for] them	it guided	Then has not	127
مَسِكِنَهُمْ	يَسْتَوْنَ	فِي الْقُرُونِ	قَبْلَهُمْ	مِنْ	
their dwellings?	in	(as) they walk	the generations,	of	before them,
١٢٨	النَّهِيُّ	لَأُولَيَ الْأَيَتِ	إِنَّ فِي ذَلِكَ		
128	(of) intelligence.	for possessors	surely (are) Signs	that	in Indeed,
رَبِّكَ	مِنْ سَبَقَتْ		وَلَوْلَا	كَلِمَةً	
your Lord,	from	(that) preceded	(for) a Word	And if not	
١٢٩	مَسَى	لِزَاماً وَأَجَلُ	لَكَانَ		
determined.	and a term	an obligation	surely (would) have been		
رَبِّكَ	عَلَى مَا يَقُولُونَ وَسِيَّخْ بِحَمْدِ		فَاصْبِرْ		
(of) your Lord	with praise	and glorify	they say	what over	So be patient
١٣٠	أَنَّا	وَقَبْلَ طُلُوعِ الشَّسْسِ	قَبْلَ طُلُوعِ		
أَنَّا	وَقَبْلَ غُرُوبِهَا	وَمِنْ			
the hours	and from	its setting;	and before	(of) the sun	(the) rising before
اللَّيْلِ	فَسِيَّخْ وَأَطْرَافَ النَّهَارِ	لَعَلَكَ			
be satisfied.	so that you may	(of) the day	(at the) ends	and glorify	(of) the night,

from My remembrance, then indeed, he will have a straitened life, and We will gather (i.e., raise) him blind on the Day of Resurrection."

125. He will say, "My Lord! Why have You raised me blind while I had sight (before)."

126. He will say, "Thus Our Signs came to you, but you forgot them; and thus this Day you will be forgotten."

127. And thus We recompense he who transgresses and does not believe in the Signs of his Lord. And surely, the punishment of the Hereafter is more severe and more lasting.

128. Then has it not guided them that how many generations We have destroyed before them as they walk among their dwellings? Indeed, in that are Signs for possessors of intelligence.

129. And if not for a Word that preceded from your Lord, it (i.e., punishment) would have been an obligation (due immediately) but there is a term determined (for respite).

130. So be patient over what they say and glorify the praises of your Lord before the rising of the sun and before its setting; and glorify Him during the hours of the night and at the ends of the day so that you may be satisfied.

131. And do not extend your eyes towards that by which We have given enjoyment to (some) pairs of them, the splendor of worldly life by which We may test them. And the provision of your Lord is better and more lasting.

132. And enjoin prayer on your family and be steadfast therein. We do not ask you for provision; We provide for you, and the (best) outcome is for the righteous.

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?

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 Signs before we were humiliated and disgraced."

135. Say, "Each (of us) is waiting; so await. Then you will know who are the companions of the Even Way and who is guided."

مَا	إِلَى	عَيْنِيكَ	تَمْدَنَّ	وَلَا	١٣٠
what	towards	your eyes	extend	And (do) not	130
رَهْرَةً	مِنْهُمْ	أَزْوَاجًا	بِهِ	مَتَّعْنَا	
(the) splendor	of them	pairs	[with it],	We have given for enjoyment	
وَرَازْقٌ	فِيهِ	لِتَعْنِيهِمْ	الْحَيَاةُ الدُّنْيَا	وَرَازْقُ	
And (the) provision	in it.	that We may test them	(of) the world,	(of) the life	
أَهُدَكَ	وَأَمْرٌ	حَيْرٌ وَأَبْقَى	سَرِيبَكَ	١٣١	
(on) your family	And enjoin	131	and more lasting.	(is) better	(of) your Lord
بِرَازْقاً	لَا نَسْكُكَ	عَلَيْهَا	وَاصْطَدِرُ	بِالصَّلَاةِ	
(for) provision;	We ask you	Not	therein.	and be steadfast	the prayer
لَنَحْنُ نَرْزُقُكَ	وَالْعَاقِبةُ	لِتَشْفَوِي	١٣٢		
لَوْلَا	يَا تَبَّانَا	مِنْ	بِإِيَّاهُ	وَقَالُوا	
his Lord?"	from	a sign	he brings us	"Why not	And they say,
فِي	مَا	بَيْنَهُ	تَأْتِهِمْ	أَوْلَمْ	
(was) in	(of) what	evidence	come to them	Has not	
وَلَوْ	أَنَّا	الْأُولَى	الصُّحُفُ	١٣٣	
We	And if	133	the former?	the Scriptures	
لَقَالُوا	مِنْ قَبْلِهِ	يَعْذَابٍ	أَهْلَكَهُمْ		
surely they (would) have said,	before him,	with a punishment	(had) destroyed them		
سَارُوسْلَا	إِلَيْنَا	أَرْسَلْتَ	لَوْلَا	سَرَبَنَا	
a Messenger,	to us	You sent	why not	"Our Lord,	
أَنْ	مِنْ قَبْلِ	إِيْتَكَ	فَتَتَّبِعُ		
[that]	before	Your signs	so we (could) have followed		
كُلُّ	قُلْ	وَنَخْرُبِي	ثَذِيلَ	١٣٤	
"Each	Say,	134	and disgraced."	we were humiliated	
أَصْحَبٌ	مَنْ	فَسَتَّعْلَمُونَ	مُتَرِّضٌ فَتَرَبَصُوا		
(are the) companions	who	Then you will know	so await.	(is) waiting;	
عَ	إِهْتَدَى	وَمَنْ	السَّوِيِّ	الصَّرَاطُ	
١٣٥	is guided."	and who	[the] even,	(of) the way	