62. 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).

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

64. They said, “O Musa! Either you throw or we will be the first to throw?”

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

66. So Musa sensed a fear within himself.

67. We said, “Do not fear. Indeed, you will be superior. 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.”

68. So the magicians fell down in prostration. They said, “We believe in the Lord of Harun and Musa.”

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. 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
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 Anger should descend upon you. And he on whom descends My Anger, indeed, he (has) perished.

82. But indeed, 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 forgot.”

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, from following me?”

93. From following me!
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, so 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

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

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

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

112. 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.

113. 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.”

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

115. 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 became apparent to them their shame 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
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.
130. And do not extend your eyes towards what 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.

131. 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.

132. And they say, “Why does he not bring us a sign from his Lord?” Has not come to them evidence of what was in the former Scriptures?

133. And if We had destroyed them with a punishment before him, surely 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.”

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

Surah 20: Ta Ha (v. 131-135)