



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

لَكَيْدِيكُمْ	الَّذِي	عَلَّمَكُمْ	السِّحْرَ	فَلَا	قَطَعَنَّ	أَيْدِيكُمْ
your hands	the one who	taught you	the magic.	So surely I will cut off		(is) your chief,
وَأَرْجُلَكُمْ	مِنْ	خِلَافٍ	وَلَا	وَصَلَّبَنَّاكُمْ	فِي	جُدُوعِ
and your feet	of	opposite sides,	and surely I will crucify you		on	(the) trunks
النَّخْلِ	وَلَتَعْلَمَنَّ	أَيُّنَا	أَشَدُّ	عَذَابًا		
(of) date-palms	and surely you will know	which of us	(is) more severe	(in) punishment		
وَأَبْقَى	قَالُوا	لَنْ	نُؤْتِيَنَّكَ	عَلَى	مَا	
and more lasting.”	71	“Never	They said,	what	over	we will prefer you
جَاءَنَا	مِنَ	الْبَيِّنَاتِ	وَالَّذِي	فَطَرَنَا	فَأَقْضِ	
has come to us	of	the clear proofs,	and the <b>One Who</b>	created us.	So decree	
مَا	أَنْتَ	قَاضٍ	إِنَّمَا	تَقْضِي	هَذِهِ	الْحَيَاةَ
you	whatever	(are) decreeing.	Only	you can decree	(for) this	life
الدُّنْيَا	إِنَّا	أَمَنَّا	بِرَبِّنَا	لِيَعْفَرَ		
(of) the world.	72	Indeed, [we]	we believe	in our Lord	that <b>He</b> may forgive	
لَنَا	خَطِينًا	وَمَا	أَكْرَهْتَنَا	عَلَيْهِ	مِنَ	السِّحْرِ
our sins	for us	and what	you compelled us	of	on it	the magic.
خَيْرٌ	وَأَبْقَى	إِنَّهُ	مَنْ	يَأْتِ	رَبَّهُ	
(is) Best	and Ever Lasting.”	73	Indeed, he	who	comes	(to) his Lord
مُجْرِمًا	فَإِنَّ	لَهُ	جَهَنَّمَ	لَا	يَمُوتُ	فِيهَا
(as) a criminal	then indeed,	for him	(is) Hell.	Not	he will die	in it
يَجِيئِي	وَمَنْ	يَأْتِهِ	مُؤْمِنًا	قَدْ	عَمِلَ	
live.	74	But whoever	comes to <b>Him</b>	as a believer	he has done	verily,
الصُّلِحَاتِ	فَأُولَئِكَ	لَهُمْ	الدَّرَجَاتُ	الْعُلَى		
the righteous deeds,	then those	for them	(will be) the ranks,	[the] high.	75	
جَنَّتٍ	عَدْنٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ
Gardens	(of) Eden	flows	from	underneath them	the rivers,	abiding forever
فِيهَا	وَذَلِكَ	جَزَاؤُا	مَنْ	تَزَكَّى	وَلَقَدْ	
And that	in it.	And verily,	76	purifies himself.	(for him) who	(is) the reward
أَوْحَيْنَا	إِلَى	مُوسَى	أَنْ	أَسْرِ	بِعِبَادِي	فَأَضْرِبْ
<b>We</b> inspired	to	Musa	that,	“Travel by night	with <b>My</b> slaves	and strike

لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخْفُ دَرَاكًا وَلَا						
and not	to be overtaken	fearing	not	dry;	the sea	in a path for them
تَخْشَى ۝٧٧ فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ						
but covered them	with his forces,	Firaun	Then followed them	77		being afraid."
مِّنَ الْيَمِّ مَا غَشِيَهُمْ ۝٧٨ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ						
his people	Firaun	And led astray	78	covered them	what	the sea from
وَمَا هَدَىٰ يُبْنَىٰ إِسْرَاءِيلَ قَدْ أَنْجَيْنَاكَ						
We delivered you	Verily,	O Children of Israel!	79	guide them.	and (did) not	
مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ						
(of) the Mount	on (the) side	and We made a covenant with you		your enemy,	from	
الْأَيْمَانَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۝٨٠ كُلُوا						
Eat	80	and the quails.	the Manna	to you	and We sent down	the right,
مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ						
therein,	transgress	and (do) not	We have provided you	which	(the) good things	of
فِيحِلَّ عَلَيْكُمْ غَضَبِي ۝٨١ وَمَنْ يَّحِلَّ عَلَيْهِ غَضَبِي						
My Anger,	on whom descends	And whoever	My Anger.	upon you	lest should descend	
فَقَدْ هَوَىٰ ۝٨٢ وَإِنِّي لَغَفَّارٌ						
the Perpetual Forgiver	But indeed, I Am	81	he (has) perished.	indeed,		
لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ						
remains guided.	then	righteous (deeds)	and does	and believes	repents	of whoever
۝٨٣ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ ۝٨٢						
83	O Musa?"	your people,	from	made you hasten	"And what	82
قَالَ هُمْ أُولَاءِ عَلَىٰ أَثْرِي وَعَجِلْتُ إِلَيْكَ رَبِّ						
my Lord,	to you	and I hastened	my tracks,	upon (are) close	"They	He said,
لِيَرْضَىٰ ۝٨٤ قَالَ فَإِنَّا قَدْ فَتَنَّا						
We (have) tried	[verily]	"But indeed, We	He said,	84	that You be pleased."	
قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ۝٨٥						
85	the Samiri."	and has led them astray	after you	your people		
قَالَ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۝٨٦ قَالَ						
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?”

يَقُومِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ						
Then, did seem long	good?	a promise	your Lord	promise you	Did not	“O my people!
عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ						
upon you	descend	that	did you desire	or	the promise,	to you
عَضْبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَّوْعِدِي ۖ قَالُوا ۙ						
They said,	86	(the) promise to me?	so you broke	your Lord,	of	(the) Anger
مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمِينًا						
burdens	[we] were made to carry	but we	by our will,	promise to you	we broke	“Not
مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى						
threw	and thus	so we threw them	(of) the people,	ornaments	from	
السَّامِرِيُّ ۗ فَآخَرَجَ لَهُمُ عَجَلًا جَسَدًا لَهُ						
it had	body	a calf's	for them	Then he brought forth	87	the Samiri.”
خَوَارٍ سَمَوْتِ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ						
and the god	(is) your god	“This	and they said,	a lowing sound,		
مُوسَىٰ ۗ فَتَنَسَىٰ أَفَلَا يَرُونَ إِلَّا						
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 نَفْعًا ۗ وَقَدْ قَالَ لَهُمْ هَارُونُ						
Harun	to them	(had) said	And verily	89	any benefit?	and not
مِّنْ قَبْلِ يَقُومِ إِنَّمَا فِتْنَتُمْ بِهِ وَإِنَّ						
and indeed,	by it,	you are being tested	Only	“O my people!	before,	
رَبِّكُمْ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ۙ						
90	my order.”	and obey	so follow me	(is) the Most Gracious,	your Lord	
قَالُوا لَنْ نَّبْرَحَ عَلَيْكَ عَاقِبِينَ حَتَّىٰ يَرْجِعَ						
returns	until	being devoted to it	we will cease	“Never	They said,	
إِلَيْنَا مُوسَىٰ ۙ قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ						
when	prevented you,	What	“O Harun!	He said,	91	Musa.”
رَأَيْتَهُمْ صَلُّوا ۙ فَتَبِعْتَهُمْ						
you follow me?	That not		92	going astray,	you saw them	

أَفَعَصَيْتَ أَمْرِي ۖ قَالَ يَبْنَومَ ۙ					
"O son of my mother!	He said,	93	my order?"	Then, have you disobeyed	
لَا تَأْخُذْ بِرَأْسِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ					
[I] feared	Indeed, I	by my head.	and not	by my beard	seize (me) (Do) not
أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ					
(the) Children of Israel	between	"You caused division	you would say,	that	
وَلَمْ تَتَّقْ تَوَلَّى ۖ قَالَ فَمَا خَطْبُكَ					
(is) your case,	"Then what	He said,	94	my word."	you respect and not
يَسَامِرِي ۖ قَالَ بَصُرْتُ بِهَا لَمْ يَبْصُرُوا					
they perceive,	not	what	"I perceived	He said,	95
بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ					
(of) the Messenger	(the) track	from	a handful	so I took	in it,
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ۖ					
96	my soul."	to me	suggested	and thus	then threw it,
قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ					
that	the life	in	for you	And indeed,	"Then go. He said,
تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا					
(is) an appointment	for you	And indeed,	touch.'	'(Do) not	you will say,
لَنْ تُخْلَفَهُ ۚ وَانظُرْ إِلَى إِلَهِكَ الَّذِي					
that which	your god	at	And look	you will fail to (keep) it.	never
ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ					
then	Surely we will burn it	devoted.	to it	you have remained	
لَنُنْفِثَنَّهٗ فِي الْيَمِّ نَسْفًا ۖ إِنَّمَا					
Only	97	(in) particles."	the sea	in	certainly we will scatter it
إِلَهُكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ					
He.	but	god	(there is) no	the One,	(is) Allah your God
وَسِعَ كُلُّ شَيْءٍ عِلْمًا ۖ كَذَلِكَ					
Thus	98	(in) knowledge.	things	all	He has encompassed
نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۗ					
has preceded.	(of) what	(the) news	from	to you	We relate

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

وَقَدْ	اتَّبَيْنَاكَ	مِنْ	لَدُنَّا	ذِكْرًا	عَلَيْكَ
And certainly	We have given you	from	Us	a Reminder.	99
مَنْ	أَعْرَضَ	عَنْهُ	فَإِنَّهُ	يَحْتَمِلُ	يَوْمَ
Whoever	turns away	from it,	then indeed, he	will bear	(on the) Day
الْقِيَامَةِ	وِزْرًا	لَا	خُلْدًا	فِيهِ	وَسَاءَ
(of) Resurrection	a burden.	100	Abiding forever	in it,	and evil
لَهُمْ	يَوْمَ	الْقِيَامَةِ	حِمْلًا	لَا	101
for them	(on the) Day	(of) the Resurrection	(as) a load	101	
يَوْمَ	يُنْفَخُ	فِي	الصُّورِ	وَنَحْشُرُ	
(The) Day	will be blown	in	the Trumpet,	and We will gather	
الْمُجْرِمِينَ	يَوْمَئِذٍ	زُرْقًا	يَتَخَفَتُونَ		
the criminals,	that Day,	blue-eyed.	They are murmuring	102	
بَيْنَهُمْ	إِنْ	لَبِثْتُمْ	إِلَّا	عَشْرًا	عَشْرًا
among themselves,	"Not	you remained	except (for)	ten."	103
نَحْنُ	أَعْلَمُ	بِمَا	يَقُولُونَ	إِذْ	يَقُولُ
<b>We</b>	know best	what	they will say	when	will say,
طَرِيقَةً	إِنْ	لَبِثْتُمْ	إِلَّا	يَوْمًا	ع
(in) conduct,	"Not	you remained	except (for)	a day."	104
وَيَسْأَلُونَكَ	عَنِ	الْجِبَالِ	فَقُلْ	يَنْسِفُهَا	رَبِّي
And they ask you	about	the mountains,	so say,	"Will blast them	my Lord
نَسْفًا	لَا	فَيَذَرُهَا	قَاعًا	صَفْصَفًا	لَا
(into) particles.	105	Then He will leave it,	a level	plain.	106
لَا	تَرَى	فِيهَا	عِوَجًا	وَلَا	أَمْتًا
Not	you will see	in it	any crookedness	and not	any curve."
يَوْمَئِذٍ	يَتَّبِعُونَ	الدَّاعِيَ	لَا	عِوَجَ	لَهُ
On that Day	they will follow	the caller,	no	deviation	from it.
وَحْشَعَتِ	الْأَصْوَاتُ	لِلرَّحْمَنِ	فَلَا		
And (will be) humbled	the voices	for the Most Gracious,	so not		
تَسْمَعُ	إِلَّا	هَمْسًا	يَوْمَئِذٍ	لَا	تَنْفَعُ
you will hear	except	a faint sound.	(On) that Day	not	will benefit

الشَّفَاعَةُ	إِلَّا	مَنْ	أَذِنَ	لَهُ
the intercession	except	(to) whom	has given permission	[to him]
الرَّحْمَنُ	وَرَضِيَ	لَهُ	قَوْلًا	يَعْلَمُ
the Most Gracious,	and He has accepted	for him	a word.	109 He knows
مَا بَيْنَ أَيْدِيهِمْ وَمَا	خَلْفَهُمْ	وَلَا	يُحِيطُونَ	
what (is) before them	and what (is) behind them,	while not	they encompass	
بِهِ	عِلْمًا	وَعَنْتِ	الْوُجُوهُ	
it	(in) knowledge.	And (will be) humbled	the faces	110
لِنَحْيِ	الْقَيُّومِ	وَقَدْ	خَابَ	مَنْ
before the Ever-Living,	the Self-Subsisting.	And verily	will have failed	(he) who
حَصَلَ	ظُلْمًا	وَمَنْ	يَعْمَلُ	مِنَ الصَّالِحَاتِ
wrongdoing.	carried	But (he) who	does	the righteous deeds
وَهُوَ	مُؤْمِنٌ	فَلَا	يَخْفُ	ظُلْمًا
while he	(is) a believer,	then not	he will fear	injustice and not deprivation.
وَكَذَلِكَ	أَنْزَلْنَاهُ	قُرْآنًا	عَرَبِيًّا	
And thus	We have sent it down,	(the) Quran	(in) Arabic	112
وَصَرَّفْنَا	فِيهِ	مِنَ الْوَعِيدِ	لَعَلَّهُمْ	يَتَّقُونَ
and We have explained	in it	the warnings	of	fear that they may
أَوْ يُحْدِثُ	لَهُمْ	ذِكْرًا	فَقَعَلَى	
it may cause	[for] them	remembrance.	So high (above all)	113
اللَّهُ	الْمَلِكُ	الْحَقُّ	وَلَا	تَعْجَلْ
(is) Allah	the King,	the True.	And (do) not	hasten with the Quran
مِنْ قَبْلِ	أَنْ	يُنْقِضَ	إِلَيْكَ	وَحْيَهُ
before	[that]	is completed	to you	and say, "My Lord! Increase me in knowledge."
زِدْنِي	عِلْمًا	وَلَقَدْ	عَهَدْنَا	
Increase me	(in) knowledge."	And verily	We made a covenant	114
إِلَى	أَدَمَ	مِنْ قَبْلِ	فَنَسِيَ	وَلَمْ
Adam	with	before,	but he forgot;	We found and not in him
عَزْمًا	وَإِذْ	قُلْنَا	لِلْمَلَائِكَةِ	اسْجُدُوا
determination.	115	And when	We said	"Prostrate to the Angels,

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

لَادَمَ	فَسَجَدُوا	إِلَّا	إِبْلِيسَ	أَبَى	١١٦
to Adam,	then they prostrated,	except	Iblis;	he refused.	116
فَقُلْنَا	يَا أَدَمُ	إِنَّ	هَذَا	عَدُوٌّ	لَكَ
Then We said,	“O Adam!	Indeed,	this	(is) an enemy	to you
فَلَا	يُخْرِجُكُمَا	مِنَ	الْجَنَّةِ	فَتَشْقَى	
So not	(let) him drive you both	from	Paradise	so (that) you would suffer.	
١١٧	إِنَّ	لَكَ	أَلَّا	تَجُوعَ	فِيهَا
117	Indeed,	for you	that not	you will be hungry	therein
وَلَا	تَعْرَى	لَا	وَأَنَّكَ	تَطْمَؤُونَ	فِيهَا
and not	you will be unclothed.	not	And that you	will suffer from thirst	therein
١١٨	وَلَا	تَضْحَى	فَوْسُوسٍ	إِلَيْهِ	
118	and not	exposed to the sun’s heat.”	119	Then whispered	to him
الشَّيْطَانُ	قَالَ	يَا أَدَمُ	هَلْ	أَدُلُّكَ	عَلَى
Shaitaan,	he said,	“O Adam!	Shall	I direct you	to
الْخُلْدِ	وَمُلْكٍ	لَا	يَبْئَلُ	١٢٠	
(of) the Eternity	and a kingdom	not	(that will) deteriorate?”	120	
فَاكَلَا	مِنْهَا	فَبَدَتْ	لَهُمَا	سَوَاتُهُمَا	
Then they both ate	from it,	so became apparent	to them	their shame	
وَطَفِقَا	يُحْصِنُ	عَلَيْهِمَا	مِنَ	وَرَقِ	الْجَنَّةِ
and they began,	(to) fasten	on themselves	from	(the) leaves	(of) Paradise.
وَعَصَى	أَدَمُ	رَبَّهُ	فَعَوَى	ثُمَّ	اجْتَبَاهُ
And Adam disobeyed	his Lord,	and erred.	121	Then	chose him
رَبَّهُ	فَتَابَ	عَلَيْهِ	وَهَدَى	١٢٢	قَالَ
his Lord,	and turned	to him	and guided (him).	122	“Go down
مِنْهَا	جَمِيعًا	بَعْضُكُمْ	لِبَعْضٍ	عَدُوٌّ	فَأَمَّا
from it	all,	some of you	to others	(as) enemy.	Then if
يَأْتِيَنَّكُمْ	مِنِّي	هُدًى	فَمَنِ	اتَّبَعَ	هُدَايَ
comes to you	from Me	guidance	then whoever,	follows	My guidance,
فَلَا	يَضِلُّ	وَلَا	يَشْقَى	١٢٣	وَمَنْ
then not	he will go astray	and not	suffer.	123	And whoever
turns away					

عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا						
straitened	(is) a life	for him	then indeed,	My remembrance,	from	
وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ١٢٤						
124	blind.”	(of) the Resurrection	(on the) Day	and We will gather him		
قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ						
I had	while [verily]	blind	You raised me	Why	“My Lord!	He will say,
بَصِيرًا ١٢٥ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا						
but you forgot them,	Our Signs,	came to you	“Thus	He will say,	125	sight.”
وَكَذَلِكَ الْيَوْمَ تُنْسَى ١٢٦ وَكَذَلِكَ نَجْزِي						
We recompense	And thus	126	you will be forgotten.”	today	and thus	
مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ط						
(of) his Lord.	in (the) Signs	believes	and not	transgresses,	(he) who	
وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى						
and more lasting.	(is) more severe	(of) the Hereafter	And surely (the) punishment			
أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا ١٢٧						
We (have) destroyed	how many	[for] them	it guided	Then has not	127	
قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ط						
their dwellings?	in	(as) they walk	the generations,	of	before them,	
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ع ١٢٨						
128	(of) intelligence.	for possessors	surely (are) Signs	that	in	Indeed,
وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ						
your Lord,	from	(that) preceded	(for) a Word	And if not		
لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ١٢٩						
129	determined.	and a term	an obligation	surely (would) have been		
فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ						
(of) your Lord	with praise	and glorify	they say	what	over	So be patient
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ						
(the) hours	and from	its setting;	and before	(of) the sun	(the) rising	before
اللَّيْلِ فَسَبِّحْ وَأَطْرَافِ النَّهَارِ لَعَلَّكَ تَرْضَىٰ						
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.

﴿١٣٠﴾ وَلَا تَدْنَنَّ عَيْنَيْكَ إِلَىٰ مَا					
what	towards	your eyes	extend	And (do) not	130
مَتَّعَنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةً					
(the) splendor	of them	pairs	[with it],	We have given for enjoyment	
الْحَيَاةِ الدُّنْيَا لِنَقْتَبَهُمْ فِيهِ وَرِزْقٌ					
And (the) provision	in it.	that We may test them	(of) the world,	(of) the life	

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.

رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأُمْرٌ أَهْلَكَ					
(on) your family	And enjoin	131	and more lasting.	(is) better	(of) your Lord
بِالصَّلَاةِ وَأَصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا					
(for) provision;	We ask you	Not	therein.	and be steadfast	the prayer
نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾					
132	(is) for the righteous[ness].	and the outcome	provide (for) you,	We	

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?

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّنْ رَبِّهِ					
his Lord?"	from	a sign	he brings us	"Why not	And they say,
أَوَلَمْ يَأْتِهِمُ تَائِدُهُمْ بَيِّنَةٌ مَّا فِي					
(was) in	(of) what	evidence	come to them	Has not	
الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾ وَلَوْ أَنَّا					
We	And if	133	the former?	the 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."

أَهْلَكْنَاهُمْ بَعْدَٰبٍ مِّنْ قَبْلِهِ لَقَالُوا					
surely they (would) have said,	before him,	with a punishment	(had) destroyed them		
رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا					
a Messenger,	to us	You sent	why not	"Our Lord,	
فَتَتَّبِعَ أَتِيكَ مِنْ قَبْلِ أَنْ					
[that]	before	Your signs	so we (could) have followed		
نَذِيرًا وَنَحْزِي ﴿١٣٤﴾ قُلْ كُلُّ					
"Each	Say,	134	and disgraced."	we were humiliated	

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."

مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنِ					
(are the) companions	who	Then you will know	so await.	(is) waiting;	
الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾					
135	is guided."	and who	[the] even,	(of) the way	