

٦٢	النَّجْوَى	وَأَسْرَأُوا	بَيْنَهُمْ	أَمْرَهُمْ	
62	the private conversation.	and they kept secret	among them,	(in) their affair	
قَالُوا	إِنْ هَٰذِهِنَّ	لَسِحْرَانِ	يُرِيدَانِ	أَنْ	
that	they intend	[two] magicians	these two	"Indeed,	They said,
يُخْرِجُكُم	مِّنْ أَرْضِكُمْ	بِسِحْرِهِمَا	وَيَذْهَبَا		
and do away	with their magic	your land	of	they drive you out	
بِطَرِيقَتِكُمُ	الْمِثْلُ	فَاجْعُوا	كَيْدَكُمْ	ثُمَّ	
then	your plan	So put together	63	the exemplary.	with your way
اَسْتُوا صَفًّا	وَقَدْ	أَفْلَحَ	الْيَوْمَ	مَنْ	اسْتَعْلَى
overcomes."	who	today	(will be) successful	And verily,	(in) a line.
قَالُوا	يُوسَىٰ	إِمَّا أَنْ	تُتْلَىٰ	وَأِمَّا أَنْ	تَكُونَ
we will be	[that]	or	you throw	[that]	Either
64	"O Musa!	They said,			
أَوَّلَ مَنْ	اَلْتَقَىٰ	قَالَ	بَلَّ	اَلْقَوَا	فَإِذَا
Then behold!	you throw."	"Nay,	He said,	65	throws?"
وَعَصِيَّتُهُمْ	يُخَيِّلُ	إِلَيْهِ	مِنْ	سِحْرِهِمْ	أَنَّهَُا
that they	their magic	by	to him	seemed	and their staffs
تَسْعَىٰ	فَأَوْجَسَ فِي	نَفْسِهِ	خِيفَةً	مُّوسَىٰ	٦٧
67	Musa.	a fear,	himself	in	So sensed
66	(were) moving.				
قُلْنَا	لَا تَخَفْ	إِنَّكَ	أَنْتَ	الرَّغْلَىٰ	٦٨
68	(will be) superior.	you	Indeed, you	fear.	"(Do) not
وَأَتَقَىٰ	مَا فِي	يَمِينِكَ	تَلْقَفْ	مَا	صَنَعُوا
they have made.	what	it will swallow up	your right hand;	(is) in	what
إِنَّمَا	صَنَعُوا	كَيْدٌ	سِحْرٌ	وَلَا	يُفْلِحُ
will be successful	and not	(of) a magician	a trick	they (have) made	Only
السَّاحِرُ	حَيْثُ	أَتَىٰ	٦٩	فَالْقَىٰ	السَّحَرَةُ
the magicians	So were thrown down	69	he comes."	wherever	the magician
سُجَّدًا	قَالُوا	إِنَّمَا	بِرَبِّ	هَارُونَ	وَمُوسَىٰ
70	and Musa."	(of) Harun	in (the) Lord	"We believe	They said,
قَالَ	أَمَنْتُمْ	لَهُ	قَبْلَ أَنْ	أُذِنَ	لَكُمْ
Indeed, he	to you.	I gave permission	[that]	before	[to] him
٧٠	"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 staves, 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

لَكَيْدِيُرُّكُمْ	الَّذِي	عَلَّمَكُمْ	السَّحْرَ	فَلَا	قَطَعَنَّ	أَيْدِيَكُمْ
your hands	So surely I will cut off	the magic.	taught you	the one who	(is) your chief,	
وَأَرْجُلَكُمْ	مِّنْ	خِلَافٍ	وَلَا	وَصَلَّبَكُمْ	فِي	جُذُوعِ
(the) trunks	on	and surely I will crucify you	opposite sides,	of	and your feet	
النَّخْلِ	وَلَتَعْلَمُنَّ	أَيُّنَا	أَشَدُّ	عَذَابًا		
(in) punishment	(is) more severe	which of us	and surely you will know	(of) date-palms		
وَأَبْلَى	قَالُوا	لَنْ	نُّؤْثِرَكَ	عَلَى	مَا	
what	over	we will prefer you	“Never	They said,	71	and more lasting.”
جَاءَنَا	مِنَ	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	الْحَيَاةَ
life	(for) this	you can decree	Only	(are) decreeing.	you	whatever
الدُّنْيَا	إِنَّا	أَمَنَّا	بِرَبِّنَا	لِيَغْفِرَ		
that He may forgive	in our Lord	we believe	Indeed, [we]	72	(of) the world.	
لَنَا	خَطِينًا	وَمَا	أَكْرَهْتَنَا	عَلَيْهِ	مِنَ	السَّحْرِ
And Allah	the magic.	of	on it	you compelled us	and what	our sins
خَيْرٌ	وَأَبْلَى	إِنَّهُ	مَنْ	يَأْتِ	رَبَّهُ	
(to) his Lord	comes	who	Indeed, he	73	and Ever Lasting.”	(is) Best
مُجْرِمًا	فَإِنَّ	لَهُ	جَهَنَّمَ	لَا	يَمُوتُ	فِيهَا
and not	in it	he will die	Not	(is) Hell.	for him	then indeed,
يَحْيَى	وَمَنْ	يَأْتِهِ	مُؤْمِنًا	قَدْ	عَمِلَ	
he has done	verily,	(as) a believer	comes to Him	But whoever	74	live.
الصَّالِحَاتِ	فَأُولَٰئِكَ	لَهُمْ	الدَّرَجَاتُ	الْعُلَى		
75	[the] high.	(will be) the ranks,	for them	then those	the righteous deeds,	
جَنَّتٍ	عَدْنٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ
abiding forever	the rivers,	underneath them	from	flows	(of) Eden	Gardens
فِيهَا	وَذَلِكِ	جَزَاؤُا	مَنْ	تَزَكَّى	وَلَقَدْ	
And verily,	76	purifies himself.	(for him) who	(is) the reward	And that	in it.
أَوْحَيْنَا	إِلَى	مُوسَى	أَنْ	أَسْرِ	بِعِبَادِي	فَأَضْرِبْ
and strike	with My slaves	“Travel by night	that,	Musa	to	We inspired

لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا									
and not	to be overtaken	fearing	not	dry;	the sea	in	a path	for them	
تَخْشَى ۖ فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۖ فَغَشِيَهُمْ									
but covered them	with his forces,	Firaun	Then followed them	77	being afraid."				
مِّنَ الْيَمِّ مَا غَشِيَهُمْ ۖ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ									
his people	Firaun	And led astray	78	covered them	what	the sea	from		
وَمَا هَدَىٰ ۖ يَبْنِي إِسْرَءِيلَ ۖ قَدْ أَنْجَيْنَاكُمْ									
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					
الْأَيْمَنِ وَزَلَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ ۖ كُلُوا									
Eat	80	and the quails.	the Manna	to you	and We sent down	the right,			
مِّنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَلَا تَطْغَوْا فِيهِ									
therein,	transgress	and (do) not	We have provided you	which	(the) good things	of			
فِيَحْلِلْ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَّحْلِلْ عَلَيْهِ غَضَبِي									
My Anger,	on whom descends	And whoever	My Anger.	upon you	lest should descend				
فَقَدْ هَوَىٰ ۖ 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			
ۖ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ ۖ									
83	O Musa?"	your people,	from	made you hasten	"And what	82			
قَالَ هُمْ أُولَآءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ									
my Lord,	to you	and I hastened	my tracks,	upon	(are) close	"They	He said,		
لِتَرْضَىٰ ۖ قَالَ فَإِنَّا قَدْ فَتَنَّا									
We (have) tried	[verily]	"But indeed, We	He said,	84	that You be pleased."				
قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ۖ									
85	the Samiri."	and has led them astray	after you	your people					
فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۖ 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?

لِقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَقْطَالَ						
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
غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَّوْعِدِي ۖ قَالُوا ۝٨٦						
They said,	86	(the) promise to me?”	so you broke	your Lord,	of	(the) Anger
مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا						
burdens	[we] were made to carry	but we	by our will,	promise to you	we broke	“Not
مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَّبِكَ أَلْقَى						
threw	and thus	so we threw them	(of) the people,	ornaments	from	
السَّامِرِيُّ ۝٨٧ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ						
it had	body	a calf's	for them	Then he brought forth	87	the Samiri.”
خَوَارٍ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ						
and the god	(is) your god	“This	and they said,	a lowing sound,		
مُوسَىٰ ۖ فَنَسِيَ ۝٨٨ أَفَلَا يَرَوْنَ أَلَّا						
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 ۝٨٩ وَلَقَدْ قَالَ لَهُمْ هَارُونُ						
Harun	to them	(had) said	And verily	89	any benefit?	and not
مِنْ قَبْلُ لِقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ						
and indeed,	by it,	you are being tested	Only	“O my people!	before,	
رَبِّكُمْ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ۝٩٠						
90	my order.”	and obey	so follow me	(is) the Most Gracious,	your Lord	
قَالُوا لَنْ نَبْرَحَ عَلَيْكَ عَاكِفِينَ حَتَّىٰ يَرْجِعَ						
returns	until	being devoted to it	we will cease	“Never	They said,	
إِلَيْنَا مُوسَىٰ ۝٩١ قَالَ يُهْرُونَ مَا مَنَعَكَ إِذْ						
when	prevented you,	What	“O Harun!	He said,	91	Musa.”
رَأَيْتَهُمْ ضَلُّوا ۝٩٢ أَلَّا تَتَّبِعَنِ ط						
you follow me?	That not	92	going astray,	you saw them		

أَفَعَصَيْتَ أَمْرِي ۖ قَالَ يَبْنَومُ ۖ					
"O son of my mother!	He said,	93	my order?"	Then, have you disobeyed	
لَا تَأْخُذْ بِلِحْيَتِي 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 إِسْرَءِيلَ					
(the) Children of Israel	between	"You caused division	you would say,	that	
وَلَمْ تَرْقُبْ قَوْلِي ۖ قَالَ فَمَا خَطْبُكَ					
(is) your case,	"Then what	He said,	94	my word."	you respect and not
يَسَامِرِي ۖ قَالَ بَصُرْتُ بِمَا 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 سَوَّيْتُ لِي نَفْسِي ۖ					
96	my soul."	to me	suggested	and thus	then threw it,
قَالَ فَاذْهَبْ 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 ۚ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي					
that which	your god	at	And look	you will fail to (keep) it.	never
ظَلْتَ عَلَيْهِ عَاكِفًا ۚ لَنُحَرِّقَنَّهُ ثُمَّ					
then	Surely we will burn it	devoted.	to it	you have remained	
لَنُفِثَنَّهُ ۚ فِي الْيَمِّ نَسْفًا ۖ إِنَّمَا					
Only	97	(in) particles."	the sea	in	certainly we will scatter it
إِلَهُهُمُّ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ					
He.	but	god	(there is) no	the One,	(is) Allah your God
وَسِعَ كُلَّ 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	اتَيْنَاكَ	مِنْ	لَدُنَّا	ذِكْرًا	عَلَّمَ
And certainly	We have given you	from	Us	a Reminder.	99
مَنْ	أَعْرَضَ	عَنْهُ	فَإِنَّهُ	يَحْمِلُ	يَوْمَ
Whoever	turns away	from it,	then indeed, he	will bear	(on the) Day
الْقِيَمَةِ	وِزْرًا	لَا	خَالِدِينَ	فِيهِ	وَسَاءَ
(of) Resurrection	a burden.	100	Abiding forever	in it,	and evil
لَهُمْ	يَوْمَ	الْقِيَمَةِ	حِمْلًا	لَا	لَا
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	لَا	يَتَخَفَتُونَ	
the criminals,	that Day,	blue-eyed.	102	They are murmuring	
بَيْنَهُمْ	إِنْ	لَبِثْتُمْ	إِلَّا	عَشْرًا	لَا
among themselves,	"Not	you remained	except (for)	ten."	103
نَحْنُ	أَعْلَمُ	بِمَا	يَقُولُونَ	إِذْ	يَقُولُ
We	know best	what	they will say	when	will say,
طَرِيقَةً	إِنْ	لَبِثْتُمْ	إِلَّا	يَوْمًا	عَلَّمَ
(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	عَوَجًا	وَلَا	أَمْتًا
Not	you will see	in it	any crookedness	and not	any curve."
يَوْمَئِذٍ	يَتَّبِعُونَ	الدَّاعِيَ	لَا	عَوَجَ	لَهُ
On that Day	they will follow	the caller,	no	deviation	from it.
وَخَشَعَتِ	الْأَصْوَاتُ	لِلرَّحْمَنِ	فَلَا		
And (will be) humbled	the voices	for the Most Gracious,	so not		
تَسْمَعُ	إِلَّا	هَبْسًا	لَا	يَوْمَئِذٍ	تَنْفَعُ
you will hear	except	a faint sound.	108	(On) that Day	will benefit

لَهُ		أَذِنَ		مَنْ		إِلَّا		الشَّفَاعَةُ	
[to him]	has given permission	(to) whom	except	the intercession					
يَعْلَمُ		١٠٩	قَوْلًا		لَهُ		وَرَضِيَ		الرَّحْمَنُ
He knows	109	a word.	for him	and He has accepted	the Most Gracious,				
يُحِيطُونَ		وَلَا		خَلْفَهُمْ		وَمَا		مَا بَيْنَ أَيْدِيهِمْ	
they encompass	while not	(is) behind them,	and what	(is) before them	what				
الْوُجُوهُ		وَعَنْتِ		١١٠	عِلْمًا		بِهِ		
the faces	And (will be) humbled			110	(in) knowledge.	it			
لِلْحَيِّ		الْقَيُّومِ		وَقَدْ		خَابَ		مَنْ	
(he) who	will have failed	And verily	the Self-Subsisting.	before the Ever-Living,					
حَمَلَ ظُلْمًا		١١١	وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ						
the righteous deeds	of	does	But (he) who	111	wrongdoing.	carried			
وَهُوَ مُؤْمِنٌ		فَلَا يَخْفُ		ظُلْمًا		وَلَا هَضْبًا			
deprivation.	and not	injustice	he will fear	then not	(is) a believer,	while he			
وَكَذَلِكَ		أَنْزَلْنَاهُ		قُرْآنًا		عَرَبِيًّا		١١٢	
(in) Arabic	(the) Quran	We have sent it down,			And thus	112			
وَصَرَّفْنَا		فِيهِ		مِنَ الْوَعِيدِ		لَعَلَّهُمْ يَتَّقُونَ			
fear	that they may	the warnings	of	in it	and We have explained				
أَوْ يُحْدِثُ لَهُمْ		ذِكْرًا		١١٣	فَتَعَلَى				
So high (above all)	113	remembrance.	[for] them	it may cause	or				
اللَّهُ الْمَلِكُ الْحَقُّ		وَلَا تَعْجَلْ		بِالْقُرْآنِ					
with the Quran	hasten	And (do) not	the True.	the King,	(is) Allah				
مِنْ قَبْلِ أَنْ يَقْضَى		إِلَيْكَ وَحْيُهُ		وَقُلْ رَبِّ					
"My Lord!	and say,	its revelation,	to you	is completed	[that]	before			
زِدْنِي عِلْمًا		١١٤	وَلَقَدْ		عَهِدْنَا				
We made a covenant	And verily	114	(in) knowledge."	Increase me					
إِلَى آدَمَ مِنْ قَبْلُ		فَنَسِيَ		وَلَمْ نَجِدْ لَهُ					
in him	We found	and not	but he forgot;	before,	Adam with				
عَزْمًا		١١٥	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ		اسْجُدُوا				
"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

لَا أَدَمَ	فَسَجَدُوا	إِلَّا	إِبْلِيسَ	أَبَى	﴿١١٦﴾
to Adam,	then they prostrated,	except	Iblis;	he refused.	116
فَقُلْنَا	يَا أَدَمُ	إِنَّ هَذَا	عَدُوٌّ	لَكَ	وَلِزَوْجِكَ
Then We said,	“O Adam!	Indeed,	this	(is) an enemy	to you and to your wife.
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	وَلَا
117	Indeed,	for you	that not	you will be hungry	therein and not
تَعْرَى	﴿١١٨﴾	وَأَنَّكَ	لَا	تَظْهَوُا	فِيهَا
you will be unclothed.	118	And that you	not	will suffer from thirst	therein
وَلَا	تَضْحَى	﴿١١٩﴾	فَوْسُوسَ	إِلَيْهِ	
and not	exposed to the sun’s heat.”	119	Then whispered	to him	
الشَّيْطَانُ	قَالَ	يَا أَدَمُ	هَلْ	أَدُلُّكَ	عَلَى شَجَرَةٍ
Shaitaan,	he said,	“O Adam!	Shall	I direct you	to (the) tree
الْخُلْدِ	وَمُلْكٍ	لَّا	يَبُلَى	﴿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	يُخَصِّفْنَ	عَلَيْهِمَا	مِنْ	وَرَقِ الْجَنَّةِ	
and they began,	(to) fasten	on themselves	from	(the) leaves	(of) Paradise.
وَعَصَى	أَدَمُ	رَبَّهُ	فَعَوَى	﴿١٢١﴾	ثُمَّ اجْتَبَاهُ
And Adam disobeyed	his Lord,	and erred.	121	Then	chose him
رَبَّهُ	فَتَابَ عَلَيْهِ	وَهَدَى	﴿١٢٢﴾	قَالَ	اهْبِطَا
his Lord,	and turned	to him	and guided (him).	He said,	“Go down
مِنْهَا	جَمِيعًا	بَعْضُكُمْ	لِبَعْضٍ	عَدُوٌّ	فَأَمَّا
from it	all,	some of you	to others	(as) enemy.	Then if
يَأْتِيَنَّكُمْ	مِّنِّي	هُدًى	فَنَسِ	اتَّبِعْ	هُدَايَ
comes to you	from Me	guidance	then whoever,	follows	My guidance,
فَلَا	يَضِلُّ	وَلَا	يَشْقَى	﴿١٢٣﴾	وَمَنْ أَعْرَضَ
then not	he will go astray	and not	suffer.	123	And whoever
turns away					

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

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.

مَا	إِلَى	تَمُدَّنَ عَيْنَيْكَ	وَلَا	تَمُدَّنَ عَيْنَيْكَ	١٣٠
what	towards	your eyes	extend	And (do) not	130
زَهْرَةً	مِنْهُمْ	بِهَا	أَزْوَاجًا	مَتَّعْنَا	
(the) splendor	of them	pairs	[with it],	We have given for enjoyment	
وَرِزْقٌ	فِيهِ	لِنَقْتَبَهُنَّ	الدُّنْيَا	الْحَيَاةِ	
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	وَأَبْقَى	١٣١	وَأَمُرُ	أَهْلَكَ
(on) your family	And enjoin	131	and more lasting.	(is) better	(of) your Lord
بِالصَّلَاةِ	وَاصْطَبِرْ	عَلَيْهَا	لَا	نَسْأَلُكَ	رِزْقًا
(for) provision;	We ask you	Not	therein.	and be steadfast	the prayer
نَحْنُ	نَرْزُقُكَ	وَالْعَاقِبَةُ	لِلتَّقْوَى	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	بَايَةٍ	مِّنْ	رَّبِّهِ
his Lord?"	from	a sign	he brings us	"Why not	And they say,
أَوَلَمْ	تَأْتِهِمْ	بَيِّنَةٌ	مَا	فِي	
(was) in	(of) what	evidence	come to them	Has not	
الصُّحُفِ	الْأُولَى	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	بِعَذَابٍ	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,	
فَتَّبِعَ	آيَاتِكَ	مِن قَبْلِ	أَنْ		
[that]	before	Your signs	so we (could) have followed		

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."

نَذِيرًا	وَنُحْرِي	١٣٤	قُلْ	كُلُّ	
"Each	Say,	134	and disgraced."	we were humiliated	
مُتَرَبِّصٌ	فَتَرَبَّصُوا	فَسَتَعْلَمُونَ	مَنْ	أَصْحَابُ	
(are the) companions	who	Then you will know	so await.	(is) waiting;	
الصِّرَاطِ	السَّوِيِّ	وَمَنْ	اهْتَدَى	١٣٥	
135	is guided."	and who	[the] even,	(of) the way	