

Sixteenth Para

The Sixteenth Para or Juz of the Quran is

Qal Alam **قَالَ أَلَمْ**

which has 3 Surahs the first one is Al-Kahf 18 (Ayat 75-110), Surah Maryam 19 (Ayat 1-98) and Surah Taha 20 (Ayat 1-135) Total No. of Ayat in this para (269) and in this para there is compulsory

Sujdha-e-Talawat

Every believer must go in prostration when reciting the word,

Kharroo Sujjada

in surah Maryam

Highlights of Para 16 (Part sixteen of Holy Quran)

There are three parts in this Para:

Remaining part of Surah Kahf
Complete Surah Maryam
Complete Surah Taha

Remaining part of Surah Kahf:

There are two things in the remaining part of Surah Kahf:

Story of Hazrat Musa (Peace be upon him) and Hazrat Khizr (Peace be upon him) which begins at the end of the fifteenth Para and ends at the beginning of the sixteenth Para.

Story of Zulqarnain.

Story of Hazrat Musa (Peace be upon him) and Hazrat Khizr (Peace be upon him):

When Hazrat Musa (Peace be upon him) was informed by Allah that there is a man who lives on the seashore who has extensive knowledge than him. So he went in search of him. Walking a distance he reached the sea shore, here he met Hazrat Khizr (Peace be upon him) and he asked for permission to be with him. He allowed him on the condition that he was not to ask any questions. Then three unusual events occurred. In the first incident, Hazrat Khizr (Peace be upon him) broke the plank of the boat whose owners had hanged

him without paying rent to him. In the second incident he killed an innocent child. In the third, he started constructing a new upright wall in place of a crumbling wall in a village where the villagers refused to feed him. Hazrat Musa (Peace be upon him) could not remain silent on all three events and asked him why did you do it? After the third question Hazrat Khizr (Peace be upon him) made an announcement that you can no longer follow me. However, he told him the reality of the three incidents. He explained that he broke the plank of the boat because a tyrannical king, forcibly snatched away every boat. When I damaged it, I avoided making it go in the hands of the oppressor and protected the source of income of those poor, killed the child because, growing up, he could have been a great creator of mischief for his parents, due to which it was possible that he could have caused them to become immoral. That is why Allah decided to kill him and in exchange decreed them a loving and sincere declaration, build the falling wall because it was owned by two orphan children. Their father was a righteous servant of Allah and had hidden treasure under the wall. If that wall had fallen, people would have taken the treasure and these two orphans of the good willed father would have lost it. We built this wall so that when they grow up, they could take out the treasure and put it to work.

Story of Zulqarnain:

He was a great king with great resources. He passed a nation that was subjected to the atrocities of another savage nation which has been given the name of Yajooj and Majooj by the Holy Quran. It is mentioned in Quran that Yajooj and Majooj will appear on the Day of Judgement.

The subject matter of Surah Maryam is the true message and teachings of the Prophets of Allah. Several Prophets are mentioned here: Zakariyya, Yahya, Isa and his mother Maryam, Ibrahim, Musa, Ismail and Idri. Allah blessed these Prophets. They taught Tawhid and called their people to the worship of Allah alone. Great miracles and signs were also shown in the lives of these Prophets and Messengers.

Surah Taha assures the Prophet and his followers that the message of the Qur'an will eventually succeed. The story of Prophet Moses is mentioned in detail. Then it is mentioned how the enemies of Islam are opposing it and what will be the consequences of this opposition for them.

Prophet Zachariah's prayer for a son. Birth of John (Yahya) and Allah's favours upon him. Maryam -peace be upon her – and the miraculous birth of her son Jesus.

Prophet Ibrahim preached the unity of Allah. His conversation with his father. Other great Prophets and Messengers of Allah. The Resurrection will surely happen. Criticism of misconceptions about intercession and the divinity of Jesus. Prophet Muhammad is told not to feel distress because of the denial of the unbelievers. Allah knows everything. Remember the story of Moses. Allah called him to the Prophethood and gave him special signs. Prophet Moses' prayer. Allah commanded Moses and his brother Aaron to go to Pharaoh and give him the message. Allah mentions His favours upon Moses. Prophet Moses goes to Pharaoh. The challenge with the Egyptian magicians. The defeat of the magicians and then their conversion. Allah saved the Children of Israel from Pharaoh. Prophet Moses goes to Sinai. Samiri misleads the Israelites and they worship the calf. The anger of Prophet Moses. Samiri confessed his evil action and he was punished. The Day of Judgment. No intercession will help without Allah's permission. The opponents of the Prophet. Devil misleads human beings. Some references to the story of Adam and Iblis and The evil doers will be punished. Be patient and offer regular prayers.

SURAH 18:

"Al-Kahf "

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا

18:75 "Did I not tell you," he replied, 'that you would not bear with me?'

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا
تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

18:76 Musa said: 'If ever I question you again, abandon me; for then I should have given you a full excuse.'

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ
اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا
فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ لَوْ
شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا

18:77 They travelled on until they came to the inhabitants of a certain town. They asked the people for some food, but they declined to receive them as their guests. There they found a wall on the point of falling down. His companion restored it, and Musa said: 'Had you wished, you could have demanded payment for your labours.'

SURAH 18:

"Al-Kahf "

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ
بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

18:78 "Now has the time arrived when we must part," said the other. "But first I will tell you the interpretation of those acts of mine which you could not bear to watch with patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ
فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

18:79 As for the ship, it belonged to poor people working on the sea. I damaged it because in their rear there was a king who was taking every ship by force.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا
أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا

18:80 "As for the youth, his parents are both true believers, and we feared lest he should plague them with his wickedness and unbelief.

SURAH 18:

"Al-Kahf "

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ
زَكَاةً وَأَقْرَبَ رُحْمًا

18:81 It was our wish that their Lord should grant them another in his place, a son more righteous and more filial.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي
الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا
صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَبِّكَ ۚ وَمَا
فَعَلْنَاهُ عَنْ أَمْرِی ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ
عَلَّیْهِ صَبْرًا

18:82 'As for the wall, it belonged to two orphan boys in the town. Beneath it was buried a treasure which belonged to them; their father had been a righteous man. Your Lord decreed that they should dig out their treasure when they grew to manhood-a mercy from your Lord. What I did was not done by my will "That is the interpretation of what you could not bear to watch with patience.'

SURAH 18:

"Al-Kahf "

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو
عَلَيْكُمْ مِنْهُ ذِكْرًا

18:83 They will ask you about Dhul-Qarnain.
Say: 'I will give you something of his
story.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ
كُلِّ شَيْءٍ سَبَبًا

18:84 We made him mighty in the land and
gave him means to (achieve) all things.

فَاتَّبَعَ سَبَبًا

18:85 He journeyed on a certain road,

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا
تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا
يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْ تَعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ
حُسْنًا

18:86 until he reached the West and saw the
sun setting in a pool of black mud.
Hard by he found a certain people.
"Dhul-Qarnain," We said, "you must
either punish them or show them
kindness."

SURAH 18:

"Al-Kahf "

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ
إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا

18:87 'He replied: "The wicked we shall surely punish. Then they shall return to their Lord and be sternly punished by Him.

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ
الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا

18:88 As for those that have faith and do good works, we shall bestow on them a rich reward and deal indulgently with them."

ثُمَّ اتَّبَعَ سَبِيلًا

18:89 'He then journeyed along another road,

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا
تَظْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا

18:90 until he reached the East and saw the sun rising upon a people for whom We provided no protection against it.

SURAH 18:

"Al-Kahf "

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا

18:91 So it was; and We had full knowledge of what he had.

ثُمَّ اتَّبَعَ سَبَبًا

18:92 Then he followed yet another route,

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ
دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا

18:93 until he came between the Two Mountains and found beneath them a people who could barely understand a word.

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ
وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ
خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

18:94 "Dhul-Qarnain," they said, "Gog and Magog are Favaging this land. Build us a barrier against them and we will pay you tribute."

SURAH 18:

"Al-Kahf "

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي
بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

18:95 "He replied: "The power which my Lord has given me is better than any tribute). Lend me a force of labourers, and I will raise a barrier between you and them.

آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ
بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا
قَالَ آتُونِي أَفْرِغْ عَلَيْهِ قِطْرًا

18:96 Come, bring me blocks of iron." "At length, when he dammed up the valley between the Two Mountains, he said: "Blow (with your bellows)." And when he made the iron blocks red with heat, he said: "Bring me molten brass to pour on them."

فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا
اسْتَنَابُوا لَهُ نَقْبًا

18:97 'Thus they (Gog and Magog) could not scale it, nor could they dig their way through it.

SURAH 18:

"Al-Kahf "

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا جَاءَ
وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا

18:98 He said: "This is a mercy from my Lord. But when my Lord's promise has been fulfilled, He will level it to dust. The promise of my Lord is true.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي
بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

18:99 On that day, We will let them come in successive waves. The Trumpet shall be sounded, and we will gather them all together.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ
عَرْضًا

18:100 On that day Hell shall be laid bare before the unbelievers,

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن
ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا

18:101 who have turned a blind eye to My admonition and a deaf ear to My warning.

SURAH 18:

"Al-Kahf "

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا
عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ
لِلْكَافِرِينَ نُزُلًا

18:102 Do the unbelievers think that they can make My servants patrons besides Me? We have prepared Hell to be their dwelling-place.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

18:103 Say: 'Shall we tell you who will lose most through their labours?

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا
وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

18:104 Those whose endeavours in this world are misguided and who yet think that what they do is right;

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ
وِزْرًا

18:105 who disbelieve the revelations of their Lord and deny that they will

SURAH 18:

"Al-Kahf "

ever meet Him.' Vain are their works.
On the Day of Resurrection, We shall
not give any weight to them.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا
آيَاتِي وَرُسُلِي هُزُؤًا

18:106 Hell is their reward; because
they had no faith and scoffed at My
revelations and My apostles.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

18:107 As for those who have faith and
do good works, they shall dwell in the
gardens of Paradise.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

18:108 There (they shall dwell) for ever
desiring not to be removed to any other
place.

SURAH 18:

"Al-Kahf "

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي
لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا
بِمِثْلِهِ مَدَدًا

18:109 Say: 'If the waters of the sea were ink with which to write the words of my Lord, the sea would surely be drained before His words were finished, though we brought another sea to replenish it.'

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا
الِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ
أَحَدًا

18:110 Say: "I am but a mortal like yourselves. It is revealed to me that your God is one God. Let him that hopes to meet his Lord do what is right and worship none besides Him."

SURAH 19:**"Mariam"**

*In the Name of Allah, the Compassionate,
the Merciful*

كهيعص

19:1 **K**af ha ya ain sad.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

19:2 A recital of your Lord's mercy to his servant Zakariyya:

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا

19:3 He invoked his Lord in secret,

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ
الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

19:4 saying: 'My bones are enfeebled, and my head glows silver with age. Yet never, Lord, have I prayed to You in vain.

SURAH 19:

"Mariam"

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي
وَكَانَتْ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ
وَلِيًّا

19:5 I now fear my kinsmen who will
succeed me, for my wife is barren.
Grant me a son who will be my heir

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ
رَبِّ رَاضِيًّا

19:6 and an heir to the house of Yaqub, and
who will find grace in Your sight.'

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ
يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

19:7 'Rejoice, Zakarriyya,' came the answer.
'You shall be given a son, and he shall
be called Yahya; a name no man has
borne before him.'

SURAH 19:

"Mariam"

قَالَ رَبِّ اَتَى يَكُونُ لِي غُلَامٌ وَكَانَتْ
امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

19:8 "How shall I have a son, Lord,' asked Zakariyya, 'when my wife is barren, and I am well advanced in years?'

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ
خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

19:9 He replied: "Such is the will of your Lord. It shall be no difficult task for Me, for I brought you into being when you were nothing before.

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ آيَتُكَ اَلَّا
تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

19:10 'Lord,' (said Zakariyya), 'give me a sign.' 'Your sign is that for three days and three nights, He replied, 'you shall be bereft of speech, though otherwise sound in body.'

SURAH 19:

"Mariam"

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ
فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

19:11 Then (Zakariyya) came out from the Shrine and told them by signs to give glory to their Lord morning and evening.

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ
الْحُكْمَ صَبِيًّا

19:12 (We said): "O Yahya, hold fast to the Book.' We bestowed on him wisdom while yet a child

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا

19:13 and (gave him) pity (for others) and purity; and he grew up a righteous man;

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

19:14 honouring his father and mother, and neither arrogant nor rebellious.

SURAH 19:

"Mariam"

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ
وَيَوْمَ يُبْعَثُ حَيًّا

19:15 Peace on him on the day he was born
and the day he dies; and may peace
be on him when he is raised to life.

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ
أَهْلِهَا مَكَانًا شَرْقِيًّا

19:16 And you shall recount in the Book the
story of Mariam: how she left her
people and betook herself to a solitary
place to the east.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

19:17 We sent to her Our spirit in the
semblance of a full-grown man.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ
كُنْتَ تَقِيًّا

19:18 And when she saw him she said: 'I
take refuge in the Merciful from you! If
you fear the Lord, (leave me and go
your way).'

SURAH 19:

"Mariam"

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ
غُلَامًا زَكِيًّا

19:19 'I am the messenger of your Lord,' he replied, and have come to give you a holy son.'

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ
يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

19:20 "How shall I bear a child,' she answered, 'when I am not touched by man and not unchaste?'

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئُ
وَلْنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا
مَّقْضِيًّا

19:21 'Thus it will be,' your Lord said: "That is easy for Me. And We shall make him a sign to mankind and a mercy from Us. This is our decree.

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا

19:22 Thereupon she conceived him, and retired to a far-off place.

SURAH 19:

"Mariam"

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ
قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا
مَنْسِيًّا

19:23 And when she felt the throes of childbirth she lay down by the trunk of a palm-tree, crying: 'Oh, would that I had died before this and passed into oblivion!!

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ
رَبُّكَ تَحْتَكَ سَرِيًّا

19:24 But (a voice) from below cried out to her: 'Do not despair. Your Lord has provided a brook that runs at your feet,

وَهْزِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ
عَلَيْكَ رُطَبًا جَنِيًّا

19:25 and (if you) shake the trunk of this palm-tree it will drop fresh ripe dates upon you.

SURAH 19:

"Mariam"

فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا طَفِيمًا تَرَيْنَ
 مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ
 صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

19:26 Therefore eat and drink and rejoice,
 and should you meet any mortal say to
 him: "I have vowed a fast to the
 Merciful and will not speak with any
 man today."

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ طَقَالُوا يَا مَرْيَمُ
 لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

19:27 Carrying the child, she came to her
 people, who said to her: 'O Mariam,
 you have done an unusual thing.

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأًا
 سَوْءٌ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

19:28 O sister of Harun, your father was
 never a man of evil, nor was your
 mother unchaste.'

SURAH 19:

"Mariam"

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ
كَانَ فِي الْمَهْدِ صَبِيًّا

19:29 She pointed to him. But they replied:
"How can we speak with a baby in the
cradle?"

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ
وَجَعَلَنِي نَبِيًّا

19:30 (Whereupon) he said: 'I am the servant
of Allah. He has given me the Book
and made me a prophet.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

19:31 He made me blessed wherever I go,
and He has commanded me to be
steadfast in prayer and to give alms to
the poor as long as I shall live.

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

19:32 He has made me kind to my mother
and not insolent, miserable.

SURAH 19:

"Mariam"

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا

19:33 So peace be on me on the day I was born, and on the day I die; and may peace be upon me on the day when I shall be raised to life.'

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ
الَّذِي فِيهِ يَمْتَرُونَ

19:34 Such was Isa, the son of Mariam. That is the (whole) truth, which they still doubt.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحَانَهُ ۚ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

19:35 Allah forbid that He Himself should beget a son! When He decrees a thing He need only say: 'Be,' and it is.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا
صِرَاطٌ مُسْتَقِيمٌ

19:36 Allah is my Lord and your Lord: therefore serve Him. That is the right path.

SURAH 19:

"Mariam"

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ

19:37 Yet the Sects are divided concerning Isa. But woe to the unbelievers when the grievous Day comes.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۚ لَكِنِ
الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ

19:38 How Sharp will their sight and hearing be on the day when they appear before Us! Truly, the unbelievers are in the grossest error.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ
وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

19:39 Forewarn them of that woeful day, when Our decrees shall be fulfilled whilst they heedlessly persist in unbelief.

SURAH 19:

"Mariam"

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا
وَالَّذِينَ يُرْجَعُونَ

19:40 For We shall inherit the earth and all who dwell upon it. To Us, they shall return.

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ
صِدِّيقًا نَبِيًّا

19:41 You shall also recount in the Book the story of Ibrahim: He was a truthful man and a prophet.

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا
يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

19:42 He said to his father: "O father, why worship that which can neither see nor hear, nor can do anything for you?"

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ
يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

19:43 "Father, to me has come knowledge which has not reached you: therefore, follow me. I will guide you to a straight path.

SURAH 19:

"Mariam"

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ
كَانَ لِلرَّحْمَنِ عَصِيًّا

19:44 'Father, do not worship Satan; for he has rebelled against the Lord of Mercy.

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ
مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا

19:45 'Father, I fear that Allah's scourge will fall upon you and you will become one of Satan's minions.

قَالَ أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا
إِبْرَاهِيمُ لَئِنْ لَّمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي
مَلِيًّا

19:46 His father replied: "Do you renounce my gods, Ibrahim? Desist from this folly or I will stone you. Now leave me for a while.

SURAH 19:

"Mariam"

قَالَ سَلَامٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ
إِنَّهُ كَانَ بِي حَفِيًّا

19:47 "Peace be on you,' said Ibrahim. I shall implore my Lord to forgive you for to me He has been gracious.

وَأَعْتَزُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ
وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي
شَقِيًّا

19:48 But I will not live with you or with those you invoke besides Allah. I will call on my Lord. Perhaps I shall not be unblessed in calling my Lord.

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ
اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا
نَبِيًّا

19:49 And when Ibrahi has turned away from his people and those they worshipped besides Allah, We gave him Ishaq and Yaqub. Each of them We made a prophet,

SURAH 19:

"Mariam"

وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ
لِسَانَ صِدْقٍ عَلِيًّا

19:50 and We bestowed on them of Our mercy and granted them an honourable and true renown.

وَاذْكُرْ فِي الْكِتَابِ مُوسَى ۚ إِنَّهُ كَانَ
مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

19:51 Tell also from the Book of Musa. He was an apostle, a prophet, and a chosen man.

وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ
نَجِيًّا

19:52 We called out to him from the right side of the Mountain, and drew him near for secret communion.

وَوَهَبْنَا لَهُ مِّن رَّحْمَتِنَا أَخَاهُ هَارُونَ
نَبِيًّا

19:53 We gave him, of Our mercy, his brother Harun, (himself) a prophet.

SURAH 19:

"Mariam"

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ
صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا

19:54 Then you shall tell of Ismail: he, too, was a man of his word, an apostle and a prophet.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ
وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

19:55 He enjoined prayer and almsgiving on his people, and his Lord was pleased with him.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ ۚ إِنَّهُ كَانَ
صِدِّيقًا نَّبِيًّا

19:56 And of Idris: he, too, was a man of truth and a prophet,

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

19:57 whom we honoured and exalted.

SURAH 19:

"Mariam"

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ
النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ
وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا
وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ
خَرُّوا سُجَّدًا وَبُكِيًّا

19:58 These are the men to whom Allah has been gracious: the prophets from among the descendants of Adam and of those whom We carried in the Ark with Nuh; the descendants of Ibrahim, of Israel, and of those whom We have guided and chosen. For when the revelations of the Merciful were recited to them, they fell down on their knees in tears and adoration.

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا
الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ
غِيًّا

19:59 But the generations who succeeded them neglected their prayers and followed lusts. These shall assuredly be lost.

SURAH 19:

"Mariam"

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

19:60 But those that repent and embrace the Faith and do what is right shall be admitted to Paradise and shall not be wronged in any way.

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ
بِالْغَيْبِ ۚ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا

19:61 They shall enter the Gardens of Eden, which the Merciful has promised His servants in the unseen. His promise shall be fulfilled.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَلَهُمْ
رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًا

19:62 There they shall hear no idle talk, but only the voice of peace. And there they shall be given their sustenance morning and evening.

SURAH 19:

"Mariam"

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ
كَانَ تَقِيًّا

19:63 Such is the Paradise which we shall give the righteous to inherit.

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ
أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۚ وَمَا كَانَ رَبُّكَ
نَسِيًّا

19:64 We (the angels) do not descend from Heaven save at the bidding of your Lord. To Him belongs what is before us and behind us, and all that lies between. Your Lord does not forget.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا

19:65 He is the Lord of the heavens and the earth and all that is between them. He is the Lord of the heavens and the earth. Worship Him then and be patient

SURAH 19:**"Mariam"**

in His service. Do you know of any one worthy of the name?

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ
أُخْرَجُ حَيًّا

19:66 "What!" says man, "When I am once dead, shall I be raised to life?"

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ
وَلَمْ يَكُ شَيْئًا

19:67 Does man forget that We created him before out of nothing?

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنُخْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

19:68 By the Lord, We will call them to account in company with all the devils and set them on their knees around the fire of Hell:

SURAH 19:

"Mariam"

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ
عَلَى الرَّحْمَنِ عِتِيًّا

19:69 from every sect We will carry off its stoutest rebels against the Most Merciful.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا
صِلِيًّا

19:70 We alone know who deserves most to be burnt therein.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ
حَتْمًا مَّقْضِيًّا

19:71 There is not one of you who shall not pass through it: such is the absolute decree of your Lord.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ
فِيهَا جَثِيًّا

19:72 We will deliver those who fear Us, but the wrongdoers shall be left there on their knees.

SURAH 19:

"Mariam"

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ
كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا
وَأَحْسَنُ نَدِيًّا

19:73 When Our clear revelations are recited to them, the unbelievers say to the faithful: "Which of the two parties has a better position or company?"

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ
أَثَانًا وَرَيْبًا

19:74 How many generations have We destroyed before them, far greater in riches and in splendour!

قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ
الرَّحْمَنُ مَدًّا ۖ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا
الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ
مَّكَانًا وَأَضْعَفُ جُنْدًا

19:75 Say: "The Merciful will bear long with those in error, until they witness the fulfilment of His threats: be it a wordly scourge or the Hour of Doom. Then shall they know whose is the worse plight and whose the smaller following.

SURAH 19:

"Mariam"

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا
وَحَيْرٌ مَرَدًّا

19:76 Allah will increase the guidance of those that have followed the right path. Deeds of lasting merit shall earn you a better reward in His sight and a more auspicious end.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ
مَالًا وَوَلَدًا

19:77 Behold him who rejects Our signs and yet says: 'I shall surely be given wealth and children!'

أَطَّلَعَ الْغَيْبِ أَمْ اِتَّخَذَ عِنْدَ الرَّحْمَنِ
عَهْدًا

19:78 Has he gained knowledge of the unseen? Or has the Merciful made him such a promise?

SURAH 19:

"Mariam"

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ
الْعَذَابِ مَدًّا

19:79 By no means! We will record his words and make his punishment long and terrible.

وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا

19:80 We shall inherit what he speaks of and he will come before Us all alone.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا
لَهُمْ عِزًّا

19:81 And they have chosen other gods to help them.

كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا

19:82 But (in the end) they will renounce their worship and turn against them.

SURAH 19:

"Mariam"

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى
الْكَافِرِينَ تَؤْزُهُمْ أَزًّا

19:83 Know that We send down to the unbelievers devils who incite them to sin.

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

19:84 Therefore, have patience with them, for We count out to them a determined number (of days).

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

19:85 The day will surely come when we will gather the righteous in multitudes before the Lord of Mercy,

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا

19:86 and drive the sinful (like thirsty cattle) into Hell.

SURAH 19:

"Mariam"

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ
الرَّحْمَنِ عَهْدًا

19:87 None has power to intercede for them save him who has received the sanction of the Merciful.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

19:88 And they say: "The Lord of Mercy has begotten a son.

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

19:89 Surely you say a monstrous falsehood!

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ
الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

19:90 The very heavens might crack, the earth break asunder, and the mountains crumble to dust,

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

19:91 when they ascribe a son to the Merciful.

SURAH 19:

"Mariam"

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

19:92 It does not become Al-Rahman to beget one!

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ
إِلَّا آتِي الرَّحْمَنِ عَبْدًا

19:93 There is none in the heavens or on earth but shall return to Him in utter submission.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

19:94 He has kept strict count of all (His creatures) and numbered them;

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

19:95 and one by one they shall approach Him on the Day of Resurrection.

SURAH 19:

"Mariam"

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

19:96 On those who accepted the true faith
and were charitable, the
Compassionate will bestow love.

فَإِنَّمَا يَسِّرْنَاهُ لِبِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ
وَتُنذِرَ بِهِ قَوْمًا لَّدَا

19:97 We have revealed to you (the Quran)
in your own tongue that you may
thereby proclaim good tidings to the
upright and give warning to
contentious people.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ
مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا

19:98 How many generations have We
destroyed before them! Can you find
one of them still alive, or hear so much
as a whisper from them?

SURAH 20:

TA HA

*In the Name of Allah, the Compassionate,
the Merciful*

طه

20:1 T a ha.

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

20:2 It was not to distress you that We revealed the Quran,

إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ

20:3 but to admonish the God-fearing.

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ

الْعُلَىٰ

20:4 It is a revelation from Him who has created the earth and the lofty heavens,

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

20:5 the Merciful who is firmly established on the throne.

SURAH 20:

TA HA

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

20:6 His is what the heavens and the earth contain, and all that lies between them and underneath the soil.

وَأِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ
وَأَخْفَى

20:7 You (have no need to speak aloud; for He has knowledge of all that is secret and all that is yet more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

20:8 He is Allah. There is no god but Him. His are the Most Beautiful Names.

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

20:9 Has the story of Musa reached you?

SURAH 20:

TA HA

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي
 آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ
 عَلَى النَّارِ هُدًى

20:10 When he saw a fire, he said to his people: 'Stay here, for I can see a fire. Perchance I can bring you a lighted torch or find a guide hard by.'

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ

20:11 When he came near it, a voice called out to him: "Musa,

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ
 الْمُقَدَّسِ طُوًى

20:12 I am your Lord. Take off your sandals, for you are now in the sacred valley of Towa.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

20:13 "Know that I have chosen you. Therefore , listen to 20:13 what shall be revealed.

SURAH 20:

TA HA

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي
وَأَقِمِ الصَّلَاةَ لِذِكْرِي

20:14 'I am Allah. There is no god but Me.
Serve Me, and recite your prayers in
My remembrance.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ
كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

20:15 "The Hour of Doom is sure to come.
But I choose to keep it hidden, so that
every soul may be rewarded for its
labours.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا
وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ

20:16 Let those who disbelieve in it and yield
to their desires not turn your thoughts
from it, lest you perish.

وَمَا تَلَكَ بِيَمِينِكَ يَا مُوسَىٰ

20:17 What is it you are carrying in your right
hand, Musa?"

SURAH 20:

TA HA

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ
بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ

20:18 He replied: 'It is my staff; upon it I lean and with it I beat down the leaves for my flock. It has other uses besides.'

قَالَ أَلْقَهَا يَا مُوسَىٰ

20:19 He said: "Musa, cast it down.'

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ

20:20 Musa threw it down, and thereupon it turned into a scurrying serpent.

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا
الْأُولَىٰ

20:21 "Take it up and do not be alarmed,' He said, "We will change it back to its former state.

SURAH 20:

TA HA

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى

20:22 Now put your hand under your armpit.
It shall come out white, although
unharmd, as another sign.

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى

20:23 "But before long We shall show you
the most wondrous of all Our signs.

اذهبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

20:24 Go to Pharaoh: he has transgressed all
bounds.'

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

20:25 "Lord,' said Musa, 'expand my breast,

وَيَسِّرْ لِي أَمْرِي

20:26 and ease my task for me.

SURAH 20:

TA HA

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي

20:27 Free my tongue,

يَفْقَهُوا قَوْلِي

20:28 from its impediment, that men may understand my speech.

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي

20:29 Give me a minister from among my kinsmen,

هَارُونَ أَخِي

20:30 Harun my brother.

اشْدُدْ بِهِ أَزْرِي

20:31 Grant me strength through him

وَأَشْرِكْهُ فِي أَمْرِي

20:32 and let him share my task.

SURAH 20:

TA HA

كَيْ نُسَبِّحَكَ كَثِيرًا

20:33 So that we may give glory,

وَنَذْكُرَكَ كَثِيرًا

20:34 to You and remember You always.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

20:35 You are surely watching over us.'

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ

20:36 He replied: "Your request is granted, Musa.

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ

20:37 We had already shown you favour,

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ

20:38 when We revealed Our will to your mother, saying:

SURAH 20:

TA HA

أَنۡ أَقْذِفِيهِ فِي التَّابُوتِ فَأَقْذِفِيهِ فِي الْيَمِّ
فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي

20:39 "Put him in the ark and throw it into the river. The river will cast him on to the bank, and he shall be taken up by an enemy of Mine and his." I lavished My love on you, so that you might be reared under My watchful eye.

إِذۡ تَمْشِي أُمُّكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ
مَنْ يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ
وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ
جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ

20:40 "Your sister went to them and said: 'Shall I bring you one who will nurse him? Thus We restored you to your mother, so that her mind might be set at ease and that she might not grieve. And when you killed a man We delivered you from affliction and then proved you by other trials. "You stayed among the people of Madian for a number of years, and at length came here as I ordained.

SURAH 20:

TA HA

وَاصْطَنَعْتُكَ لِنَفْسِي

20:41 I have chosen you for Myself.

اَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي
ذِكْرِي

20:42 Go, you and your brother, with My signs, and do not cease to remember Me.

اَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

20:43 Go both of you to Pharaoh, for he has transgressed all bounds.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ
يَخْشَىٰ

20:44 Speak to him with gentle words; he may yet heed and fear (God).

SURAH 20:

TA HA

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ
أَنْ يَطْغَى

20:45 "Lord," they said, "We fear. lest he should hasten to do evil to us or transgress all bounds.

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى

20:46 He replied: 'Have no fear. I shall be with you. I see all and hear all.

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ
مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَةٍ
مِنْ رَبِّكَ وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

20:47 Go to him and say: "We are the messengers of your Lord. Let the Children of Israel depart with us, and torment them not. We have come to you with a sign from your Lord: peace be on him who follows the guidance.

SURAH 20:

TA HA

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ
كَذَّبَ وَتَوَلَّى

20:48 It is revealed to us that His scourge will fall on those who deny and turn away."

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى

20:49 Pharaoh said: 'And who is your Lord, Musa?

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ
ثُمَّ هَدَى

20:50 "Our Lord,' he replied. 'is He Who gave all creatures their distinctive form and then rightly guided them.'

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى

20:51 "How was it, then, with the ancients?' asked Pharaoh.

SURAH 20:

TA HA

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا
يَضِلُّ رَبِّي وَلَا يَنْسَى

20:52 He answered: "My Lord alone has knowledge of that; it is recorded in His book. He does not err, nor does He forget.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ
لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى

20:53 It is He who has made the earth your cradle and made in it paths for you to walk on. It is He who sends down water from the sky with which He brings forth every kind of plant,

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِأُولِي النُّهَى

20:54 (saying): "Eat and pasture your cattle. Surely in this there are signs for men of understanding.

SURAH 20:

TA HA

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا
نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

20:55 From the earth We have created you, and to the earth We will restore you, and from it We will bring you back (to life)."

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ

20:56 We showed Pharaoh Our signs, but he denied them and gave no heed.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا
بِسِحْرِكَ يَا مُوسَىٰ

20:57 He said: 'Have you come, Musa, to drive us from our land with your sorcery?

فَلَنَأْتِيَنَّكَ بِسِحْرِ مِثْلِهِ فَأَجْعَلْ بَيْنَنَا
وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا
سُوًى

20:58 Know that we will confront you with magic as powerful as yours. Appoint a tryst between us and you, which neither we nor you shall fail to keep,

SURAH 20:

TA HA

and a place equally distant from you
and from ourselves.

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ
النَّاسُ ضُحَى

20:59 He replied: "Meet me on the day of the
Feast, and let all the people be
assembled before noon."

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى

20:60 Pharaoh withdrew; he gathered his
magicians and came back (with them).

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى
اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ
اِفْتَرَى

20:61 'Woe to you!' said Musa. 'Invent no
falsehoods against Allah, or He will
destroy you with His scourge. Liars will
surely fail.'

SURAH 20:

TA HA

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرَوْا

النَّجْوَى

20:62 They disputed one with another, but kept what they said secret.

قَالُوا إِنَّ هَٰذَا لَسَاحِرَانِ يُرِيدَانِ أَنْ
يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا
بِطَرِيقَتِكُمُ الْمُثْلَىٰ

20:63 They said (to Pharaoh): "These two are sorcerers who intend to drive you from your land by their magic and destroy your noblest traditions.

فَاجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا وَقَدْ
أَفْلَحَ الْيَوْمَ مَن اسْتَعْلَىٰ

20:64 Muster all your power and then assemble in ranks; those who win today shall surely triumph.'

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ
نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ

20:65 To Musa they said: 'Will you first throw down or shall we?'

SURAH 20:

TA HA

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ
يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

20:66 Throw first,' he answered. And by the power of their magic, their cords and staffs appeared to Musa's eyes as though they were running.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى

20:67 Musa was alarmed.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

20:68 But We said to him: 'Have no fear; you shall surely have the upper hand.

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا
إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ
حَيْثُ أَتَى

20:69 Throw that which is in your right hand. It will swallow up that which they faked, for that which they faked is but the deceitful show of witchcraft. The magician shall not prosper, wherever he goes.'

SURAH 20:

TA HA

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ
هَارُونَ وَمُوسَى

20:70 The magicians prostrated themselves, crying: "We believe in the Lord of Harun and Musa.'

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ
لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي
شُجُرِ النَّخْلِ وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى

20:71 'Do you (dare) believe in Him without my consent?' said Pharaoh. "This man must be your master, who taught you witchcraft. I will cut off your hands and feet on alternate sides and crucify you on the trunks of palm-trees. You shall know whose punishment is more terrible, and more lasting.'

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنْ
الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ
إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

20:72 They replied: "We cannot prefer you to the clear signs which have come to us and to Him who has created us. So

SURAH 20:

TA HA

decide as you will; you take decisions only in this present life.

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا
أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ

20:73 We have put our faith in our Lord so that He may forgive us our sins and the witchcraft you have forced us to practise. Better is the reward of Allah, and more lasting.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ
لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

20:74 He that comes before his Lord laden with sin shall be consigned to Hell, where he shall neither die nor live.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ

20:75 But he that comes before Him with true faith and good works shall be exalted to the highest rank. He shall abide for ever in,

SURAH 20:

TA HA

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى

20:76 the Gardens of Eden, in gardens watered by running streams. Such shall be the recompense of those that purify themselves.'

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ
بِعِبَادِي فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا
لَا تَخَافُ دَرَكًا وَلَا تَخْشَى

20:77 We revealed Our will to Musa, saying: 'Set forth with My servants in the night and strike for them a dry path across the sea. Have no fear of being overtaken, nor let anything dismay you.'

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ
الْيَمِّ مَا غَشِيَهُمْ

20:78 Pharaoh pursued them with his legions, but the waters overwhelmed them.

SURAH 20:

TA HA

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ

20:79 For Pharaoh misled his people: he did not guide them.

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ
عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ
وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ

20:80 Children of Israel! We delivered you from your enemies and made a covenant with you on the right flank of the Mountain. We sent down manna and quails for you.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا
تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ
عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

20:81 'Eat of the wholesome things with which We have provided you and do not transgress, lest you should incur My wrath,'

SURAH 20:

TA HA

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدَىٰ

20:82 (We said): 'He that incurs My wrath shall assuredly be lost, but he that repents and believes in Me, does good works and follows the right path, shall be forgiven.

وَمَا أَغْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَىٰ

20:83 But, Musa, why have you come with such haste from your people?'

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ
إِلَيْكَ رَبِّ لِتَرْضَىٰ

20:84 Musa replied: 'They are close behind me. I hastened to You, my Lord, so that I might earn Your pleasure.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ
وَأَضَلَّهُمُ السَّامِرِيُّ

20:85 (Allah) said: "We proved your people in your absence, but the Samiri has led them astray.'

SURAH 20:

TA HA

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا
 قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا أَفَطَالَ
 عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ
 مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي

20:86 Angry and sorrowful, Musa went back to them. 'My people, he said, 'did your Lord not make you a gracious promise? Did the time of my absence seem too long to you, or was it to incur your Lord's anger that you failed me?'

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا
 حَمَلْنَا أَوزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ
 أَلْقَى السَّامِرِيُّ

20:87 They replied: "We failed you through no fault of ours. We were made to carry loads of the people's ornaments, and throw them (into the fire). The Samiri did the same,

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ
 فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ

20:88 and forged a calf for them, an image with a hollow sound." This, 'they said,"

SURAH 20:

TA HA

is your god and the god of Musa but whom Musa has forgotten.

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

20:89 Did they not see that it returned them no word (answer), and that it could neither help nor harm them?

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ
إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي
وَأَطِيعُوا أَمْرِي

20:90 Harun had said to them: "My people, this is but a test for you. Your Lord is the Merciful. Follow me and obey my command."

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى
يَرْجِعَ إِلَيْنَا مُوسَى

20:91 But they had replied: "We will worship it until Musa returns."

SURAH 20:

TA HA

قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ
ضَلُّوا

20:92 Musa said to Harun: "Why did you not follow me when you saw them going astray?"

أَلَا تَتَّبِعُنِ أَفْعَصَيْتَ أَمْرِي

20:93 Why did you disobey me?'

قَالَ يَا ابْنَ أُمِّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا
بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي
إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي

20:94 'Son of my mother, he replied, 'Do not seize my beard nor the hair of my head. I was afraid that you might say: "You have sown discord among the Children of Israel and did not wait for my orders." ;

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ

20:95 "O Samiri," cried Musa, 'what had come over you?'

SURAH 20:

TA HA

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ
فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا
وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي

20:96 He replied: 'I saw what they did not see. I took a handful of dust from the trail of the Messenger and flung it away: thus did my soul prompt me.

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ
تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ
وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا
لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا

20:97 "Begone!" (cried Musa). *Your lot in this life is to say: "Touch me not." Nor shall you escape (in the life to come your appointed doom. Behold this idol which you have served with such devotion: we will burn it to cinders and scatter its ashes over the sea.

SURAH 20:

TA HA

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
وَسِعَ كُلَّ شَيْءٍ عِلْمًا

20:98 Your God is Allah, besides whom there is no other god. He has knowledge of all things.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ
وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا

20:99 Thus We recount to you the history of past events. A Message of Our own We have given you:

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ
الْقِيَامَةِ وِزْرًا

20:100 those that reject it shall bear a heavy burden on the Day of Resurrection.

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ
حِمْلًا

20:101 They shall bear it for ever: an evil burden for them on the Day of Resurrection,

SURAH 20:

TA HA

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ
الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

20:102 the day when the Trumpet shall be sounded. On that day, We shall assemble all the sinners. Their eyes will become dim (with terror),

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا

20:103 and they shall murmur among themselves: 'You have stayed away but ten (days).'

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ
طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا

20:104 We know full well what they will say. The most upright among them will declare: 'You have stayed away but one day.'

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي
نَسْفًا

20:105 They ask you about the mountains. Say: 'My Lord will crush them to fine dust,

SURAH 20:

TA HA

فَيَذَرُهَا قَاعًا صَفْصَفًا

20:106 and leave them a desolate waste,

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

20:107 with no hollows nor jutting mounds to be seen therein.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ
وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا
هَمْسًا

20:108 On that day, men will have no choice but to follow their truthful summoner, their voices hushed before the Lord of Mercy; and you shall hear no sound except the faint sound (of marching feet).

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ
الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

20:109 On that day none shall have power to intercede for them except him that has received the sanction of the

SURAH 20:

TA HA

Merciful and whose word is acceptable to Him.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهِ عِلْمًا

20:110 He knows what is before them and behind them, but they themselves have no knowledge of it.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا

20:111 (All) faces shall be humbled before the Living One, the Eternal. Those who are burdened with sin shall come to grief:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ
مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

20:112 but those who have believed and done good works shall fear neither inequity nor injustice.

SURAH 20:

TA HA

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا
فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ
ذِكْرًا

20:113 Thus We sent it down, an Arabic Quran , and explained in it warnings and threats so that they may guard themselves against evil and so that it may be a reminder for them.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ
بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ
رَبِّ زِدْنِي عِلْمًا

20:114 Exalted be Allah, the King, the Truth. Do not be quick with the Quran before its revelation is completed, but rather say: 'Lord, increase my knowledge.'

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ
عِزْمًا

20:115 We made a covenant with Adam, but he forgot and showed himself lacking in steadfastness.

SURAH 20:

TA HA

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ أَبَى

20:116 And when we said to the angels:
'Prostrate yourselves before Adam,
they all prostrated themselves except
Satan, who refused.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ
فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى

20:117 "Adam,' We said, "This is your
enemy and your wife's. Let him not
turn you out of Paradise and plunge
you into affliction.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى

20:118 Here you shall not hunger or be
naked;

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى

20:119 you shall not thirst, or feel the
scorching heat.'

SURAH 20:

TA HA

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ
أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى

20:120 But Satan whispered to him, saying: "Shall I show you the Tree of Immortality and a kingdom which never decays?"

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفَحَا
يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ
رَبَّهُ فَغَوَى

20:121 They both ate of its fruit, so that they beheld their nakedness and began to cover themselves with leaves. Thus Adam disobeyed his Lord and went astray.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى

20:122 Then his Lord had mercy on him; He relented towards him and rightly guided him.

SURAH 20:

TA HA

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ
فَلَا يَضِلُّ وَلَا يَشْقَى

20:123 "Go hence both of you,' He said,
'and may your offspring be enemies to
each other. When My guidance is
revealed to you, he who follows it shall
neither err nor be afflicted;

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

20:124 but he who gives no heed to My
warning shall live in distress and come
before Us blind on the Day of
Resurrection.'

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ
بَصِيرًا

20:125 'Lord,' he will say, 'why have
You brought me blind before You while
(in my life-time) I had sight?'

SURAH 20:

TA HA

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ
الْيَوْمَ تُنْسَى

20:126 He will answer: Thus Our revelations were declared to you and you forgot them. So this day you are yourself forgotten.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ
بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

20:127 And thus do We reward the transgressor who denies the revelations of his Lord. But the punishment of the life to come is more terrible and more lasting.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ
الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّأُولِي النُّهَى

20:128 Do they not see how many generations, in whose dwellings they go about, We destroyed before them? Surely in this there are signs for men of understanding.

SURAH 20:

TA HA

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا
وَأَجَلٌ مُّسَمًّى

20:129 Had it not been for a word which came forth before from your Lord, and a term which had been fixed, it (the punishment) would surely have overtaken them.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ
أَنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ
تَرْضَىٰ

20:130 Therefore, bear with what they say. Give glory to your Lord before sunrise and before sunset. Praise Him in parts of the night and at the two ends of the day so that you may be pleased.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِنْهُمْ زَهْرَةَ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ
وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

20:131 Do not strain your eyes toward the worldly benefits We have bestowed

SURAH 20:

TA HA

on some of them, for with these We seek only to try them. Your Lord's provision is better and more lasting.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا
لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

20:132 Enjoin prayer on your people and be diligent in its observance. We ask you to provide no provision: We shall Ourselves provide for you. Blessed shall be the end of the devout.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ
تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى

20:133 They say: 'Why does he give us no sign from his Lord?' Have they not been given sufficient proof in previous Books?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا
رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ
قَبْلِ أَنْ نَذِلَّ وَنَخْزَى

20:134 Had We destroyed them before him, they would have said: 'Lord, if

SURAH 20:**TA HA**

only You had sent us an apostle! We would have followed Your revelations before we were humbled and disgraced.'

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ
مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

20:135 Say: 'Each one is waiting: so wait if you will. You shall know who has followed the right path and who has been rightly guided.'

Historic Background

Surah Maryam

Ayahs
98

Revelation Place
Makkah

Name

It takes its name from v. 16.

Period of Revelation

It was revealed before the Migration to Habash. We learn from authentic Traditions that Hadrat Ja'afar recited vv. 1-40 of this Surah in the court of Negus when he called the migrants to his court.

Historical Background

We have already briefly referred to the conditions of that period in the introduction to Surah Al-Kahf. Here we shall give rather fuller details of the same conditions, which will be helpful in grasping the meaning of this Surah and the other Surahs of the period. When the chiefs of the Quraish felt that they had failed to suppress the Islamic movement by ridicule, sarcasm, and by holding out promises and threats and by making false accusations, they resorted to persecution, beating and economic pressure. They would catch hold of the new Muslims of their clans and persecute them, starve them and would even inflict

physical torture on them in order to coerce them to give up Islam. The most pitiful victims of their persecution were the poor people and the slaves and the proteges of the Quraish. They were beaten black and blue, were imprisoned and kept thirsty and hungry and were dragged on the burning sands of Makkah. The people would get work from the professional laborers but would not pay them their wages. As an instance we give below the story of Hadrat Khabbab bin Arat, which is given in *Bukhari* and *Muslim* :

"I used to work as a blacksmith in Makkah. Once I did some work for As bin Wa'il. When I went to ask for my wages, he said, 'I will not pay your wages unless you disown Muhammad'."

In the same connection Hadrat Khabbab says, "One day the Holy Prophet was sitting in the shadow of the Ka'abah. I went to him and said, 'O Messenger of Allah, now persecution has gone to its extreme; why do you not pray to Allah (for relief)?' At this the Holy Prophet was greatly moved. He said, 'The believers before you were persecuted much more than you. Their bones were scraped with combs of iron and their heads were cut with saws, but still they did not give up their Faith. I assure you that Allah will fulfill this Mission, and there will come a period of such peace that one would travel from Sanna to Hadramaut, and he will have no fear from anyone, save Allah. But you people have already become impatient'." (*Bukhari*)

When the conditions became unbearable, the Holy Prophet, in the month of Rajab of the fifth year of Prophethood, gave advice to his Companions to this effect: "You may well migrate to Habash, for there is a king, who does not allow any kind of injustice to anyone, and there is good in his land. You should remain there till the time that Allah provides a remedy for your affliction".

Accordingly, at first, eleven men and four women left for Habash. The Quraish pursued them up to the coast but fortunately they got a timely boat for Habash at the sea-port of Shu'aibah, and they escaped attest. Then after a few months, other people migrated to Habash and their number rose to eighty-three men and eleven women of the Quraish and seven non-Quraish. After this, only forty persons were left with the Holy Prophet at Makkah.

There was a great hue and cry in Makkah after this Migration, for every family of the Quraish was adversely affected by this. There was hardly a family of the Quraish which did not lose a son, a son-in-law, a daughter, a brother or a sister. For instance, there were among the Migrants the near relatives of Abu Jahl, Abu Sufyan and other chief of the Quraish who were notorious for their persecution of the Muslims. As a result of this, some of them became even more bitter in their enmity of Islam, while there were others who were so moved by this that they embraced Islam. For instance, this Migration

left a deep mark on Hadrat Umar. One of his relatives, Laila, daughter of Hathmah, says, "I was packing my luggage for Migration, while my husband, Amr bin Rabi'y'ah, had gone out. In the meantime Umar came there and began to watch me, while I was engaged in preparation for the journey. Then he said, 'Are you also going to migrate?' I answered, 'Yes by God, you people have persecuted us much. But the wide earth of Allah is open for us. Now we are going to a place where Allah will grant us peace'. At this, I noticed such signs of emotion on the face of Umar as I had never seen before. He simply said, 'May God be with you' and went away."

After the migration, the Quraish held consultations, and decided to send Abdullah bin Abi Rabi'y'ah, half brother of Abu Jahl, and Amr bin As to Habash with precious gifts so as to persuade Negus to send the migrants back to Makkah. Hadrat Umm Salmah (a wife of the Holy Prophet), who was among the migrants, has related this part of the story in detail. She says, "When these two clever statesmen of the Quraish reached Habash, they distributed the gifts among the courtiers of the King and persuaded them to recommend strongly to him to send the migrants back. Then they saw Negus himself and, presenting rich gifts to him, said, "Some headstrong brats of our city have come to your land and our chiefs have sent us to you with the request that you may kindly send them back. These brats have forsaken our faith and have not embraced your faith either,

but have invented a new faith". As soon as they had finished their speech, all the courtiers recommended their case, saying, "We should send such people back to their city for their people know them better. It is not proper for us to keep them here." At this the King was annoyed and said, "I am not going to give them back without proper inquiry. As these people have put their trust in my country rather than in any other country and have come here to take shelter, I will not betray them. At first I will send for them and investigate into the allegations these people have made against them. Then I will make my final decision". Accordingly, the King sent for the Companions of the Holy Prophet and asked them to come to his court.

When the migrants received the message of the King, they assembled and held consultations as to what they should say to the King. At last they came to this unanimous decision: "We will present before the King the teachings of the Holy Prophet without adding anything to or withholding anything from them and leave it to him whether he lets us remain here or turns us out of his country". When they came to the court, the King put this problem abruptly before them: "I understand that you have given up the faith of your own people and have neither embraced my faith nor any other existing faith. I would like to know what your new faith is." At this, Jafar bin Abi Talib, on behalf of the migrants, made an extempore speech to this effect: "O King! We were sunk deep in ignorance and had

become very corrupt; then Muhammad (Allah's peace be upon him) came to us as a Messenger of God, and did his best to reform us. But the Quraish began to persecute his followers, so we have come to your country in the hope that here we will be free from persecution". After his speech, the King said, "Please recite a piece of the Revelation which has been sent down by God to your Prophet". In response, Hadrat Jafar recited that portion of Surah Maryam which relates the story of Prophets John and Jesus (Allah's peace be upon them). The King listened to it and wept, so much so that his beard became wet with tears. When Hadrat Jafar finished the recital, he said: "Most surely this Revelation and the Message of Jesus have come from the same source. By God I will not give you up into the hands of these people".

Next day `Amr bin `As went to Negus and said, "Please send for them again and ask them concerning the creed they hold about Jesus, the son of Mary, for they say a horrible thing about him". The King again sent for the migrants, who had already learned about the scheme of Amr. They again sat together and held consultations in regard to the answer they should give to the King, if he asked about the belief they held about Prophet Jesus. Though this was a very critical situation and all of them were uneasy about it, they decided that they would say the same thing that Allah and His Messenger had taught them. Accordingly, when they went to the court, the King put them the question that

had been suggested by Amr bin As. So Jafar bin Abi Talib stood up and answered without the least hesitation: "He was a Servant of Allah and His Messenger. He was a Spirit and a Word of Allah which had been sent to virgin Mary." At this the King picked up a straw from the ground and said, 'Bye God, Jesus was not worth this straw more than what you have said about him." After this the King returned the gifts sent by the Quraish, saying, "I do not take any bribe". Then he said to the migrants, "You are allowed to stay here in perfect peace."

Theme and Subject

Keeping in view this historical background, it becomes quite obvious that this Surah was sent down to serve the migrants as a "provision" for their journey to Habash, as if to say, "Though you are leaving your country as persecuted emigrants to a Christian country, you should not in the least hide anything from the teachings you have received. Therefore you should plainly say to the Christians that Prophet Jesus was not the son of God."

After relating the story of Prophets John and Jesus in vv. 41-50, the story of Prophet Abraham has been related (vv. 41-50) also for the benefit of the Migrants for he also had been forced like them to leave his country by the persecution of his father, his family and his country men. On the one hand, this meant to console the Emigrants that they were following the footsteps of

Prophet Abraham and would attain the same good end as that Prophet did. On the other hand, it meant to warn the disbeliever, of Makkah that they should note it well that they were in the position of the cruel people who had persecuted their forefather and leader, Abraham, while the Muslim Emigrants were in the position of Prophet Abraham himself.

Then the mention of the other Prophets has been made in vv. 51-65 with a view to impress that Muhammad (Allah's peace be upon him) had brought the same way of Life that had been brought by the former Prophets but their followers had become corrupt and adopted wrong ways.

In the concluding passage (vv. 66-98), a strong criticism has been made of the evil ways of the disbelievers of Makkah, while the Believers have been given the good news that they would come out successful and become the beloved of the people, in spite of the worst efforts of the enemies of the Truth.

Surah Taha

Ayahs
135

Revelation Place
Makkah

Name

This Surah takes its name from its "first word "*Ta Ha*. " This name, like the names of many other Surahs, is merely symbolic.

Period of Revelation

The period of its revelation is the same as of Surah Maryam. It is just possible that it was sent down during the Migration to Habash or just after it. Anyhow, it is certain that this Surah was revealed before Hadrat Umar embraced Islam.

According to a well known and authentic tradition when Hadrat Umar set out to kill the Holy Prophet, he met a certain person, who said, "Before you do anything else, you should know that your own sister and brother-in-law have embraced Islam" Hearing this, he directly went to the house of his sister. There he found his sister, Fatimah, and his brother-in-law, Said bin Zaid, learning the contents of a scroll from Khabbab bin Art. When Fatimah saw him coming she hid the scroll at once, but Hadrat Umar had heard the recital, so he began to interrogate them about it. Then he began to thrash his brother-in-law, and wounded his sister, who tried to protect him.

At last both of them confessed, "We have become Muslims; you may do whatever you like." As Hadrat Umar was moved to see blood running down from her head, he said, "Show me the thing you were reading." The sister asked him to promise on oath that he would not tear it, and added, "You cannot touch it unless you have a bath." Accordingly, Hadrat Umar took his bath and when he began to read the scroll, which contained this Surah, he spontaneously spoke out, "What an excellent thing!" At this Hadrat Khabbab, who had hidden himself at the sound of his footsteps, came out of his hiding and said, "By God, I have high expectations that Allah will get great service from you to propagate the Message of His Prophet, for just yesterday I heard the Holy Prophet praying to Allah, 'My Lord, make Abul Hakam bin Hisham (Abu Jahl) or Umar bin Khattab a supporter of Islam. So O Umar, turn to Allah, turn to Allah.'" These words proved to be so persuasive that he at once accompanied Hadrat Khabbab and went to the Holy Prophet to embrace Islam. This happened a short time after the Migration to Habash.

Theme and Topics of Discussion

This Surah begins with the enunciation of the object of the Revelation of the Qur'an to this effect: "O Muhammad, this Quran has not been sent down to you to put you unnecessarily to some great affliction. It does

not demand from you to perform the impossible task of imbuing the hearts of the obdurate disbelievers with Faith. It is merely an admonition meant to guide on to the Right Path those who fear God and want to save themselves from His punishment. This Quran is the Word of the Master of the earth and the heavens and God-head belongs to Him alone: These two facts are eternal whether one believes them or not."

After this introduction, the Surah abruptly moves on to relate the story of Prophet Moses without any apparent relevancy and without even hinting at its applicability to the events of the period. However, if we read between the lines, we realize that the discourse is addressed very relevantly to the people of Makkah. But before we explain the hidden meaning of the discourse, we must keep in view the fact that the Arabs in general acknowledged Moses as a Prophet of God. This was so because they had "been influenced by the large number of the Jews around them and by" the neighboring Christian kingdoms. Now let us state those things which are hidden between the lines of the story:

Allah does not appoint a Prophet by the beat of drums or by celebrating the occasion in a regular and formal ceremony, as if to say, "We are appointing such and such a person as Our Prophet from today." On the contrary, He bestows Prophethood in a confidential manner just as He did in the case of Prophet

Moses. Therefore you should not consider it strange if Hadrat Muhammad has been appointed as a Prophet all of a sudden and without any public proclamation.

The fundamental principles presented by Prophet Muhammad - *Tauhid* and the Hereafter - are just the same as were taught to Prophet Moses at the time of his appointment.

Prophet Muhammad has been made the standard bearer of the Message of the Truth among the people of the Quraish all by himself without material provisions, just as Prophet Moses was entrusted with the Mission to go to a tyrant king like Pharaoh and ask him to give up his attitude of rebellion. These are the mysterious ways of Allah. He catches hold of a way farer of Midian on his way to Egypt and says, "Go and fight with the greatest tyrant of the time." He did not provide him with armies and provisions for this Mission. The only thing He did was to appoint his brother as his assistant at his request.

You, O People of Makkah, should note it well that Pharaoh employed the same devices against Prophet Moses as you are employing against Prophet Muhammad -- frivolous objections, accusations, and cruel persecutions. You should know that Allah's Prophet came out victorious over Pharaoh, who possessed large armies and war equipments. Incidentally, the Muslims have

been consoled and comforted, though not in so many words, that they should not be afraid of fighting with the Quraish against fearful odds, for the mission which is supported by Allah comes out victorious in the end. At the same time, the Muslims have been exhorted to follow the excellent example of the magicians of Egypt, who remained steadfast in their Faith, though Pharaoh threatened them with horrible vengeance.

An incident from the story of the Israelites has been cited to show in what ridiculous manner the idolization of false gods and goddesses starts and that the Prophets of God do not tolerate even the slightest tinge of this preposterous practice. Likewise, Prophet Muhammad is following the former Prophets in opposing *shirk* and idol worship today.

Thus, the story of Moses has been used to throw light on all those matters which were connected with the conflict between the Holy Prophet and the Quraish. Then at the end of the story, the Quraish have been briefly admonished, as if to say, "The Quran has been sent down in your tongue for your own good. If you listen to it and follow its admonition, you will be doing so for your own good but if you reject it, you will yourselves meet with an evil end."

After this the story of Prophet Adam has been related, as if to tell the Quraish, "The way you are following is the way of Satan, whereas the right way for a man is to follow his father

Adam. He was beguiled by Satan, but when he realized his error, he plainly confessed it and repented and again turned back to the service of Allah and won His favor. On the other hand, if a person follows Satan and sticks to his error obdurately in spite of admonition, he does harm to himself alone like Satan."

In the end, the Holy Prophet and the Muslims have been advised not to be impatient in regard to the punishment to the disbelievers, as if to say, "Allah has His Own scheme concerning them. He does not seize them at once but gives them sufficient respite. Therefore you should not grow impatient but bear the persecutions with fortitude and go on conveying the Message."

In this connection, great emphasis has been laid on *Salat* so that it may create in the believers the virtues of patience, forbearance, contentment, resignation to the will of God and self analysis for these are greatly needed in the service of the Message of the Truth.