

SURAH TAA HAA (20)

The Surah *Taa Haa* continues the theme expressed in the ninety-seventh verse of the Surah *Maryam*. The *Quraan*, being the supreme manifestation of the profusion and exuberance of the divine mercy, has not been revealed to the Messenger, argue the second and third verses of the Surah, to make him wretched but only, admonish those people who have innate fear of Allah. The Surah specifies and stresses that the *Quraan* has been revealed, portion by portion, by the *Rahmaan* — the Most Gracious — to Whom belongs all the creation in the cosmos. He is the One, the Unique, without any deities associated with Him as alleged by Makkan polytheists. He has excellent names.

The Surah, then, from the ninth verse to the ninety-eighth verse, proceeds to narrate the story of Moses to instruct the Messenger in patience, perseverance, and striving against obduracy by mentioning one by one all the trials and tribulations afflicting Moses. The Surah clarifies, in its eleventh verse, that a person is singled out for the duty of prophethood without his knowledge. Neither Moses nor Muḥammad (s. a. w. s.) nor any prophet or messenger had, ever, had any presentiment or premonition before being singled out. It had, ever, been an act of grace on the part of Allah. As the thirteenth and the fourteenth verses clarify, every prophet or messenger was duty-bound to declare — Allah is One, submission, in its entirety, belongs to Him, obligatory prayer must be performed, and the Last Judgement shall come to pass. Every prophet or messenger used to announce the good news of a happy reward to those people who followed him and warn such people of punishment as did not follow him as shown in the forty-seventh and forty-eighth verses. Most of the prophets and messengers used to be given some perceptible miracle besides the guidance as Moses was given. Furthermore, Moses was commissioned to warn Pharaoh and deliver the children of Israel and his other followers from persecution and Moses had succeeded in his task with Allah's help. The narrative consoles and suggests to the Messenger that he, too, shall succeed like Moses if he keeps persevering patiently.

The Surah, then, resumes the theme of the third verse — Allah has given the Messenger a reminder — the *Quraan* — to warn polytheists by. Whoever turns away from it, the hundredth verse pictures, shall bear the burden of sin eternally. The plight of such people has been pictured up to the one hundred and fifth verse. The next verse, on a query about mountains on the Day of Resurrection, proceeds to reply in detail so as to warn the polytheists of their repudiation of the Resurrection up to the one hundred and twelfth verse. The next verse, after picturing polytheists' plight, resumes to restate, in brief, the main purpose of the *Quraan*. But, the messenger, with all his anxious concern for his people, is gently admonished not to be in haste. The one hundred and fifteenth verse reminds him of Adam who had, also, in haste, stooped to the Devil's suggestion. Haste makes waste. Hence, he must continue to persevere patiently leaving the result to Allah. Polytheists are behaving like the Devil. The one hundred and twenty-first verse, incidentally, clears Eve of

being tempted to eat the fruit first and then, going to Adam to persuade him to eat it. It quashes the theory of the original sin. The one hundred and twenty-fourth verse, again, affirms that those who turn away (reject) Allah's reminder __ the *Quraan* __ shall be blind on the Day of Resurrection besides being in dire and desperate straits in the worldly life. Their plight has been pictured up to the one hundred and twenty-seventh verse. The next two verses warn the polytheists of punishment as the doomed people of their own land had been punished. The one hundred and thirtieth verse exhorts the Messenger to be patient and seek solace, help, and strength in the obligatory prayer and not turn his eyes towards the rich polytheists of Makka or *Taaif* and enjoin his followers to perform the obligatory prayer. Allah shall grant him sustenance. If they demand a miracle, the *Quraan*, the one hundred and thirty-third verse asserts, is the greatest miracle, being the essence of all the previous books. Hence, they must follow the Messenger and His book otherwise they shall be disgraced on the Judgement Day. If they do not, they must await the outcome of their rejection.

SURAH TAA HAA

In the name of ALLAH, the Most Gracious, the Most Merciful

1. *Taa haa*
2. We have not revealed the *Quraan* to you in order to make you wretched.
3. But (it is) a reminder to (those people) who fear (Allah),
4. Being a revelation, portion by portion, from (Allah) Who created the Earth and the high / sublime heavens.
5. (Allah), the Most Gracious, has been in accession to the throne (exercising exclusive sovereignty over the entire cosmos since then).
6. To Him belong what is throughout the heavens and what is throughout the Earth and what is between both and what is under the Earth.
7. And whether you speak aloud (or in a whisper), He knows, in any case, (what is uttered publicly or) privately and (whatever is kept) most hidden.
8. Allah (is He) other than Whom there is no deity: to Him belong excellent names.
9. And has the story of Moses come to you?
10. When he saw a fire, he said to the members of his family, "Stay (here till I come back because) I perceive a fire. I may bring you a firebrand

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ١

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ٢

إِلَّا نَذْكِرَكَ لِمَن يَخْشَى ٣

تَزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ٤

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ٥

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَمَا يَنبَهُمَا وَمَا تَحْتَ الثَّرَى ٦

وَلَن يَجْهَرَ بِالْقَوْلِ فَإِن هُوَ يَعْلَمُ السِّرَّ وَأَخْفَى ٧

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ٨

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ٩

إِذ رَأَاهُ أَنَا رَاقِعًا لَّاهِلِهِ آمَكُتُوْا إِلَيَّ ءَأَنْتُمْ نَارًا
لَّعَلِّي ءَأْتِيَكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدٍ

from it or find directions at the fire."

11. But, when he reached it, he was called out, "O Moses!

12. I am, undoubtedly, your *Rabb* and hence, you must take off your shoes: you are, certainly, in the sacred valley, *Tiwaaa*.

13. And I have singled you out (for My message) and hence, you must listen to what is being revealed to you.

14. I am, undoubtedly, Allah other than Myself there is no deity and hence, you must serve (render exclusive obedience to) Me and perform the obligatory prayer for My remembrance.

15. The Hour of Resurrection is, certainly, coming. I intend to keep it hidden so that everyone is required what one exerts oneself (for in this world).

16. Hence, (a person) who does not believe in it (the Hour of Resurrection) and follows his passions, must not prevent you from it (the obligatory prayer) otherwise you will bring yourself to ruin.

17. And what is this in your right hand, O, Moses!"

18. He said, "It is my staff: I lean against it and I beat leaves off a tree by it for my goats and it serves other purposes for me."

عَلَى النَّارِ هُدًى ﴿١٠﴾

فَلَمَّا أَنْهَا نُودِيَ بِمُوسَى ﴿١١﴾

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لَتَجْزِي كُلَّ نَفْسٍ بِمَا تَسْعَى ﴿١٥﴾

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾

وَمَا تِلْكَ يَمِينُكَ يَمُوسَى ﴿١٧﴾

قَالَ هِيَ عَصَايَ أَنُوكِّرُ أَعْلِيهَا وَاهْتَسُ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَتَارِبٌ أُخْرَى ﴿١٨﴾

19. (Allah) said, "O Moses! Cast it" (to the ground).
20. Then, he cast it (accordingly) and, all of a sudden, it turned into a creeping serpent.
21. (Allah) said, "Take it up and do not fear: We will return it to its former state.
22. And press your (right) hand to your (left) armpit (from where) it will come out (shiningly) white without any disease, being another miracle / proof.
23. So that We should show you some of Our greatest signs.
24. Go to Pharaoh (for) he has exceeded all the proper bounds in doing wrong and committing sins."

SECTION 2

25. (Moses) said, "O my *Rabb!* Open my breast for me,
26. And facilitate my commission (the authority to perform a task or certain duties) for me.
27. And untie the knot of my tongue
28. So that they should follow my speech,
29. And appoint a helper for me from my own family,
30. Aaron, my brother,
31. Strengthen my back with him,

قَالَ أَلْقِهَا يَمُوسَى ﴿١٩﴾

فَالْقَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿٢١﴾

وَأَضْمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيَاضًا مِنْ غَيْرِ سَوْءٍ آيَةٍ أُخْرَى ﴿٢٢﴾

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾

أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

وَأَحْلِلْ عُقْدَةَ مِنِّ لِسَانِي ﴿٢٧﴾

بِقَفْوِهِ أَقُولِ ﴿٢٨﴾

وَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

هَارُونَ أَخِي ﴿٣٠﴾

أَشْدِّدْ يَدِي بِأَزْرِي ﴿٣١﴾

32. And associate him with my commission,

وَأَشْرِكُمْ فِي أَمْرِي ﴿٣٢﴾

33. So that We should declare You free from imperfections frequently,

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

34. And remember You frequently,

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

35. You have, indeed, been observant of us."

إِنَّكَ كُنْتَ بِنَاصِرٍ ﴿٣٥﴾

36. (Allah) said, "O Moses! Your request has been granted.

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ﴿٣٦﴾

37. And We had conferred Our blessing on you once again,

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٣٧﴾

38. When We inspired your mother with what is being revealed (below for your information):-

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

39. 'Put him into a (wooden) case and then, cast it on the river and then, the river shall cast it along the bank (and, eventually, Pharaoh, who is) hostile to Me and hostile to him, shall get hold of him;' and I inspired love for you on My part and (I did it) so that you should be brought up under My eye.

أَن أَقْدِفِيهِ فِي الْتَابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ
بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوْلُهُ وَالْقَيْتُ
عَلَيْكَ مَحَبَّةً مِنِّي وَلِئُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

40. Imagine when your sister went (following the case) and then, she said, 'May I direct you towards (those persons) who will nurse him well?' In this way, We returned you to your mother so that her eye should cool and she should not grieve; and (also remember that) you killed a man and then, We rescued you from the sorrow and We subjected you to trials on trials; and then, you stayed among the people of *Madyan* for many years. O Moses! Then, you came (back

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ
عَلَىٰ مَنْ يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ ۚ وَفَلَّتْ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ
وَفَتَنَّاكَ فُتُونًا ۚ فَلَمَّا بَلَغْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ
ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوسَىٰ ﴿٤٠﴾

from there) according to an irreversible decree.

41. And I have singled you out for Myself.

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

42. Go __ you and your brother __ with My miracles and both of you must not languish in remembering Me.

أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾

43. Go __ both of you __ to Pharaoh (for) he has exceeded all the proper bounds in doing wrong and committing sins.

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

44. And then, both of you must speak to him in gentle words, maybe, he bears in mind (My message) or fears" (Me).

فَقُولَا لَهُ قَوْلًا لَّيْسَ لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

45. Both of them said, "O our *Rabb*! We fear that he may commit excesses against us or, further, exceed the bounds in doing wrong and committing sins."

قَالَا رَبَّنَا إِنَّا أَتَيْنَاكَ أَن يَفْرُطَ عَلَيْنَا أَوْ أَن يَطْغَىٰ ﴿٤٥﴾

46. (Allah) said, "Both of you must not fear (because) I am with both of you __ I hear and I see.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

47. Hence, both of you must go to him and say (to him), 'Both of us are your *Rabb*'s messenger and hence, you must send the children of Israel with us and you must not subject them to punishment: we have come to you with a miracle from your *Rabb*: and may peace (rain) on whoever follows the guidance!

فَأَنبِئَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِِبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيْنَا مِمَّا آتَيْتُمُ الْهَادِيَ ﴿٤٧﴾

48. It has been revealed to us that punishment (shall visit) on (all those) who belie and deny (the message) and turn away."

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

49. (Pharaoh) said, "Who is, then, the *Rabb* of both of you, O Moses?"

قَالَ فَمَنْ رَبُّكُمَا يَمُوسَى ﴿٤٩﴾

50. (Moses) said, "Our *Rabb* is He Who gives everything its make and then guides" (it).

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾

51. (Pharaoh) said, "What do you, then, think about the communities of old?"

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾

52. (Moses) said, "The knowledge about them is with my *Rabb* in a record: my *Rabb* neither errs nor forgets."

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

53. He Who has made the Earth flat for you and laid tracks on her for you and sends water from the clouds and then, We bring forth different kinds of vegetation from it.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَاسْلَكْ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿٥٣﴾

54. Eat and graze your animals: indeed, in all such (phenomena) there are proofs (of His oneness) for (those people) who possess reason.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَايَتَى لِأُولِي النَّهْيِ ﴿٥٤﴾

SECTION 3

55. From her (the Earth) We have created you and into her We will return you and from her We will raise you (from the dead) once again.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

56. And We showed him (Pharaoh) all Our miracles but he belied and denied (them) and turned down (the message with scorn).

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥٦﴾

57. He said, "(O Moses)! Have you come to us with the purpose of exiling us from our land (Egypt) by your magic?"

قَالَ أَجِئْتُنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمُوسَى ﴿٥٧﴾

58. We will, then, bring against you such magic as will be similar to it and hence, let us appoint a time and place between us and you, a place in the middle of the town, an appointment which neither we will break nor you."

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ، فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ
مَوْعِدًا لَا تُخْلِفُهُ، نَحْنُ وَلَا أَنْتَ مَكَانًا سَوًى ﴿٥٨﴾

59. (Moses) said, "The appointment for you is the day of festive celebrations and that the people will be gathered up in broad daylight."

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ
وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾

60. Then, Pharaoh undertook (the responsibility on himself) and combined (all the particulars) of his design and then, came forward (to face Moses).

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

61. Moses said to them, "Woe to all of you! You must not forge any falsehood against Allah otherwise He will extirpate you with a punishment and he who forges (any falsehood against Him) does not succeed in achieving what he seeks."

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ
كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ
وَقَدْ خَابَ مِنْ أَفْتَرَىٰ ﴿٦١﴾

62. As a consequence (of listening to what Moses said), they disagreed among themselves in regard to their course of action and held a secret conference.

فَنَتَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿٦٢﴾

63. They said, "In fact, both of them are (expert) magicians (and) both of them want that both of them should exile you from your land (Egypt) by means of their magic and disrupt your excellent way of life.

قَالُوا إِنْ هَذَا إِلَّا لَسِحْرَانِ بُرِيدَانِ أَنْ يُخْرِجَاكُمْ
مِنْ أَرْضِكُمْ بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقِكُمُ الْمُتَنَانِ ﴿٦٣﴾

64. Hence, you must combine (all the particulars) of your design and then, go forward (to face both of them) in array; and whoever overcomes shall prosper (succeed) today."

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ اَتُوا صَفًّا
وَقَدْ اَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى ﴿١٦﴾

65. They said, "O Moses! Either you cast (your spell) or we will be the first who will cast" (our spell).

قَالُوا يَمْوَسَّىٰ اِمَّا اَنْ تَلْقَىٰ
وَاِمَّا اَنْ نَّكُونَ اَوَّلَ مَنْ اَلْقَىٰ ﴿١٧﴾

66. (Moses) said, "Rather, you cast" (your spell). Consequently, all of a sudden, their ropes and sticks made him, by dint of their magic, suspect that they were creeping (like serpents).

قَالَ بَلْ اَلْقُوا فَاِذَا جِاَهُمْ وَعَصِيَهُمْ
يُخِيلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهُ تَنَسَّىٰ ﴿١٨﴾

67. And then, Moses had a sensation of fear in his heart.

فَاَوْحَسَ فِي نَفْسِهِ خِيفَةُ مُوسَىٰ ﴿١٩﴾

68. We said, "Do not fear (for) you shall be predominant.

قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلَىٰ ﴿٢٠﴾

69. And cast what is in you right hand, it shall swallow up what they have fabricated: they have only done a magician's trick; and a magician does not prosper (succeed) wherever he goes."

وَاَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا اِنَّمَا صَنَعُوا
كَيْدَ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ اَنَىٰ ﴿٢١﴾

70. Hence, all the magicians were thrown into prostrating themselves, saying, "We believe in the *Rabb* of Aaron and Moses."

فَالْقَى السَّحَرَةُ سُجَّدًا
قَالُوا ءَاٰمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٢٢﴾

71. (Pharaoh) Said, "Do you submit yourselves to him before I permit you? He is, certainly, your chief who had taught you magic: I will, therefore, dismember (cut) your hands and your feet from opposite sides and crucify you on the thunks of date palms and you shall know which of us is more violent in (awarding) punishment and (whose punishment) is more lasting."

قَالَ ءَاٰمَنْتُمْ لَهُ قَبْلَ اَنْ ءَاذَنَ لَكُمْ اِنَّهٗ لَكَبِيرُكُمْ الَّذِي
عَلَّمَكُمُ السِّحْرَ فَلَا تُطْعَمْنَ اَيْدِيَكُمْ وَاَرْجُلُكُمْ
مِنْ خَلْفٍ وَلَا صَلْبَتُكُمْ فِي جُذُوعِ النَّخْلِ وَلَنَعْلَمَنَّ
اَيُّنَا اَشَدُّ عَذَابًا وَاَبْقَىٰ ﴿٢٣﴾

72. They said, "We will never prefer you to some of the clear evidences which have come to us and (Allah) Who has originated us and hence, you (are free to) decide what you are going to decide: you can, only, decide about this life of the world.

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِن بَيِّنَاتٍ ۖ وَالَّذِي
فَطَرَنَا فَاقْضِ مَا أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِي
هَذِهِ الْحَيٰوةَ الدُّنْيَا ﴿٧٢﴾

73. We have, certainly, come to believe in our *Rabb* so that He should forgive our sins and the magic which you had compelled us to and Allah is the best and the most lasting."

إِنَّا آمَنَّا بِرَبِّنَا لِنَغْفِرَ لَنَا خَطِيئَتِنَا وَمَا أَكْرَهْتَنَا
عَلَيْهِ مِنَ السِّحْرِ وَاللَّهِ خَيْرٌ وَأَبْقَىٰ ﴿٧٣﴾

74. Indeed, he who goes before his *Rabb* as a criminal, shall, certainly, have the Hell: neither will he die in it nor live.

إِنَّهُم مِّن يَّاتِ رَبَّهُ مُجْرِمًا
فَإِنَّ لَهُم جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

75. And he who goes to Him as a believer, having done good deeds (in the world), shall, as a necessary consequence, (be among the people) who shall have high positions _

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾

76. Eternal gardens under which rivers will be flowing. They shall abide among them eternally and such is the reward of (those people) who cleanse themselves (of sins).

جَنَّاتٌ عَدْنٌ يَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَٰلِكَ جَزَاءُ مَن تَزَكَّىٰ ﴿٧٦﴾

SECTION 4

77. And We revealed (Our commandment) to Moses, "You must go at night with My servants and (when you reach the Red Sea, you must) strike a dry path through the Sea for them (with your staff): you shall neither fear overtaking (by Pharaoh) nor be afraid" (of drowning in it).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن أَسْرِ بِعِبَادِي فَاصْرِبْ
لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا
وَلَا غَشَىٰ ﴿٧٧﴾

78. And then, Pharaoh pursued them with his armed forces and hence, covered (overlaid) them completely

فَأَنبَغِهِمْ فِرْعَوْنُ يُجَنُّوهُ
فَغَشَّيْهِم مِّنَ اللَّيْلِ مَا عَاشَيْهِمْ ﴿٧٨﴾

(from both the sides), a part of the sea (the Red Sea) which covered them.

79. And Pharaoh had misguided his people and not guided (them).

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾

80. O children of Israel! We had rescued you from your enemy and appointed the blessed right side of the Mount Sinai (for the fulfilment of the promise) and bestowed the manna and the quail on you.

يَبْنِي إِسْرَءِيلَ قَدْ أَجْنَيْتُكُمْ مِنْ عَدُوِّكُمْ وَوَعَدَنُكُمْ جَانِبَ
الْطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ ﴿٨٠﴾

81. Eat the sustenance of the pure and good things which We give you and you must not exceed the proper bounds in it (in this respect) otherwise My wrath shall visit on you and he on whom My wrath visits perishes.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْتَكُمْ وَلَا تَطَغَوْا فِيهِ فَيَحِلَّ
عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

82. And I am, certainly, forgiving for (those people) who repent and believe and act righteously and then, keep on following the right path.

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا
ثُمَّ اهْتَدَىٰ ﴿٨٢﴾

83. And what has urged you (to come ahead of) your people, O Moses?

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ ﴿٨٣﴾

84. (Moses) said, "All of them are at my heels and I have hurried to You, O my *Rabb*, so that You should be pleased."

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ
رَبِّ لِتَرْضَىٰ ﴿٨٤﴾

85. (Allah) said, "But We have subjected your people to a trial after you (came here) and *Assaamiriyyu* has misguided them."

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ
السَّامِرِيُّ ﴿٨٥﴾

86. And, then, Moses went back to his people indignantly regretful; he said, "O my people! Had your *Rabb* not given you an excellent pledge? Had (His) pledge, then, taken a

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ
يَقُولُونَ أَلَمْ يَعْصِكُمْ رَبُّكُمْ وَوَعَدَاحْسَنًا أَفْطَالَ

long time (to be fulfilled) for you or you intended that your *Rabb's* wrath should visit on you and hence, you broke the promise (made) to me?"

87. They said, "We did not break the promise (made to) you at our discretion, but we had been overburdened by the loads of the ornaments of the people and hence, we threw them and so did, then, *Assaamiriyyu* forge."

88. Hence, (by heating the ornaments in a fire) he brought forth a calf for them __ a body which emitted a low (moo) __ and then, they said, "This is your god and the god of Moses, but he has forgotten" (it).

89. Did they not, then, consider that it neither gave them any answer nor possessed any power (to cause) them any loss and gain?

SECTION 5

90. And Aaron had, earlier, told them, "O my people! You have, only, been subjected to a trial by it and that your *Rabb* is, undoubtedly, (Allah), the Most Gracious, and hence, you must follow me and obey my order."

91. They said, "We will, without cease, remain dedicated to it till Moses comes back to us."

92. (Moses) said, "O Aaron! What prevented you, when you saw them going astray,

93. That you would not follow me? Did you, also, defy my order?"

عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ
غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا
أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ
أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خَوَارٌ
فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

أَفَلَا يَرَوْنَ أَنَّهُ يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ
بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ
حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

قَالَ يَهُدُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا
﴿٩٢﴾

أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

94. (Aaron) said, "O my mother's son! Neither hold me by the beard nor by the head: I feared that you would say, 'You have caused splits among the children of Israel and you did not wait for my word.'"

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي
إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ
وَلَمْ تَرْقُبْ قَوْلِي ﴿١٤﴾

95. (Turning to him, Moses) said, "What is the matter with you, O Saamiriyyi?"

قَالَ فَمَا خَطْبُكَ يَسْمِرِيُّ ﴿١٥﴾

96. He said, "I saw what others did not see and then, I took a handful (of dust) from the Messenger's (Moses) footmark and then, cast it (into the forged calf) and so did my self misguide and lure me" (into doing).

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ، فَقَبَضْتُ
قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا
وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿١٦﴾

97. (Moses) said, "Then, go away (from here)! And, (as a result of what you have done, the punishment) for you throughout life is that you will say, 'No touching.' And for you (your accountability), there is, certainly, an appointed time which you cannot put back and, now, look at your god whom you have remained dedicated to: we will burn it and then, scatter it into the sea.

قَالَ فَأَذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوةِ
أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ،
وَأَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا
لَنْ نَحْرِفَ فَنَّهُ، ثُمَّ لَنْ نَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٧﴾

98. Your God is only Allah besides Whom there is no (other) god; He encompasses everything within (the range of) His knowledge."

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ
كُلَّ شَيْءٍ عِلْمًا ﴿١٨﴾

99. In this way, we relate, to you, some of the stories which have, already, preceded; and We have given you a book (the *Quraan*) on Our part (initiative).

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ
وَقَدْ آتَيْنَكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٩﴾

100. Whoever turn away from it, shall, as a necessary consequence, bear the burden of sins on the Day of Resurrection.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿٢٠﴾

101. They shall, eternally, be under it and what a bad burden it will be for them to bear on the Day of Resurrection!

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١١﴾

102. The Day when the trumpet is sounded and We gather up all the criminals, on that Day, with their eyes blue with fear,

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ

الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٢﴾

103. They will be muttering among themselves, "You did not stay (in the world) but for ten days."

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٣﴾

104. We know best what they will be saying, when the wisest of all among them will say, "You did not stay but for a day."

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً

إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٤﴾

SECTION 6

105. And they ask you about the mountains, say, "My *Rabb* shall smash them with a smash.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٥﴾

106. And then, He shall leave her (the Earth) a level barren, sandless land without depressions and elevations.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٦﴾

107. You will neither see any curve nor any high ground (plateau) through-out her" (the Earth).

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٧﴾

108. On that Day, all of them (human beings) will be following the caller without deviating from him and voices shall grow faint before (Allah), the Most Gracious, and hence, you shall not hear but mumbling.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ

الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٨﴾

109. On that Day, intercession shall not benefit except (the man) whom (Allah), the Most Gracious, permits or whose word He is pleased with.

يَوْمَئِذٍ لَا نَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ

وَرَضِيَ لَهُ قَوْلًا ﴿١٩﴾

110. He knows what is in front of them and what is behind them (all the human beings) and they cannot encompass Him within (their) knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ
عِلْمًا ﴿١١٠﴾

111. And all the faces shall be downcast before the Everlastingly Alive and the Self-maintaining Preserver (of the entire cosmos); and he who bears a wrong (associates anyone with Allah in the world) shall not succeed in getting what he wishes.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

112. And he who does good deeds while he is a believer shall, as a necessary consequence, neither fear any wrong (injustice) nor any deprivation (of his due reward).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ
ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

113. And, in this way, We have revealed it (the *Quraan*) as a recitation in Arabic and propounded (Our) threat (of punishment) variously in it (the *Quraan*) so that they may guard against any evil course or it may arouse them (into) bearing in mind (the guidance).

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ
مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

114. Hence, sublime (most exalted) is Allah, the true Sovereign and you must not hurry up in (reciting) the *Quraan* before its revelation is completed to you and say, "O my *Rabb*! Advance (promote) me in knowledge."

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ
مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ
زِدْنِي عِلْمًا ﴿١١٤﴾

115. And We had enjoined Adam earlier (in the distant past), but he had neglected and We had not found resoluteness in him.

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ
فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

SECTION 7

116. And (imagine) when We told all the angels, "Prostrate yourselves to Adam." All of them, then, prostrated themselves except the Despairer (Devil who) refused (to do so).

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾

117. Then, We said, "O Adam! This (Devil) is, certainly, hostile to you and to your wife and hence, he must not dislodge both of you from the Paradise otherwise you will be wretched.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ
فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

118. In it (the Paradise) you have (the facility) that you will neither go hungry nor go naked.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

119. And that in it you will neither be thirsty nor be exposed to the sun."

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾

120. But the Devil, approaching him with an evil suggestion, said, "Shall I direct you to the tree of eternity and sovereignty that will never fall into decay?"

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّخِذُ
هَلْ أَتَاكَ عَلَى شَجَرَةٍ عُلًى أَلَىٰ يَمِينٍ ﴿١٢٠﴾

121. Consequently, both of them ate (the fruit) of it and hence, the genitals of both of them appeared to both of them and both of them started sticking the leaves of the Paradise on both of their (private parts) and (it was) Adam (who) disobeyed his *Rabb* and hence, he went astray.

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءُ ثُهُمَا وَطَفِقَا
يَخِصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾

122. Afterwards, his *Rabb* chose him and turned to him forgivingly and guided (him).

ثُمَّ اجْنَبْنَاهُ رَبُّهُ فَابَّ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

123. (Allah) said, "Descend, both of you, from here all together: you will be enemies of one another: but, if any guidance from Me reaches you,

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى

whoever, then, follows My guidance, shall, neither, (as a result of following it), go astray nor be wretched.

124. And whoever turns away (rejects) My book shall, (as a result of turning away), have a straitened life and We will raise him, (from the dead), blind on the Day of Resurrection.

125. He will say, 'O my *Rabb*! Why have You raised me, (from the dead), blind in spite of the fact that I was endowed with eyesight' (in the world)?

126. (Allah) will say, 'Similarly (you had done): Our verses had come to you (in the life of the world), but you had neglected them and, today, you shall, similarly, be neglected.'

127. And, in this way, will We requite with whoever exceeds all the bounds (in this world) and does not believe in his *Rabb's* verses; and the punishment of the afterworld is the most violent and the most lasting.

128. Has it not, then, guided them how many communities in whose (ruined) homes they move about, We have wiped out before them? In all such (ruins) there are, certainly, lessons (instructive examples) for those possessing reason.

SECTION 8

129. And if your *Rabb's* warning (of punishment in the afterworld) had not preceded and the term had not been appointed, it (punishment

فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

قَالَ كَذَلِكَ أَنْتَ إِنْ تَنْتَهِ فَنَسِيهَا وَكَذَلِكَ
الْيَوْمَ نُنَسِّي ﴿١٢٦﴾

وَكَذَلِكَ نَجْزِي مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ
وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ
فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ ﴿١٢٨﴾

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا
وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

would have come upon (them in this very world).

130. Hence, you must be patient against what they keep on saying and declare (Him) free from imperfections with glory to your *Rabb* before the sunrise and before his (the Sun's) setting and further, declare (Him) free from imperfections during some periods of the night and (at the three) extremities of the day so that you are pleased (with Him).

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ الْيَلِيلِ
فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

131. And you must not cast both of your eyes at the worldly life's splendour which We have let different kinds (of people), among them, enjoy themselves — (We have given them) so that We should put them to the test through it (splendour); and your *Rabb's* sustenance is the best and the most lasting.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْتَابِهِمْ ۖ أَزْوَاجًا مِنْهُمْ زَهْرَةَ
الْحَيَاةِ الدُّنْيَا لِنَفْسِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

132. And you must enjoin your people (to perform) the obligatory prayer and be steadfast (in performing) it: We do not ask any sustenance of you: We will give you sustenance and excellent end belongs to guarding against evils.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا
نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

133. And they say, "Why does he (the Messenger) not bring any miracle from his *Rabb* for us?" Has not a clear evidence of what was in the preceding scriptures come to them (in the shape of the *Quraan*)?

وَقَالُوا لَوْلَا يَأْتِيَنَا بَيِّنَاتٌ مِنْ رَبِّهِ ۚ
أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

134. And if We had wiped them out by a punishment before it (came to

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ ۚ

them), they would have said, "O our *Rabb!* Why did you not send a messenger to us so that we would have followed your verses (guidance) before we fall into dishonour and disgrace?"

135. Say, "Everyone is awaiting and hence, you should, also, await (the final outcome) and then, you shall, soon, come to know who the followers of the straight path are and who the well-guided are."

لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَتَنبِئَنَا بِإِنِّكَ مِن قَبْلِ أَنْ نَذِلَّ وَنُخْزَى ﴿١٣٥﴾

فَلِكُلِّ مَّتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ
مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾