

20

TâHâ

Ta Ha

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

AA - Ahmed Ali **NQ** - The Noble Qur'an
PK - Pickthal **SH** - Shakir **YU** - Yusuf Ali

1.

AA In the name of Allah, most benevolent, ever-merciful. TA HA.
NQ TâHâ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]
PK Ta. Ha.
SH Ta Ha.
YU Ta-Ha.

2.

AA We have not sent down the Qur'an to you that you should be burdened,
NQ We have not sent down the Qur'ân unto you (O Muhammad SAW) to cause you distress,
PK We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed,
SH We have not revealed the Quran to you that you may be unsuccessful.
YU We have not sent down the Qur'an to thee to be (an occasion) for thy distress,

3.

AA But as admonition for him who fears --
NQ But only as a Reminder to those who fear (Allâh).
PK But as a reminder unto him who feareth,
SH Nay, it is a reminder to him who fears:
YU But only as an admonition to those who fear (Allah),-

4.

AA A revelation from Him who created the earth and the high ascending skies,
NQ A revelation from Him (Allâh) Who has created the earth and high heavens.
PK A revelation from Him Who created the earth and the high heavens,
SH A revelation from Him Who created the earth and the high heavens.
YU A revelation from Him Who created the earth and the heavens on high.

5.

AA The ever-merciful, established on the throne (of authority).
NQ The Most Beneficent (Allâh) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty).
PK The Beneficent One, Who is established on the Throne.
SH The Beneficent Allah is firm in power.

YU (Allah) Most Gracious is firmly established on the throne (of authority).

6.

AA Whatever is in the heavens and the earth and in between them, belongs to Him, as whatever lies under the earth.

NQ To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

PK Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod.

SH His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.

YU To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.

7.

AA Whether you say a thing aloud or inaudibly, He has knowledge of the secret and the hidden.

NQ And if you (O Muhammad SAW) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

PK And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden.

SH And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.

YU If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden.

8.

AA God: There is no god but He. To Him belong the attributes most beautiful.

NQ Allâh! Lâ ilâhla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names[.].

PK Allah! There is no Allah save Him. His are the most beautiful names.

SH Allah-- there is no god but He; His are the very best names.

YU Allah! there is no god but He! To Him belong the most Beautiful Names.

9.

AA Has the story of Moses come to you?

NQ And has there come to you the story of Mûsa (Moses)?

PK Hath there come unto thee the story of Moses?

SH And has the story of Musa come to you?

YU Has the story of Moses reached thee?

10.

AA When he saw a fire he said to his family: "You wait here. I have seen a fire. I may haply be able to bring an ember from it, or find direction by the fire."

NQ When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

PK When he saw a fire and said unto his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire.

SH When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.

YU Behold, he saw a fire: So he said to his family, "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

11.

AA When he approached it, a voice called out:

NQ And when he came to it (the fire), he was called by name: "O Mûsa (Moses)!

PK And when he reached it, he was called by name: O Moses!

SH So when he came to it, a voice was uttered: O Musa:

YU But when he came to the fire, a voice was heard: "O Moses!

12.

AA "O Moses, I am verily your Lord, so take off your shoes, for you are in the holy plain of Towa.

NQ "Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa.

PK Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa.

SH Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa,

YU "Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa.

13.

AA I have chosen you, so listen to what is revealed to you.

NQ "And I have chosen you. So listen to that which is inspired to you.

PK And I have chosen thee, so hearken unto that which is inspired.

SH And I have chosen you, so listen to what is revealed:

YU "I have chosen thee: listen, then, to the inspiration (sent to thee).

14.

AA I am God, and there is no god but I, so serve Me, and observe acts of prayer to remember Me.

NQ "Verily! I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I), so worship Me, and perform AsSalât (Iqâmat-as-Salât) for My Remembrance.

PK Lo! I, even I, am Allah, There is no Allah save Me. So serve Me and establish worship for My remembrance.

SH Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:

YU "Verily, I am Allah: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise.

15.

AA Verily the Hour (of the great change) is about to come. I keep it secret that every soul may be rewarded for its endeavour.

NQ "Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives.

PK Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve).

SH Surely the hour is coming-- I am about to make it manifest-- so that every soul may be rewarded as it strives:

YU "Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour.

16.

AA So do not let those who do not believe in it and follow their vain desires, turn you away from it.

NQ "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, [] divert you therefrom, lest you perish.

PK Therefor, let not him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire, lest thou perish.

SH Therefore let not him who believes not in it and follows his low desires turn you away from it so that you should perish;

YU "Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"..

17.

AA What is that in your right band, O Moses?"

NQ "And what is that in your right hand, O Mûsa (Moses)?"

PK And what is that in thy right hand, O Moses?

SH And what is this in your right hand, O Musa!

YU "And what is that in the right hand, O Moses?"

18.

AA "It's my staff," he answered; "I lean on it, and fell leaves for my goats with it, and I have other uses for it."

NQ He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."

PK He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses.

SH He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

YU He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."

19.

AA "Throw it down, O Moses," said (the Voice).

NQ (Allâh) said: "Cast it down, O Mûsa (Moses)!"

PK He said: Cast it down, O Moses!

SH He said: Cast it down, O Musa!

YU (Allah) said, "Throw it, O Moses!"

20.

AA So he threw it down, and lo, it became a running serpent.

NQ He cast it down, and behold! It was a snake, moving quickly.

PK So he cast it down, and lo! it was a serpent, gliding.

SH So he cast it down; and lo! it was a serpent running.

YU He threw it, and behold! It was a snake, active in motion.

21.

AA "Catch it," said He, "and have no fear; We shall revert it to its former state.

NQ Allâh said: "Grasp it, and fear not, We shall return it to its former state,

- PK He said: Grasp it and fear not. We shall return it to its former state.
- SH He said: Take hold of it and fear not; We will restore it to its former state:
- YU (Allah) said, "Seize it, and fear not: We shall return it at once to its former condition"..
- 22.**
- AA And face what is to come with patience, your hand will not be tarnished with blame: Another sign
- NQ "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign,
- PK And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token.
- SH And press your hand to your side, it shall come out white without evil: another sign:
- YU "Now draw thy hand close to thy side: It shall come forth white (and shining), without harm (or stain),- as another Sign,-
- 23.**
- AA That We may go on showing you Our greater signs.
- NQ "That We may show you (some) of Our Greater Signs.
- PK That We may show thee (some) of Our greater portents,
- SH That We may show you of Our greater signs:
- YU "In order that We may show thee (two) of our Greater Signs.
- 24.**
- AA Go to the Pharaoh as he has become exceedingly rebellious."
- NQ "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)."
- PK Go thou unto Pharaoh! Lo! he hath transgressed (the bounds).
- SH Go to Firon, surely he has exceeded all limits.
- YU "Go thou to Pharaoh, for he has indeed transgressed all bounds."
- 25.**
- AA Moses said: "O my Lord, enlarge my breast,
- NQ [Mûsa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).
- PK (Moses) said: My Lord! relieve my mind
- SH He said: O my Lord! Expand my breast for me,
- YU (Moses) said: "O my Lord! expand me my breast;
- 26.**
- AA And make my mission easy.
- NQ "And ease my task for me;
- PK And ease my task for me;
- SH And make my affair easy to me,
- YU "Ease my task for me;
- 27.**
- AA Remove the defect of my tongue
- NQ "And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire

which Mûsa (Moses) put in his mouth when he was an infant]. [Tafsir At-Tabarî, Vol. 16, Page 159].

PK And loose a knot from my tongue,
 SH And loose the knot from my tongue,
 YU "And remove the impediment from my speech,

28.

AA That they may understand my speech,
 NQ "That they understand my speech,
 PK That they may understand my saying.
 SH (That) they may understand my word;
 YU "So they may understand what I say:

29.

AA And give me as assistant from my family
 NQ "And appoint for me a helper from my family,
 PK Appoint for me a henchman from my folk,
 SH And give to me an aider from my family:
 YU "And give me a Minister from my family,

30.

AA Aaron my brother
 NQ "Hârûn (Aaron), my brother;
 PK Aaron, my brother.
 SH Haroun, my brother,
 YU "Aaron, my brother;

31.

AA To strengthen me
 NQ "Increase my strength with him,
 PK Confirm my strength with him
 SH Strengthen my back by him,
 YU "Add to my strength through him,

32.

AA And share my task,
 NQ "And let him share my task (of conveying Allâh's Message and Prophethood),
 PK And let him share my task,
 SH And associate him (with me) in my affair,
 YU "And make him share my task:

33.

AA That we may sing Your praises much,
 NQ "That we may glorify You much,
 PK That we may glorify Thee much
 SH So that we should glorify Thee much,
 YU "That we may celebrate Thy praise without stint,

34.

AA And remember you a great deal.

NQ "And remember You much,

PK And much remember Thee.

SH And remember Thee oft.

YU "And remember Thee without stint:

35.

AA Surely You know us well."

NQ "Verily! You are of us Ever a Well-Seer."

PK Lo! Thou art ever Seeing us.

SH Surely, Thou art seeing us.

YU "For Thou art He that (ever) regardeth us."

36.

AA He answered: "Granted is your prayer, O Moses.

NQ Allâh said: "You are granted your request, O Mûsa (Moses)!

PK He said: Thou art granted thy request, O Moses.

SH He said: You are indeed granted your petition, O Musa

YU (Allah) said: "Granted is thy prayer, O Moses!"

37.

AA We have bestowed Our favour on you before this

NQ "And indeed We conferred a favour on you another time (before).

PK And indeed, another time, already We have shown thee favour,

SH And certainly We bestowed on you a favor at another time;

YU "And indeed We conferred a favour on thee another time (before).

38.

AA When We told your mother what We relate:

NQ "When We inspired your mother with that which We inspired.

PK When we inspired in thy mother that which is inspired,

SH When We revealed to your mother what was revealed;

YU "Behold! We sent to thy mother, by inspiration, the message:

39.

AA 'Put him in a wooden box and cast it in the river. The river will cast it on the bank. An enemy of Ours, and his, will retrieve it.' We bestowed Our love on you that you may be reared under Our eyes.

NQ "Saying: 'Put him (the child) into the Tabût (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him' And I endued you with love from Me, in order that you may be brought up under My Eye,

PK Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou mightest be trained according to My will,

SH Saying: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes;

YU "'Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him': But I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.

40.

AA Then your sister followed you, and said (to the people who had retrieved the child): 'Should I guide you to a person who can nurse him?' We thus brought you back to your mother that her heart may be cheered, and she may not grieve. (Remember) when you killed a man We saved you from anguish; and tested and steeled you (in other ways). Afterwards you sojourned for several years with the people of Midian; then you came up to the measure,

NQ "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsa (Moses)!

PK When thy sister went and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be refreshed and might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Midian. Then camest thou (hither) by (My) providence, O Moses,

SH When your sister went and said: Shall I direct you to one who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried you with (a severe) trying. Then you stayed for years among the people of Madyan; then you came hither as ordained, O Musa.

YU "Behold! thy sister goeth forth and saith, 'shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!

41.

AA And I chose you for Myself.

NQ "And I have Istana'tuka,[] for Myself.

PK And I have attached thee to Myself.

SH And I have chosen you for Myself:

YU "And I have prepared thee for Myself (for service)".

42.

AA Go with My signs, you and your brother, and do not be lax in remembering Me.

NQ "Go you and your brother with My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance.

PK Go, thou and thy brother, with My tokens, and be not faint in remembrance of Me.

SH Go you and your brother with My communications and be not remiss in remembering Me;

YU "Go, thou and thy brother, with My Signs, and slacken not, either of you, in

keeping Me in remembrance.

43.

- AA Then go to the Pharaoh as he has become exceedingly rebellious.
- NQ "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).
- PK Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds).
- SH Go both to Firon, surely he has become inordinate;
- YU "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds;

44.

- AA Speak to him gently. He may possibly take heed or may come to have fear."
- NQ "And speak to him mildly, perhaps he may accept admonition or fear Allâh."
- PK And speak unto him a gentle word, that peradventure he may heed or fear.
- SH Then speak to him a gentle word haply he may mind or fear.
- YU "But speak to him mildly; perchance he may take warning or fear (Allah)."

45.

- AA They said: "O our Lord, we are really frightened lest he behave insolently with us or become violent."
- NQ They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."
- PK They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant.
- SH Both said: O our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate.
- YU They (Moses and Aaron) said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds."

46.

- AA (The Lord) said: "Be not afraid. I am verily with you, and I hear and see.
- NQ He (Allâh) said: "Fear not, verily! I am with you both, hearing and seeing.
- PK He said: Fear not. Lo! I am with you twain, Hearing and Seeing.
- SH He said: Fear not, surely I am with you both: I do hear and see.
- YU He said: "Fear not: for I am with you: I hear and see (everything).

47.

- AA So go to him and say: 'The two of us have indeed been sent by your Lord. So let the children of Israel come with us, and do not oppress them. We have come to you with a token from your Lord. Peace on him who follows the way of guidance.
- NQ "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!
- PK So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth right guidance.
- SH So go you both to him and say: Surely we are two messengers of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your Lord, and peace is on him who follows the guidance;

YU "So go ye both to him, and say, 'Verily we are messengers sent by thy Lord: Send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and peace to all who follow guidance!

48.

AA It has been revealed to us that punishment will befall him who denies and turns away.

NQ 'Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allāh, and in His Messengers, etc.], and turns away'(from the truth and obedience of Allāh)"

PK Lo! it hath been revealed unto us that the doom will be for him who denieth and turneth away.

SH Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.

YU ""Verily it has been revealed to us that the Penalty (awaits) those who reject and turn away.""

49.

AA He asked: "Who then is that Lord of yours, O Moses?"

NQ Fir'aun (Pharaoh) said: "Who then, O Mûsa (Moses), is the Lord of you two?"

PK (Pharaoh) said: Who then is the Lord of you twain, O Moses?

SH (Firon) said: And who is your Lord, O Musa?

YU (When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord of you two?"

50.

AA (Moses) said: "Our Lord is He who gave everything its natural form and directed it."

NQ [Mûsa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

PK He said: Our Lord is He Who gave unto everything its nature, then guided it aright.

SH He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal).

YU He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance."

51.

AA (The Pharaoh) said: "And what about the former generations?"

NQ [Fir'aun (Pharaoh)] said: "What about the generations of old?"

PK He said: What then is the state of the generations of old?

SH He said: Then what is the state of the former generations?

YU (Pharaoh) said: "What then is the condition of previous generations?"

52.

AA (Moses) replied: "Knowledge of that is with my Lord (recorded) in the Book. My Lord neither errs nor forgets."

NQ [Mûsa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets, "

PK He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth,

SH He said: The knowledge thereof is with my Lord in a book, my Lord errs not,

nor does He forget;

YU He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-

53.

AA It is He who made the earth a bed for you, and traced for you paths upon it, and sends down water from the sky, and brings out through it every kind of vegetation

NQ Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

PK Who hath appointed the earth as a bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation,

SH Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.

YU "He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others.

54.

AA To eat and feed your cattle. Surely there are signs in these for those who are wise.

NQ Eat and pasture your cattle, (therein); verily, in this are proofs and signs for men of understanding.

PK (Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought.

SH Eat and pasture your cattle; most surely there are signs in this for those endowed with understanding.

YU Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endowed with understanding.

55.

AA We created you from the earth and will revert you back to it; and raise you up from it a second time.

NQ Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

PK Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.

SH From it We created you and into it We shall send you back and from it will We raise you a second time.

YU From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.

56.

AA So We showed him all Our signs, but he denied them and refused,

NQ And indeed We showed him [Fir'aun (Pharaoh)] all Our Signs and Evidences, but he denied and refused.

PK And We verily did show him all Our tokens, but he denied them and refused.

SH And truly We showed him Our signs, all of them, but he rejected and refused.

YU And We showed Pharaoh all Our Signs, but he did reject and refuse.

57.

- AA And said: "Have you come to us, O Moses, to drive us out of our land with your witchery?"
- NO He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsa (Moses)?"
- PK He said: Hast come to drive us out from our land by thy magic, O Moses?
- SH Said he: Have you come to us that you should turn us out of our land by your magic, O Musa?
- YU He said: "Hast thou come to drive us out of our land with thy magic, O Moses?"

58.

- AA We shall certainly meet you with like magic. So make an appointment when we and you could meet on common ground, which neither we nor you should fail to keep."
- NO "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition)."
- PK But we surely can produce for thee magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, at a place convenient (to us both).
- SH So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place.
- YU "But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."

59.

- AA Said (Moses): "Let your meeting be on the day of the Feast, and let people assemble in broad daylight."
- NO [Mûsa (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."
- PK (Moses) said: Your tryst shall be the day of the feast, and let the people assemble when the sun hath risen high.
- SH (Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early forenoon.
- YU Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."

60.

- AA After this the Pharaoh withdrew and settled his stratagem, then came back.
- NO So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.
- PK Then Pharaoh went and gathered his strength, then came (to the appointed tryst).
- SH So Firon turned his back and settled his plan, then came.
- YU So Pharaoh withdrew: He concerted his plan, and then came (back).

61.

- AA Moses said to them: "Woe betide you. Do not fabricate a lie against God, or He will destroy you with some affliction. For he who fabricates lies is doomed to failure."

- NQ** Mûsa (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."
- PK** Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably.
- SH** Musa said to them: Woe to you! do not forge a lie against Allah, lest He destroy you by a punishment, and he who forges (a lie) indeed fails to attain (his desire).
- YU** Moses said to him: Woe to you! Forge not ye a lie against Allah, lest He destroy you (at once) utterly by chastisement: the forger must suffer frustration!"

62.

- AA** So they discussed their strategy among themselves and conferred privately,
- NQ** Then they debated with one another what they must do, and they kept their talk secret.
- PK** Then they debated one with another what they must do, and they kept their counsel secret.
- SH** So they disputed with one another about their affair and kept the discourse secret.
- YU** So they disputed, one with another, over their affair, but they kept their talk secret.

63.

- AA** (And) said: "These two are surely magicians. They want to deprive you of your land with their magic, and eradicate your distinct way (of life).
- NQ** They said: "Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.
- PK** They said: Lo! these are two wizards who would drive you out from your country by their magic, and destroy your best traditions;
- SH** They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.
- YU** They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished institutions.

64.

- AA** So prepare your strategy and come forward. He alone shall win today who is superior."
- NQ** "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."
- PK** So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful.
- SH** Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.
- YU** "Therefore concert your plan, and then assemble in (serried) ranks: He wins (all along) today who gains the upper hand."

65.

- AA** They said: "Either you cast (your spell), O Moses, or we shall cast it first."
- NQ** They said: "O Mûsa (Moses)! Either you throw first or we be the first to throw?"
- PK** They said: O Moses! Either throw first, or let us be the first to throw?

- SH They said: O Musa! will you cast, or shall we be the first who cast down?
 YU They said: "O Moses! whether wilt thou that thou throw (first) or that we be the first to throw?"

66.

- AA Moses said: "No. You cast it first" Then it seemed to Moses that by their magic their cords and rods were flying;
 NQ [Mûsa (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.
 PK He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran.
 SH He said: Nay! cast down. then lo! their cords and their rods-- it was imaged to him on account of their magic as if they were running.
 YU He said, "Nay, throw ye first!" Then behold their ropes and their rods--so it seemed to him on account of their magic - began to be in lively motion!

67.

- AA And Moses felt afraid within himself.
 NQ So Mûsa (Moses) conceived a fear in himself.
 PK And Moses conceived a fear in his mind.
 SH So Musa conceived in his mind a fear.
 YU So Moses conceived in his mind a (sort of) fear.

68.

- AA We said to him: "Fear not. You will certainly be victorious.
 NQ We (Allâh) said: "Fear not! Surely, you will have the upper hand.
 PK We said: Fear not! Lo! thou art the higher.
 SH We said: Fear not, surely you shall be the uppermost,
 YU We said: "Fear not! for thou hast indeed the upper hand:

69.

- AA Throw down what is in your right hand: It will swallow up what they have conjured. For what they have fashioned is only a trick of the sorcerer; and a sorcerer does not succeed wherever he may come."
 NQ "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain."
 PK Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain.
 SH And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wheresoever he may come from.
 YU "Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes."

70.

- AA The magicians, (seeing the miracle), fell down in prostration, saying: "We believe in the Lord of Moses and Aaron."
 NQ So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsa (Moses)."

- PK Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.
- SH And the magicians were cast down making obeisance; they said: We believe in the Lord of Haroun and Musa.
- YU So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses".

71.

- AA (The Pharaoh) said: "You have come to believe without my dispensation. Surely he is your chief who taught you magic. I will have your hands and feet cut off on alternate sides and crucify you on the trunks of date-palm trees. You will come to know whose punishment is harder and protracted."
- NQ [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun Pharaoh) or the Lord of Mûsa (Moses) (Allâh)] can give the severe and more lasting torment."
- PK (Pharaoh) said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and ye shall know for certain which of us hath sterner and more lasting punishment.
- SH (Firon) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.
- YU (Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"

72.

- AA They replied: "We cannot choose you in the face of the clear testimony we have received, and over Him who created us. So do what you are determined to do. All that you would do will only be confined to our life on earth.
- NQ They said: "We prefer you not over the clear signs that have come to us, and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.
- PK They said: We choose thee not above the clear proofs that have come unto us, and above Him Who created us. So decree what thou wilt decree. Thou wilt end for us only this life of the world.
- SH They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life.
- YU They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world.

73.

- AA We have certainly come to believe in our Lord that He may forgive our trespasses and the magic you have forced us to perform, for God is nobler and abiding."
- NQ "Verily! We have believed in our Lord, that He may forgive us our faults, and

the magic to which you did compel us. And Allāh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."

- PK Lo! we believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting.
- SH Surely we believe in our Lord that He may forgive us our sins and the magic to which you compelled us; and Allah is better and more abiding.
- YU "For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."

74.

- AA Surely for him who comes before his Lord a sinner shall be Hell, where he will neither die nor live.
- NQ Verily! Whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever in the Oneness of Allāh and His Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live.
- PK Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live.
- SH Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live.
- YU Verily he who comes to his Lord as a sinner (at Judgment),- for him is Hell: therein shall he neither die nor live.

75.

- AA But whoever comes before Him a believer having done good deeds, will be raised to higher stations --
- NQ But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter),
- PK But whoso cometh unto Him a believer, having done good works, for such are the high stations;
- SH And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,
- YU But such as come to Him as Believers who have worked righteous deeds,- for them are ranks exalted,-

76.

- AA Gardens of Eden with rippling streams, where he will live for ever. This is the recompense of those who achieve integrity.
- NQ 'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which Allāh has forbidden and by doing all that which Allāh has ordained)].
- PK Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of him who groweth.
- SH The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.
- YU Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil).

77.

- AA We commanded Moses: "Journey by night with Our creatures, and strike a dry path for them through the sea. Do not fear being overtaken, nor have dread of any thing."

- NQ** And indeed We inspired Mûsa (Moses) (saying): "Travel by night with Ibâdi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."
- PK** And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).
- SH** And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.
- YU** We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear."

78.

- AA** Then the Pharaoh followed them with his army, but the sea overpowered and engulfed them.
- NQ** Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.
- PK** Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.
- SH** And Firon followed them with his armies, so there came upon them of the sea that which came upon them.
- YU** Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.

79.

- AA** The Pharaoh had led his people astray, and did not rightly guide them.
- NQ** And Fir'aun (Pharaoh) led his people astray, and he did not guide them.
- PK** And Pharaoh led his folk astray, he did not guide them.
- SH** And Firon led astray his people and he did not guide (them) aright.
- YU** Pharaoh led his people astray instead of leading them aright.

80.

- AA** O children of Israel, We delivered you from your enemy, and made a covenant with you on the right side of the Mount, and sent down for you manna and quails,
- NQ** O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-Manna[] and quails,
- PK** O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails,
- SH** O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.
- YU** O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails:

81.

- AA** (And said): "Eat of the good things We have given you for food, and do not exceed the bounds (of law) in this, or My wrath will surely fall upon you; and he who incurs My wrath will fall into the abyss.

- NO** (Saying) eat of the Taiyibât (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.
- PK** (Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: and he on whom My wrath cometh, he is lost indeed.
- SH** Eat of the good things We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.
- YU** (Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!"

82.

- AA** Yet I am gracious to him who repents and believes, and does the right, and follows the straight path.
- NO** And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
- PK** And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright.
- SH** And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.
- YU** "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, - in fine, are ready to receive true guidance."

83.

- AA** What made you hurry away, O Moses, from your people?"
- NO** "And what made you hasten from your people, O Mûsa (Moses)?"
- PK** And (it was said): What hath made thee hasten from thy folk, O Moses?
- SH** And what caused you to hasten from your people, O Musa?
- YU** (When Moses was up on the Mount, Allah said:) "What made thee hasten in advance of thy people, O Moses?"

84.

- AA** He said: "They are right behind me. I have hastened to You, O Lord, so that You may be pleased."
- NO** He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."
- PK** He said: They are close upon my track. I hastened unto Thee, my Lord, that Thou mightest be well pleased.
- SH** He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.
- YU** He replied: "Behold, they are close on my footsteps: I hastened to thee, O my Lord, to please thee."

85.

- AA** He said: "We have put your people on trial in your absence; and Samiri has led them astray."
- NO** (Allâh) said: "Verily! We have tried your people in your absence, and As-Samiri has led them astray."
- PK** He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath

misled them.

SH He said: So surely We have tried your people after you, and the Samiri has led them astray.

YU (Allah) said: "We have tested thy people in thy absence: the Samiri has led them astray."

86.

AA So Moses returned to his people full of anger and regret. "O my people," he said, "did not your Lord make you a better promise? Did the time of covenant seem too long to you? Or did you wish the wrath of your Lord to fall upon you that you broke the promise you had made to me?"

NQ Then Mûsa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e. disbelieving in Allâh and worshipping the calf)?"

PK Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?

SH So Musa returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

YU So Moses returned to his people in a state of indignation and sorrow. He said: "O my people! did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?"

87.

AA They said: "We did not break our promise to you of our own will, but we were made to carry the loads of ornaments belonging to the people, which we threw (into the fire), and so did Sameri.

NQ They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested."

PK They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed.

SH They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the Samiri suggest.

YU They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested.

88.

AA Then he produced the image of a calf which mooed like a cow. And they said: 'This is your god and the god of Moses (whom) he has neglected.'

NQ Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: "This is your ilâh (god), and the ilâh (god) of Mûsa (Moses), but [Mûsa (Moses)] has forgotten (his god)'"

PK Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your god and the god of Moses, but he hath

forgotten.

SH So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he forgot.

YU "Then he brought out (of the fire) before the (people) the image of a calf: It seemed to low: so they said: This is your god, and the god of Moses, but (Moses) has forgotten!"

89.

AA Did they not see that it did not give them any answer, nor had it power to do them harm or bring them gain?

NQ Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

PK See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use?

SH What! could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?

YU Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

90.

AA Aaron had indeed told them earlier: "O my people, you are being only misled with this. Surely your Lord is Ar-Rahman. So follow me and obey my command."

NQ And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Beneficent, so follow me and obey my order."

PK And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.

SH And certainly Haroun had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my order.

YU Aaron had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious; so follow me and obey my command."

91.

AA They said "So long as Moses does not come back we are not going to give it up, and we will remain devoted to it."

NQ They said: "We will not stop worshipping it (i.e. the calf), until Mûsa (Moses) returns to us."

PK They said: We shall by no means cease to be its votaries till Moses return unto us.

SH They said: We will by no means cease to keep to its worship until Musa returns to us.

YU They had said: "We will not abandon this cult, but we will devote ourselves to it until Moses returns to us."

92.

AA But (Moses) said: "O Aaron, when you saw that they had gone astray, what hindered you

NQ [Mûsa (Moses)] said: "O Hârûn (Aaron)! What stopped you when you saw them going astray;

PK He (Moses) said: O Aaron! What held thee back when thou didst see them

gone astray,

SH (Musa) said: O Haroun! what prevented you, when you saw them going astray,

YU (Moses) said: "O Aaron! what kept thee back, when thou sawest them going wrong,

93.

AA From coming after me? Did you not disobey my command?" (And Moses pulled him by the hair).

NO "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

PK That thou followedst me not? Hast thou then disobeyed my order?

SH So that you did not follow me? Did you then disobey my order?

YU "From following me? Didst thou then disobey my order?"

94.

AA "O son of my mother," (Aaron cried), do not pull me by my beard or my hair! I was really afraid you may say that I had created a rift among the children of Israel, and did not pay heed to your command."

NO He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"

PK He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and hast not waited for my word.

SH He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word.

YU (Aaron) replied: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, 'Thou has caused a division among the children of Israel, and thou didst not respect my word!'"

95.

AA Moses asked: "O Sameri, what was the matter?"

NO [Mûsa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)"

PK (Moses) said: And what hast thou to say, O Samiri?

SH He said: What was then your object, O Samiri?

YU (Moses) said: "What then is thy case, O Samiri?"

96.

AA He said: "I saw what they did not see. I picked up a handful of dust from the messenger's tracks and threw it in, for the idea seemed attractive to me."

NO (Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."

PK He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me.

SH He said: I saw (Jibreel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me

YU He replied: "I saw what they saw not: so I took a handful (of dust) from the footprint of the Messenger, and threw it (into the calf): thus did my soul suggest to me."

97.

AA (Moses) said: "Go hence! All your life you are (cursed) to say: 'Do not touch me; and a threat hangs over you which you will not be able to escape. Look at your god to whom you are so attached: We shall verily burn it, and disperse its ashes into the sea.

NQ Mûsa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e.you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilâh (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

PK (Moses) said: Then go! and lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea.

SH He said: Begone then, surely for you it will be in this life to say, Touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.

YU (Moses) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: Now look at thy god, of whom thou hast become a devoted worshipper: We will certainly (melt) it in a blazing fire and scatter it broadcast in the sea!"

98.

AA Your god is only God. There is no other god but He. His knowledge extends over everything."

NQ Your Ilâh (God) is only Allâh, the One (Lâ ilâha illa Huwa) (none has the right to be worshipped but He). He has full knowledge of all things.

PK Your Allah is only Allah, than Whom there is no other Allah. He embraceth all things in His knowledge.

SH Your Allah is only Allah, there is no god but He; He comprehends all things in (His) knowledge.

YU But the god of you all is the One Allah: there is no god but He: all things He comprehends in His knowledge.

99.

AA Thus do We narrate some account to you of what has gone before, and We have truly given you a Reminder of Our own.

NQ Thus We relate to you (O Muhammad SAW) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân).

PK Thus relate We unto thee (Muhammad) some tidings of that which happened of old, and We have given thee from Our presence a reminder.

SH Thus do We relate to you (some) of the news of what has gone before; and indeed We have given to you a Reminder from Ourselves.

YU Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.

100.

- AA Whoever turns away from it will surely carry a burden on the Day of Judgement,
- NO Whoever turns away from it (this Qur'ân i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,[]
- PK Whoso turneth away from it, he verily will bear a burden on the Day of Resurrection,
- SH Whoever turns aside from it, he shall surely bear a burden on the day of resurrection
- YU If any do turn away therefrom, verily they will bear a burden on the Day of judgment;

101.

- AA And will live for ever under it. How evil the burden they will carry on the Day of Doom!
- NO They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection;
- PK Abiding under it - an evil burden for them on the Day of Resurrection,
- SH Abiding in this (state), and evil will it be for them to bear on the day of resurrection;
- YU They will abide in this (state): and grievous will the burden be to them on that Day,-

102.

- AA The day the trumpet blast is sounded We shall raise the sinners blind,
- NO The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimûn (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh, etc.) Zurqa: (blue or blind eyed with black faces).[]
- PK The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror),
- SH On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day
- YU The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed (with terror).

103.

- AA Whispering to one another: "You have tarried but ten days."
- NO In whispers will they speak to each other (saying): "You stayed not longer than ten (days)."
- PK Murmuring among themselves: Ye have tarried but ten (days).
- SH They shall consult together secretly: You did tarry but ten (centuries).
- YU In whispers will they consult each other: "Yet tarried not longer than ten (Days);

104.

- AA We know well what they will say when the most upright among them will say: "You did not tarry more than a day."
- NO We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"
- PK We are Best Aware of what they utter when their best in conduct say: Ye have tarried but a day.
- SH We know best what they say, when the fairest of them in course would say: You tarried but a day.

YU We know best what they will say, when their leader most eminent in conduct will say: "Ye tarried not longer than a day!"

105.

AA They will ask you about the mountains. Tell them: "My Lord will uproot them from the base,

NQ And they ask you concerning the mountains, say; "My Lord will blast them and scatter them as particles of dust.

PK They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust.

SH And they ask you about the mountains. Say: My Lord will carry them away from the roots.

YU They ask thee concerning the Mountains: say, "My Lord will uproot them and scatter them as dust;

106.

AA And turn them into a level plain,

NQ "Then He shall leave it as a level smooth plain.

PK And leave it as an empty plain,

SH Then leave it a plain, smooth level

YU "He will leave them as plains smooth and level;

107.

AA Over which you will see no curves or elevations.

NQ "You will see therein nothing crooked or curved."

PK Wherein thou seest neither curve nor ruggedness.

SH You shall not see therein any crookedness or unevenness.

YU "Nothing crooked or curved wilt thou see in their place."

108.

AA That day they will follow the summoner from whom there will be no receding; and their voices will be hushed before Ar-Rahman, and you will not hear a sound but faint shuffling.

NQ On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Beneficent (Allâh), and nothing shall you hear but the low voice of their footsteps.

PK On that day they follow the summoner who deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur.

SH On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent Allah so that you shall not hear aught but a soft sound.

YU On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).

109.

AA On that day no intercession will matter other than his whom Ar-Rahman grants permission and accepts.

NQ On that day no intercession shall avail, except the one for whom the Most Beneficent (Allâh) has given permission and whose word is acceptable to Him.

- PK On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth.
- SH On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with.
- YU On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.

110.

- AA He knows what is before them and hidden from them, but they cannot grasp it with their knowledge.
- NQ He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.
- PK He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.
- SH He knows what is before them and what is behind them, while they do not comprehend it in knowledge.
- YU He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.

111.

- AA All heads will be bowed before the Living, the Eternal; and whosoever bears a load of iniquity will be full of despair.
- NQ And (all) faces shall be humbled before (Allâh), the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), became indeed a complete failure (on that Day).
- PK And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that day).
- SH And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.
- YU (All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).

112.

- AA But he who has done good things and believes, will have no fear of either being wronged or deprived.
- NQ And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward).
- PK And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage).
- SH And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.
- YU But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due).

113.

- AA That is why We have sent it down as an eloquent Qur'an, and explained in different ways the intimidations through it that they may haply take heed, or perhaps it may lead them to contemplate.
- NQ And thus We have sent it down as a Qur'ân in Arabic, and have explained

therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

- PK Thus we have revealed it as a Lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed.
- SH And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.
- YU Thus have We sent this down - an arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him).

114.

- AA Exalted then be God, the real King; and do not try to anticipate the Qur'an before the completion of its revelation, but pray: "O Lord, give me greater knowledge."
- NQ Then High above all be Allâh, the True King. And be not in haste (O Muhammad SAW) with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."
- PK Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge.
- SH Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord ! increase me in knowledge.
- YU High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

115.

- AA We had commanded Adam before, but he disregarded it: We found him lacking in resolution.
- NQ And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.
- PK And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him.
- SH And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.
- YU We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.

116.

- AA When We said to the angels: "Bow before Adam," they all bowed but Iblis, who refused.
- NQ And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except Iblis (Satan), who refused.
- PK And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis; he refused.
- SH And when We said to the angels: Make obeisance to Adam, they made obeisance, but Iblis (did it not); he refused.
- YU When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused.

117.

- AA So We said; "O Adam, he is truly your enemy and your wife's. Do not let him have you turned out of Paradise and come to grief.
- NQ Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.
- PK Therefor we said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil.
- SH So We said: O Adam! This is an enemy to you and to your wife; therefore let him not drive you both forth from the garden so that you should be unhappy;
- YU Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.

118.

- AA Verily you will have no hunger or nakedness there,
- NQ Verily, you have (a promise from Us) that you will never be hungry therein nor naked.
- PK It is (vouchsafed) unto thee that thou hungerest not therein nor art naked,
- SH Surely it is (ordained) for you that you shall not be hungry therein nor bare of clothing;
- YU "There is therein (enough provision) for thee not to go hungry nor to go naked,

119.

- AA Nor thirst nor exposure to the sun."
- NQ And you (will) suffer not from thirst therein nor from the sun's heat.
- PK And that thou thirstest not therein nor art exposed to the sun's heat.
- SH And that you shall not be thirsty therein nor shall you feel the heat of the sun.
- YU "Nor to suffer from thirst, nor from the sun's heat."

120.

- AA But then Satan tempted him by saying: "O Adam, should I show you the tree of immortality, and a kingdom that will never know any wane?"
- NQ Then Shaitân (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"
- PK But the devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away?
- SH But the Shaitan made an evil suggestion to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?
- YU But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

121.

- AA And both ate of (its fruit), and their hidden parts were exposed to one another, and they patched the leaves of the garden (to hide them). Adam disobeyed his Lord, and went astray.
- NQ Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.
- PK Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.
- SH Then they both ate of it, so their evil inclinations became manifest to them,

and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him).

YU In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.

122.

AA Then his Lord chose him and relented towards him, and showed him the way;

NQ Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

PK Then his Lord chose him, and relented toward him, and guided him.

SH Then his Lord chose him, so He turned to him and guided (him).

YU But his Lord chose him (for His Grace): He turned to him, and gave him Guidance.

123.

AA (And) said: "Go down hence together, one the enemy of the other. Then will guidance come to you from Me; and whoever follows My direction will neither be disgraced nor be miserable.

NQ (Allâh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.

PK He said: Go down hence, both of you, one of you a foe unto the other. But when there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.

SH He said: Get forth you two therefrom, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

YU He said: "Get ye down, both of you, - all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.

124.

AA But he who fails to heed My warning will have his means restricted; and on the Day of Resurrection We shall raise him blind."

NQ "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

PK But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.

SH And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind.

YU "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."

125.

AA He will ask: "O Lord, why have you raised me blind when I was able to see?"

NQ He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

PK He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see?

SH He shall say: My Lord! why hast Thou raised me blind and I was a seeing one indeed?

YU He will say: "O my Lord! why hast Thou raised me up blind, while I had sight (before)?"

126.

AA (God) will say: "Because Our signs came to you, but you disregarded them. So shall We disregard you this day."

NQ (Allâh) will say: "Like this, Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."

PK He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day.

SH He will say: Even so, Our communications came to you but you neglected them; even thus shall you be forsaken this day.

YU (Allah) will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."

127.

AA And that is how We requite him who is extravagant and does not believe the signs of his Lord; and surely the punishment of the Hereafter is far more severe and persistent.

NQ And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân, etc.], and believes not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.

PK Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.

SH And thus do We recompense him who is extravagant and does not believe in the communications of his Lord, and certainly the chastisement of the hereafter is severer and more

YU And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.

128.

AA Did they not learn from the many generations that We destroyed before them, whose habitations they now frequent? Verily there are signs in this for men of understanding.

NQ Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

PK Is it not a guidance for them (to know) how many a generation We destroyed before them, amid whose dwellings they walk? Lo! therein verily are signs for men of thought.

SH Does it not then direct them aright how many of the generations In whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

YU Is it not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding.

129.

- AA If the decree (of respite) had not been pronounced by your Lord, (the inevitable judgement would have ensued); but a term is fixed (for everything).
- NQ And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).
- PK And but for a decree that had already gone forth from thy Lord, and a term already fixed, the judgment would have been inevitable (in this world).
- SH And had there not been a word (that had) already gone forth from your Lord and an appointed term, it would surely have been made to cleave (to them).
- YU Had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

130.

- AA So you bear with patience what they say, and sing the praises of your Lord before the rising and setting of the sun, and honour Him in the watches of the night, and then at the two ends of day, that you may find acceptance.
- NQ So bear patiently (O Muhammad SAW) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allâh shall give you.
- PK Therefor (O Muhammad), bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance.
- SH Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased
- YU Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.

131.

- AA Do not covet what We have granted myriads of people of the pomp and glitter of this world to tempt them. The means your Lord has given you are better far and more enduring.
- NQ And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.
- PK And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting.
- SH And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding.
- YU Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.

132.

- AA Enjoin on your people service to God, and be yourself constant in it. We do not ask you to provide: It is We who provide for you. The reward is for piety and fear of God.
- NQ And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn (pious - see V.2:2).
- PK And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provided for thee. And the sequel is for righteousness.
- SH And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).
- YU Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness.

133.

- AA Yet they say: "Why does he not bring a sign from his Lord?" Have not clear proofs come to them in what is contained in the earlier Books?
- NQ They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurât (Torah), and the Injeel (Gospel), etc. about the coming of the Prophet Muhammad SAW].
- PK And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former scriptures?
- SH And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous books?
- YU They say: "Why does he not bring us a sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation?

134.

- AA If We had destroyed them by some calamity sooner than this, they would have surely said: "O Lord, if You had sent to us a messenger we would have followed Your command before being humbled and disgraced."
- NQ And if We had destroyed them with a torment before this (i.e. Messenger Muhammad SAW and the Qur'ân), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."[]
- PK And if we had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only Thou hadst sent unto us a messenger, so that we might have followed Thy revelations before we were (thus) humbled and disgraced!
- SH And had We destroyed them with chastisement before this, they would certainly have said: O our Lord! why didst Thou not send to us a messenger, for then we should have followed Thy communications before that we met disgrace and shame.
- YU And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only Thou hadst sent us a messenger, we should certainly have followed Thy Signs before we were humbled and put to shame."

135.

- AA Say: "Each one awaits the consequence; so you wait. You will come to know

soon who are the men of the straight path and who have come to guidance.

- NO** Say (O Muhammad SAW): "Each one (believer and disbeliever, etc.) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's Religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).
- PK** Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is right.
- SH** Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright.
- YU** Say: "Each one (of us) is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance."