In the Name of Allah, the Most Gracious, the Most Merciful
75. (Al-Khidr) said: “Did I not tell you that you can have no patience with me?”
76. [Mūsā (Moses)] said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me.”
77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. [Mūsā (Moses)] said: “If you had wished, surely you could have taken wages for it!”
78. (Al-Khidr) said: “This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

79. “As for the ship, it belonged to Masākin (needy people) working in the sea. So, I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. 80. “And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

81. “So we intended that their Lord should change him for them for one better
in righteousness and nearer to mercy. **82.** “And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience.”

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<table>
<thead>
<tr>
<th>Sentence</th>
<th>Part 16</th>
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<tbody>
<tr>
<td>than him (one) better</td>
<td>their Lord</td>
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<tr>
<td>that should exchange for them</td>
<td>so we intended</td>
</tr>
<tr>
<td>for two boys</td>
<td>it was</td>
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<tr>
<td>and as for the wall (to) mercy and nearer (in) righteousness</td>
<td>for them</td>
</tr>
<tr>
<td>a treasure and was under it in the town (two) orphans</td>
<td>so your Lord intended</td>
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<tr>
<td>and take out their treasure</td>
<td>a righteous man</td>
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<tr>
<td>that they should attain their age of full strength</td>
<td>and their father was</td>
</tr>
<tr>
<td>and I did that not from your Lord (as) a mercy</td>
<td>that of my (own) accord</td>
</tr>
<tr>
<td>(of) what you could not hold (is) the interpretation</td>
<td>patience over it</td>
</tr>
</tbody>
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**83.** And they ask you about Dhul-Qarnain. Say: “I shall recite to you something of his story.” **84.** Verily, We established him in the earth, and We gave him the
means of everything. 85. So, he followed a way. 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allah) said (by inspiration): "O Dhul-Qarnain! Either you punish them or treat them with kindness." 87. He said: "As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).
88. “But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions).”

89. Then he followed (another) way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun. 91. So (it was)! And We knew all about him (Dhul-Qarnain).

92. Then he followed (another) way, 93. Until, when he reached between the two mountains, he found before (near) them (those two mountains) a people who scarcely understood a word. 94. They said: “O Dhul-Qarnain! Verily, Ya'juj and Ma'juj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?” 95. He said: “That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.
who almost not a people he found before them (those two mountains)

and Magog verily Gog they said O Dhul-Qarnain understood a word

a tribute to you then (shall) we pay (make)? in the land (are) doing mischief

he said what a barrier and between them that you make between us on (the condition)

so help me (is) better (than your tribute) my Lord [in it] has granted me

a barrier and between them I will make (erect) between you with strength (man-power)

96. "Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." 97. So they [Ya'jūj and Ma'jūj (Gog and Magog people)] could not scale it or dig through it. 98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."
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18.-

* '4

He shall make it (of) my Lord (the) Promise but when comes from my Lord (of) my Lord and is (the) Promise flat (levelled)

99. And on that Day [i.e. the Day Ya’jūj and Ma’jūj (Gog and Magog people) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

100. And on that Day We shall present Hell to the disbelievers, plain to view — 101. (To) those whose eyes had been under a covering from My Reminder (this Qur’an), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah’s Messengers, ʿĪsā (Jesus), son of Maryam (Mary)] as Auliya‘ (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah — Islāmic Monotheism).
and were from My Reminder (the Quran) under a covering whose eyes had been

those who disbelieved (do) then think? not able (to) hear (it)

verily We (as) protectors besides Me that they (can) take My slaves

(as) an entertainment for the disbelievers have prepared Hell

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103. Say (O Muhammad ﷺ): “Shall We tell you the greatest losers in respect of (their) deeds? 104. “Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105.”They are those who deny the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.
9. * "(on the) Day for them so We shall not assign so their works are in vain any weight (of) Resurrection* …

9. (on the) Day for them so We shall not assign so their works are in vain any weight (of) Resurrection.

106. “That shall be their recompense, Hell; because they disbelieved and took My Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery. 107. “Verily, those who believe (in the Oneness of Allah — Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. 108. “Wherein they shall dwell (forever). No desire will they have for removal therefrom.”
109. Say (O Muhammad to mankind): “If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.” 110. Say (O Muhammad): “I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God – i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

<table>
<thead>
<tr>
<th>Part-16</th>
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<table>
<thead>
<tr>
<th>(of) my Lord</th>
<th>for (the) Words</th>
<th>ink</th>
<th>if the sea were</th>
<th>say</th>
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<td>(the) Words</td>
<td>before [that] would be exhausted</td>
<td>surely the sea would be exhausted</td>
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<td></td>
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<tr>
<td>a man</td>
<td>say only I am</td>
<td>for (its) aid</td>
<td>like it</td>
<td>even if We brought</td>
</tr>
<tr>
<td>(of) my Lord</td>
<td>(it) has been revealed to me</td>
<td>like you</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One</td>
<td>(is) God</td>
<td>that your God</td>
<td>(it) has been revealed</td>
<td>to me</td>
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<tr>
<td>let him do deed</td>
<td>his Lord</td>
<td>hopes (for the) Meeting (with)</td>
<td>so whoever [was]</td>
<td></td>
</tr>
<tr>
<td>(of) his Lord</td>
<td>in (the) worship</td>
<td>and associate not (as a partner)</td>
<td>righteous</td>
<td></td>
</tr>
</tbody>
</table>
Surah Maryam (Mary) 19

In the Name of Allah, the Most Gracious, the Most Merciful.

1. Kaf-Ha-Ya-’Ain-Saad. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]

2. (This is) a mention of the mercy of your Lord to His slave Zakariyya (Zechariah).

3. When he called out to his Lord (Allah) a call in secret.

4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!

5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir."
6. “Who shall inherit me, and inherit (also) the posterity of Ya’qūb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!”

7. (Allāh said:) “O Zakariyyā (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyā (John). We have given that name to none before (him).”

8. He said: “My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.”

9. He said: “So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!”
10. [Zakariyyā (Zechariah)] said: “My Lord! Appoint for me a sign.” He said: “Your sign is that you shall not speak to mankind for three nights, though having no bodily defect.” 11. Then he came out to his people from Al-Mihrāb (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon. 12. (It was said to his son:) “O Yahyā (John)! Hold fast the Scripture [the Taurāt (Torah)].” And We gave him wisdom while yet a child.

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents). 15. And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! 16. And mention in the Book (the Qur'ān, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen (to screen herself)
from them; then We sent to her Our Ruh [angel Jibrā'il (Gabriel)], and he appeared before her in the form of a man in all respects.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>فِي الْكِتَابِ</td>
<td>in the Book (the Quran)</td>
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<tr>
<td>وَذَكَرَ</td>
<td>and mention</td>
</tr>
<tr>
<td>يُبَعِّثُ حَيَاً</td>
<td>he will be raised up to life (again)</td>
</tr>
<tr>
<td>ذَٰلِكَ</td>
<td>(to) a place</td>
</tr>
<tr>
<td>مِنْ أَهْلَهَا</td>
<td>from her family</td>
</tr>
<tr>
<td>إِذَا أُنْبِدَتْ</td>
<td>when she withdrew (in seclusion)</td>
</tr>
<tr>
<td>ليَصَلِّي</td>
<td>(the story of) Mary</td>
</tr>
<tr>
<td>فَأَرْسَلْنَاهَا</td>
<td>to her</td>
</tr>
<tr>
<td>فَأَنْبَدَتْ</td>
<td>so We sent</td>
</tr>
<tr>
<td>مِنْ دُونِهِمْ</td>
<td>a screen</td>
</tr>
<tr>
<td>فَأَفْتَمَلَ</td>
<td>from them</td>
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<tr>
<td>لَهَا</td>
<td>then she took</td>
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<tr>
<td>فَمَثَلَ</td>
<td>facing east</td>
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<tr>
<td>رُوَّحًا</td>
<td>(in) all respects (sound)</td>
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<tr>
<td>سُوَآً</td>
<td>(as) a man</td>
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<tr>
<td>لَبِرْعَة</td>
<td>before her</td>
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<tr>
<td>وَهُوَ جَبَارٌ</td>
<td>and he appeared</td>
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<tr>
<td>مِنْ لَدَنَا</td>
<td>Our Spirit (Gabriel)</td>
</tr>
<tr>
<td>وَحَنَانًا</td>
<td>Our Lord</td>
</tr>
<tr>
<td>وَسَلَمٌ</td>
<td>Our Lord</td>
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<tr>
<td>وَالَّذِي يُكَفَّرُ عَنْهُمْ غَيْبَةً</td>
<td>and (made) pure (from sins)</td>
</tr>
<tr>
<td>وَبَرًا</td>
<td>and compassion</td>
</tr>
<tr>
<td>وَأَصِيَّةً</td>
<td>and peace (be)</td>
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<tr>
<td>وَقَوْفُكَ</td>
<td>and disobedient</td>
</tr>
<tr>
<td>وَوَيْهُمْ</td>
<td>and not arrogant</td>
</tr>
<tr>
<td>وَيَوْتُ</td>
<td>to his parents</td>
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<tr>
<td>وَلَّيُؤْمِنُوا بِلَدَيْنِهِ</td>
<td>and dutiful</td>
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<tr>
<td>وَلَوْلَا يُؤْمِنُوا بِنَا</td>
<td>and (made him) pure (from sins)</td>
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<tr>
<td>وُسِلِّمَ</td>
<td>and righteous</td>
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<tr>
<td>and he was righteous</td>
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18. She said: “Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh.” 19. (The angel) said: “I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.” 20. She said: “How can I have a son, when no man has touched me, nor am I unchaste?” 21. He said: “So (it will be), your Lord said: ‘That is easy for Me (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).’"
from you seek refuge with the Most Gracious (Allah) she said verily I
(from) your Lord a messenger (angel) he said I am only if you fear (Allah)
a son can I have how she said righteous a son to you that I give
so he said nor I am unchaste man when has not touched me
(as) a sign and so that We shall appoint him (is) easy for Me that your Lord said
decreed (by Allah) and it is a matter from Us and a mercy to mankind

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). 23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" 24. Then [the babe 'Īsā (Jesus) or Jibrā'il (Gabriel)] cried to her from below her, saying: "Grieve not; your Lord has provided a water stream under you. 25. "And shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon you."
and I had been forgotten this before oh would that I had died she said

that grieve not from below her so he (Gabriel) called unto her out of sight
towards you and shake a (water) stream under you indeed your Lord has provided

ripe fresh date it will let fall upon you (of) date palm (the) trunk

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast to the Most Gracious (Allāh) so I shall not speak to any human being this day.' "

27. Then she brought him (the baby) to her people, carrying him. They said: "O Maryam (Mary)! Indeed you have brought a thing Fariyy (a mighty thing).

28. "O sister (i.e. the like) of Harun (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."
29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

30. He [Īsā (Jesus)] said: "Verily, I am a slave of Allāh, He has given me the Scripture and made me a Prophet;"

31. "And He has made me blessed wheresoever I be, and has enjoined on me Salāt (prayer) and Zakāt (obligatory charity), as long as I live." 

32. "And dutiful to my mother, and made me not arrogant, unblest. 

33. "And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
34. Such is 'Isā (Jesus), son of Maryam (Mary). (It is) a statement of truth about which they doubt (or dispute). 35. It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Isā (Jesus) is the son of Allah]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" and it is. 36. ['Isā (Jesus) said:] "And verily, Allah is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allah's religion of Islamic Monotheism which He did ordain for all of His Prophets)."

37. Then the sects differed [i.e. the Christians about 'Isā (Jesus) till], so woe to the disbelievers [those who gave false witness by saying that 'Isā (Jesus) is the son of Allah] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).
38. How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the Zālimūn (polytheists and wrongdoers) today are in plain error.

39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.

40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, 41. And mention in the Book (the Qur’ān) Ibrāhīm (Abraham). Verily, he was a man of truth, a Prophet.
42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? 43. "O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path. 44. "O my father! Worship not Shaitān (Satan). Verily, Shaitān (Satan) has been a rebel against the Most Gracious (Allāh). 45. "O my father! Verily, I fear lest torment from the Most Gracious (Allāh) should overtake you, so that you become a companion of Shaitān (Satan) (in the Hell-fire)."

46. He (the father) said: "Do you reject my gods, O Ibrāhīm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I
punish you)." 47. Ibrāhīm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious. 48. "And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

49. So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Išāq (Isaac) and Ya‘qūb (Jacob), and each one of them We made a Prophet. 50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise). 51. And mention in the Book (this Qur'an) Mūsā (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mūsā (Moses)].
besides Allah and what they worship he turned away from them so when and each one (of them) and Jacob Isaac We granted [to] him and We made of Our Mercy [to] them and We gave We made a Prophet and mention honour [high] (of) truth tongues for them and he was a Messenger chosen verily he was Moses in the Book (the Quran) the right (of) the Mount from (the) side and We called him a Prophet (for) a talk (with him) and We made him draw near

53. And We granted him his brother Hārūn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book (the Qur'an) Ismā'īl (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. 55. And he used to enjoin on his family and his people As-Salāt (the prayers) and the Zakāt (obligatory charity), and his Lord was pleased with him. 56. And mention in the Book (the Qur'an) Idrīs. Verily, he was a man of truth, (and) a Prophet.
command his family and he used to a Prophet and he was a Messenger

and mention pleased his Lord with and was and Zakat the prayer

a Prophet truthful verily he was Idris in the Book

57. And We raised him to a high station. 58. Those were they to whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nūh (Noah), and of the offspring of Ibrāhīm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allah) were recited to them, they fell down prostrate and weeping.
59. Then, there has succeeded them posterity who have given up As-Salāt (the prayers) [i.e. made their Salāt (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So, they will be thrown in Hell. 60. Except those who repent and believe (in the Oneness of Allāh and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught. 61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allāh) has promised to His slaves in the unseen. Verily, His Promise must come to pass.
62. They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salām (salutations of peace). And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaqūn (the pious). 64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful — 65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him.) (There is nothing like Him and He is the All-Hearer, the All-Seer.)
66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?" 67. Does not man remember that We created him before, while he was nothing? 68. So by your Lord, surely We shall gather them together, and (also) the Shayātīn [(devils) with them], then We shall bring them round Hell on their knees. 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). 70. Then, verily, We know best those who are most worthy of being burnt therein.

| لسَوَّهُ أُخْرِجَ حِيًا | أَيْدًا مَا مِتْ | وَيْقُولُ الْإِنسُنَ | shall I surely be raised up alive | when I am dead? | and man says |
|---|---|---|---|---|---|---|
| أَوْلَآ يَدْخُلْ الْإِنسُنُ | أَنَا حَلْقَتُهُ | وَلَمْ تُّمِكْ | while he was not | before | created him | that We |
| شَيَأَ | فُوْرِكُ | أَنَا وَالْشَّيَاطِينُ | and (does) not man remember? | لَحَشَرْنَهُمْ | لَحَشَرْنَهُمْ | فُوْرِكُ |
| والشَّيَاطِينُ | والشَّيَاطِينُ | شَيَأَ | and the devils | surely We shall gather them (together) | so by your Lord | anything |
| جَهَّهُم | حَولٍ | فَمَ لَنَحْضَرْنَهُمْ | (on) knees | Hell | round | then indeed We shall bring them |
| إِيَّهُم | شَيْعَةٌ | فَمَ لَنَنْزُعَهُمْ | (as to) which of them | sect | from every | then indeed We shall drag out |
| لَحَنُنَّ | عَيْنًا | أَشْدُدُ عَلَى الْرَّحْمَنِ | verily We | then | (in) obstinate rebellion | (was) worst against the Most Gracious (Allah) |
71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor Companions of Prophet Muhammad ﷺ who have a hard life): “Which of the two groups (i.e. believers or disbelievers) is best in (point of) position and as regards station (place of council for consultation).” 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?
75. Say (O Muhammad): Whoever is in error, the Most Gracious (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73] 76. And Allah increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.
77. Have you seen him who disbelieved in Our Ayāt (this Qur’ān and Muhammad ﷺ) and said: "I shall certainly be given wealth and children [if I will be alive (again)]." 78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)? 79. Nay, We shall record what he says, and We shall increase his torment (in the Hell); 80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tr>
<td>آفَرَيْتَ الَّذِي سَكَفَرَ يَابَتِنَا وَلَأَوتِيَتْ مَالًا وَلِدًا</td>
<td>and said in Our Signs him who disbelieved then (have) you seen?</td>
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<tr>
<td>أَطُعِّلَ الْعَيْبَ</td>
<td>or has he taken (has) he known the Unseen? and children indeed I will be given wealth</td>
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<tr>
<td>لَأَوْتِيَتْ مَالًا</td>
<td>We shall record nay a covenant from the Most Gracious (Allāh)</td>
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<td>مَدَّاً</td>
<td>[increase] [from] the torment for him and We shall increase what he says</td>
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<tr>
<td>مِنَ الْعَذَابِ</td>
<td>alone and he shall come to Us (all) that he says (talks) and We shall inherit from him</td>
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</tbody>
</table>

81. And they have taken (for worship) ālīhah (gods) besides Allāh, that they
might give them honour, power and glory (and also protect them from Allâh's punishment). 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection). 83. See you not that We have sent the Shayâtîn (devils) against the disbelievers to push them to do evil. 84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins). 85. The Day We shall gather the Muttaqûn (the pious believers of Islâmic Monotheism) to the Most Gracious (Allâh), like a delegation (presented before a king for honour). 86. And We shall drive the Mujrimûn (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).
87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh). 88. And they say: “The Most Gracious (Allāh) has begotten a son (or offspring or children) [as the Jews say: ‘Uzair (Ezra) is the son of Allāh, and the Christians say that He has begotten a son ['Īsā (Jesus)]; and the pagan Arabs say that He has begotten daughters (angels and others)].” 89. Indeed you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son (or offspring or children) to the Most Gracious (Allāh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children). 93. There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.
94. Verily, He knows each one of them, and has counted them a full counting.
95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). 96. Verily, those who believe [in the Oneness of Allāh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allāh) will bestow love for them (in the hearts of the believers). 97. So, We have made this (the Qur'ān) easy in your own tongue (O Muhammadﷺ), only that you may give glad tidings to the Muttaqūn (the pious), and warn with it the Ludd people. 98. And how many a generation before them have We destroyed! Can you (O Muhammadﷺ) find a single one of them or hear even a whisper of them?
Surah Ta-Ha 20

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Ta-Ha. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. We have not sent down the Qur'ān to you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allāh). 4. A Revelation from Him (Allāh) Who has created the earth and high heavens. 5. The Most Gracious (Allāh) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty). 6. 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. 7. And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.
8. Allah! La ilāha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mūsā (Moses)? 10. 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.” 11. And when he came to it, he was called by name: “O Mūsā (Moses)! 12. Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.
So take off your shoes, your Lord is coming in the valley verily you were called (by name) O Moses.

Verily, I have chosen you so listen to that which will be revealed (to you)

Verily, I am Allah! La ilâha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salât (the prayers) for My remembrance.

Verily, the Hour is coming - and I am almost hiding it - that every person may be rewarded for that which he strives.

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

And what is that in your right hand, O Musa (Moses)?
18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allah) said: "Cast it down, O Mūsā (Moses)!") 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allah said: "Grasp it and fear not; We shall return it to its former state, 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

23. "That We may show you (some) of Our Greater Signs. 24. "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).” 25. [Mūsā (Moses)] said: “O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). 26. “And ease my task for me; 27. “And 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 Mūsā (Moses) put in his mouth when he was an infant]. 28. “That they understand my speech. 29. “And appoint for me a helper from my family, 30. “Hārūn (Aaron), my brother. 31. “Increase my strength with him, 32. “And let him share my task (of conveying Allāh's Message and Prophethood), 33. “That we may glorify You much,

34. “And remember You much. 35. “Verily, You are Ever a Well-Seer of us.” 36. (Allāh) said: “You are granted your request, O Mūsā (Moses)! 37. “And indeed
We conferred a favour on you another time (before). 38. “When We inspired your mother with that which We inspired. 39. “(Saying:) 'Put him (the child) into the Tabît (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.

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40. “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 Mūsā (Moses)! 41. "And I have chosen you for Myself. 42. "Go you and your brother with My Ayāt (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My remembrance.

43. "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). 44. "And speak to him mildly, perhaps he may accept admonition or fear (Allāh)." 45. They said: "Our Lord! Verily, we fear lest he should hasten to
punish us or lest he should transgress (all bounds against us).” 46. He (Allâh) said: “Fear not, verily, I am with you both, hearing and seeing. 47. “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!

48. ‘Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allâh, and in His Messengers), and turns away' (from the truth and obedience of Allâh).” 49. Fir’aun (Pharaoh) said: “Who then, O Mûsâ (Moses), is the Lord of you two?” 50. [Mûsâ (Moses)] said:
“Our Lord is He Who gave to each thing its form and nature, then guided it aright.” 51. [Fir’aun (Pharaoh)] said: “What about the generations of old?” 52. [Mūsā (Moses)] said: “The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets.”

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. 54. Eat and pasture your cattle (therein); verily, in this are Ayāt (proofs and signs) for men of understanding. 55. Thereof (from earth) We created you, and into it We shall return you, and from it We shall bring you out once again. 56. And indeed We showed him [Fir’aun (Pharaoh)] all Our Ayāt (signs and evidences), but he denied and refused.
therein for you and opened (as) a bed the earth made for you He Who with it and We brought forth water (rain) from the sky and sent down roads (ways)

in this verily and pasture your cattle eat various of vegetation pairs (kinds)

We created you from it (of) understanding for (the) men (are) indeed signs again once We shall bring you out and from it We shall return you and into it and refused but he denied all of them Our Signs and indeed We showed him

قال أَجِئْنَا لِتُخْرِجَنَا مِن أَرْضَنَا يُوسُفُ مُوسَى فَلا نُعَيْنَا لِيَسْخَرَ بِنَيْنَاء فَأَجِئْ بِنَا وَإِنَّا مَعْلُوِّدُونَا لَا نَخْلِفْ قَرْنَةَ وَلَا أَنتُ مِكاَنُ سَوَى قَالَ مُوسَى قَالُوا كَيْفَ نَعْلَمُكَ يَوْمَ الْزِّيَةَ وَأَنَّ يَعُودَ عَلَيْنَا صَحِيَّةً فَنَفْوَلُ فَرَعَوْنَ فَجَعَلَ كَيْدًةً فَمَن أَتَى

57. He [Fir’aun (Pharaoh)] said: “Have you come to drive us out of our land with your magic, O Mūsā (Moses)? 58. “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 place where both shall have a just and equal chance (and beholders could witness the competition).” 59. [Mūsā (Moses)] said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).” 60. So Fir’aun (Pharaoh) withdrew, devised his plot and then came back.

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neither we fail it a meeting and between you so appoint (make) between us like this

he (Moses) said your appointment equal (open) (in) a place nor you [we]

(at) forenoon and that the people will be assembled (of) the festival (is on the) day

then came back then he gathered his plot so Pharaoh withdrew

61. Mūsā (Moses) said to them: “Woe to you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably.” 62. Then they debated one with another what they must do, and they kept their talk secret. 63. They said: “Verily, these are two magicians. Their object is to drive you out from your land with their magic, and to take you away from your superior way (overcome your chiefs and nobles).
64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." 65. They said: O Mūsā (Moses)! Either you throw first or we be the first to throw?" 66. [Mūsā (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. 67. So Mūsā (Moses) conceived fear in himself. 68. We (Allāh) said: "Fear not! Surely, you will have the upper hand.
69. "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, to whatever amount (of skill) he may attain." 70. So, the magicians fell down prostrate. They said: "We believe in the Lord of Hārūn (Aaron) and Mūsā (Moses)." 71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mūsā (Moses)] before I give you permission? Verily, he is your chief who has 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 Mūsā (Moses) (Allāh)] can give the severe and more lasting torment."
72. They said: “We prefer you not over what have come to us of the clear signs 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. 73. “Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better [as regards reward in comparison to your Fir‘aun's (Pharaoh's) reward], and more lasting (as regards punishment in comparison to your punishment).” 74. Verily, whoever comes to his Lord as a Mujrim (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.
75. But whoever comes to Him (Allah) as a believer (in the Oneness of Allah), and has done righteous good deeds, for such are the high ranks (in the Hereafter). 76. ‘Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by doing all that Allah has ordained). 77. And indeed We revealed to Mūsā (Moses) (saying): “Travel by night with ‘Ibādī (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir‘āun (Pharaoh)] nor being afraid (of drowning in the sea).”
nor being afraid (of drowning in the sea) fearing neither to be overtaken

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. 79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them. 80. 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 quail,

81. (Saying) eat of the Tayyibat (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.
82. 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). 83. "And what made you hasten from your people, O Mūsā (Moses)?" 84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." 85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmirī has led them astray."
86. Then Mūsā (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, that you broke your promise to me (i.e. by disbelieving in Allah and worshipping the calf)?” 87. 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 [Fīr‘aun’s (Pharaoh’s)] people, then we cast them (into the fire), and that was what As-Sāmīrī did.”
88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your ilāh (god), and the ilāh (god) of Mūsā (Moses), but he [Mūsā (Moses)] has forgotten (his god)." 89. 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? 90. And Hārūn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."

91. They said: "We will not stop worshipping it (i.e. the calf), until Mūsā (Moses) returns to us." 92. [Mūsā (Moses)] said: "O Hārūn (Aaron)! What prevented you when you saw them going astray; 93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"
He [Hārūn (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!’ " 95. [Mūsā (Moses)] said: “And what is the matter with you. O Sāmīr? (i.e. why did you do so?)”

96. (Sāmīr) said: “I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrā’il’s (Gabriel’s) horse] and threw it [into the fire in which were put the ornaments of Fir’āun’s (Pharaoh) people, or into
the calf]. Thus my inner self suggested to me." 97. Müsâ (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."

98. 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. 99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an). 100. Whoever turns away from it (this Qur'an — 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, 101. 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;

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimūn (criminals, polytheists, sinners, disbelievers in the Oneness of Allāh) blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): “You stayed not longer than ten (days).” 104. 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!” 105. And they ask you concerning the mountains, say: “My Lord will blast them and scatter them as particles of dust.
they will speak in whispers among themselves blue or blind-eyed that Day

what they will say know best We except ten (days) you stayed not

you stayed not in knowledge and wisdom (the) best of them when will say

then say about the mountains and they ask you except a day

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106. "Then He shall leave them as a level smooth plain. 107. "You will see therein nothing crooked or curved." 108. 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 Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him. 110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His Knowledge.
and voices will be humbled for him (there is) no crookedness

but a whisper and nothing shall you hear for the Most Gracious (Allah)

except (the one) whom intercession (on) that Day shall not avail

a word for him and He approved the Most Gracious (Allah) gave permission for him

and what (is) before them (between their hands) what He (Allah) knows

(in) knowledge it and they will not encompass (is) behind them

111. And (all) faces shall be humbled before (Allâh), Al-Hayyul-Qayyum (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), will be indeed a complete failure (on that Day). 112. And he who works deeds of righteousness, while he is a believer (in Islamic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward). 113. 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).
We have sent it down and thus nor curtailment then he will not fear injustice therein and have explained in detail (in) Arabic (as) a Quran or it may generate that they may fear (Allah) of the threats or warnings

114. Then High above all be Allah, the True King. And be not in haste (O Muhammad ﷺ) with the Qur’ān before its revelation is completed to you, and say: “My Lord! Increase me in knowledge.” 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower. 116. And (remember) when We said to the angels: “Prostrate yourselves to Adam.” They prostrated themselves (all) except Iblis (Satan); he refused.
117. 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 will be distressed. 118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun’s heat. 120. Then Ṣḥāṭān (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?”
121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. 123. He (Allah) said: "Get you down (from 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 he shall neither go astray nor shall be distressed.
124. “But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." 126. (Allâh) will say: "Like this Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to 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)." 127. 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'an], 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.
128. 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. 129. 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). 130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allah shall give you).
131. 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 Allah), 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. 132. And enjoin As-Salāt (the prayers) on your family, and be patient in offering them [i.e. the Salāt (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 Muttaqūn (the pious). 133. 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 Taurāt (Torah), and the Injīl (Gospel), about the coming of the Prophet Muhammad ﷺ]?
134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad ﷺ and the Qur’ān), they would surely have said: “Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced.”

135. Say (O Muhammad ﷺ): “Each one (believer and disbeliever) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allah’s religion of Islamic Monotheism), and who are they that have let themselves be guided (on the Right Path).”