



NOOR

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INTERACTIVE
VERSION





Sūrah Maryam (1)

Bismillāhir-Raḥmānir-Raḥeem

(1) Kāf, Hā, Yā, ‘Ayn, Ṣād. (2)

(2) [This is] a mention of the mercy of your Lord to His servant Zechariah

(3) When he called to his Lord a private call [i.e., supplication].

(4) He said, "My Lord, indeed my bones have weakened, and my head has filled⁽³⁾ with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed].

(5) And indeed, I fear the successors⁽⁴⁾ after me, and my wife has been barren, so give me from Yourself an heir

(6) Who will inherit me⁽⁵⁾ and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

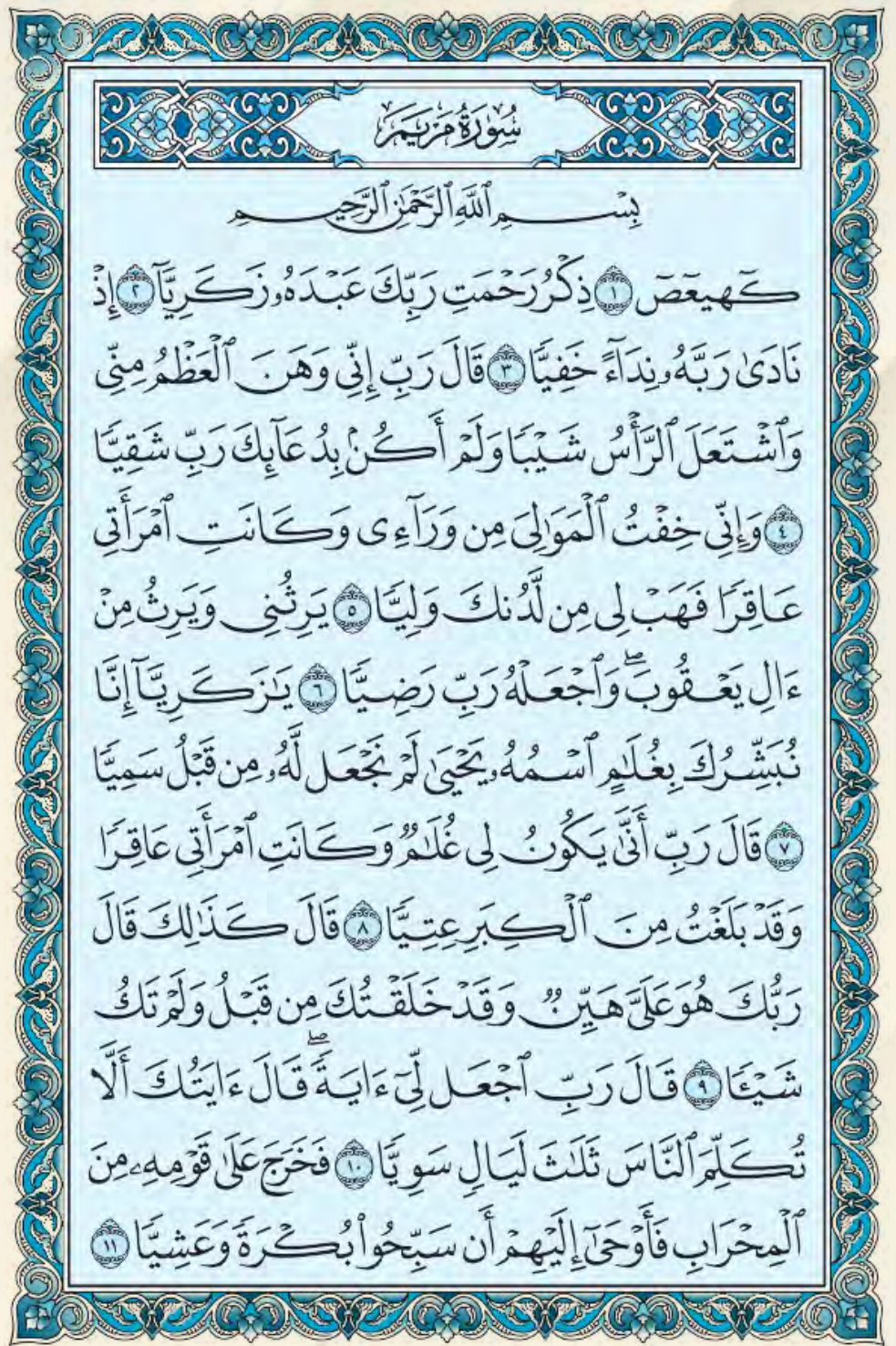
(7) [He was told],⁽⁶⁾ "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."

(8) He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

(9) [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.'"

(10) [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."⁽⁷⁾

(11) So he came out to his people from the prayer chamber and signaled to them to exalt [Allāh] in the morning and afternoon.



(1) - Maryam: Mary (the mother of Prophet Jesus).

(2) - See footnote to 2:1

(3) - Literally, "ignited." The spread of white hair throughout the head is likened to that of fire in the bush.

(4) - Those relatives from the father's side who would inherit religious authority.

(5) - Inherit from me religious knowledge and prophethood.

(6) - By Allāh (subḥānahu wa ta'ālā) through the angels.

(7) - i.e., without illness or defect.



(12) [Allāh said], "O John, take the Scripture [i.e., adhere to it] with determination." And We gave him judgement [while yet] a boy

(13) And affection from Us and purity, and he was fearing of Allāh

(14) And dutiful to his parents, and he was not a disobedient tyrant.

(15) And peace be upon him the day he was born and the day he dies and the day he is raised alive.

(16) And mention, [O Muḥammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.

(17) And she took, in seclusion from them, a screen. Then We sent to her Our Angel [i.e., Gabriel], and he represented himself to her as a well-proportioned man.

(18) She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allāh."

(19) He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."

(20) She said, "How can I have a boy while no man has touched me and I have not been unchaste?"

(21) He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'"

(22) So she conceived him, and she withdrew with him to a remote place.

(23) And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

(24) But he⁽¹⁾ called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

(25) And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

يٰٓحٰجِيْ خُذِ الْكِتٰبَ بِقُوَّةٍ وَّءَاتَيْنٰهُ الْحِكْمَ صَبِيًّا ۝۱۲
وَحَنٰنًا مِّنْ لَّدُنَّا وَزَكٰوَةً ۝۱۳ وَكَانَ تَقِيًّا ۝۱۴
وَكَانَ جَبَّارًا عَصِيًّا ۝۱۵ وَسَلَّمْ عَلٰىهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوْتُ
وَيَوْمَ يُبْعَثُ حَيًّا ۝۱۶ وَاذْكُرْ فِى الْكِتٰبِ مَرْيَمَ اِذْ اَنْتَبَدَتْ
مِّنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ۝۱۷ فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا
فَاَرْسَلْنَا اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝۱۸ قَالَتْ اِنِّىْ
اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ۝۱۹ قَالَ اِنَّمَا اَنَا رَسُوْلُ
رَبِّكَ لِاَهْبَبَ لَكَ غُلٰمًا زَكِيًّا ۝۲۰ قَالَتْ اَنْىُّ يَكُوْنُ لِيْ
غُلٰمٌ وَّلَمْ يَمَسِّنِيْ بَشَرٌ وَّلَمْ اَكْ بِغَيًّا ۝۲۱ قَالَ كَذٰلِكَ
قَالَ رَبُّكَ هُوَ عَلٰى هٰٓئِيْنٍ ۝۲۲ وَلِنَجْعَلَهُ ءَايَةً لِلنَّاسِ وَرَحْمَةً
مِّنَّا وَكَانَ اَمْرًا مَّقْضِيًّا ۝۲۳ فَحَمَلَتْهُ فَانْتَبَدَتْ بِهٖ
مَكَانًا قَصِيًّا ۝۲۴ فَاَجَاءَهَا الْمَخَاضُ اِلَى جِدْعِ النَّخْلَةِ
قَالَتْ يٰٓلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسِيًّا مِّنْسِيًّا ۝۲۵
فَنَادٰهَا مِنْ تَحْتِهَا اَلَا تَحْزَنِىْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝۲۶
وَهَزِيْ اِلَيْكِ بِجِدْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكِ رُطَبًا جَنِيًّا ۝۲۷

(1) - There is a difference of opinion among scholars as to whether "he" refers to the baby or to the angel.



(26) So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'

(27) Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.

(28) O sister [i.e., descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste."

(29) So she pointed to him. They said, "How can we speak

to one who is in the cradle a child?"

(30) [Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet.

(31) And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive

(32) And [made me] dutiful to my mother, and He has not made me a wretched tyrant.

(33) And peace is on me the day I was born and the day I will die and the day I am raised alive."

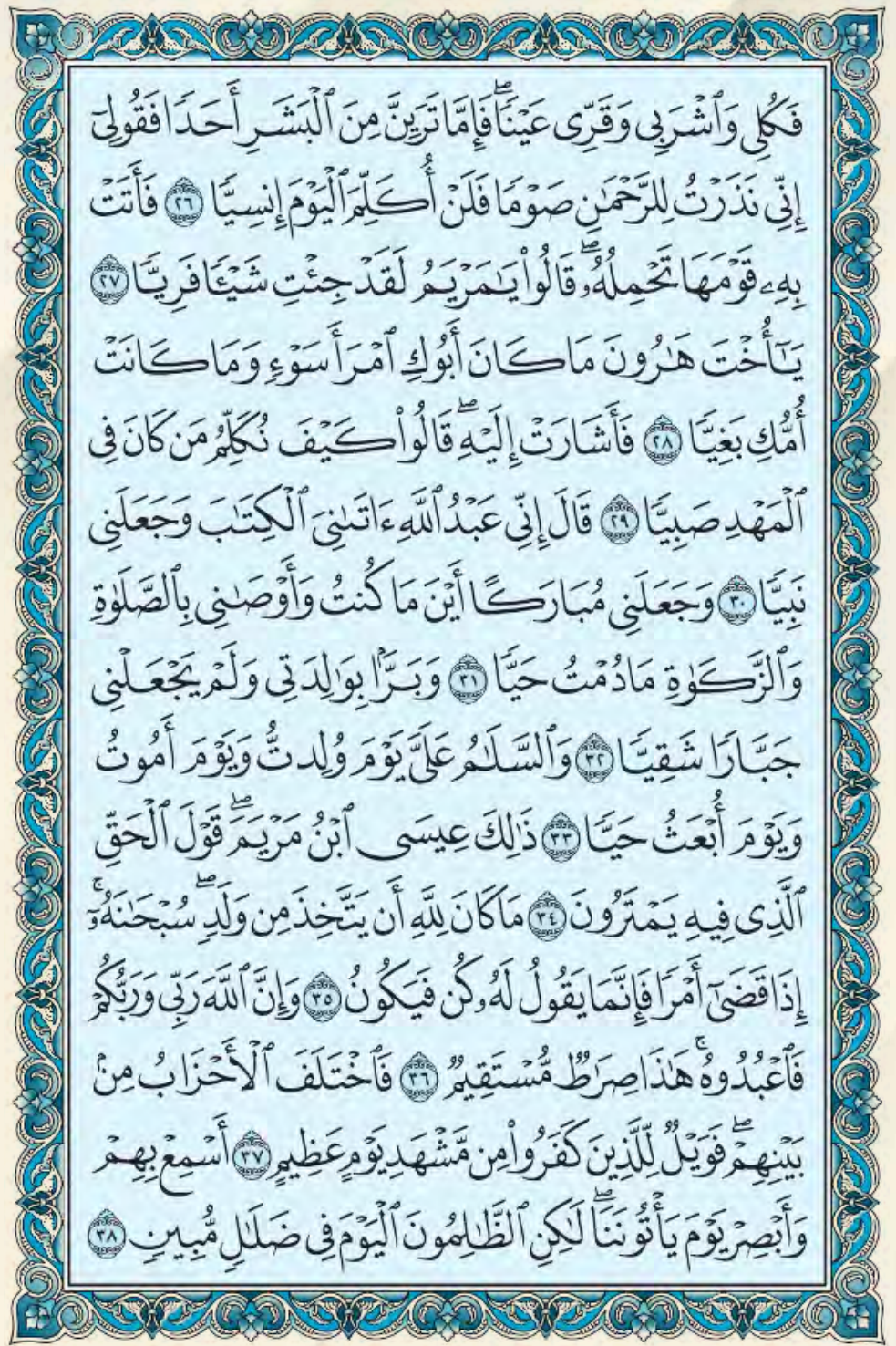
(34) That is Jesus, the son of Mary - the word of truth about which they are in dispute.

(35) It is not [befitting] for Allāh to take a son; exalted is He!⁽¹⁾ When He decrees an affair, He only says to it, "Be," and it is.

(36) [Jesus said], "And indeed, Allāh is my Lord and your Lord, so worship Him. That is a straight path."

(37) Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved a from the scene of a tremendous Day.

(38) How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.



(1) - i.e., far removed is He from any such need.



(39) And warn them, [O Muḥammad], of the Day of Regret, when the matter will be concluded;⁽¹⁾ and [yet], they are in [a state of] heedlessness, and they do not believe.

(40) Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

(41) And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

(42) [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will

not benefit you at all? (43) O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

(44) O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

(45) O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]." (46) [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time." (47) [Abraham] said, "Peace [i.e., safety] will be upon you."⁽²⁾ I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me. (48) And I will leave you and those you invoke other than Allāh and will invoke⁽³⁾ my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed]." (49) So when he had left them and those they worshipped other than Allāh, We gave him Isaac and Jacob, and each [of them] We made a prophet. (50) And We gave them of Our mercy, and We made for them a mention [i.e., reputation] of high honor. (51) And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.⁽⁴⁾

وَأَنذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ
 (٣٩) إِنَّا لَنَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ (٤٠) وَادَّكَّرَ
 فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (٤١) إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ
 لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (٤٢) يَا أَبَتِ
 إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا
 سَوِيًّا (٤٣) يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ
 عَصِيًّا (٤٤) يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ
 فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (٤٥) قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي
 يَا إِبْرَاهِيمَ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا (٤٦) قَالَ
 سَلِّمْ عَلَيَّ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا (٤٧) وَأَعْتَزِلُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا
 أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا (٤٨) فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ
 دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا (٤٩)
 وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا (٥٠)
 وَادَّكَّرَ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا (٥١)

(1) - i.e., "judged" or "accomplished."

(2) - Meaning "You are secure" or "I will not harm you."

(3) - i.e., worship.

(4) - A messenger (rasūl) is one who was charged by Allāh to reform society. A prophet (nabī) is one who received revelation from Allāh, the latter being more numerous than the former.



(52) And We called him from the side of the mount⁽¹⁾ at [his] right and brought him near, confiding [to him].

(53) And We gave him out of Our mercy his brother Aaron as a prophet.

(54) And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

(55) And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him].

(56) And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.

(57) And We raised him to a high station.

(58) Those were the ones upon whom Allāh bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel [i.e., Jacob], and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

(59) But there came after them successors [i.e., later generations] who neglected prayer and pursued desires; so they are going to meet evil ⁽²⁾ -

(60) Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.

(61) [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been eminent. ⁽³⁾

(62) They will not hear therein any ill speech - only [greetings of] peace - and they will have their provision therein, morning and afternoon. (63)

That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allāh. (64) [Gabriel said], ⁽⁴⁾ "And we [angels] descend not

except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful -

وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۝٥٢ وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ۝٥٣ وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ۝٥٤ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۝٥٥ وَادْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۝٥٦ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۝٥٧ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذِ اتَّخَذُوا عَلَيْهِمْ آيَاتِ الرَّحْمَنِ خَرَوْا سُجَّدًا وَبُكِيًّا ۝٥٨ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ۝٥٩ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝٦٠ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ۝٦١ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا زُرْقَةٌ فِيهَا بُكْرَةٌ وَعِشْيَاءٌ ۝٦٢ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۝٦٣ وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ وَمَا يَأْتِيَنَّكُمْ مِنْ بَيْنِ يَدَيْهِ وَمَا خَلْفُنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ۝٦٤

(1) - Mount Sinai.

(2) - Described as a valley in Hell or may be rendered "the consequence of error."

(3) - Literally, "that to which all will come."

(4) - In answer to the Prophet's wish that Gabriel would visit him more often.

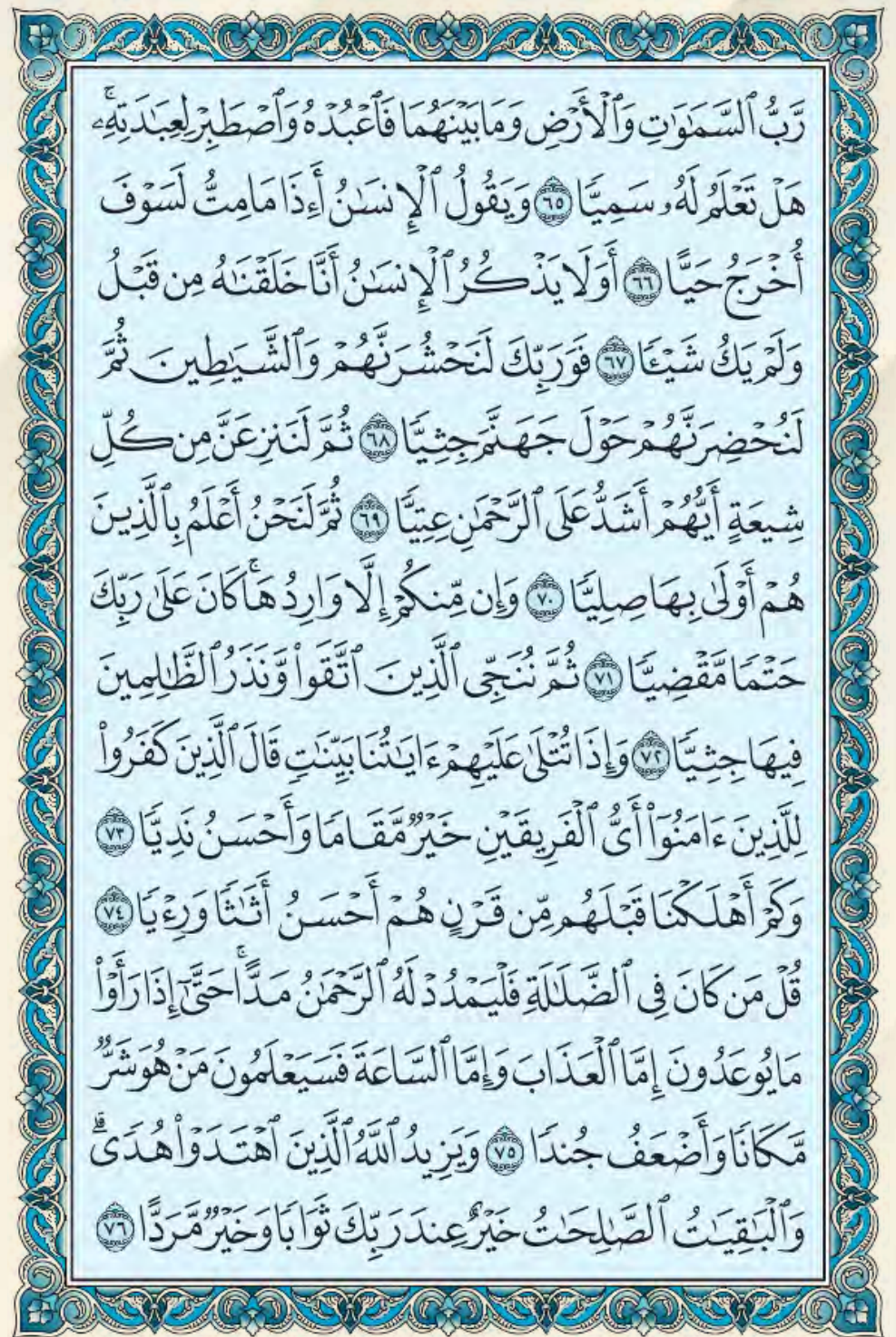


(65) Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?"

(66) And man [i.e., the disbeliever] says, "When I have died, am I going to be brought forth alive?"

(67) Does man not remember that We created him before, while he was nothing?

(68) So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees. ⁽¹⁾



(69) Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

(70) Then, surely it is We who are most knowing of those most worthy of burning therein.

(71) And there is none of you except he will come to it. ⁽²⁾ This is upon your Lord an inevitability decreed. (72) Then We will save those who feared Allāh and leave the wrongdoers within it, on their knees.

(73) And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?" ⁽³⁾ (74) And how many a generation have We destroyed before them who were better in possessions and [outward] appearance? (75) Say, "Whoever is in error let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised- either punishment [in this world] or the Hour [of resurrection] - they will come to know who is worst in position and weaker in soldiers."

(76) And Allāh increases those who were guided, in guidance, and the enduring good deeds are better to your Lord ⁽⁴⁾ for reward and better for recourse.

(1) - i.e., fallen on their knees from terror or dragged there unwillingly on their knees.

(2) - i.e., be exposed to it. However, the people of Paradise will not be harmed thereby.

(3) - In regard to worldly interests.

(4) - i.e., in the sight or evaluation of Allāh.



(77) Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]"? (78) Has he looked into the unseen, or has he taken from the Most Merciful a promise? (79) No! We will record what he says and extend [i.e., increase] for him from the punishment extensively. (80) And We will inherit him [in] what he mentions,⁽¹⁾ and he will come to Us alone. (81) And they have taken besides Allāh [false] deities that they would be for them [a source of] honor. (82) No! They [i.e., those "gods"] will deny their worship of them and will be against them

opponents [on the Day of Judgement]. (83) Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement? (84) So be not impatient over them. We only count out [i.e., allow] to them a [limited] number.⁽²⁾ (85) On the Day We will gather the righteous to the Most Merciful as a delegation (86) And will drive the criminals to Hell in thirst (87) None will have [power of] intercession except he who had taken from the Most Merciful a covenant.⁽³⁾ (88) And they say, "The Most Merciful has taken [for Himself] a son."

(89) You have done an atrocious thing.

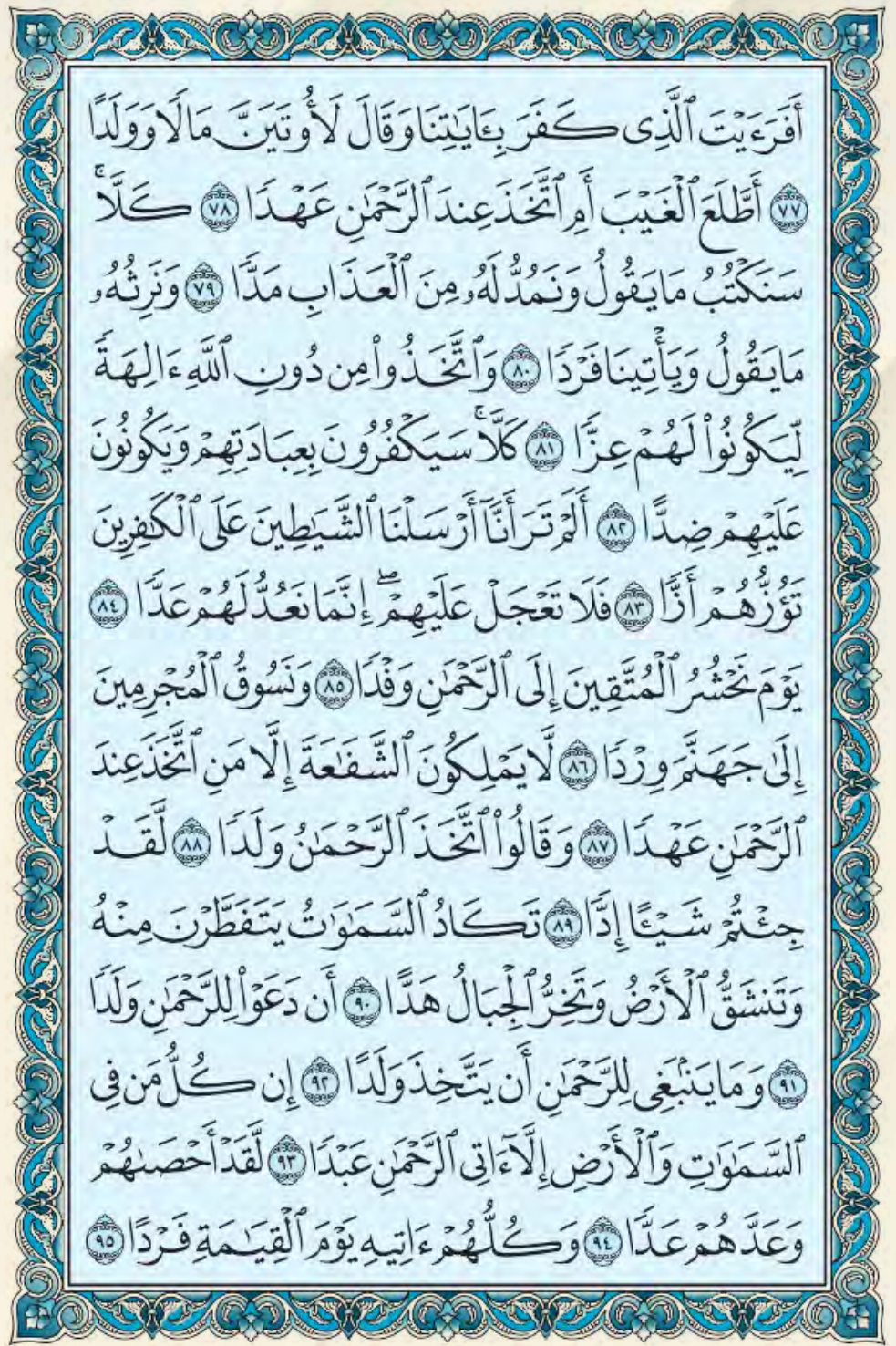
(90) The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation

(91) That they attribute to the Most Merciful a son. (92) And it is not appropriate for the Most Merciful that He should take a son.

(93) There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

(94) He has enumerated them and counted them a [full] counting.

(95) And all of them are coming to Him on the Day of Resurrection alone.



(1) - Instead of giving him wealth and children in the Hereafter, Allāh will take from him those he had in worldly life at the time of his death.
 (2) - Of breaths, of days, or of evil deeds.
 (3) - Not to worship other than Him.



(96) Indeed, those who have believed and done righteous deeds a the Most Merciful will appoint for them affection. ⁽¹⁾

(97) So, [O Muḥammad], We have only made it [i.e., the Qur'an] easy in your tongue [i.e., the Arabic language] that you may give good tidings thereby to the righteous and warn thereby a hostile people.

(98) And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
الرَّحْمَنُ وُدًّا ۗ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ
الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ۗ وَكَمْ أَهْلَكْنَا قَبْلَهُم
مِّن قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ۗ

سُورَةُ طه

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

طه ﴿١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَىٰ ﴿٢﴾ إِلَّا تَذْكِرَةً
لِّمَن يَخْشَىٰ ﴿٣﴾ تَنزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَوَاتِ الْعُلَىٰ ﴿٤﴾
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴿٥﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ﴿٦﴾ وَإِن تَجْهَر بِالْقَوْلِ
فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ ﴿٧﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ
الْحُسْنَىٰ ﴿٨﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿٩﴾ إِذ رَأَىٰ نَارًا
فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا الْعُلَىٰ ؕ إِنِّي كَرِهْتُهَا لِقَابِيسٍ
أَوْ أَجِدُ عَلَى النَّارِ هُدًىٰ ﴿١٠﴾ فَلَمَّا أَتَاهَا نُودِيَ يَلْمُوسَىٰ ﴿١١﴾ إِنِّي
أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًىٰ ﴿١٢﴾

Sūrah Ṭā Hā (2)

Bismillāhir-Raḥmānir-Raḥeem

(1) Ṭā, Hā. ⁽³⁾

(2) We have not sent down to you the Qur'an that you be distressed

(3) But only as a reminder for those who fear [Allāh] a

(4) A revelation from He who created the earth and highest heavens,

(5) The Most Merciful [who is] above the Throne established. ⁽⁴⁾

(6) To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.

(7) And if you speak aloud a then indeed, He knows the secret and what is [even] more hidden. (8) Allāh a there is no deity except Him. To Him belong the best names.

(9) And has the story of Moses reached you? a

(10) When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

(11) And when he came to it, he was called, "O Moses,

(12) Indeed, I am your Lord, so remove your sandals. Indeed, you are in the blessed valley of Ṭuwā.

(1) - From Himself and from among each other.

(2) - Ṭā Hā: (the letters) ṭā and hā.

(3) - See footnote to 2:1

(4) - i.e., having ascendancy over all creation. See footnotes to 2:19 and 7:54