



CHAPTER 20

Ṭā Hā

(REVEALED AT MAKKAH: 8 sections; 135 verses)

The initial letters of this chapter, for which see *1a*, serve as its title. The greater part of it is devoted to the story of Moses, showing how Moses was successful after passing through various trials. The subject-matter of the chapter is given in the very first statement made in v. 2, that the Qur'ān was revealed to be triumphant in the world.

The last chapter deals at length with the story of Jesus, and is followed by one dealing in detail with the story of Moses. It opens with a comforting message to the Holy Prophet, to the effect that he should not be disheartened by the bitter opposition to his preaching, because his mission would assuredly be crowned with success. The first five sections (out of a total of eight) are taken up with the story of Moses, the Prophet's mission being introduced towards the close of the fifth section. The remaining three sections are taken up with the description of the opposition to the Prophet and the consequences of that opposition.

The revelation of this chapter belongs to the same period as that of the last chapter. Both Ibn Hishām and Ibn Sa'd connect this chapter with the story of 'Umar's conversion to Islām, which took place in the fifth year of the Prophet's Call. It was the recital of this chapter by his sister that changed 'Umar's murderous intention against the Prophet into a feeling of deep love and reverence for him.

SECTION 1: Moses is Called

In the name of Allāh, the Beneficent,
the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 O man,^a

طه ١

2 We have not revealed the Qur'ān
to thee that thou mayest be unsuccess-
ful;^a

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ٢

3 But it is a reminder to him who
fears:

إِلَّا تَذَكُّرَةً لِمَنْ يَخْشَى ٣

4 A revelation from Him Who cre-
ated the earth and the high heavens.^a

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ
الْعُلَى ٤

5 The Beneficent is established on
the Throne of Power.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ٥

6 To Him belongs whatever is in
the heavens and whatever is in the
earth and whatever is between them
and whatever is beneath the soil.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ٦

7 And if thou utter the saying
aloud, surely He knows the secret,
and what is yet more hidden.^a

وَأِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ
السِّرَّ وَأَخْفَى ٧

8 Allāh — there is no God but He.
His are the most beautiful names.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ٨

1a. *Tā hā*, a combination of the two letters *tā* and *hā*, is, according to I'Ab and other early commentators, a word meaning *O man*. AH quotes two couplets of the poets of the tribe of 'Akk, showing that in their dialect *tā hā* is a well-known phrase meaning *O man*, so that one of them would not answer you if you said *yā rajulu*, but would reply if you said *tā hā*. The same authority says that *Tā hā* is one of the names of the Holy Prophet. It is also explained as meaning *be at rest* (T, LL), being thus a word of comfort to the Holy Prophet.

2a. That is, it could not be that the Prophet, to whom the Qur'ān was revealed, should remain unsuccessful in bringing about the transformation for which it was revealed. It is a consolation, and at the same time a clear prophecy, that a mighty transformation will be brought about, not only in Arabia but in the whole world, for that was the object which the Holy Qur'ān had set out to accomplish from the first.

4a. The Qur'ān cannot be a failure, because it is a manifestation of the will of Him Who holds sway over all.

7a. The *secret* is that which a man hides in his heart, and *what is yet more hidden* is that which is in the subconscious mind. The conscious and the subconscious are all alike known to Allāh.

9 And has the story of Moses come to thee?

وَهَلْ آتَاكَ حَدِيثُ مُوسَى ⑩

10 When he saw a fire, he said to his people: Stay, I see a fire; haply I may bring to you therefrom a live coal or find guidance at the fire.^a

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنستُ ناراَ لعلِّي آتيتكم منها بقببس

أَوْ آجداً على النار هدى ⑪

11 So when he came to it, a voice came: O Moses,

فلمآ آتاهها نودى موسى ⑫

12 Surely I am thy Lord, so take off thy shoes; surely thou art in the sacred valley *Ṭuwā*.^a

إني أنا ربك فاحلم نعاليك إناك بالواد المقدس طوى ⑬

13 And I have chosen thee so listen to what is revealed:

و أنا اخترتك فاستمع لما يوحى ⑭

14 Surely I am Allāh, there is no God but I, so serve Me, and keep up prayer for My remembrance,

إني أنا الله لا إله إلا أنا فاعبدني و أقم الصلاة لذكري ⑮

15 Surely the Hour is coming — I am about to make it manifest^a — so that every soul may be rewarded as it strives.

إن الساعة آتية أكاد أخفيها لتجزى كل نفس بما تسعى ⑯

10a. As the verses that follow show, Moses received a Divine revelation on this occasion, and his seeing the fire was also a part of the revelation; it was with the spiritual eye that he saw it. The Holy Qur'ān has stated elsewhere that revelation is received only in three ways (42:51), and in each of these the recipient is really given particular senses with which to feel and see things; see 42:51a.

12a. The command to take off the shoes is a metaphorical expression for *making the heart vacant from care for family and property* (Bd). According to others: "It is a command to stay; like as you say to him whom you desire to stay, Take off thy garment and thy boots and the like" (T, LL).

Some think that *Ṭuwā* is the name of the valley; others interpret it as meaning *twice* (blessed). R gives a third explanation, saying that the word *ṭuwā* (lit., *rolled up*) is spoken in reference to the election of Moses, so that he had not to exert himself to attain that great goal.

15a. *Ikhfā'* is one of the words which convey contrary significances, *concealing* or *removing that which conceals* a thing (LL). But that here it does not mean *concealing* is made clear by the context. It is the coming of the Hour and the meting out of rewards and punishments that the verse deals with, which is clearly *removing the veil* or *making the hour manifest*. It should be noted that the Hour does not necessarily signify the Resurrection; on the other hand, it very often indicates the *doom* of a people, *the hour of the departure of their glory and power*.

16 So let not him, who believes not in it and follows his low desire, turn thee away from it, lest thou perish.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا
وَاتَّبَعْ هَوَاهُ فَتَرُدَى ⑩

17 And what is this in thy right hand, O Moses?

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ⑪

18 He said: This is my staff — I lean on it, and I beat the leaves with it for my sheep, and I have other uses for it.

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهْشُ
بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ⑫

19 He said: Cast it down, O Moses.

قَالَ أَلْقِهَا يَا مُوسَى ⑬

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

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ⑭

21 He said: Seize it and fear not. We shall return it to its former state.

قَالَ خُذْهَا وَلَا تَخَفْ نَسْعَئِدُهَا
سَيْرَتَهَا الْأُولَى ⑮

22 And press thy hand to thy side, it will come out white without evil — another sign:^a

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ⑯

23 That We may show thee of Our greater signs.

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ⑰

24 Go to Pharaoh, surely he has exceeded the limits.

إِذْ هَبْ إِلَى فِرْعَوْنَ إِنَّكَ طَلِقٌ ⑱

SECTION 2: Moses and Aaron go to Pharaoh

25 He said: My Lord, expand my breast for me:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ⑲

26 And ease my affair for me:

وَيَسِّرْ لِي أَمْرِي ⑳

20a. All this was experienced by Moses in that particular state in which the recipient of a revelation finds himself at the time of the revelation; see 7:108a. What was shown to Moses on this occasion had a deeper significance beneath it; see v. 23, where the object of showing these signs is stated to be that *We may show thee of Our greater signs*. Thus the two signs mentioned here were really indications of something greater. The word *‘aṣā* stands metaphorically for a community; see 2:60a. Hence the sight of his staff becoming a gliding serpent was shown to him as an indication that his community, i.e., the Israelite people, who had been reduced to a state of slavery under Pharaoh, would soon become a living nation.

22a. Bearing in mind what has been said above, the *yad baiḍā’* has also a deeper meaning. Literally *a white hand*, it signifies *an argument made very clear* (T); and a *demonstrating* or *demonstrated argument* or *allegation* or *evidence* (LL). The deeper significance in this case was that his arguments would prevail.

27 And loose the knot from my tongue,^a

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ۖ

28 (That) they may understand my word.

يَفْقَهُوا قَوْلِي ۖ

29 And give to me an aider from my family:^a

وَاجْعَلْ لِّي وُزِيرًا مِّنْ أَهْلِي ۖ

30 Aaron, my brother;

هَارُونَ أَخِي ۖ

31 Add to my strength by him,

أَشْدُدْ بِهِ أَزْرَارِي ۖ

32 And make him share my task —

وَآتْسِرْكُهُ فِي أَمْرِي ۖ

33 So that we may glorify Thee much,

كَيْ نُسَبِّحَكَ كَثِيرًا ۖ

34 And much remember Thee.

وَنَذْكُرَكَ كَثِيرًا ۖ

35 Surely, Thou art ever Seeing us.

إِنَّكَ كُنْتَ بِتَابِعِ بَصِيرًا ۖ

36 He said: Thou art indeed granted thy petition, O Moses.

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ۖ

37 And indeed We bestowed on thee a favour at another time,

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ۖ

38 When We revealed to thy mother that which was revealed:

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۖ

39 Put him into a chest, then cast it into the river, the river will cast it upon the shore — there an enemy to Me and an enemy to him shall take him up. And I shed on thee love from Me; and that thou mayest be brought up before My eyes.^a

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِيفِيهِ
فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ
عَدُوِّي وَعَدُوْلَهُ ۗ وَالْقَيْتُ عَلَيْكَ
مَحْبِبَةٌ ۖ مِّمَّنِّي هَٰ وَنُصِّنَعْ عَلَىٰ
عَيْنِي ۖ

27a. It is to put an unnatural interpretation on the words to search for the knot or impediment of the tongue in the burning of it. The *'uqdah of the tongue* is the coarseness or roughness of it (LA). And the man who has *'uqdah* (i.e., *knot*) in his tongue is called *'aqid*, explained as meaning *a man having an impediment in his tongue, unable to speak freely* (LL).

29a. *Wazir* (from *wizr*, meaning *burden*) is literally *one who bears a burden*, and hence an *aider* or *helper*, because he bears the burden of another. It may also be rendered as *minister*, as the word is extensively used as signifying *a minister of a king*.

39a. This is in accordance with the Bible narrative. Moses was born at a time when Pharaoh had commanded all male children born to the Israelites to be thrown into the Nile. Moses' mother kept him concealed for three months, and at last, unable to hide him any longer, cast him upon the river in an ark of bulrushes, whence he was picked up by Pharaoh's daughter (Exod. 2: 1–10).

40 When thy sister went and said: Shall I direct you to one who will take charge of him? So We brought thee back to thy mother that her eye might be cooled and she should not grieve.^a And thou didst kill a man, then We delivered thee from grief, and tried thee with (many) trials. Then thou didst stay for years among the people of Midian. Then thou camest hither as ordained, O Moses.^b

41 And I have chosen thee for Myself.

42 Go thou and thy brother with My messages and be not remiss in remembering Me.

43 Go both of you to Pharaoh, surely he is inordinate;

44 Then speak to him a gentle word, haply he may mind or fear.

45 They said: Our Lord, we fear lest he hasten to do evil to us or be inordinate.

46 He said: Fear not, surely I am with you — I do hear and see.

47 So go you to him and say: Surely we are two messengers of thy Lord; so send forth the Children of Israel with us; and torment them not. Indeed we have brought to thee a message from thy Lord, and peace to him who follows the guidance.

48 It has indeed been revealed to us that punishment will overtake him who rejects and turns away.^a

إِذْ تَشْتَرِي أَخِيكَ فَتَقُولُ هَلْ أَدُلُّكُمْ
عَلَىٰ مَنْ يَأْتِيهِمْ طَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ
تَقْرَأَ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَ قَتَلْتَ
نَفْسًا فَجَعَلْنَاكَ مِنَ الْغَمِّ وَ فَتَنًا كَيْ
تُشْرِكَ ۗ فَلَيْدْتَ سِنِينَ فِي أَهْلِ
مَدْيَنَ ۗ لَ شَعْرٍ جِئْتَ عَلَىٰ قَدِيمًا
يُمُوسَىٰ ④

وَ اصْطَفَعْنَاكَ لِنَفْسِي ④

إِذْ هَبَّ أَنْتَ وَ أَخُوكَ بِآيَاتِي وَ لَا
تَنِيًا فِي ذِكْرِي ④

إِذْ هَبَّا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ④

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ
أَوْ يَخْشَىٰ ④

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ
عَلَيْنَا أَوْ أَنْ يَطَّغَىٰ ④

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَ أَرَىٰ ④

فَأْتِيهِ فَ قُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ
مَعَنَا بَنِي إِسْرَائِيلَ وَ لَا تَعَذِّبْهُمْ
قَدْ جِئْنَاكَ يَا بَنِي قَيْنَ رَبِّكَ ط وَ السَّلَامُ
عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ④

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ
كَذَّبَ وَ كَوَّلَىٰ ④

40a. See Exod. 2:7–9.

40b. See Exod. 2:11–15.

48a. This contains a clear warning to Pharaoh of his end in case of rejection. Moses

49 (Pharaoh) said: Who is your Lord, O Moses?

قَالَ مَنِ رَبُّكُمْ يَا مُوسَى ﴿٤٩﴾

50 He said: Our Lord is He Who gives to everything its creation, then guides (it).^a

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

51 He said: What then is the state of the former generations?

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾

52 He said: The knowledge thereof is with my Lord in a book; my Lord neither errs nor forgets —

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

53 Who made the earth for you an expanse and made for you therein paths and sent down water from the clouds. Then thereby We bring forth pairs of various herbs.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَوَّغَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى ﴿٥٣﴾

54 Eat and pasture your cattle. Surely there are signs in this for men of understanding.

كُلُوا وَارْعَمُوا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى ﴿٥٤﴾

SECTION 3: Moses and the Enchanters

55 From it We created you, and into it We shall return you, and from it raise you a second time.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

56 And truly We showed him all Our signs but he rejected and refused.

وَلَقَدْ آرَيْنَهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥٦﴾

57 Said he: Hast thou come to us to turn us out of our land by thy enchantment, O Moses?

قَالَ أَجِئْتُنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ﴿٥٧﴾

58 We too can bring to thee enchantment like it, so make an appointment

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا

and Aaron were directed to convey this message. The whole account of their actual going to Pharaoh and the delivery of this message is omitted here, and the next verse gives us Pharaoh's reply to their demand.

50a. This verse contains an argument for the necessity of Divine revelation. It says that, as Allāh has created everything, and then given it the qualities and means by which it can attain to perfection — for this is the true significance of *hadā*, i.e., *guides it (to its goal)* — so man also stands in need of spiritual and moral directions for his attainment to perfection.

between us and thee, which we break not, (neither) we nor thou, (in) a central place.

59 (Moses) said: Your appointment is the day of the Festival, and let the people be gathered in the early forenoon.

60 So Pharaoh went back and settled his plan, then came.

61 Moses said to them: Woe to you! Forge not a lie against Allāh, lest He destroy you by punishment, and he fails indeed who forges (a lie).

62 So they disputed one with another about their affair and kept the discourse secret.

63 They said: These are surely two enchanters who would drive you out from your land by their enchantment, and destroy your excellent institutions.

64 So settle your plan, then come in ranks, and he will succeed indeed this day who is uppermost.

65 They said: O Moses, wilt thou cast, or shall we be the first to cast down?

66 He said: Nay! Cast you down. Then lo! their cords and their rods — it appeared to him by their enchantment as if they ran.^a

67 So Moses conceived fear in his mind.^a

وَبَيْنَكَ مَوْعِدًا إِلَّا نُخْلِفُهُ نَحْنُ وَلَا
أَنْتَ مَكَانًا سُوًى ۝۵۹

قَالَ مَوْعِدُكُمْ يَوْمَ الرِّيسَةِ وَأَنْ
يُحْشَرَ النَّاسُ ضَحَىٰ ۝۶۰

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ۝۶۱

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ
اللَّهُ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ
خَابَ مِنَ افْتِرَائِي ۝۶۲

فَتَنَازَعُوا أَمْرَهُمُ بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ۝۶۳

قَالُوا إِنْ هَذَا مِنْ لَدُنِّهِمْ يُرِيدُونَ أَنْ
يُخْرِجُوكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا
بِطُرُقِكُمْ ۖ أَلَمْ تُغْنِكُمْ الْعِلْمُ ۝۶۴

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا وَقَدْ
أَفْلَحَ الْيَوْمَ مِنَ اسْتَعْلَىٰ ۝۶۵

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ
نَكُونَنَّ أَوَّلَ مَنْ أَلْفَىٰ ۝۶۶

قَالَ بَلْ أَلْفُوا قَدْ أَجَابَ لَهُمْ وَ
عَصِيئُهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ
أَلْهَىٰ تَسْعَىٰ ۝۶۷

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ۝۶۸

66a. The forces of untruth appear to carry the day for a while, but are soon vanquished; see v. 69. Also compare 7:117, where these *cords and rods* are described as *their lies*.

67a. Moses feared that people might be misled.

68 We said: Fear not, surely thou art the uppermost.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ٥٣

69 And cast down what is in thy right hand — it will eat up what they have wrought. What they have wrought is only the trick of an enchanter, and the enchanter succeeds not wheresoever he comes from.

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا
إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ وَلَا يُفْلِحُ
السَّاحِرُ حَيْثُ أَتَى ٥٤

70 So the enchanters fell down prostrate, saying: We believe in the Lord of Aaron and Moses.

فَأَلْفَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ
هَرُونَ وَ مُوسَى ٥٥

71 (Pharaoh) said: You believe in him before I give you leave! Surely he is your chief who taught you enchantment. So I shall cut off your hands and your feet on opposite sides and I shall crucify you on the trunks of palm-trees, and you shall certainly know which of us can give the severer and the more abiding chastisement.

قَالَ آمَنْتُمْ لِي قَبْلَ أَنْ أُذِنَ لَكُمْ
إِنَّهُ لَكَيْدِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ
فَلَا تَقْطَعْنَ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ
خِلَافٍ وَلَا واصلتكم في جذوع النخيل
وَلتعلمنَّ أيُّنا أشدُّ عذابًا و أبقى ٥٦

72 They said: We cannot prefer thee to what has come to us of clear arguments and to Him Who made us, so decide as thou wilt decide. Thou canst only decide about this world's life.

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ
الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ
قَاضٍ إِنَّمَا تَقْضِي هَذَا الْحَيَاةَ الدُّنْيَا ٥٧

73 Surely we believe in our Lord that He may forgive us our faults and the magic to which thou didst compel us. And Allāh is Best and ever Abiding.

إِنَّا آمَنَّا بِرَبِّنَا ليعفو لنا خطيئنا و مَا
أَكْرهتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ
خَيْرٌ و أبقى ٥٨

74 Whoso comes guilty to his Lord, for him is surely hell. He will neither die therein, nor live.^a

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ
جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ٥٩

75 And whoso comes to Him a believer, having done good deeds, for them are high ranks —

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ
فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ٦٠

74a. Those in hell are not alive, because spiritually they are dead, and they are not dead because death would mean the cessation of their torments.