

وَمَا أَنْزَلْنَا عَلَى قَوْمٍ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كَانَ مُنْزَلِنَ^{١٦} إِنْ كَانَتْ إِلَّا
صَيْحَةٌ وَحْدَةٌ فَإِذَا هُمْ خَمِدُونَ^{١٧} يَحْسَرُهُمْ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا يُبَاهِهُ
يَسْتَهِزُونَ^{١٨} أَلَمْ يَرُوا كَمْ أَهْلَكَنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنْهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ^{١٩} وَلَنْ
كُلُّ لَمَّا جَمِيعٌ لَدِينَا مُحَضِّرُونَ^{٢٠} وَإِيَّاهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبَّا
فَمِنْهُ يَأْكُلُونَ^{٢١}

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). 29. It was but one *Saihah* (shout) and lo! they (all) were still (silent, dead, destroyed). 30. Alas for mankind! There never came a Messenger to them but they used to mock at him. 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. 32. And surely, all – everyone of them will be brought before Us. 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

وَمَا أَنْزَلَنَا	عَلَى قَوْمِهِ	مِنْ بَعْدِهِ	مِنْ جُنْدِهِ	مِنَ السَّمَاءِ	وَمَا أَنْزَلَنَا
and We sent not down	against his people	after him	[from] a host	from the heaven	
وَمَا كُنَّا مُنْزَلِينَ	إِنْ كَانَتْ إِلَّا صَيْحَةً وَحْدَةً	فَإِذَا	هُمْ	فَإِذَا	وَمَا كُنَّا مُنْزَلِينَ
nor We were (to) sent down	it was not	but shout	one	then suddenly	they (all)
خَمِدُونَ	يَحْسَرَةً	عَلَى الْعَبَادِ	مَا يَأْتِيهِمْ	مِنْ رَسُولٍ	كَمْ أَهْلَكَنَا
(were) extinguished	alas	for the slaves (mankind)	came to them not	any Messenger	how many We have destroyed
إِلَّا كَانُوا	يَسْتَهْزِئُونَ	يَرَوْا أَلَمْ	مَا يَأْتِيهِمْ	لَا يَرْجِعُونَ	كَمْ أَهْلَكَنَا
but they used to	mock at him	(do) they not see?	do they not see?	will not return	how many We have destroyed
فَبِلَهُمْ	يَهُ يَسْتَهْزِئُونَ	أَلَمْ يَرَوْا	مَا يَأْتِيهِمْ	لَا يَرْجِعُونَ	كَمْ أَهْلَكَنَا
before them	mock at him	do they not see?	do they not see?	will not return	how many We have destroyed
وَلَانِ كُلُّ	لَمَّا جَمِيعٌ	أَنْتُمْ	مِنَ الْقُرُونِ	لَا يَرْجِعُونَ	لَا يَرْجِعُونَ
before them	mock at him	do they not see?	of the generations	will not return	how many We have destroyed
وَلَانِ كُلُّ	لَمَّا جَمِيعٌ	أَنْتُمْ	مِنَ الْقُرُونِ	لَا يَرْجِعُونَ	لَا يَرْجِعُونَ
and (there is) not everyone	but all together	before Us	do they not see?	will not return	how many We have destroyed
هُمْ	لَمَّا جَمِيعٌ	لَدَيْنَا	مُحْضُرُونَ	وَعَيْدَةٌ	وَأَخْرَجَنَا
for them	mock at him	before Us	do they not see?	will not return	and We brought forth
هُمْ	لَمَّا جَمِيعٌ	لَدَيْنَا	مُحْضُرُونَ	وَعَيْدَةٌ	وَأَخْرَجَنَا

فَمِنْهُ يَأْكُلُونَ	جَبَّا	مِنْهَا
so (that) they eat thereof	grains	from it

وَجَعَلْنَا فِيهَا جَنَّتٍ مِّنْ تَخْيِيلٍ وَأَعْنَبٍ وَفَجَرَنَا فِيهَا مِنَ الْعُيُونِ لِيَأْكُلُوا مِنْ ثَمَرٍ وَمَا عَمِلْتُهُ أَيْدِيهِمْ أَفَلَا يَشَكُّرُونَ سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ وَإِعْلَمَهُمُ الْيَقِيلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ وَالشَّمْسُ تَجْرِي لِمُسْتَقْرٍ لَهَا ذَلِكَ تَقْدِيرٌ الْعَزِيزُ الْعَلِيمُ

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. 35. So that they may eat of the fruit thereof - and their hands made it not. Will they not then give thanks? 36. Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَأَعْنَبٍ	مِنْ تَخْيِيلٍ	جَنَّتٍ	فِيهَا	وَجَعَلْنَا
and grapes	of date palms	gardens	therein	and We have made
لِيَأْكُلُوا	مِنَ الْعُيُونِ	فِيهَا		وَفَجَرَنَا
so that they may eat	[of] springs of water	therein	and We have caused to gush forth	
سُبْحَنَ	أَفَلَا يَشَكُّرُونَ	أَيْدِيهِمْ	وَمَا عَمِلْتُهُ	مِنْ ثَمَرٍ
Glory (be)	(will) they not then give thanks?	their hands	and made it not	of its fruit
تُنْبِتُ الْأَرْضُ	مِمَّا	كُلَّهَا	خَلَقَ الْأَزْوَاجَ	الَّذِي
the earth produces	of that which	all	has created the pairs	(to) Him Who
لَهُمْ	وَإِعْلَمَهُ	لَا يَعْلَمُونَ	وَمِمَّا	وَمِنْ أَنفُسِهِمْ
for them	and a sign	they know not	and of that which	and of their own kind

هُمْ	فَإِذَا	النَّهَارُ	مِنْهُ	نَسْلَخَ	الْيَلَ
they	and behold	the day	therefrom	We withdraw	(is) the night
لِمُسْتَقْرٍ			وَالشَّمْسُ تَجْرِي		مُظْلِمُونَ
(on its fixed course) for a term			and the sun runs		(are) in darkness
الْعَلِيمُ	تَقْدِيرُ الْعَزِيزِ			ذَلِكَ	لَهَا
the All-Knowing	(is the) Decree (of) the All-Mighty			that	(appointed) for it

وَالْقَمَرُ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونَ الْقَدِيمِ ﴿٤٧﴾ لَا أَشَمْسٌ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
 الْقَمَرُ وَلَا أَيْلُ سَابِقُ النَّهَارِ وَكُلُّ فِي الْفَلَكِ يَسْبِحُونَ ﴿٤٨﴾ وَإِيمَانُهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ
 فِي الْفَلَكِ الْمَسْحُونِ ﴿٤٩﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرَكُونَ ﴿٥٠﴾ وَإِنْ نَشَأْ نَغْرِقُهُمْ فَلَا
 صَرِيحٌ لَهُمْ وَلَا هُمْ يُقْذِنُونَ ﴿٥١﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَّعًا إِلَى حِينٍ ﴿٥٢﴾ وَإِذَا قِيلَ لَهُمْ أَتَّقُوا
 مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تَرْحَمُونَ ﴿٥٣﴾

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. 40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. 41. And an *Āyah* (sign) for them is that We carried their offspring in the laden ship [of Nūh (Noah)]. 42. And We have created for them of the like thereunto, on which they ride. 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. 44. Unless it be a mercy from Us, and as an enjoyment for a while. 45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allāh's religion - Islamic Monotheism, and avoid polytheism, and obey Allāh with righteous deeds)."

حَتَّىٰ عَادَ	مَنَازِلَ	قَدَّرْنَاهُ	وَالْقَمَرُ
till it returns	mansions	We have measured for it	and the moon
لَا	أَشَمْسٌ يَنْبَغِي	الْقَدِيمِ	كَالْعُرْجُونَ
[for it]	the sun is not permitted	the old	like the dried curved date stalk

فِي فَلَّكٍ	وَكُلُّ	النَّهَارِ	سَابِقٌ	وَلَا أَيْتُلُ	أَنْ تَدْرِكَ الْقَمَرَ
in an orbit	and all	the day	(can) outstrip	nor the night	to overtake the moon
فِي الْفَلَّكِ	ذُرِّيَّتُهُمْ	أَنَا حَمَلْنَا	هُمْ	وَإِيَّاهُ	يَسْبَحُونَ
in the ship	their offspring	(is) that We carried	for them	and a sign	float
مَا يَرْكَبُونَ	مِنْ مِثْلِهِ	هُمْ	وَخَلَقْنَا	الْمَسْحُونِ	
(on) which they ride	of its like	for them	and We have created		laden
هُمْ	فَلَا صَرِيخَ		نَغْرِقُهُمْ		وَلَمْ نَذَّأْ
for them	and (there will be) no shout		We shall drown them		and if We will
إِلَى حِينِ	وَمَتَّعًا	مِنَّا	إِلَّا رَحْمَةً	وَلَا هُمْ يُنْقَذُونَ	
for a while	and (as) an enjoyment	from Us	unless (it be) a mercy	nor will they be saved	
وَمَا	بَيْنَ أَيْدِيكُمْ	أَتَقْوِمَا	هُمْ	وَإِذَا قِيلَ	
and that which	(is) before you	beware of that which	to them	and when it is said	
	لَعَلَّكُمْ تُرَحَّمُونَ		خَلْفَكُمْ		
	(in order) that you may receive mercy		(is) behind you		

وَمَا تَأْتِيهِم مِنْ آيَةٍ مِنْ إِيمَانِهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿١﴾ وَإِذَا قِيلَ لَهُمْ أَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطِعُمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمْهُ وَإِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣﴾ مَا يَنْتَظِرُونَ إِلَّا صَيْحَةً وَحْدَةً تَأْخِذُهُمْ وَهُمْ يَخْصِمُونَ ﴿٤﴾ فَلَا يَسْتَطِعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ

46. And never came an Ayāh from among the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. 47. And when it is said to them: "Spend of that which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He (Himself) would have fed? You are only in a plain error." 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" 49. They await only but a single Saīhah (shout)

which will seize them while they are disputing! 50. Then they will not be able to make bequest, nor will they return to their family.

رَبِّهِمْ	مِنْ ءَايَاتِ	مِنْ ءَايَةٍ	وَمَا تَأْتِيهِمْ
(of) their Lord	from (among the) Signs	[of] a sign	and come to them not
أَنْفِقُوا مِمَّا	هُمْ	وَإِذَا قِيلَ	مُعْرِضِينَ
spend of that which	to them	and when it is said	turn away
إِنْطَعْمُ	لِلَّذِينَ ءَامَنُوا	كَفَرُوا	إِلَّا كَانُوا
(shall) we feed?	to those who believe	those who disbelieve	say Allah has provided you
إِلَّا فِي ضَلَالٍ	إِنْ أَنْتُمْ	أَطْعَمْهُمْ	مَنْ لَوْيَشَاءُ اللَّهُ
in an error	but	you (are) not	He would have fed [them]
إِنْ كُنْتُمْ صَدِيقِينَ	الْوَعْدُ	مَتَّنِ هَذَا	وَيَقُولُونَ
if you are truthful	promise (will be fulfilled)	this when	and they say
وَهُمْ يَخْصِمُونَ	تَلَذِّذُهُمْ	وَحِدَّةً	مَا يَنْظَرُونَ
while they are disputing	which will seize them	single	إِلَّا صَيْحَةً
إِلَى أَهْلِهِمْ يَرْجِعُونَ	وَلَا	فَلَا يَسْتَطِعُونَ تَوْصِيَةً	وَهُمْ فِي هَذِهِ
will they return to their family	nor	then they will not be able (to) make bequest	فِي أَيْمَانِهِمْ

وَنَفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجَادِاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ ٥١ قَالُوا يَوْمَ يَنَامُنَّ بَعْثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ٥٢ إِنْ كَانَتْ إِلَّا صَيْحَةً وَحِدَّةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ٥٣ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ٥٤ إِنَّ أَصْحَابَ الْجُنَاحِ الْيَوْمَ فِي شُغْلٍ فَنَكِهُونَ ٥٥ هُمْ وَأَزْوَجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَأِيِّكُ مُتَكَبِّرُونَ ٥٦ هُمْ فِيهَا فَرِكَاهُةٌ وَهُمْ مَا يَدْعَوْنَ ٥٧ سَلَّمُ قَوْلًا مِنْ رَبِّ رَحِيمٍ ٥٨ وَأَمْتَزُوا الْيَوْمَ أَيْهَا الْمُجْرِمُونَ ٥٩

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. 52. They will say: "Woe to

us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allāh) had promised, and the Messengers spoke truth!" 53. It will be but a single *Saihah* (shout), so behold they will all be brought up before Us! 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do. 55. Verily, the dwellers of Paradise, that Day, will be busy with joyful things. 56. They and their wives will be in pleasant shade, reclining on thrones. 57. They will have therein fruits (of all kinds) and all that they ask for. 58. (It will be said to them:) *Salām* (peace be on you) - a Word from the Lord (Allāh), Most Merciful. 59. (It will be said:) "And O you the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in Islāmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers)."

مِنَ الْأَجَدَاثِ	هُمْ	فَإِذَا	فِي الصُّورِ	وَنُفَخَ
from the graves	they	and behold	[in] the Trumpet	and will be blown
بَعَثَنَا	مَنْ	يُوَلِّنَا	قَالُوا	إِلَى رَبِّهِمْ يَنْسِلُونَ
has raised us up	who	woe to us	they will say	will come out quickly to their Lord
مَا وَعَدَ الرَّحْمَنُ			هَذَا	مِنْ مَرْقَدِنَا
(is) what the Most Gracious had promised			this	from our place of sleep
فَإِذَا	إِنْ كَانَتْ	إِلَّا صَيْحَةً وَحْدَةً	وَصَدَقَ الْمَرْسُلُونَ	
so behold	single	but a shout	it will not be	and the Messengers spoke the truth
لَا تُظْلَمُ نَفْسٌ	فَالْيَوْمَ	مُحْضَرُونَ	لَدَيْنَا	هُمْ جَمِيعٌ
a soul will not be wronged	so this Day	(will be) brought up	before Us	all they
تَعْمَلُونَ	إِلَّا مَا كُنْتُمْ		وَلَا تُجْزَوْنَ	شَيْئًا
do	except that which you used to		and you will not be requited	(in) anything
فَرِكَاهُونَ	فِي شُغْلٍ	أَلْيَوْمَ	الْجَنَّةَ	إِنَّ أَصْحَابَ
joyful	(will be) in (their) occupation	that Day	(of) Paradise	verily (the) dwellers
مُشَكُّونَ	عَلَى الْأَرَائِكِ	فِي ظِلَّلٍ	وَأَزْوَاجُهُمْ	هُمْ
reclining	on thrones	(will be) in pleasant shade	and their wives	they
سَلَمٌ	مَا يَدَعُونَ	وَهُمْ	فَرِكَاهُ	هُمْ
peace	(all) that they ask for	and they (will) have	fruits	they (will) have

۲۹	أَمْجُرِمُونَ	أَيْهَا	وَأَمْتَرُوا الْيَوْمَ	رَحِيمٌ	مِنْ رَبِّ	قَوْلًا
	criminals	0	and get apart this Day	Most Merciful	from (the) Lord	a Word

۶۰ أَلَّمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ
 ۶۱ وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُّسْتَقِيمٌ ۶۲ وَلَقَدْ أَضَلَّ مِنْكُمْ حِيلًا كَثِيرًا أَفَلَمْ تَكُونُوا
 تَعْقِلُونَ ۶۳ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ۶۴ أَصْلُوهَا الْيَوْمَ بِمَا كُنْتُمْ تَكُفُّرُونَ
 ۶۵ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشَهِّدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ
 ۶۶ ۶۷ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّ يُبَصِّرُونَ

60. Did I not command you, O Children of Adam, that you should not worship *Shaitān* (Satan)? Verily, he is a plain enemy to you. 61. And that you should worship Me [Alone – Islāmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path. 62. And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? 63. This is Hell which you were promised! 64. Burn therein this Day, for that you used to disbelieve. 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

۶۰	أَلَّمْ أَعْهَدْ	إِلَيْكُمْ	يَبْنَىءَادَمَ	أَنْ لَا تَعْبُدُوا الشَّيْطَانَ	۶۱	
	you should not worship	Satan	that	(of) Adam	0	Children for you (did) I not ordain?
۶۲	صِرَاطٌ	هَذَا	وَأَنْ أَعْبُدُونِي	مُبِينٌ	لَكُمْ	إِنَّهُ
(is) a Path	this	and that worship	Me	plain	an enemy to you	verily he
۶۳	أَفَلَمْ تَكُونُوا	كَثِيرًا	حِيلًا	مِنْكُمْ	وَلَقَدْ أَضَلَّ	مُسْتَقِيمٌ
did you not then?	great	a multitude	of you	and indeed he led astray		Straight
۶۴	الْيَوْمَ	أَصْلُوهَا	تُوعَدُونَ	الَّتِي كُنْتُمْ	هَذِهِ	تَعْقِلُونَ
this Day	burn therein	promised	which you were	(is) Hell	this	understand

عَلَىٰ أَفْوَاهِهِمْ	الْيَوْمَ نَخْتِمُ	تَكُفُّرُونَ	بِمَا كُنْتُمْ
up their mouths	this Day We shall seal	disbelieve	for that you used to
بِمَا كَانُوا	وَتَشَهِّدُ أَرْجُلُهُمْ	أَيْدِيهِمْ	وَتُكَلِّمُنَا
to what they used to	and their legs will bear witness	their hands	and will speak to Us
عَلَىٰ أَعْيُنِهِمْ	لَطَمَسْنَا	وَلَوْ نَشَاءُ	يَكْسِبُونَ
[over] their eyes	We would surely have wiped out	and if We will	earn
فَإِذَا يُبَصِّرُونَ	فَاسْتَبَقُوا الْأَصْرَاطَ		
how then would they see	so (that) they would struggle (for) the Path		

وَلَوْ نَشَاءُ لَمْسَخَنَّهُمْ عَلَىٰ مَكَانِتِهِمْ فَمَا أُسْتَطِعُوْمُضِيًّا وَلَا يَرْجِعُونَ ١٧
 وَمَنْ نُعَمِّرُهُ نُنَكِّسُهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ١٨ وَمَا عَلَمْنَاهُ الشِّعْرُ وَمَا يَنْبَغِي لَهُ
 إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ١٩ لَيَنْذِرَ مَنْ كَانَ حَيَا وَيَحْقِّقَ الْقَوْلُ عَلَى الْكَافِرِينَ ٢٠
 أَوْلَمْ يَرَوْا أَنَّا خَلَقْنَاهُمْ مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَنَّا فَهُمْ لَهَا مَمْلِكُونَ ٢١

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. 68. And he whom We grant long life We reverse him in creation (weakness after strength). Will they not then understand? 69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an. 70. That he or it (Muhammad ﷺ or the Qur'an) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). 71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

عَلَىٰ مَكَانِتِهِمْ	لَمْسَخَنَّهُمْ	وَلَوْ نَشَاءُ
in their places	surely We would have transformed them	and if it had been Our Will
وَلَا يَرْجِعُونَ ١٧	فَمَا أُسْتَطِعُوْمُضِيًّا	
nor they could have turned back	then they would have not been able to go forward	

فِي الْخَلْقِ	نَكْسَةٌ	نَعْمَرَةٌ	وَمَنْ
in creation	We reverse him	We grant him long life	and (he) whom
وَمَا يَنْبَغِي	الشِّعْرُ	وَمَا عَلَمْنَا	أَفَلَا يَعْقِلُونَ
nor is it suitable	poetry	and We have not taught him	(will) they not then understand?
لِيُنذِرَ	مُبِينٌ	وَقُرْءَانٌ	إِلَّا ذِكْرٌ
that he or it may give warning	plain	and a Quran	but a Reminder
عَلَى الْكَفِيرِينَ	وَيَحْقِقَ الْقَوْلُ	حَيَا	مَنْ كَانَ
against the disbelievers	and (that) Word may be justified	living	(to him) who is
عَمِلَتْ أَيْدِينَا	مِمَّا	لَهُمْ	أَوْلَئِرَوْا
Our Hands have created	of what	for them	that We have created
مَلِكُونَ	لَهَا	فَهُمْ	أَنْعَمَّا
(are) the owners	for them	so (that) they	the cattle

وَذَلِّلَنَّهَا لَهُمْ فِيمَنْهَا رَكُوبُهُمْ وَمِنْهَا يَا كُلُونَ ﴿٦٥﴾ وَلَهُمْ فِيهَا مَنْفَعٌ وَمَسَارِبٌ أَفَلَا يَشْكُرُونَ
 وَأَخْذَنُوا مِنْ دُونِ اللَّهِ إِلَهَةً لَعَلَّهُمْ يُنْصَرُونَ ﴿٦٦﴾ لَا يَسْتَطِعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنُدٌ مُحَضَّرُونَ ﴿٦٧﴾ فَلَا يَحْزُنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِمُونَ
 أَوْلَمْ يَرَ إِلَّا نَسَنْ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٦٨﴾

72. And We have subdued them to them so that some of them they have for riding and some they eat. 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? 74. And they have taken besides Allāh *ālihah* (gods), hoping that they might be helped (by those so-called gods). 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). 76. So, let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. 77. Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold! he (stands forth) as an open opponent.

رَكُوبُهُمْ	فِيهَا	لَهُمْ	وَذَلَّلَهَا
they have for riding	so (that some) of them	to them	and We have subdued them
وَمَسَارِبُ مَنَفِعُ	فِيهَا	وَهُمْ	وَمِنْهَا يَا كُلُونَ ﴿٧٣﴾
and drinks (milk)	benefits	in them	and they have and (some) of them they eat
إِلَهَةَ اللَّهُ	مِنْ دُونِ اللَّهِ	وَاتَّخَذُوا	أَفَلَا يَشْكُرُونَ ﴿٧٧﴾
gods	besides Allah	and they have taken	(will) they not then be grateful?
لَهُمْ وَهُمْ	لَا يَسْتَطِعُونَ نَصَرَهُمْ	لَعَلَّهُمْ يُنَصَّرُونَ ﴿٧٤﴾	لَا يَسْتَطِعُونَ نَصَرَهُمْ
for them	and they	they are not able to help them	(hoping) that they might be helped
إِنَّا نَعْلَمُ وَهُمْ	قَوْلُهُمْ	فَلَا يَخْرُذُكَ	مُحْضَرُونَ ﴿٧٥﴾
verily We know	their speech	so let not grieve you	brought forward
خَلَقْتَهُ	أَوْلَئِرِ الْإِنْسَنُ	أَنَّا	جُنُدُ
have created him	that We	(does) not man see?	وَمَا يُعْلِمُونَ ﴿٧٦﴾
مُبِينٌ	خَصِيمٌ	هُوَ	مِنْ نُطْفَةٍ
open	(is) an opponent	he	فَإِذَا yet behold
			from semen-drop

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ، قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوَقْدُونَ ﴿٨٠﴾ أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"

79. Say (O Muhammad ﷺ): "He will give life to them Who created them for the first time! And He is All-Knower of every creation!" 80. He Who produces for you fire out of the green tree, when behold! you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. 82. Verily, His Command,

when He intends a thing, is only that He says to it, "Be!" – and it is! 83. So Glorified is He (and Exalted above all that they associate with Him) in Whose Hand is the dominion of all things, and to Him you shall be returned.

قَالَ	وَنَسِيَ خَلْقَهُ	مَثَلًا	لَنَا	وَضَرَبَ
he says	and forgets his own creation	a parable	for Us	and he puts forth
قُلْ	رَمِيمٌ	وَهِيَ	أَعْظَمُ	مَنْ يُحْيِ
say	(are) rotten (and have become dust)	while they	(to) these bones	Who will give life
بِكُلِّ	وَهُوَ	مَرَّةٌ	أَوْلَ	أَنْشَأَهَا
of every	and He	time	(for the) first	created them
نَارًا	أَلْأَخْضَرِ	مِنَ الشَّجَرِ	لَكُمْ	أَلَّذِي جَعَلَ
fire	green	out of the tree	for you	He Who produces
خَلْقَ السَّمَاوَاتِ	وَالْأَرْضِ	أَوْلَيْسَ الَّذِي	تُوقِدُونَ	عَلَيْهِ
and the earth	created the heavens	is it not He Who?	kindle	(is) All-Knower
وَهُوَ الْخَلُقُ			مِنْهُ	خَلْقٌ
and He (is) the Supreme Creator	yes	to create (the) like of them	you	creation
لَهُ	أَنْ يَقُولَ	أَرَادَ شَيْئًا	إِذَا	عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ
to it	that He says	He intends a thing	when	يَقْدِيرُ
مَلْكُوتُ	بِيَدِهِ	أَلَّذِي	فَسُبْحَانَ	الْعَلِيمُ
(is the) dominion	in Whose Hand	He [Who]	so Glorified be	كُنْ فَيَكُونُ
			and it is	be
	وَإِلَيْهِ تُرْجَعُونَ		شَيْءٌ	كُلِّ
	and to Him you shall be returned		thing	(of) every

سُورَةُ الصَّافَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَاتِ صَفَا ۝ فَالنَّجَرَاتِ نَجَرَا ۝ فَالنَّلَيَاتِ ذِكْرًا ۝ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۝ رَبُّ

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ۝ إِنَّا زَيَّنَّا السَّمَاءَ الْأَدُنِيَّا بِزِينَةٍ الْكَوَافِرِ ۝ وَحِفْظًا مِنْ كُلِّ شَيْطَنٍ مَارِدٍ ۝

Sūrah As-Sāffāt (Those Ranged in Ranks) 37

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

1. By those (angels) ranged in ranks (or rows).
2. By those (angels) who drive the clouds in a good way.
3. By those (angels) who bring the Book and the Qur'ān from Allāh to mankind.
4. Verily, your Ilāh (God) is indeed One (i.e. Allāh);
5. The Lord of the heavens and of the earth, and all that is between them, and the Lord of every point of the sun's risings.
6. Verily, We have adorned the near heaven with the stars (for beauty).
7. And to guard against every rebellious devil.

الْأَنْجِيُّعُ	الْأَنْجِيُّونُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فَالَّتَّبَرِرَتِ	صَفَّا	وَالصَّافَّةِ
by those (angels) who drive the clouds	(in) rows	by those (angels) ranged
لَوَحِدُ	إِنَّ إِلَهَكُمْ	ذِكْرًا
(is) indeed One	verily your God	the Book
بَيْنَهُمَا	وَمَا	فَالْتَّلِيَاتِ
(is) between them	and (all) that	بَرَّ الْسَّمَوَاتِ
السَّمَاءَ	إِنَّا زَيَّنَّا	وَرَبُّ الْمَشْرِقِ ۝
the heaven	verily We have adorned	and (the) Lord (of) every point of the sunrise
شَيْطَنٍ مَارِدٍ	مِنْ كُلِّ	شَيْطَنٍ مَارِدٍ
rebellious	وَحِفْظًا	الْكَوَافِرِ ۝
devil	وَحِفْظًا	بِزِينَةٍ الْكَوَافِرِ ۝
against every	مِنْ كُلِّ	بِزِينَةٍ الْكَوَافِرِ ۝
and (to) guard	شَيْطَنٍ مَارِدٍ	الْأَدُنِيَّا ۝
		وَإِذَا ذَكَرُوا لَا يَذَكُرُونَ ۝

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقْدَرُونَ مِنْ كُلِّ جَانِبٍ ۝ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبُ ۝ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتَبَعَهُ شَهَابٌ ثَاقِبٌ ۝ فَأَسْتَفْتِهِمْ أَهُمْ أَشَدُ خَلْقًا أَمْ مَنْ خَلَقَنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٌ ۝ بَلْ عَجِيبٌ وَيَسْخَرُونَ ۝ وَإِذَا ذَكَرُوا لَا يَذَكُرُونَ ۝ وَإِذَا

رَأَوْاْءِيَةَ يَسْتَسْخِرُونَ

8. They cannot listen to the higher group (angels) for they are pelted from every side. 9. Outcast, and theirs is a constant (or painful) torment. 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. 11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. 12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'ān). 13. And when they are reminded, they pay no attention. 14. And when they see an Āyāh (a sign, or an evidence) from Allāh, they mock at it.

جَانِبٌ	مِنْ كُلِّ	وَيُقْذَفُونَ	أَلَّا عَلَىٰ	إِلَى الْمَلَائِكَةِ	لَا يَسْمَعُونَ
side	from every	and they are pelted	higher	to the group	they (can) not listen
إِلَّا مَنْ خَطَّفَ	وَاصِبٌ	عَذَابٌ	وَهُمْ	دُحُورًا	
except (him) who snatches away	constant	(is) a torment	and for them	outcast	
فَاسْتَفْتَهُمْ	ثَاقِبٌ	شَهَابٌ	فَأَبْعَثْهُمْ	الْخَطْفَةَ	
then ask them	(of) piercing brightness	(by) a flaming fire	and he is pursued		something
إِنَّا	أَمْ مَنْ خَلَقَنَا	خَلْقًا	أَشَدُّ	أَهُمْ	
verily We	or (those) whom We have created	(as) creation	stronger		(are) they?
وَيَسْخَرُونَ	بَلْ عَجِبْتَ	لَازِبٌ	مِنْ طِينٍ	خَلَقْتَهُمْ	
while they mock	nay you wondered	sticky	of a clay	have created them	
إِيَّاهُ يَسْتَسْخِرُونَ	وَإِذَا رَأَوْا	لَا يَذَكُرُونَ	وَإِذَا ذَكَرُوا		
a sign they mock at (it)	and when they see	they remember not	and when they are reminded		

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ١٠ إِذَا مِنَّا وَكَانَ رَبَابًا وَعِظَمًا إِنَّا لَمَبْعُوثُونَ ١١ أَوْ إِبَاؤُنَا أَلَّا وَلُونَ ١٢ قُلْ نَعَمْ وَأَنْتُمْ دَخْرُونَ ١٣ فَإِنَّمَا هِيَ رَجْرَةٌ وَجَهَدٌ فَإِذَا هُمْ يَنْظُرُونَ ١٤ وَقَالُوا يَوْمَئِنَا هَذَا يَوْمُ الْدِينِ ١٥ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُتُبَتْ بِهِ تُكَذَّبُونَ ١٦ أَحْسَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَجُهُمْ وَمَا كَانُوا يَعْبُدُونَ ١٧ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صَرَاطِ الْجَحِيمِ ١٨ وَقَفُوْهُمْ

لِئَلَّهِمَّ مَسْئُولُونَ

15. And they say: "This is nothing but evident magic! 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected? 17. "And also our fathers of old?" 18. Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated." 19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring! 20. They will say: "Woe to us! This is the Day of Recompense!" 21. (It will be said): "This is the Day of Judgement which you used to deny." 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, 23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell); 24. "But stop them, verily, they are to be questioned.

أَعْذَادًا مِّنْنَا		مُبِينٌ	إِلَّا سِحْرٌ	إِنْ هَذَا	وَقَالُوا
(is it) when we are dead?		evident	but a magic	this (is) nothing	and they say
أُوَّلَاءِ أَبَاؤُنَا		لَمْ يُؤْتُوهُنَّ	أَعْنَانًا	وَعَظَلَمًا	وَكَانَ زَانِيَا
and (also) our fathers?		be resurrected	(shall) we verily?	and bones	and have become dust
وَحِدَّةٌ		زَجْرَةٌ	فَإِنَّمَا هَيَّ	دَخْرُونَ	وَأَنْتُمْ
single		(will be) a shout	then only it	(shall be) humiliated	قُلْ نَعَمْ
يَوْمٌ		هَذَا	يُؤَيِّنَا	هُمْ يَنْظُرُونَ	أَلَّا وَلَوْنَ
(is the) Day		woe to us	and they will say	they will be staring	former
يَكْذِبُونَ		الَّذِي كُنْتُمْ	الْفَصْلِ	يَوْمٌ	فَإِذَا
deny [in it]		which you used to	(of) Judgement	هَذَا	هُمْ يَنْظُرُونَ
الَّذِينَ					
worship		and what they used to	and their companions	الَّذِينَ ظَلَمُوا	أَخْسَرُوا
يَعْبُدُونَ		وَمَا كَانُوا	وَأَزْوَاجُهُمْ		
assemble					
وَقُوَّهُمْ		الْجَحِيمُ	إِلَى صِرَاطٍ	فَاهْدُوهُمْ	مِّنْ دُنُونِ اللَّهِ
but stop them		(of) flaming Fire	to (the) way	and lead them on	instead of Allah
مَسْئُولُونَ					
(are) to be questioned					
إِنْ هُمْ					
verily they					

مَا لَكُمْ لَا نَاصِرُونَ ٢٥ بَلْ هُمُ الْيَوْمَ مُسْتَسِلِّمُونَ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ
 قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَا عَنِ الْيَمِينِ ٢٦ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ٢٧ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ
 سُلْطَنٍ بَلْ كُنْتُمْ قَوْمًا طَاغِيْنَ ٢٨ فَحَقَّ عَلَيْنَا قُولُ رَبِّنَا إِنَّا لَذَاهِقُونَ ٢٩ فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا
 غَوِيْنَ ٣٠ فَإِنَّهُمْ يَوْمَذِي فِي الْعَذَابِ مُشْتَرِكُونَ ٣١

25. "What is the matter with you? Why do you not help one another (as you used to do in the world) ?" 26. Nay, but that Day they shall surrender. 27. And they will turn to one another and question one another. 28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islāmic Monotheism and from every good deed)." 29. They will reply: "Nay, you yourselves were not believers. 30. "And we had no authority over you. Nay! But you were *Tāghūn* (transgressing) people (polytheists, and disbelievers). 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). 32. "So we led you astray because we were ourselves astray." 33. Then verily, that Day, they will (all) share in the torment.

الْيَوْمَ	بَلْ هُمْ	لَا نَاصِرُونَ ٢٥	لَكُمْ	مَا
that Day	nay they	you help not one another	with you	what (is the matter)
يَتَسَاءَلُونَ	عَلَى بَعْضٍ	وَأَقْبَلَ بَعْضُهُمْ	مُسْتَسِلِّمُونَ	
questioning one another	to others	and will turn some of them		(shall) surrender
بَلْ	قَالُوا	عَنِ الْيَمِينِ ٢٦	تَأْتُونَا	إِنَّكُمْ كُنْتُمْ
nay	they will say	from the right (side)	come to us	they will say
مِنْ سُلْطَنٍ	عَلَيْكُمْ	لَنَا	وَمَا كَانَ	لَمْ تَكُونُوا مُؤْمِنِينَ ٢٧
any authority	over you	for us	and was not	you were not believers
قُولٌ	عَلَيْنَا	فَحَقَّ	طَاغِيْنَ ٢٨	بَلْ كُنْتُمْ قَوْمًا
(the) Word	against us	so has been justified	transgressing	nay you were a people
فَأَغْوَيْتُمْ	لَذَاهِقُونَ ٢٩		إِنَّا	رَبِّنَا
so we led you astray	(shall) certainly taste		(that) [verily] we	(of) our Lord

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ	إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ	فَإِنَّهُمْ	غَوَّيْنَ	إِنَّا كَنَّا
(will all) share	in the torment	that Day	then verily they	astray

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ٢٦ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ٢٧ وَيَقُولُونَ أَيْنَالَتَارِكُوا إِلَهَتَنَا إِلَهَشَاعِرِي مَجْنُونُمْ ٢٨ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ٢٩ إِنَّكُمْ لَذَّا إِبْقَوْا عَذَابَ الْأَلِيمِ ٣٠ وَمَا تُبْخِرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ٣١ إِلَّا عِبَادَ اللَّهِ الْمُخَاصِيْنَ ٣٢ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ٣٣ فَوَرَكُهُ وَهُمْ مُكَرَّمُونَ ٣٤ فِي جَنَّتِ النَّعِيمِ ٣٥ عَلَى سُرُرٍ مُنْقَبِلِينَ ٣٦ يُطَافُ عَلَيْهِمْ بِكَاسٍ مِنْ مَعِينٍ ٣٧ بِيَضَاءَ لَذَّةِ لِلشَّرِبِينَ ٣٨

34. Certainly, that is how We deal with *Al-Mujrimūn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh). 35. Truly, when it was said to them: "Lā ilāha illallāh (none has the right to be worshipped but Allāh)," they puffed themselves up with pride (i.e. denied it). 36. And (they) said: "Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?" 37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh's religion – Islāmic Monotheism and this Qur'ān) and he confirms the Messengers (before him who brought Allāh's religion – Islāmic Monotheism). 38. Verily, you (pagans of Makkah) are going to taste the painful torment; 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh's disobedience which you used to do in this world) 40. Except the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism). 41. For them there will be a known provision (in Paradise), 42. Fruits; and they shall be honoured, 43. In the Gardens of Delight (Paradise), 44. Facing one another on thrones. 45. Round them will be passed a cup of pure wine – 46. White, delicious to the drinkers.

لَهُمْ	إِذَا قِيلَ	إِنَّهُمْ كَانُوا	كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ	إِنَّا
to them	when it was said	verily they [were]	deal with sinners	thus certainly We
وَيَقُولُونَ		يَسْتَكْبِرُونَ	إِلَّا اللَّهُ	لَا إِلَهَ
and they say	they puffed (themselves) up with pride		but Allah	(there is) no god
مَجْنُونُمْ	إِلَهَشَاعِرِي	إِلَهَتَنَا	لَتَارِكُوا	إِنَّا
mad	for (the sake of) a poet	our gods	going to abandon	(are) indeed we?

إِنَّكُمْ	وَصَدَقَ الْمُرْسَلِينَ	بِالْحَقِّ	بَلْ جَاءَ
verily you	and he confirmed the Messengers	with the truth	nay he has come
وَمَا بَخْرُونَ	الْأَلَّيمُ	الْعَذَابُ	لَذَّا يُقْهُوا
and you will be requited nothing	painful	the torment	(are) indeed going to taste
الْمُخْلَصِينَ	إِلَّا عِبَادَ اللَّهِ	تَعْمَلُونَ	إِلَّا مَا كُنْتُمْ
the chosen	except (the) slaves (of) Allah	do	except (for) what you used to
وَهُمْ	فَوَرَكَهُ	مَعْلُومٌ	رَزْقٌ
and they	fruits	known	(will be) a provision
مُنْقَبِلِينَ	عَلَى سُرُرٍ	النَّعِيمُ	لَهُمْ
facing one another	on thrones	(of) Delight	فِي جَنَّتٍ
لِلشَّرِّبِينَ	لَذَّةٌ	مِنْ مَعِينٍ	مُكْرَمُونَ
to the drinkers	delicious	white	يُطَافُ عَلَيْهِمْ
		بِكَاسٍ	
		from spring	
		a cup	will be brought around [into] them

لَا فِيهَا غُولٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ وَعِنْدُهُمْ قَصِرَتُ الْطَّرْفِ عِينٌ كَانُهُنَّ بَيْضٌ
مَكْنُونٌ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي فَرِينٌ
يَقُولُ أَئِنَّكَ لِمَنِ الْمُصَدِّقَينَ إِذَا مِنَّا وَكَانَ تُرَابًا وَعَظَلَمًا أَئِنَّا لَمَدِيُونَ قَالَ هَلْ أَنْتُمْ
مَطَلُّونَ

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. 48. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved. 50. Then they will turn to one another, mutually questioning. 51. A speaker of them will say: "Verily, I had a companion (in the world), 52. Who used to say: "Are you among those who believe (in resurrection after death). 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)??" 54. (The speaker) said: "Will you look down?"

عَنْهَا يُنَزَّفُونَ	وَلَا هُمْ	غَوْلٌ	فِيهَا	لَا
will suffer intoxication from that	nor they	(will be) bad affect	in that	neither
عَيْنٌ	الْطَّرْفِ	قَصِرَاتٌ	وَعِنْدَهُمْ	
(with) wide and beautiful eyes	their glances	(will be) chaste women restraining	and with them	
عَلَى بَعْضٍ	فَأَقْبَلَ بَعْضُهُمْ	مَكْنُونٌ	بَيْضٌ	كَانُوا
to others	so will turn some of them	preserved	eggs	as if they (were)
قَرِينٌ	لِي	إِنِّي كَانَ	فَتَّاهُمْ	يَتَسَاءَلُونَ
a companion	[for me]	verily I had	of them	will say a speaker
أَعْذَا مِنْنَا	لِمَنْ أَمْسَدْقِينَ		أَعْتَكَ	يَقُولُ
(is it) when we die?	[surely] among those who believe		(are) you indeed?	who used to say
لَمَدِيُونَ		أَعْنَا	وَعِظَمًا	وَكَانَ تَرَابًا
to receive reward or punishment	(shall) we indeed?		and bones	and become dust
مُطَلِّعُونَ	قَالَ هَلْ أَنْتُ			
look down	he said (will) you?			

فَأَطَلَعَ فَرَأَهُ فِي سَوَاءِ الْجَحِيمِ ٥٥ قَالَ تَالَّهُ إِنِّي كِدَتْ لَتَرْدِينِ ٥٦ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ٥٧ أَفَمَا نَحْنُ بِمَيِّتِينَ ٥٨ إِلَّا مَوْتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ ٥٩ إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ٦٠ لِمِثْلِ هَذَا فَيَعْمَلُ الْعَمِلُونَ ٦١ أَذْلَكَ خَيْرٌ نُزُلًا أَمْ سَجْرَةُ الْرَّقْمُ ٦٢ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ٦٣ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْبَلِ الْجَحِيمِ ٦٤ طَلَعْهَا كَانَهُ رُؤُوسُ الْشَّيَاطِينِ ٦٥

55. So he looked down and saw him in the midst of the Fire. 56. He said: "By Allâh! You have nearly ruined me. 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." 58. (The dwellers of Paradise will say:) "Are we then not to die (any more)? 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)." 60. Truly, this is the supreme success! 61. For the like of this let the workers work. 62. Is that (Paradise) better entertainment or the tree of *Zaqqûm*

(a horrible tree in Hell)? 63. Truly, We have made it (as) a trial for the *Zālimūn* (polytheists, disbelievers, wrongdoers). 64. Verily, it is a tree that springs out of the bottom of Hell-fire, 65. The shoots of its fruit stalks are like the heads of *Shayātīn* (devils);

فَالَّتَّهُ	أَلْجَحِيمٌ	فِي سَوَاءٍ	فَرَأَهُ	فَأَطَلَعَ
he said by Allah	(of) the Fire	in (the) midst	and saw him	so he looked down
رَبِّ	وَلَوْلَا نِعْمَةُ	لَرَبِّنِ	إِنْ كِدَّ	
(of) my Lord	and had (it) not been for (the) Grace	have ruined me		surely you almost
أَفَمَا نَحْنُ	مِنَ الْمُحْضَرِينَ		لَكُنْتُ	
(are) we then not?	among those who are brought forth		I would certainly have been	
إِنْ هَذَا	بِمُعَذَّبِينَ	وَمَا نَحْنُ	الْأُولَى	إِلَّا مَوْتَنَا
truly this (is)	(be) punished	and we (shall) not	first	except our death
فَلَيَعْمَلِ الْعَمَلُونَ		لِمِثْلِ	الْعَظِيمُ	الْفَوْزُ
so let the workers work	(of) this	for (the) like	supreme	the success
جَعَلْنَاهَا	إِنَّا	الْزَّقْوَمُ	أَمْ شَجَرَةٌ	هُوَ
have made it	truly We	(of) Zaqqum	نَزْلًا	
تَخْرُجُ فِي أَصْلِ		إِنَّهَا	نَزْلًا	
(that) springs out of (the) bottom		شَجَرَةٌ	لِلظَّالِمِينَ	فِتْنَةٌ
الْشَّيَاطِينِ	رُؤُسُ	كَانَهُ		
(of) devils	(the) heads	(is) like	طَلَعْهَا	أَلْجَحِيمٌ

فَإِنَّهُمْ لَا كُلُونَ مِنْهَا فَمَا لَهُنَّ مِنْهَا أَبْطُونَ ٦٣١ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا الشَّوَّابًا مِنْ حَجِيمٍ ٦٣٢ ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَيْ الْجَحِيمِ ٦٣٣ إِنَّهُمْ الْفَوَّاءَ أَبَاءَهُمْ ضَالِّينَ ٦٣٤ فَهُمْ عَلَىٰ إِثْرِهِمْ يُهَرَّعُونَ ٦٣٥ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولَى ٦٣٦ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ٦٣٧ فَانْظُرْ كَيْفَ كَانَ عَدِيقَةُ الْمُنْذَرِينَ ٦٣٨ إِلَّا عِبَادُ اللَّهِ الْمُخْلَصِينَ ٦٣٩ وَلَقَدْ نَادَنَا

نُوحٌ فَلَنَعِمَ الْمُحِبُّونَ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ وَجَعَلْنَا دُرِيَّتَهُ

هُمُ الْأَبَاقِينَ

66. Truly, they will eat thereof and fill their bellies therewith. 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies). 68. Then thereafter, verily, their return is to the flaming fire of Hell. 69. Verily, they found their fathers on the wrong path; 70. So they (too) hastened in their footsteps! 71. And indeed most of the men of old went astray before them; 72. And indeed We sent among them warners (Messengers); 73. Then see what was the end of those who were warned (but heeded not). 74. Except the chosen slaves of Allâh (faithful, obedient and true believers of Islâmic Monotheism). 75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request). 76. And We rescued him and his family from the great distress (i.e. drowning), 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

فَ	الْبُطُونَ	مِنْهَا	فَمَا لَئُونَ	مِنْهَا	لَا كُلُونَ	فَإِنَّهُمْ
then	the bellies	of it	and fill	thereof	will eat	so truly they
فَ	مِنْ حَمِيمٍ		لَشَوَّابًا	عَلَيْهَا	لَهُمْ	إِنَّ
then	of boiling water (to drink)		(is) a mixture	on top of that	for them	verily
فَ	إِنَّهُمْ أَفْوًا		لِلَّا لِلْجَحِيمِ		إِنَّ مَرْجَعَهُمْ	
their fathers	verily they found		(is) to the flaming fire of Hell		verily their return	
فَ	وَلَقَدْ ضَلَّ قَبْلَهُمْ		عَلَىٰ مَا تَرَهُمْ بِهِرَعُونَ		فَهُمْ	ضَالِّينَ
and indeed	went astray before them		made haste on their footsteps		so they	astray
فِيهِمْ	وَلَقَدْ أَرْسَلْنَا		الْأَوَّلِينَ		أَكْثَرُ	
among them	and indeed We sent		(of) men of old			most
فِيهِمْ	الْمُنذَرِينَ		كَانَ عَدِيقَةُ		فَانظُرْ كَيْفَ	مُنذَرِينَ
(of) those who were warned			was (the) end		then see how	warners
فُوحٌ	وَلَقَدْ نَادَنَا		الْمُخَلَّصِينَ		إِلَّا عِبَادَ اللَّهِ	
Noah	and indeed invoked Us		the chosen		except (the) slaves (of) Allah	

وَأَهْلَهُ	وَنَجَّيْنَاهُ	فَلَيْسَ مَعَ الْمُجِيبُونَ		
and his family	and We rescued him		and indeed (We) are the best (of) those who answer	
الْبَاقِينَ	هُمُّ	وَجَعَلْنَا ذُرِيَّتَهُ	الْعَظِيمُ	مِنَ الْكَرِبَ
the survivors	[they]	and We have made his progeny	great	from the distress

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ثُمَّ أَغْرَقْنَا الْآخِرِينَ وَإِنَّمَا مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ إِذْ جَاءَ رَبَّهُ إِذْ قَالَ لِأَيْمَهُ وَقَوْمِهِ مَاذَا تَعْبُدُونَ أَيْقَنًا إِلَهُهُمْ دُونَ اللَّهِ تُرِيدُونَ

78. And left for him (a goodly remembrance) among the later generations: 79. " *Salām* (peace) be upon Nūh (Noah) (from Us) among the 'Ālamīn (mankind, jinn and all that exists)!" 80. Verily, thus We reward the *Muhsinūn* (good-doers). 81. Verily, he [Nūh (Noah)] was one of Our believing slaves. 82. Then We drowned the others (disbelievers and polytheists). 83. And verily, among those who followed his [Nūh's (Noah's)] way (Islāmic Monotheism) was Ibrāhīm (Abraham). 84. When he came to his Lord with a pure heart (attached to Allāh Alone and none else, worshipping none but Allāh Alone – true Islāmic Monotheism, pure from the filth of polytheism). 85. When he said to his father and to his people: "What is it that which you worship? 86. "Is it a falsehood – *ālihah* (gods) other than Allāh – that you desire?

عَلَى نُوحٍ	سَلَامٌ	فِي الْآخِرِينَ	عَلَيْهِ	وَتَرَكْنَا
upon Noah	peace (be)	among the later generations	for him	and We left
مِنْ عِبَادِنَا	إِنَّهُ	كَذَلِكَ نَجْزِي الْمُحْسِنِينَ	إِنَّا	فِي الْعَالَمِينَ
(was one) of Our slaves	verily he	reward the good-doers	thus	verily We among the worlds
مِنْ شِيعَتِهِ	وَإِنَّمَا	أَغْرَقْنَا الْآخِرِينَ	الْمُؤْمِنِينَ	
among those who followed his way	and verily	then We drowned the others	believing	
إِذْ	سَلِيمٌ	يُقْلِبُ	جَاءَ رَبَّهُ	لِإِبْرَاهِيمَ
when	pure	with a heart	he came to his Lord	when (was) Abraham
مَاذَا تَعْبُدُونَ			وَقَوْمِهِ	قَالَ لِأَيْمَهُ
what (is it that which) you worship	and	(to) his people	he said to his father	

دُونَ اللَّهِ تُرِيدُونَ	إِلَهَةً	أَيْقَنًا
other than Allah (that) you seek	gods	(is it) a falsehood?

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ فَنَظَرَ نَظَرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ فَتَوَلَّوْا عَنْهُ مُذَبِّرِينَ فَرَاغَ إِلَىٰ إِلَهِهِمْ فَقَالَ أَلَا تَكُونُ مَالِكُمْ لَا تَنْطِقُونَ فَرَاغَ عَلَيْهِمْ ضَرَبًا بِالْيَمِينِ فَأَقْبَلُوا إِلَيْهِ يَرْفُونَ قَالَ أَتَعْبُدُونَ مَا نَحْنُ حُنُونَ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ قَالُوا أَبْنُوا لَهُ بُيُّنَنًا فَأَلْقَوْهُ فِي الْجَحِيمِ

87. "Then what think you about the Lord of the 'Ālamīn (mankind, jinn, and all that exists)?" 88. Then he cast a glance at the stars, 89. And he said: "Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast]." 90. So they turned away from him and departed (for fear of the disease). 91. Then he turned to their ālīhah (gods) and said: "Will you not eat (of the offering before you)? 92. "What is the matter with you that you speak not?" 93. Then he turned upon them, striking (them) with (his) right hand. 94. Then they (the worshippers of idols) came towards him hastening. 95. He said: "Worship you that which you (yourselves) carve? 96. "While Allāh has created you and what you make!" 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

فَنَظَرَ نَظَرَةً		بِرَبِّ الْعَالَمِينَ		ظَنُّكُمْ		فَمَا	
then he looked	a glance	about (the) Lord	(of) the worlds	think you	then what		
عَنْهُ	فَتَوَلَّوْا	سَقِيمٌ	إِنِّي	فَقَالَ	فِي النُّجُومِ		
from him	so they turned away	sick	verily I am	and he said	at the stars		
مَا	أَلَا تَأْتَى كُلُونَ	فَقَالَ	إِلَى إِلَهِهِمْ	فَرَاغَ		مُذَبِّرِينَ	
what (is the matter)	will you not eat?	and said	to their gods	then he turned		departing	
بِالْيَمِينِ	ضَرَبًا	عَلَيْهِمْ	فَرَاغَ	لَا تَنْطِقُونَ	لَكُمْ		
with (his) right hand	striking	upon them	then he turned	(that) you speak not		with you	
أَتَعْبُدُونَ	قَالَ	إِلَيْهِ يَرْفُونَ					
(do) you worship?	he said	towards him hastening				فَأَقْبَلُوا	

قَالُوا	وَمَا تَعْمَلُونَ	وَاللَّهُ خَلَقَكُمْ	مَا نَنْحُنَا
they said	and what you do	while Allah has created you	that which you carve
فِي الْجَحِيمِ	فَأَلْقُوهُ	بُدْيَنَا	أَبْنُوا لَهُ

into the blazing fire and throw him a building build for him

فَأَرَادُوا يَهُ كِيدَأَجْعَلْنَاهُمُ الْأَسْفَلِينَ ١١٨ وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّدِيْنِ ١١٩ رَبِّ هَبَ لِي مِنَ الْصَّالِحِينَ ١٢٠ فَبَشَّرَنَاهُ بِعُلُمٍ حَلِيمٍ ١٢١ فَمَمَا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَنْبُغِي إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى ١٢٢ قَالَ يَأْبَتِ أَفْعَلُ مَا تُؤْمِنُ ١٢٣ سَتَحْدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ١٢٤ فَلَمَّا أَسْلَمَهُ وَتَلَهُ لِلْجَبَينِ ١٢٥ وَنَدَيْنَاهُ أَنْ يَأْبِرْهِيمُ

98. So, they plotted a plot against him, but We made them the lowest. 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" 100. "My Lord! Grant me (offspring) from the righteous." 101. So, We gave him the glad tidings of a forbearing boy. 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shā' Allāh* (if Allāh wills), you shall find me of *As-Sābirūn* (the patient)." 103. Then, when they had both submitted themselves (to the Will of Allāh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); 104. We called out to him: "O Ibrāhīm (Abraham)!"

وَقَالَ	الْأَسْفَلِينَ	فَجَعَلْنَاهُمْ	كِيدَأَ	بِهِ	فَأَرَادُوا
and he said	the lowest	but We made them	a plot	against him	so they plotted
هَبَ لِي	رَبِّي	سَيِّدِيْنِ	إِلَى رَبِّي	ذَاهِبٌ	إِنِّي
grant [for] me	my Lord	He will guide me	to my Lord	going	verily I am
حَلِيمٍ	يُعْلَمٌ	فَبَشَّرَنَاهُ			مِنَ الْصَّالِحِينَ
forbearing	of a boy	so We gave him the glad tidings			from the righteous
إِنِّي أَرَى	قَالَ يَنْبُغِي	السَّعْيَ	مَعَهُ	فَمَمَا بَلَغَ	
verily I have seen	he said O my son	to walk	with him	and when he was old enough	

فَقَالَ	مَاذَا تَرَى	فَانْظُرْ	أَذْبَحْكَ	أَفْتَ	فِي الْمَنَامِ		
he said	what you think	so look	slaughtering you	that I am	in the sleep (a dream)		
١٠٣	إِنْ شَاءَ اللَّهُ مِنَ الْصَّابِرِينَ	سَتَجِدُنِي	مَا تُؤْمِنُ	يَأَبِتْ أَفْعَلْ			
of the patient	if Allah wills	you shall find me	what you are commanded	O my father do			
وَتَلَهُ.		فَلَمَّا أَسْلَمَا					
and he had laid him prostrate		then when they had both submitted themselves					
يَأَبْرَاهِيمُ	أَنْ	وَنَدَيْنَاهُ	لِلْجَنَّينِ				
O Abraham	[that]	and We called out to him	on (his) forehead				

قَدْ صَدَقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ بَخْرِي الْمُحْسِنِينَ ١٠٥ إِنَّ هَذَا هُوَ الْبَلْوَأُ الْمُبِينُ ١٠٦ وَفَدَيْتَهُ بِذِبْحٍ عَظِيمٍ ١٠٧ وَرَغَدْنَا عَلَيْهِ فِي الْآخِرِينَ ١٠٨ سَلَامٌ عَلَى إِبْرَاهِيمَ ١٠٩ كَذَلِكَ بَخْرِي الْمُحْسِنِينَ ١١٠ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ١١١ وَبَشَّرَنَاهُ بِإِسْحَاقَ نِيَّبًا مِنَ الصَّالِحِينَ ١١٢ وَبَرَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِيتٌ ١١٣ وَلَقَدْ مَنَّا عَلَى مُوسَى وَهَرُونَ ١١٤ وَبَخَيَّنَاهُمَا وَقَوَّمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ١١٥ وَنَصَرَنَاهُمْ فَكَانُوا هُمْ الْغَلَبِينَ ١١٦

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinūn* (good-doers.). 106. Verily, that indeed was the manifest trial. 107. And We ransomed him with a great sacrifice (i.e. كبش – a ram); 108. And We left for him (a goodly remembrance) among the later generations. 109. " *Salām* (peace) be upon Ibrāhīm (Abraham) !" 110. Thus indeed do We reward the *Muhsinūn* (good-doers.). 111. Verily, he was one of Our believing slaves. 112. And We gave him the glad tidings of Ishāq (Isaac) – a Prophet from the righteous. 113. We blessed him and Ishāq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mūsā (Moses) and Hārūn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

إِنَّا	كَذَلِكَ	بَخْرِي الْمُحْسِنِينَ	قَدْ صَدَقْتَ الرُّؤْيَا
verily that	reward the good-doers	thus	verily you have fulfilled the dream

١٧	عَظِيمٌ	بِذِبْحٍ	وَفَدَيْنَاهُ	الْمُبَيِّنُ	الْبَلَوْءُ	هُوَ
great	with a sacrifice	and We ransomed him	manifest	the trial	[it] indeed (was)	
١٨	عَلَى إِبْرَاهِيمَ	سَلَامٌ	فِي الْآخِرِينَ	عَلَيْهِ	وَتَرَكَنَا	
upon Abraham	peace (be)	among the later generations	for him	and We left		
١٩	الْمُؤْمِنِينَ	مِنْ عِبَادِنَا	إِنَّهُ	بَخْرِي الْمُحْسِنِينَ	كَذَلِكَ	
believing	(was one) of Our slaves	verily he	We reward	the good-doers	thus	
٢٠	مِنَ الصَّالِحِينَ	نَبِيًّا	بِإِسْحَاقَ	وَبَشَّرَنَاهُ		
from the righteous	a Prophet	of Isaac	and We gave him	the glad tidings		
٢١	مُحَسِّنٌ	وَمِنْ ذُرِّيَّتِهِمَا	وَعَلَى إِسْحَاقَ	عَلَيْهِ	وَتَرَكَنَا	
(are some) who do right	and of their progeny	and [on] Isaac	[on] him	and We blessed		
٢٢	وَلَقَدْ مَنَّا	مُبِينٌ	لِنَفْسِهِ	وَظَالِمٌ		
and indeed We gave Our Grace	clear	themselves	and (some) who do wrong			
٢٣	مِنَ الْكَرِبِ	وَقَوْمَهُمَا	وَنَجَّيْنَاهُمَا	وَهَرُونَ	عَلَى مُوسَى	
from the distress	and their people	and We saved them	and Aaron	to Moses		
٢٤	الْفَلَيْنَ	هُمْ	فَكَانُوا	وَنَصَّرْنَاهُمْ	الْعَظِيمُ	
the victors	[they]	so (that) they became	and We helped them	great		

وَإِنَّهُمَا الْكِتَابَ الْمُسْتَيْنَ ١٧ وَهَدَيْنَاهُمَا الصَّرَاطَ الْمُسْتَقِيمَ ١٨ وَتَرَكَنَا عَلَيْهِمَا فِي الْآخِرِينَ ١٩ سَلَامٌ عَلَى مُوسَى وَهَرُونَ ٢٠ إِنَّا كَذَلِكَ بَخْرِي الْمُحْسِنِينَ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ٢١ وَإِنَّ إِلْيَاسَ لِمِنَ الْمُرْسَلِينَ ٢٢ إِذْ قَالَ لِقَوْمِهِ أَلَا تَنْقُونَ ٢٣ أَنَّدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَلِقَينَ ٢٤ أَللَّهُ رَبُّكُمْ وَرَبُّ إِبْرَاهِيمَ كُلُّكُمْ الْأَوَّلِينَ ٢٥ فَكَذَبُوهُ فَإِنَّهُمْ لَمْ يَحْضُرُونَ ٢٦

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. " *Salām* (peace) be upon Mūsā (Moses) and Hārūn (Aaron) !" 121. Verily, thus do We reward the *Muhsinūn* (good-doers.). 122. Verily, they

were two of Our believing slaves. 123. And verily, Ilyās (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allāh? 125. "Will you call upon Ba'l (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. "Allāh, your Lord and the Lord of your forefathers?" 127. But they denied him [Ilyās (Elias)], so they will certainly be brought forth (to the punishment),

الصِّرَاطُ	وَهَدَيْنَاهُمَا	الْمُسْتَيْنَ	الْكِتَابُ	وَءَانِدَنَاهُمَا
(to) the Path	and We guided them	clear	the Scripture	and We gave them
سَلَامٌ	فِي الْآخِرِينَ	عَلَيْهِمَا	وَتَرَكْنَا	الْمُسْتَقِيمَ
peace (be)	among the later generations	for them	and We left	Right
إِنَّهُمَا	بَخْرِي الْمُحْسِنِينَ	كَذَلِكَ	إِنَّا	عَلَىٰ مُوسَىٰ وَهَنُرُوتَ
verily they	reward the good-doers	thus	verily We	and Aaron upon Moses
لَمِنَ الْمُرْسَلِينَ	وَلَإِنَّ إِلْيَاسَ	الْمُؤْمِنِينَ	مِنْ عِبَادِنَا	لِقَوْمِهِ إِذْ قَالَ
surely (was one) of the Messengers	and verily Elias	believing	(were) of Our slaves	
أَنْدَعُونَ بَعْلًا	أَلَا تَرَقُونَ			
(will) you call upon Ba'l (idol)?	(will) you not fear (Allah)?	to his people	when he said	
وَرَبَّ إِبَابَكُمْ	رَبَّكُمْ	الْخَلِقِينَ	وَتَذَرُوتُ أَحْسَنَ	
and (the) Lord (of) your fathers	your Lord	Allah	and forsake (the) Best	
لَمُحْضُرُونَ	فَإِنَّهُمْ	فَكَذَبُوهُ	الْأَوَّلِينَ	
(will be) brought forth	so they certainly	but they denied him	the early	

إِلَّا عِبَادُ اللَّهِ الْمُخْلَصِينَ ١٢٣ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ١٢٤ سَلَامٌ عَلَىٰ إِلَيْاسِينَ ١٢٥ إِنَّا كَذَلِكَ بَخْرِي الْمُحْسِنِينَ ١٢٦ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ١٢٧ وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ١٢٨ إِذْ بَحَثَنَاهُ وَأَهْلَهُ وَأَجْمَعِينَ ١٢٩ إِلَّا عَجَزَا فِي الْغَيْرِينَ ١٣٠ ثُمَّ دَمَرْنَا الْآخِرِينَ ١٣١ وَإِنَّكُمْ لَنَمُرُونَ عَلَيْهِمْ مُصِحِّينَ ١٣٢ وَبِالْيَلِ أَفَلَا تَعْقِلُونَ ١٣٣ وَإِنَّ يُوسُسَ لَمِنَ الْمُرْسَلِينَ ١٣٤ إِذْ أَبْقَى إِلَى الْفُلُكِ الْمَشْحُونَ ١٣٥ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ١٣٦ فَالنَّقْمَةُ لَهُوَ وَهُوَ مُلِيمٌ

128. Except the chosen slaves of Allāh. 129. And We left for him (a goodly remembrance) among the later generations. 130. "Salām (peace) be upon Ilyāsīn (Elias)!" 131. Verily, thus do We reward the Muhsinūn (good-doers, who perform good deeds totally for Allāh's sake only.). 132. Verily, he was one of Our believing slaves. 133. And verily, Lūt (Lot) was one of the Messengers. 134. When We saved him and his family, all, 135. Except an old woman (his wife) who was among those who remained behind. 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). 137. Verily, you pass by them in the morning 138. And at night; will you not then reflect? 139. And verily, Yūnus (Jonah) was one of the Messengers. 140. When he ran to the laden ship: 141. Then he (agreed to) cast lots, and he was among the losers. 142. Then a (big) fish swallowed him as he had done an act worthy of blame.

عَلَيْهِ	وَرَكَنَا	الْمُخَلَّصِينَ	إِلَّا عِبَادَ اللَّهِ
for him	and We left	the chosen	except (the) slaves (of) Allah
كَذَلِكَ	إِنَّا	عَلَى إِلٰيٰ يَاسِينَ	فِي الْآخِرِينَ
thus	verily We	upon Elias	peace (be) among the later generations
وَإِنَّ لُوطًا	الْمُؤْمِنِينَ	مِنْ عِبَادِنَا	بَخْرِي الْمُحْسِنِينَ
and verily Lot	believing	(was one) of Our slaves	verily he reward the good-doers
أَجْمَعِينَ	وَأَهْلَهُ	بَخِينَهُ	لَمِنَ الْمُرْسَلِينَ
all	and his family	We saved him	surely (was one) of the Messengers
فِي الْغَدَرِينَ			إِلَّا عَجُوزًا
(who was) among those who remained behind			except an old woman
مُصْبِحِينَ	عَلَيْهِمْ	لَنُمُرُونَ	ثُمَّ دَمَرَنَا الْآخِرِينَ
(in the) morning	by them	certainly pass	and verily you then We destroyed the rest
لَمِنَ الْمُرْسَلِينَ	وَإِنَّ يُونُسَ	أَفَلَا تَعْقِلُونَ	وَبِالَّيْلِ
surely (was one) of the Messengers	and verily Jonah	(will) you not then reflect?	and at night
فَكَانَ	فَسَاهَمَ	الْمَشْحُونُ	إِذْ أَبَقَ
and he was	then he casted lots	laden	to the ship when he ran

مُلِيمٌ	وَهُوَ	الْحُوتُ	فَالنَّقْمَهُ	مِنَ الْمُدْحَضِينَ
(was) worthy of blame	while he	the fish	then swallowed him	among the losers

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَّبَثَ فِي بَطْنِهِ إِلَى يَوْمٍ يُبَعَثُونَ فَبَنَدَنَهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ وَأَبْنَتَنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينِ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ فَعَامَنُوا فَمَتَعَنَّهُمْ إِلَى حِينٍ فَأَسْتَفْتَهُمْ أَلْرَبِكَ الْبَنَاتُ وَلَهُمُ الْبَنُوكَ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنْتَأْوُهُمْ شَهِدُونَ أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ

143. Had he not been of them who glorify Allâh, 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection. 145. But We cast him forth on the naked shore while he was sick, 146. And We caused a plant of gourd to grow over him. 147. And We sent him to a hundred thousand (people) or even more. 148. And they believed; so We gave them enjoyment for a while. 149. Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?" 150. Or did We create the angels female while they were witnesses? 151. Verily, it is of their falsehood that they (Quraish pagans) say:

لَلَّبَثُ	مِنَ الْمُسَبِّحِينَ	أَنَّهُ كَانَ	فَلَوْلَا
he would have indeed remained	of those who glorify	that he was	and had (it) not been
فَبَنَدَنَهُ	إِلَى يَوْمٍ يُبَعَثُونَ	فِي بَطْنِهِ	
but We cast him forth	till (the) Day they are resurrected	in its belly (the fish)	
شَجَرَةٌ عَلَيْهِ وَأَبْنَتَنَا	أَلْفٌ إِلَى مِائَةٍ وَأَرْسَلْنَاهُ	وَهُوَ سَقِيمٌ	بِالْعَرَاءِ
a plant (tree) over him and We caused to grow	(was) sick	while he	on the naked shore
أَوْ يَزِيدُونَ مِنْ يَقْطِينِ	فَعَامَنُوا		
or even more thousand	to hundred	and We sent him	of gourd (squash)
فَأَسْتَفْتَهُمْ إِلَى حِينٍ	فَمَتَعَنَّهُمْ		
then ask them for a while	so We gave them enjoyment	and they believed	
أَمْ خَلَقْنَا الْمَلَائِكَةَ الْبَنَاتُ وَلَهُمُ	الْبَنُوكَ		
or did We create the angels sons	and for them	daughters	(are) for your Lord?

لَيَقُولُونَ	مِنْ إِفْكِهِمْ	إِنَّهُمْ	أَلَا	شَهِدُونَ	وَهُنَّ	إِنَّهَا
[that they] say	of their falsehood	indeed they	verily	(were) witnesses	while they	females

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَذِبُونَ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ مَا لَكُمْ كَيْفَ تَحْكُمُونَ أَفَلَا
نَذَرُوكُنَّ أَمْ لَكُمْ سُلْطَنٌ مُّبِينٌ فَأَتُوا بِكِتَابَكُمْ إِنْ كُنْتُمْ صَادِقِينَ وَجَعَلُوا بَيْنَهُ وَبَيْنَ
الْجِنَّةِ نَسِبًا وَلَقَدْ عَلِمْتَ الْجِنَّةَ إِنَّهُمْ لَمُحْضَرُونَ سُبْحَنَ اللَّهَ عَمَّا يَصِفُونَ إِلَّا عِبَادُ اللَّهِ
الْمُخَلَّصِينَ فَإِنَّكُمْ وَمَا تَعْبُدُونَ مَا أَنْتُمْ عَلَيْهِ بِفَدِتِينَ إِلَّا مَنْ هُوَ صَالِلُ الْجَحِيمِ وَمَا
مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ وَإِنَّا لَنَحْنُ الْصَّافُونَ وَإِنَّا لَنَحْنُ الْمُسِّحُونَ وَإِنْ كَانُوا لِيَقُولُونَ

152. "Allâh has begotten (offspring – the angels being the daughters of Allâh)?"! And verily, they are liars! 153. Has He (then) chosen daughters rather than sons? 154. What is the matter with you? How do you decide? 155. Will you not then remember? 156. Or is there for you a plain authority? 157. Then bring your Book if you are truthful! 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). 159. Glorified is Allâh! (He is free) from what they attribute to Him! 160. Except the slaves of Allâh, whom He chooses (for His Mercy, i.e. true believers of Islâmic Monotheism who do not attribute false things to Allâh). 161. So, verily you (pagans) and those whom you worship (idols) 162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers], 163. Except those who are predestined to burn in Hell! 164. And there is not one of us (angels) but has his known place (or position); 165. And verily, we (angels) stand in rows (for the prayers as you Muslims stand in rows for your prayers); 166. And verily, we (angels) indeed are those who glorify (Allâh's Praises, i.e. perform prayers). 167. And indeed they (Arab pagans) used to say:

أَصْطَفَى الْبَنَاتِ	لَكَذِبُونَ	وَإِنَّهُمْ	وَلَدَ اللَّهُ
(has) He chosen daughters?	(are) liars	and verily they	Allah has begotten
كَيْفَ تَحْكُمُونَ	لَكُمْ	مَا	عَلَى الْبَنِينَ
how do you decide	with you	what (is the matter)	over (rather than) sons
فَأَتُوا	مُّبِينٌ	سُلْطَنٌ	أَفَلَا نَذَرُوكُنَّ
then bring	plain	an authority	(is there) for you or (will) you not then remember?

أَلْجَنَةٌ	وَبَيْنَ	وَجَعَلُوا بَيْنَهُ	إِنْ كُنْتُمْ صَدِيقِيَ	بِكَتِبِكُمْ
the jinn	and between	and they have invented between Him	if you are truthful	your Book
لَمْ يَحْضُرُونَ	إِنَّهُمْ	وَلَقَدْ عَلِمْتَ أَلْجَنَةً	نَسَبًا	
indeed (will be) brought for account	that they	but indeed the jinn know well		a kinship
إِلَّا عِبَادَ اللَّهِ	عَمَّا يَصِفُونَ	سُبْحَانَ اللَّهِ		
except (the) slaves (of) Allah	from what they attribute (to Him)	Glorified (is) Allah		
عَلَيْهِ	مَا أَنْتُ	وَمَا تَعْبُدُونَ	فَإِنَّكُمْ	الْمُخْلَصِينَ
[over] him	you (can) not	and those whom you worship	so verily you	the chosen
مِنَ	وَمَا	الْجَحِيمُ	إِلَّا مَنْ	يَقْدِرُتِينَ
(one) of us	and (there is) not	(in) Hell	(are) to burn	[he] except (those) who lead astray
الصَّافُونَ	لَنَحْنُ	وَإِنَّا	مَعْلُومٌ	إِلَّا
stand in rows	surely [we] (angels)	and verily we	known	a place he has but
لِيَقُولُونَ	وَإِنْ كَانُوا	الْمُسَيْحُونَ	لَنَحْنُ	وَإِنَّا
say	and indeed they used to	(are) those who glorify	surely [we]	and verily we

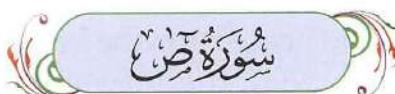
لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ١٧١ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ فَكَفَرُوا بِهِ فَسُوفَ يَعْلَمُونَ
 وَلَقَدْ سَبَقَتْ لَكُمُّنَا لِعِبَادِنَا الْمُرْسَلِينَ ١٧٢ إِنَّهُمْ هُمُ الْمَنْصُورُونَ وَإِنَّ جُنَاحَنَا لَهُمُ الْغَلَبِيُونَ
 فَنَوَّلُ عَنْهُمْ حَتَّىٰ حِينٍ ١٧٣ وَبَصَرُهُمْ فَسَوْفَ يَبْصِرُونَ ١٧٤ أَفَيُعَذَّبُنَا يَسْتَعْجِلُونَ ١٧٥ فَإِذَا نَزَّلَ بِسَاحِنِهِمْ
 فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ١٧٦ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ١٧٧ وَبَصَرُهُمْ فَسَوْفَ يَبْصِرُونَ ١٧٨ سُبْحَنَ
 رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ١٧٩ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ١٨٠ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١٨١

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allāh), 169. "We would have indeed been the chosen slaves of Allāh (true believers of Islāmic Monotheism)!" 170. But (now that the Qur'ān has come) they disbelieve therein (i.e. in the Qur'ān and in Prophet Muhammad ﷺ, and all that he brought - the Divine Revelation), so they will come to know! 171. And verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily would be made triumphant,

173. And that Our hosts! they verily would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified is your Lord, the Lord of honour and power! (He is free) from what they attribute to Him! 181. And peace be on the Messengers! 182. And all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists).

مِنَ الْأَوَّلِينَ	ذِكْرًا	أَنَّ عِنْدَنَا	لَوْ
from the men of old	a reminder	[that] we had	if
فَكَفَرُوا	الْمُخَلَّصِينَ	لَكُنَّا عِبَادَ اللَّهِ	
but they disbelieve	the chosen	we would have indeed been (the) slaves (of) Allah	
وَلَقَدْ سَبَقَتْ كُلُّ مَا نَعْلَمَ		فَسَوْفَ يَعْلَمُونَ	صَدِيقٌ
and verily Our Word has gone forth		and soon they will come to know	in it
الْمَنْصُورُونَ	هُمْ	إِلَيْهِمْ	لِعِبَادَنَا
(are) the victorious	[they]	(that) they verily	the Messengers
فَنُولَّ	الْغَلَبُونَ	هُمْ	لَوْلَانَ جُنَاحَنَا
so turn away	(would be) the victors	they verily	and that Our hosts (soldiers)
فَسُوفَ يُبَصِّرُونَ	وَأَبْصِرْهُمْ	حَتَّىٰ حِينَ	عَنْهُمْ
and soon they shall see	and watch them	for a while	from them
بِسَاحِرِهِمْ	فَإِذَا نَزَلَ	أَفِعَدَ إِنَّا يَسْتَعْجِلُونَ	
in their courtyard	then when it descends	(do) they seek to hasten on Our torment?	
عَنْهُمْ	وَتَوَلَّ	الْمُنْذَرِينَ	فَسَاءَ صَبَاحٌ
from them	so turn away	(for) those who had been warned	then evil will be (the) morning
رَبِّكَ	سُبْحَنَ	فَسُوفَ يُبَصِّرُونَ	وَأَبْصِرْ
your Lord	Glorified (is)	and soon they shall see	for a while

وَسَلَّمُ	عَمَّا يَصِفُونَ	رَبُّ الْعِزَّةِ
and peace (be)	from what they attribute (to Him)	(the) Lord (of) honour (and power)
رَبُّ الْعَالَمِينَ	لِلَّهِ	وَالْحَمْدُ
(the) Lord (of) the worlds	(be) to Allah	and all praise



سُورَةُ سَادٍ

سَادٍ وَالْقُرْءَانِ ذِي الْذِكْرِ ۝ بِلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشَاقَاقٍ ۝ كَمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِنْ قَرْنَيْنِ
فَنَادَوْا وَلَاتَ حِينَ مَا نَاصٍ ۝ وَيَعْجُلُونَ أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ۝ وَقَالَ الْكُفَّارُونَ هَذَا سَاحِرٌ
كَذَّابٌ ۝ أَجَعَلَ الْإِلَهَةَ إِلَهًا وَحْدَهُ إِنَّ هَذَا الشَّيْءُ عَجَابٌ ۝ وَأَنْطَلَقَ الْمَلَائِكَةُ مِنْهُمْ أَنَّ أَمْشَوْا
وَأَصْبِرُوا عَلَىٰ إِلَهَتِكُمْ إِنَّ هَذَا شَيْءٌ يُرَادُ

Sūrah Sād 38

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

1. *Sād* [These letters (*Sād*, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the Qur'ān full of reminding (explanations and honour for the one who believes in it). 2. Nay, those who disbelieve are in false pride and opposition. 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. 5. "Has he made the *ālihah* (gods) (all) into One *Ilāh* (God – Allāh). Verily, this is a curious thing!" 6. And the leaders among them went about (saying): "Go on, and remain constant to your *ālihah* (gods)! Verily, this is a thing designed (against you)!"

الْرَّحْمَنُ	الْرَّحِيمُ	سُبْحَانَ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

فِي عِزَّةٍ	بَلِ الَّذِينَ كَفَرُوا	الذِكْرٌ	ذِي	وَالْقُرْءَانُ
(are) in false pride	nay those who disbelieve	reminding	full of	by the Quran
مِنْ قَرْنِ	مِنْ قَبْلِهِمْ	كَمْ أَهْلَكَنَا	وَشَاقِقٌ	Sad
of a generation	before them	how many have We destroyed		and opposition
وَعَجَبُوا	مَنَاصٍ	وَلَاتَ	فَنَادُوا	
and they wondered	(for) escape	time	when there (was) no longer	and they cried out
وَقَالَ الْكَفِرُونَ	مِنْهُمْ	مُنذِرٌ	أَنْ جَاءَهُمْ	
and the disbelievers said	from (among) themselves	a warner	that has come to them	
إِنَّ هَذَا	إِلَهًا	أَجَعَّلُ الْآلهَةَ	كَذَابٌ	هَذَا
verily this	One	(into) God	he made the gods (all)?	a liar
إِنَّ هَذَا	وَحْدَةً		سَاحِرٌ	
لَشَيْءٌ	مِنْهُمْ	وَأَنْطَلَقَ الْمَلَائِكَةُ	عُجَابٌ	
(saying) that go on	among them	and went about the leaders	لَشَيْءٌ	
لَشَيْءٌ يُرَادٌ	إِنَّ هَذَا	عَلَى إِلَهِكُمْ	وَأَصْبِرُوا	
(is) surely a thing designed	verily this	to your gods		and remain constant

مَا سِمَعْنَا بِهَذَا فِي الْمِلَةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا أَخْتِلُقُ ﴿٧﴾ أَئُنْزِلَ عَلَيْهِ الْذِكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَذَرُ وَفُوْعَانَابِ ﴿٨﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَابِ ﴿٩﴾ أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلَيَرَنُّوْ فِي الْأَسْبَابِ ﴿١٠﴾ جُنُدُّ مَا هُنَالِكُ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ān) ! Nay, but they have not tasted (My) torment! 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! 11. (As they denied Allāh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).

إِنْ هَذَا	الْآخِرَةُ	فِي الْمِلَّةِ	هَذَا	مَا سَمِعْنَا
this (is) nothing	(of) the last	in the religion	(the like) of this	we have not heard
مِنْ بَيْنِنَا	الذِّكْرُ	عَلَيْهِ	أُنزَلَ	إِلَّا أُخْتَلَقُ
from among us	the Reminder	to him	has been sent down?	but an invention
لَمَّا يَذُوقُوا عَذَابًا	بَلْ	مِنْ ذِكْرِي	فِي شَكٍ	بَلْ هُمْ
they have not tasted My torment	nay	about My Reminder	(are) in doubt	nay they
الْعَزِيزُ	رَبِّكَ	رَحْمَةٌ	خَزَائِنُ	أَمْ عِنْدَهُمْ
the All-Mighty	(of) your Lord	(of the) Mercy	(the) treasures	or have they
وَالْأَرْضُ	السَّمَوَاتُ	مُلْكُ	لَهُمْ	الْوَهَابُ
and the earth	(of) the heavens	(is the) dominion	for them	or the Real Bestower
فِي الْأَسْبَطِ	فَلَيَرْتَقُوا	بَيْنَهُمَا		وَمَا
with the means	(if so) then let them ascend up	(is) between them	and (all) that	
مِنْ الْأَحْزَابِ	مَهْزُومٌ	مَا هَنَالِكَ	جُنْدُ	
of the Confederates	defeated	there	(they are) host	

كَذَّبُتْ قَبْلَهُمْ قَوْمٌ نُوحٌ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْنَادِ ١١ وَثَمُودٌ وَقَوْمُ لُوطٍ وَأَصَحَّبُ لَيْكَةَ أُولَئِكَ الْأَحْزَابُ ١٢ إِنْ كُلُّ إِلَّا كَذَبَ الرَّسُولَ فَحَقَّ عِقَابٌ ١٣ وَمَا يَنْظُرُهُؤُلَاءِ إِلَّا صَيْحَةً وَحِدَةً مَا لَهَا مِنْ فَوَاقٍ ١٤ وَقَالُوا رَبَّنَا عِلْمٌ لَنَا قَطَّانَا قَبْلَ يَوْمِ الْحِسَابِ ١٥ أَصْبَرَ عَلَىٰ مَا يَقُولُونَ وَأَذْكُرْ عَبْدَنَا دَأْوَدَ ذَا الْأَيْدِيْدَ إِنَّهُ أَوَّابٌ ١٦ إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَيْحَنْ بِالْعَيْشِيِّ وَالْإِشْرَاقِ ١٧

12. Before them (were many who) denied (Messengers) - the people of Nūh (Noah); and 'Ād; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people), 13. And Thamūd, and the people of Lüt (Lot), and the dwellers of the Wood; such were the Confederates. 14. Not one of them but denied the Messengers; therefore My torment was justified. 15. And these only wait for a single *Saihah* [shout (i.e. the blowing of the Trumpet by the angel Isrāfīl)] there will be no pause or ending thereto [till everything will perish

except Allāh (the only God full of majesty, bounty and honour)]. 16. They say: "Our Lord! Hasten to us *Qittanā* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allāh). 18. Verily, We made the mountains to glorify Our Praises with him [Dāwūd (David)] in the 'Ashī (i.e. after the mid-day till sunset) and *Ishrāq* (i.e. after the sunrise till mid-day).

ذُو	وَفَرِّعَوْنُ	وَعَادُ	نُوحٌ	قَوْمٌ	كَذَّبَ قَبْلَهُمْ
(the) owner	and Pharaoh	and Ad	(of) Noah	(the) people	before them denied
لِئِكَةٌ	وَاصْحَابٌ	لُوطٌ	وَقَوْمٌ	وَثَمُودٌ	الْأَوَّلَادِ
(of) the Wood	and (the) dwellers	(of) Lot	and (the) people	and Thamud	(of) stakes
إِلَّا كَذَّبَ الرُّسُلَ	إِنْ كُلُّ	إِلَّا حَزَابُ	أُولَئِكَ		
but denied the Messengers	not each of them	(were) the Confederates	those		
لَهَا مَا وَحْدَةٌ	إِلَّا صَيْحَةٌ هَوَّلَاءَ	وَمَا يَنْظَرُ هَوَّلَاءَ	فَحَقٌّ عِقَابٌ		
it has not single	but a shout	and these wait not	therefore My torment was justified		
يَوْمٌ قَبْلَ	قِطَنَا	عَجَلَ لَنَا	وَقَالُوا رَبَّنَا	مِنْ قَوْاقِ	
(the) Day	before	our account	hasten to us	and they say our Lord	any pause
دَاؤِدَ	وَأَذْكُرْ عَبْدَنَا	عَلَى مَا يَقُولُونَ	أَصْبِرْ	الْحِسَابُ	
David	and remember Our slave	of what they say	be patient	(of) Reckoning	
إِنَّا سَخَرْنَا	أَوَابٌ	إِنَّهُ	ذَالْأَيْدِ		
verily We made	(ever) oft-returning in repentance	verily he (was)	endued with power		
وَالْأَشْرَاقُ	يُسَيِّخُ بِالْعَشَيِّ	مَعْهُ	الْجَبَالُ		
and after the sunrise	to glorify (Our Praises) in the evening	with him	the mountains		

وَالْطَّيْرُ مَحْشُورَةٌ كُلُّهُ أَوَابٌ وَشَدَّدَنَا مُلْكَهُ وَأَيْدِنَهُ الْحِكْمَهُ وَفَصَلَ الْغُنَطَابِ
 وَهَلْ أَتَنَاكَ نَبْؤَهُ الْخَصِيمِ إِذْ سَوَرُوا الْمِحْرَابَ إِذْ دَخَلُوا عَلَى دَاؤِدَ فَفَزَعَ مِنْهُمْ قَالُوا لَا
 تَخْفَ خَصِيمَنِ بَعْنَى بَعْضُنَا عَلَى بَعْضٍ فَلَحِكمْ بَيْنَنَا بِالْحَقِّ وَلَا تُسْطِطُ وَاهِدِنَا إِلَى سَوَاءٍ

الصَّرَطٌ ۝ إِنَّ هَذَا أَخِي لَهُ تَسْعُ وَسْعَهُ نَعْجَةٌ وَّاحِدَةٌ فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخُطَابِ ۝

19. And (so did) the birds assembled, all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allâh's Praises along with him]. 20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mîhrâb* (a praying place or a private room); 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

وَشَدَّدَنَا مُلْكَهُ	۲۳	أَوَّابٌ	لَهُ	كُلٌّ	مَحْشُورَةٌ	وَالْطَّيْرُ
and We made his kingdom strong		obedient	to him	all	assembled	and the birds
وَهَلْ أَتَنَاكَ	۲۴	الْخُطَابِ	وَفَصَلَ	الْحِكْمَةُ	وَعَائِدَنَهُ	
and (has) reached you?		(in) speech (decision)	and sound judgement	wisdom	and gave him	
إِذْ دَخَلُوا	۲۵	سَوْرَةُ الْمِحْرَابِ	إِذْ	الْخَصْمُ	بَنُوا	
when they entered in		they climbed over the chamber	when	(of) the litigants	(the) news	
خَصْمَانٍ	۲۶	لَا تَخَفْ	قَالُوا	مِنْهُمْ	فَفَرَغَ	عَلَى دَاؤِدَ
two litigants		fear not	they said	of them	and he was terrified	upon David
بِالْحَقِّ	۲۷	فَاحْكُمْ بَيْنَنَا	عَلَى بَعْضٍ		بَغْيَ بَعْضَنَا	
with truth		therefore judge between us	[on] (the) other	one of us has wronged		
أَخِي	۲۸	إِنَّ هَذَا	الصَّرَطٌ	إِلَى سَوَاءٍ	وَاهْدَنَا	وَلَا شُطُطٌ
(is) my brother		verily this	Way	to (the) Right	and guide us	and be not unjust
فَقَالَ	۲۹	وَاحِدَةٌ	نَعْجَةٌ	نَعْجَةٌ	تَسْعُ وَسْعَهُ	لَهُ
and he said		one	ewe	ewes (female sheep)	ninety-nine	he has
فِي الْخُطَابِ	۳۰	وَعَزَّنِي		أَكْفَلْنِيهَا		
in speech		and he overpowered me	hand it over to me			

قَالَ لَقَدْ ظَلَمَكَ إِسْوَالٌ نَجَّنَكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لِيُبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ إِمَّا مَنَّوْا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاؤُدُّ أَنَّمَا فَتَنَّهُ فَاسْتَغْفِرُ رَبِّهِ وَخَرَّ رَأْكَعًا وَأَنَابَ ٢٤ فَغَفَرَنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزْلَفَى وَحُسْنَ مَعَابٍ ٢٥ يَنْدَأُدُّ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعْ الْهَوَى فَيُضِلُّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ٢٦

24. [Dāwūd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance. 25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). 26. O Dāwūd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.

قَالَ	لَقَدْ ظَلَمَكَ	إِسْوَالٌ نَجَّنَكَ إِلَى نِعَاجِهِ	بَعْضُهُمْ عَلَى بَعْضٍ	كَثِيرًا مِنَ الْخُلَطَاءِ لِيُبْغِي
he (David) said	indeed he has wronged you	in demanding	your ewe	to his ewes
وَإِنَّ كَثِيرًا	مِنَ الْخُلَطَاءِ	لِيُبْغِي بَعْضُهُمْ	إِلَى بَعْضٍ	وَإِنَّ
and verily many	of the partners	some of them	certainly oppress	[on] another
إِلَّا الَّذِينَ إِمَّا	وَعَمِلُوا الصَّالِحَاتِ	وَقَلِيلٌ مَا هُمْ	وَظَنَّ دَاؤُدُّ	وَظَنَّ دَاؤُدُّ
except those who believe	and do righteous deeds	and few	they (are)	and David guessed
أَنَّمَا فَتَنَّهُ	فَاسْتَغْفِرُ رَبِّهِ	وَقَلِيلٌ مَا هُمْ	وَرَأَكَعًا	وَرَأَكَعًا
that We have tried him	and he sought forgiveness (of) his Lord	and he fell down prostrate	وَأَنَابَ	وَأَنَابَ
وَأَنَابَ	فَغَفَرَنَا	ذَلِكَ لَهُ	لَهُ وَرَأَكَعًا	وَرَأَكَعًا
and turned in repentance	so We forgave	that [for] him	لَهُ ذَلِكَ	لَهُ وَرَأَكَعًا
وَرَأَكَعًا	فَغَفَرَنَا	عِنْدَنَا لَهُ	وَرَأَكَعًا	وَرَأَكَعًا
and verily	إِنَّا	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا
that	يَنْدَأُدُّ	ذَلِكَ لَهُ	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا
and turned in repentance	مَعَابٍ	لَهُ ذَلِكَ	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا
and a good	وَحُسْنَ	لَهُ وَرَأَكَعًا	لَزْلَفَى	لَزْلَفَى
(is) a near access	لَزْلَفَى	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا
surely	يَنْدَأُدُّ	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا
place of return	مَعَابٍ	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا
O David	يَنْدَأُدُّ	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا
verily We	إِنَّا	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا	لَهُ وَرَأَكَعًا

بِالْحَقِّ	النَّاسِ	بَيْنَ	فَاحْكُمْ	فِي الْأَرْضِ	خَلِيفَةً	جَعَلْنَاكَ
in truth	men	between	so judge	on the earth	(as) a successor	have placed you
عَن سَبِيلِ اللَّهِ		فِي ضَلَالٍ			وَلَا تَتَّبِعْ أَهْوَاهِي	
from (the) path (of) Allah		for it will mislead you			and follow not your desire	
عَذَابٌ	لَهُمْ	عَن سَبِيلِ اللَّهِ			إِنَّ الَّذِينَ يَضِلُّونَ	
(is) a torment	for them	from (the) path (of) Allah			verily those who wander astray	
الْحِسَابِ		يَوْمَ		بِمَا نَسِوْا		شَدِيدٌ
(of) Reckoning		(the) Day		because they forgot		severe

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطِلًا ذَلِكَ طَنِّ الَّذِينَ كَفَرُوا فَوْيِلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ
 ٢٧ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
 كَالْفُجَّارِ ٢٨ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَرِّكٌ لِيَدْبَرُوا أَيْمَنَهُ وَلِيَتَذَكَّرْ أُولُو الْأَلْبَابِ ٢٩ وَهَبَنَا
 لِدَاؤِدَ سُلَيْمَانَ نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ٣٠

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islāmic Monotheism) from the Fire! 28. Shall We treat those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds as *Mufsidūn* (those who associate partners in worship with Allāh and commit crimes) on earth? Or shall We treat the *Muttaqūn* (the pious) as the *Fujjār* (criminals, disbelievers, the wicked)? 29. (This is) a Book (the Qur'ān) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. 30. And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

بَيْنَهُمَا	وَمَا	وَالْأَرْضَ	وَمَا خَلَقْنَا السَّمَاءَ
(is) between them	and (all) that	and the earth	and We created not the heaven
فَوْيِلٌ	الَّذِينَ كَفَرُوا	ظَنٌّ	ذَلِكَ بَطِلًا

then woe (of) those who disbelieve (is the) consideration that without purpose

الَّذِينَ آمَنُوا	أَمْ نَجْعَلُ	مِنَ النَّارِ	لِلَّذِينَ كَفَرُوا
those who believe	or shall We treat (make)	from the Fire	to those who disbelieve
أَمْ نَجْعَلُ الْمُتَّقِينَ	فِي الْأَرْضِ	كَالْمُفْسِدِينَ	وَعَمِلُوا الصَّلِحَاتِ
or shall We treat the pious	on the earth	as those who are corrupters	and do righteous deeds
مُبَرَّكٌ	إِلَيْكَ	أَنْزَلْنَاهُ	كَالْفَجَارِ
full of blessings	to you	which We have sent down	(this is) a Book
أُولُوا	وَلِيَتَذَكَّرَ		لِيَذَبَّرُوا إِيمَانَهُ
men	and that may remember		that they may ponder over its Verses
نَعَمْ الْعَبْدُ	سُلَيْمَانٌ	لِدَاؤُدَ	وَهَبَنَا
how excellent a slave	Solomon	to David	آلَّا لَنْبَرِ
			وَهُوَ
			أَوَابٌ
			(ever) oft-returning in repentance
			وَرَبِّهِ
			وَهُوَ

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِنَتُ الْحِيَادُ ﴿٣﴾ فَقَالَ إِنِّي أَحِبُّتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي
 حَتَّىٰ تَوَارَتِ بِالْحِجَابِ ﴿٤﴾ رُدُّوهَا عَلَىٰ فَطَّافَقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٥﴾ وَلَقَدْ فَتَنَّا
 سُلَيْمَانٌ وَالْقِنَا عَلَىٰ كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٦﴾ قَالَ رَبِّي أَغْفِرْلِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي
 لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَابُ ﴿٧﴾ فَسَخَرَنَّا لَهُ الْرِّيَاحُ بَخَرَىٰ بِأَمْرِهِ رُخَاءٌ حِثُّ أَصَابَ

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)]. 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)," till the time was over, and (the sun) had hidden in the veil (of night). 33. Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). 34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh). 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."

36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

الصَّفَنَتُ	بِالْعَشِّ	عُرِضَ عَلَيْهِ	إِذْ
the horses	in the evening	(there) were displayed before him	when
الْخَيْرُ	حَبَّ	إِنِّي أَحْبَبْتُ	فَقَالَ
(of) the good	(the) love	verily I preferred	and he said
			well trained of the highest breed
بِالْحِجَابِ	حَتَّىٰ تَوَارَتْ	رَبِّي	عَنْ ذِكْرِ
in the veil (of night)	till (the sun) had hidden	my Lord	instead of remembering
بِالسُّوقِ	فَطَفَقَ مَسْحًا	عَلَيَّ	رُدُّهَا
over the legs	then he began to pass (his hand)	to me	bring them (horses) back
جَسَّاً	وَأَلْقَيْنَا	وَلَقَدْ فَتَنَّا سُلَيْمَانَ	وَالْأَعْنَاقِ
a body	on his throne	and We placed	and indeed We did try Solomon
			and the necks
مُلْكًا	لِي	وَهَبَ	شَمَّ أَنَابَ
a kingdom	upon me	and bestow	forgive [for] me
			he said my Lord
			and he did return
الْوَهَابُ	أَنْتَ	إِنَّكَ	لَا يَنْبَغِي
(are) the Bestower	[You]	verily You	after me
			to any other
حَيْثُ أَصَابَ	رُخَاءً	تَجْرِي بِأَمْرِهِ	فَسَخَّرَنَا
wherever he willed	gently	it blew by his order	the wind
			to him
			so We subjected

وَالشَّيَاطِينَ كُلَّ بَنَاءٍ وَغَوَّاصٍ وَأَخْرِينَ مُقْرَنِينَ فِي الْأَصْفَادِ هَذَا عَطَاهُنَا فَامْنَنَّ أَوْ أَمْسَكَ
بِغَيْرِ حِسَابٍ وَإِنَّهُ عِنْدَنَا زُلْفٌ وَحُسْنٌ مَعَابٌ وَأَذْكُرْ عَبْدَنَا أَيُوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي
الشَّيْطَانُ بِنَصْبٍ وَعَذَابٍ أَرْكَضَ بِرِحْلَكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ وَوَهَبْنَا لَهُ أَهْلَهُ
وَمِثْلَهُمْ مَعْهُمْ رَحْمَةٌ مِنَّا وَذِكْرَى لِأُولَى الْأَلْبَابِ

37. And also the *Shayātīn* (devils from the jinn including) every kind of builder and diver, 38. And also others bound in fetters. 39. [Allāh said to Sulaimān

(Solomon):] "This is Our Gift, so spend you or withhold, no account will be asked of you." 40. And verily, for him is a near access to Us, and a good (final) return (Paradise). 41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily, Shaitân (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)! 42. (Allâh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَغَوَّاصٍ	بَنَاءً	كُلَّ	وَالشَّيَّطِينَ
and diver	(of) builder	every (kind)	and (also) the devils (from the jinn)
أَوْ أَمْسِكَ	فَامْنَنْ	عَطَّلُونَا	هَذَا فِي الْأَصْفَادِ
or withhold	so spend	(is) Our Gift	this in fetters
وَحْسَنَ	لِزُلْفَىٰ	عِنْدَنَا	مُقْرَنَّا وَإِخْرَىٰ
and a good	surely (is) a near access	to Us	لَهُ وَإِنَّ حِسَابٍ
أَفِىٰ	رَبَّهُ	إِذْ نَادَىٰ	وَإِذْ كُرْ عَبَدَنَا
verily [!] his Lord	when he invoked	Job	مَعَابٍ
أَرْكُضُ بِرْ جَلَّكُ	وَعَذَابٍ	يُنْصِبُ	الشَّيَّطِينُ مَسَخَ
strike (the ground) with your foot	and torment	with distress	Satan has touched me
لَهُ	وَوَهْبَنَا	وَشَرَابٌ	مَغْسِلٌ هَذَا
[to] him and We gave	and a drink	بَارِدٌ	(is a spring of) water to wash in
وَذَكْرَىٰ	مَنَا	رَحْمَةٌ	مَعَهُمْ وَمَثَلَهُمْ
and a Reminder from Us	(as) a Mercy	مَعَهُمْ	أَهْلَهُمْ
الْأَلْبَبٌ	لِأُولَىٰ		
who understand	for those		

وَخُذْ بِيَدِكَ ضِغْثَا فَاضْرِبْ بِهِ وَلَا تَحْنَثْ إِنَّا وَجَدْنَاهُ صَابِرًا نَعَمْ الْعَبْدُ إِنَّهُ أَوَّابٌ وَإِذْ كُرْ عَبَدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَرِ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةِ ذِكْرَىٰ

الَّدَّارٍ ۝ وَإِنَّهُمْ عِنْدَنَا لِمَنْ مُصْطَفَيْنَ الْأَخْيَارٍ ۝ وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكَفْلِ ۝ وَكُلُّ مِنَ الْأَخْيَارِ ۝

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! 45. And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. 46. Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter). 47. And they are with Us, verily, of the chosen and the best! 48. And remember Ismâ'îl (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

بِهِ	فَاضْرِبْ	ضِغْثَا	بِيَدِكَ	وَخُذْ
therewith	and strike	a bundle of branches	in your hand	and take
نَعَمْ الْعَبْدُ	صَابِرًا	وَجَدَنَهُ	إِنَّا	وَلَا تَخْتَنْ
how excellent a slave	patient	found him	verily We	and break not your oath
إِبْرَاهِيمَ	وَأَذْكُرْ عِبْدَنَا	أَوَّابٌ	إِنَّهُ	
Abraham	and remember Our slaves	(ever) oft-returning in repentance	verily he (was)	
إِنَّا	وَالْأَبْصَرِ	أُولَئِي الْأَيْدِي	وَيَسْحَاقَ	
verily We	and (of) religious understanding	(all) owners of strength	وَيَعْقُوبَ	and Isaac
وَلَهُمْ	الَّدَّارِ	ذِكْرِي	بِخَالِصَةٍ	أَخْصَصْتُهُمْ
and verily they	(of) the Home	(the) remembrance	بِخَالِصَةٍ	did choose them
وَأَذْكُرْ إِسْمَاعِيلَ	الْأَخْيَارِ	لِمَنْ مُصْطَفَيْنَ	عِنْدَنَا	
and remember Ishmael	(and) the best	(are) surely of the chosen	وَالْيَسَعَ	with Us
مِنَ الْأَخْيَارِ	وَكُلُّ	وَذَا الْكَفْلِ	وَالْيَسَعَ	
(are) among the best	and all	and Dhul-Kifl (Isaiah)	وَالْيَسَعَ	and Elisha

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَطَابِ ۝ جَنَّتِ عَدِنِ مُفْتَحَةً لَهُمْ الْأَبَوَابُ ۝ مُتَّكِينَ

فِيهَا يَدْعُونَ فِيهَا بِفَكِّهَةٍ كَثِيرَةٍ وَشَرَابٍ ٥١ وَعِنْدَهُمْ قَصْرَتُ الْأَطْرُفِ أَثْرَابٌ ٥٢ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ٥٣ إِنَّ هَذَا الرِّزْقَنَا مَا لَهُ مِنْ نَفَادٍ ٥٤ هَذَا وَارِبٌ لِلظَّاغِنِ لَشَرَّ مَئَابٍ ٥٥ جَهَنَّمَ يَصْلُوْنَهَا فِيْنَسَ الْمِهَادُ ٥٦ هَذَا فَلِيَذُوْفُوهُ حَيْسٌ وَغَسَاقٌ ٥٧ وَمَا خَرُّ مِنْ شَكْلٍ ٥٨ أَزْوَاجٌ

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious) is a good final return (Paradise), - 50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. 51. Therein they will recline; therein they will call for fruits in abundance and drinks; 52. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. 53. This it is what you (*Al-Muttaqûn* - the pious) are promised for the Day of Reckoning! 54. (It will be said to them:) Verily, this is Our provision which will never finish. 55. This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger ﷺ - disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire). 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it - a boiling fluid and dirty wound discharges. 58. And other (torments) of similar kind - all together!

مَئَابٌ	لَحْسَنَ	لِلْمُسْتَقِينَ	وَإِنَّ	ذِكْرٌ	هَذَا
place of return	surely (is) a good	for the pious	and verily	(is) a Reminder	this
مُسْتَكِينَ	أَلْبَوَبُ	هُمْ	مَفْتَحَةٌ	عَدْنٌ	جَنَّتٌ
they (will) recline	(whose) doors	for them	(will be) opened	everlasting	Gardens
وَشَرَابٌ	كَثِيرَةٌ	بِفَكِّهَةٍ	فِيهَا	يَدْعُونَ	فِيهَا
and drinks	(in) abundance	for fruits	therein	they will call	therein
أَثْرَابٌ	الْأَطْرُفِ	قَصْرَتُ			وَعِنْدَهُمْ
(of) equal ages	their glances	(will be) chaste females restraining			هَذَا
إِنَّ هَذَا	الْحِسَابٌ	لِيَوْمٍ	مَا تُوعَدُونَ		
verily this	(of) Reckoning	for (the) Day	(is) what you are promised		this

وَإِنَّكَ	هَذَا	مِنْ نَفَادٍ	لَهُ	مَا	لَرَزْقَنَا
and verily	this (is so)	any finish	for it	(will be) not	(is) surely Our provision
يَصْلُوْنَهَا	جَهَنَّمُ	مَأْبِ	لَشَرَّ	لِلظَّاغِنِينَ	
where they will burn	Hell	place of return	surely (will be) an evil	for the transgressors	
حَمِيمٌ	فَلَيَذُوقُوهُ	هَذَا		فِيئَسَ الْمَهَادُ	
a boiling fluid	then let them taste it	this (is so)		and worst is that place to rest	
أَزْوَاجٌ	مِنْ شَكْلِهِ	وَآخَرُ		وَعَسَاقٌ	
(all together) in pairs	of its kind	and other (torments)		and dirty wound discharge (pus)	

هَذَا فَوْجٌ مُّقْتَحِمٌ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارَ ٥٩ قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ
أَنْتُمْ قَدْ مَتَّمُوهُ لَنَا فِيئَسَ الْقَرَارُ ٦٠ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضَعَفًَا فِي
النَّارِ ٦١ وَقَالُوا مَا لَنَا لَا نَرَى بِرْجًا لَا كَنَّا نَعْدُهُمْ مِنَ الْأَشْرَارِ ٦٢ أَتَخْذِنَهُمْ سُخْرِيًّا أَمْ زَاغَتْ
عَنْهُمُ الْأَبْصَرُ ٦٣ إِنَّ ذَلِكَ لَحُقُّ تَخَاصُّ أَهْلِ النَّارِ ٦٤ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَّهٍ إِلَّا
اللَّهُ الْوَحْدَ الْقَهَّارُ ٦٥

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! 60. They (the followers of the misleaders) will say: "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" 62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?" 64. Verily, that is the very truth - the mutual dispute of the people of the Fire! 65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

إِنَّهُمْ	بِهِمْ	لَا مَرْحَبًا	مَعَكُمْ	مُّقْتَحِمٌ	فَوْجٌ	هَذَا
verily they	for them	no welcome	with you	entering	(is) a troop	this

أَنْتُمْ	كُمْ	لَا مَرْحَبًا	بَلْ أَنْتُمْ	فَالْوَأْ	النَّارِ	صَالُوا
(it is) you	for you	no welcome	nay you	they say	(in) the Fire	(shall) burn
قَالُوا رَبَّنَا	فِيْسَ الْقَرَارِ	لَنَا	قَدْ مَتَّمُوهُ			
they said our Lord	so evil is the place to stay in	upon us	who brought this			
فِي النَّارِ	ضَعْفًا	عَذَابًا	فَزِدْهُ	هَذَا	لَنَا	مَنْ قَدَّمَ
in the Fire	double	a torment	so add to him	this	upon us	whoever brought
كُنَّا	لَا نَرَى رِجَالًا	لَنَا	وَقَالُوا مَا			
we used to	(that) we see not men	with us	and they said what (is the matter)			
سُخْرِيَّا	أَنْخَذْنَاهُمْ	مِنَ الْأَشْرَارِ	نَعْدُهُمْ			
(as) an object of mockery	(did) we take them?	among the bad ones	count them			
لَحْقٌ	إِنْ ذَلِكَ	أَلَا بَصَرُ	عَنْهُمْ	أَمْ زَاغَتْ		
(is) the very truth	verily that	eyes	[from] them	or failed to perceive		
مُنذِّرٌ	قُلْ إِنَّمَا أَنَا	النَّارِ	أَهْلٌ	تَخَاصُّ		
a warner	say I am only	(of) the Fire	(of the) people	(the) mutual dispute		
الْقَهَّارُ	الْوَاحِدُ	إِلَّا اللَّهُ	مِنْ إِلَهٍ	وَمَا		
the Irresistible	the One	except Allah	any god	and (there is) not		

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ٦٧ قُلْ هُوَ نَبِئَ عَظِيمٌ ٦٨ أَنْتُمْ عَنْهُ مُعْرِضُونَ
 مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْصِمُونَ ٦٩ إِنْ يُوحَى إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّنِيبٌ ٧٠ إِذْ قَالَ
 رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقَ بَشَرًا مِنْ طِينٍ ٧١ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوْحِي فَقَعُوا لَهُ
 سَجِّدُوا ٧٢ فَسَجَّدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ٧٣ إِلَّا إِبْلِيسَ أَسْتَكَبَرَ وَكَانَ مِنْ
 الْكَفَرِينَ ٧٤

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." 67. Say: "That (this Qur'an) is great news, 68. "From which you turn away! 69. "I had no knowledge of the chiefs (angels) on

high when they were disputing and discussing (about the creation of Adam). 70. "Only this has been revealed to me, that I am a plain warner." 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay." 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." 73. So, the angels prostrated themselves, all of them, 74. Except *Iblis* (Satan), he was proud and was one of the disbelievers.

الْعَزِيزُ	بَيْنَهُمَا	وَمَا	وَالْأَرْضِ	رَبُّ السَّمَاوَاتِ
the All-Mighty	(is) between them	and (all) that	and the earth	(the) Lord (of) the heavens
﴿٦٨﴾ مُعْرِضُونَ	عَنْهُ	أَنْتُمْ	عَظِيمٌ	نَبَأٌ هُوَ
turn away	from which	you	great	(is) a news say that
﴿٦٩﴾ إِذْ يَخْصِمُونَ	إِذْ يَخْصِمُونَ	الْأَعْلَى	بِالْمَلَائِكَةِ	مَا كَانَ لِيٌ
when they were disputing	the high	of the chiefs (angels)	any knowledge	I had not [was]
إِذْ	﴿٧٠﴾ مُّزِينٌ	نَذِيرٌ	أَنَّمَا أَنَا	إِلَّا إِنْ يُوحَىٰ
when	plain	a warner	(that) I am only	except to me it has been not revealed
﴿٧١﴾ فَإِذَا	﴿٧١﴾ مِنْ طِينٍ	بَشَرًا	خَلَقْتُ	قَالَ رَبِّكَ لِلْمَلَائِكَةِ
so when	from clay	man	going to create	verily I am to the angels your Lord said
لَهُ	﴿٧٢﴾ فَقَعُوا	مِنْ رُوحِي	فِيهِ	سَوِيَّهُمْ
to him	then fall down	[from] My soul	into him	and breathed I have fashioned him
﴿٧٣﴾ أَجْمَعُونَ	كُلُّهُمْ		فَسَجَدَ الْمَلَائِكَةُ	سَاجِدِينَ
together	all of them		so the angels prostrated	prostrate
﴿٧٤﴾ مِنْ أَلْكَافِرِينَ		وَكَانَ	إِلَّا إِبْلِيسَ أَسْتَكْبَرَ	
(one) of the disbelievers		and was	except Iblis he was proud	

قَالَ يَتَابِلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدِي أَسْتَكْبَرَ أَمْ كُنْتَ مِنَ الْعَالَمِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾ قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الْدِينِ ﴿٧٧﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبَعَّثُونَ ﴿٧٨﴾ قَالَ فَإِنَّكَ مِنَ الْمُنَظَّرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٧٩﴾

75. (Allāh) said: "O Iblīs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" 76. [Iblīs (Satan)] said: "I am better than him. You created me from fire, and You created him from clay." 77. (Allāh) said: "Then get out from here; for verily, you are outcast. 78. "And verily, My Curse is on you till the Day of Recompense." 79. [Iblīs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." 80. (Allāh) said: "Verily, you are of those allowed respite 81. Till the Day of the time appointed."

أَنْ تَسْجُدَ		مَنْعَكَ	مَا	قَالَ يَقِيْلِيسُ
from prostrating yourself		prevents you	what	He (Allah) said O Iblis
أَمْ كُنْتَ	أَسْتَكْبَرْتَ	بِيَدَيِّ		لِمَا خَلَقْتُ
or are you	are you (too) proud?	with Both My Hands	to (one) whom I have created	
خَلَقْنِي	مِنْهُ	خَيْرٌ	قَالَ أَنَا	مِنَ الْعَالِيَنَ
You created me	than him	better	he (Iblis) said I am	of the high exalted
فَأَخْرَجَ	قَالَ	مِنْ طِينٍ	وَخَلَقْتَهُ	مِنْ نَارٍ
then get out	He (Allah) said	from clay	and You created him	from fire
لَعْنَتِي	عَلَيْكَ	وَإِنَّ	رَجِيمٌ	مِنْهَا
(is) My Curse	on you	and verily	(are) outcast	فَإِنَّكَ لَعْنَتِي
فَأَنْظِرْنِي	قَالَ رَبِّ		الَّذِينَ	إِلَى يَوْمِ
give me then respite	he (Iblis) said my Lord		(of) Recompense	till (the) Day
قَالَ فَإِنَّكَ			إِلَى يَوْمِ يَبْعَثُونَ	
He (Allah) said so verily you		till (the) Day	they (people) are resurrected	
الْمَعْلُومُ	الْوَقْتُ	إِلَى يَوْمِ	مِنَ الْمُنَظَّرِينَ	
appointed	(of) the time	till (the) Day	(are) of those allowed respite	

قَالَ فِيْرَنِكَ لَا عُوْنَيْنَهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخَلَّصِينَ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَمَنْ تَبْعَكَ مِنْهُمْ أَجْمَعِينَ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا

مِنَ الْمُتَكَلِّفِينَ ﴿٤٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٤٧﴾ وَلَنَعْلَمُنَّ بِنَاهُ بَعْدَ حِينَ

82. [Iblīs (Satan)] said: "By Your Might, then I will surely mislead them all, 83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islāmic Monotheism)." 84. (Allāh) said: "The truth is – and the truth I say, – 85. That I will fill Hell with you [Iblīs (Satan)] and those of them (mankind) that follow you, together." 86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ān), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist). 87. "It (this Qur'ān) is only a Reminder for all the 'Ālamīn (mankind and jinn). 88. "And you shall certainly know the truth of it after a while."

أَجْمَعِينَ	لَا غُوْنَبَهُمْ	قَالَ فَيَعْرِزُنَّكَ
all	I shall surely mislead them	he (Iblis) said by Your Might then
قَالَ فَالْحَقُّ	الْمُخْلَصِينَ	مِنْهُمْ إِلَّا عِبَادَكَ
He (Allah) said then the truth (is)	the chosen	amongst them except Your slaves
وَمَنْ	مِنْكَ	لَا مَلَأَنَّ جَهَنَّمَ
and with (those) who	with you	I shall certainly fill Hell
مِنْ أَجْرٍ	مَا أَسْأَلُكُمْ	وَالْحَقَّ أَقُولُ
any wage	I ask not of you	and the truth I say
عَلَيْهِ	قُلْ	تَعَكَّرَ
for this	say	مِنْهُمْ
لِلْعَالَمِينَ	أَجْمَعِينَ	وَمَنْ أَنَا
but a Reminder	إِنْ هُوَ	مِنَ الْمُتَكَلِّفِينَ
for (all) the worlds	إِلَّا ذِكْرٌ	وَمَا أَنَا
حِينَ	بَعْدَ	وَلَنَعْلَمُنَّ بِنَاهُ
a while	after	and you shall certainly know its news

سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَزَرِّيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٤٦﴾ إِذَا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿٤٧﴾ أَلَا إِلَهَ إِلَّا اللَّهُ الْحَمْدُ لِلَّهِ الْحَمْدُ وَأَمِنْ دُونِهِ أَوْ لِكَاء

مَا نَعْبُدُهُمْ إِلَّا لِيَقْرِبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ
 إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبُ كَفَّارٌ ۝ لَوْأَرَادَ اللَّهُ أَنْ يَتَخَذَ وَلَدًا لِأَصْطَطِفَنَى
 مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ أَوَّلُهُ أَوْحَدُ الْقَهَّارُ ۝

Sūrah Az-Zumar (The Groups) 39

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

1. The revelation of this Book (the Qur'ān) is from Allāh, the All-Mighty, the All-Wise. 2. Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth. So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take *Auliā'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever. 4. Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things.) He is Allāh, the One, the Irresistible.

الْرَّحِيمُ	الْرَّحِيمُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
الْحَكِيمُ ۝	الْعَزِيزُ	الْكِتَبِ
the All-Wise	the All-Mighty	(of) the Book
فَاعْبُدُ اللَّهَ	بِالْحَقِّ	إِلَيْكَ
so worship Allah	in truth	verily We have sent down
الْخَالِصُ	لِلَّهِ الْدِينُ	لَهُ مُحْلِسًا
pure (complete)	for Allah (is) the religion	the religion for Him (making) sincere
إِلَّا	مَا نَعْبُدُهُمْ	وَالَّذِينَ أَنْخَذُوا
but	we worship them not	وَالَّذِينَ
هُمْ	أُولَئِكَاءُ	مِنْ دُونِهِ
فِي مَا	إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ	إِلَى اللَّهِ زُلْفَى
they	verily Allah will judge between them	لِيَقْرِبُونَا

فِيهِ يَخْتَلِفُونَ	إِنَّ اللَّهَ	لَا يَهْدِي	مَنْ	هُوَ	كَذِيبٌ	كَفَّارٌ
a disbeliever	(is) a liar	[he]	(him) who	guides not	truly Allah	differ in it
مِمَّا يَخْلُقُ	لَا صَطَطَفَ			أَنْ يَتَخَذَ وَلَدًا	لَوْ أَرَادَ اللَّهُ	
of what He created	surely He (could) have chosen			to take a son	had Allah willed	
الْقَهَّارُ	الْوَاحِدُ	هُوَ اللَّهُ		سُبْحَانَهُ	مَا يَشَاءُ	
the Irresistible	the One	He (is) Allah		Glory (be) to him	whom He pleased	

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ الْيَلَلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الْيَلَلِ
وَسَخَّرَ السَّمْسَكَ وَالْقَمَرَ كُلُّ بَحْرٍ لِأَجْكَلِ مُسَكَّمٍ إِلَّا هُوَ الْعَزِيزُ الْغَفُورُ
خَلَقَكُمْ مِنْ نَفْسٍ وَنَحْدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَمِ ثَمَنِيَّةً أَزْوَاجٍ
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلْمَدَتِ ثَلَاثٍ ذَلِكُمُ اللَّهُ
رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ تَصْرُفُونَ

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allāh your Lord. His is the kingdom. *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turned away?

خَلَقَ السَّمَاوَاتِ	وَالْأَرْضَ	بِالْحَقِّ	يُكَوِّرُ الْيَلَلَ
He has created the heavens	and the earth	with the truth	to go in the night
وَسَخَّرَ السَّمْسَكَ	عَلَى الْيَلَلِ	وَيُكَوِّرُ النَّهَارَ	عَلَى النَّهَارِ
and He has subjected the sun	in the night	and makes the day to go	in the day

أَلَا هُوَ الْعَزِيزُ	مُسَمَّى	لِاجْكَلٍ	كُلُّ يَجْرِي	وَالْقَمَرُ
verily He (is) the All-Mighty	appointed	for a term	each is running	and the moon
مِنْهَا ثُمَّ جَعَلَ وَحْدَةً مِنْ نَفْسٍ خَلَقَكُمُ الْغَفَرُونُ				
from him then made single from a soul (Adam) He created you the Oft-Forgiving				
يَخْلُقُكُمْ أَزْوَاجٌ مِنَ الْأَنْعَمِ ثَمَنِيَّةً لَكُمْ وَأَنْزَلَ زَوْجَهَا				
He creates you pairs eight of cattle for you and He has sent down his wife				
فِي ظُلْمَنَتِ خَلِقٌ مِنْ بَعْدٍ خَلَقَ أَمْهَاتِكُمْ فِي بُطُونِ				
in (veils of) darkness creation after creation (of) your mothers in (the) wombs				
لَا إِلَهَ إِلَّا إِلَهُ الْمُلْكُ لَهُ رَبُّكُمُ ذَلِكُمُ اللَّهُ ثَلَاثَ				
(there is) no god (is) the Kingdom for Him your Lord such (is) Allah three				
فَإِنَّ قَوْنَ قَوْنَ فَإِنَّ قَوْنَ فَإِنَّ قَوْنَ				
how then are you turned away but He				

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفَّارُ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وَزَرَ أَخْرَى شَمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَتَّسِّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الْصَّدُورِ وَإِذَا مَسَ الْإِنْسَانَ ضَرُّ دَعَارَبَةٍ مُنِيبًا إِلَيْهِ شَمَّ إِذَا حَوَّلَهُ نِعْمَةٌ مِنْهُ سَيِّئَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلٍ وَجَعَلَ اللَّهُ أَنَّ دَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَّتَ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

7. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts. 8. And when some hurt touches man, he cries to his Lord (Allāh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

لِعِبَادَةٍ	وَلَا يَرْضَى	عَنْكُمْ	فَإِنَّ اللَّهَ عَنِّي	إِنْ تَكْفُرُوا
for His slaves	and He likes not	of you	then verily Allah (is) free from need	if you disbelieve
وَلَا تَرْزُقُوا زَرَةً		لَكُمْ	يَرْضَهُ	وَإِنْ تَشْكُرُوا
and no bearer of burdens shall bear	for you	He likes it	and if you are grateful	disbelief
فَيُنَيِّشُكُمْ	مَرْجِعُكُمْ	إِلَى رَبِّكُمْ	ثُمَّ	وِزْرَ
and He will inform you	(is) your return	to your Lord	then	(of) another (the) burden
بِذَاتِ	إِنَّهُ عَلِيمٌ		تَعْمَلُونَ	بِمَا كُنْتُمْ
of that which (is in)	verily He (is) All-Knower		do	[with] what you used to
دَعَا رَبَّهُ	صُرُّ	مَسَّ الْإِنْسَانَ	وَإِذَا	أَصْدُورِ
he cries to his Lord	some hurt	touches man	and when	the breasts
مِنْهُ	نِعْمَةٌ	خَوْلٌ	ثُمَّ إِذَا	مُنِيبًا
from Himself	a favour	He bestows upon him	but when	to him turning in repentance
وَجَعَلَ	مِنْ قَبْلٍ	يَدْعُوا إِلَيْهِ	مَا كَانَ	نَسِيَ
and he sets up	before	cried for [it]	that (for) which he used to	he forgets
تَمَتَّعْ بِكُفْرِكَ	قُلْ	عَنْ سَبِيلِهِ	لِيُضِلَّ	لِلَّهِ أَنَّدَادًا
take pleasure in your disbelief	say	from His path	(in order) to mislead	rivals to Allah
النَّارِ	مِنْ أَصْحَابِ	إِنَّكَ	قِلِيلًا	
(of) the Fire	(are one) of (the) dwellers	surely you	(for) a little (while)	

أَمَّنْ هُوَ قَنِيتُ بِهِ أَنَّهُ أَتَيْلِ سَاجِدًا وَقَائِمًا يَحْذِرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هُلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ١٥ قُلْ يَعْبَادُ الَّذِينَ أَمْنُوا أَنَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوْفَى الصَّدَرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

9. Is one who is obedient to Allāh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy

of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allāh's Signs and Verses). 10. Say (O Muhammad ﷺ): "O (you) My (Allāh's) slaves who believe (in the Oneness of Allāh - Islāmic Monotheism)! Be afraid of your Lord (Allāh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allāh's earth is spacious (so if you cannot worship Allāh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

الَّيْلُ	وَالنَّهَارُ	قَنِيتُ	هُوَ	أَمَنَ
(of) the night	(during the) hours	(is) obedient (to Allah)	[he]	(is one) who?
يَحْذَرُ الْآخِرَةَ	وَقَائِمًا		سَاجِدًا	
fearing the Hereafter	and standing (in prayer)		prostrating (himself)	
الَّذِينَ يَعْلَمُونَ	هُلْ يَسْتَوِي	قُلْ	رَبِّهِ	وَيَرْحَوْ رَحْمَةً
those who know	are equal?	say	(of) his Lord	and hoping for (the) Mercy
الْأَلْتَبِبُ	أُولُوا	إِنَّمَا يَتَذَكَّرُ	لَا يَعْلَمُونَ	وَالَّذِينَ
(of) understanding	men	only will remember	know not	and those who
لِلَّذِينَ أَحْسَنُوا	أَنَّقُوا رَبَّكُمْ		الَّذِينَ أَمْنَوْا	قُلْ يَعِبَادِ
for those who do good	be afraid of your Lord	who believe	say ۝	My slaves
وَاسِعَةٌ	وَأَرْضُ اللَّهِ	حَسَنَةٌ	الْدُّنْيَا	فِي هَذِهِ
(is) spacious	and (the) earth (of) Allah	(is) good	world	in this
حِسَابٌ	أَجْرُهُمْ		إِنَّمَا يُوَفَّى الصَّابِرُونَ	
reckoning	without	their reward	only those who are patient	shall receive in full

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الْدِينَ ۝ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۝ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۝ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي ۝ فَأَعْبُدُ وَمَا شِئْتُ مِنْ دُونِهِ ۝ قُلْ إِنَّ الْخَسِيرِينَ الَّذِينَ حَسِرُوا أَنفُسَهُمْ وَأَهْلِهِمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخَسَرَانُ ۝

الْمُمْيَنُ

11. Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allāh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.

12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allāh (in Islām) as Muslims." 13. Say (O Muhammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." 14. Say (O Muhammad ﷺ): "Allāh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)." 15. So, worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

أَلَّذِينَ	لَهُ	مُحْلِصًا	أَنَّ أَعْبُدَ اللَّهَ	إِنِّي أُمْرَتُ	قُلْ
the religion	for Him	(making) sincere	to worship Allah	verily I am commanded	say
قُلْ	الْمُسْلِمِينَ	لِأَنَّ أَكُونَ أَوَّلَ		وَأُمِرْتُ	
say	(of) those who submit	[for] that I may be (the) first		and I am commanded	
قُلْ	عَظِيمٌ	يَوْمٌ	عَذَابٌ	إِنْ عَصَيْتُ رَبِّي	إِنِّي أَخَافُ
say Allah	great	(of) a Day	(of the) torment	if I disobey my Lord	verily I am afraid
مِنْ دُونِهِ	مَا شِئْتُ	فَاعْبُدُوا	دِينِ	لَهُ	أَعْبُدُ مُحْلِصًا
besides Him	what you like	so worship	my religion	for Him	I worship (making) sincere
وَاهْلِيهِمْ	أَنفُسُهُمْ		الَّذِينَ حَسِرُوا	قُلْ إِنَّ الْخَسِرِينَ	
and their families	themselves	(are) those who will lose		say verily	the losers
الْمُؤْمِنُونَ	الْخَسَرَانُ	هُوَ	أَلَا ذَلِكَ	الْقِيَمَةُ	يَوْمٌ
manifest	(will be) the loss	[it]	verily that	(of) Resurrection	(on the) Day

لَهُمْ مِنْ فَوْقِهِمْ ظُلْلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلْلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَعْبَادِ فَأَنْتُمْ
 وَالَّذِينَ أَجْتَنَبُوا الظُّلْمَوْتَ أَنْ يَعْبُدُوهَا وَأَنَا بُوَا إِلَى اللَّهِ لَهُمُ الْبَشَرَى فَبَشِّرْ عِبَادَهُ
 يَسْتَمِعُونَ الْقَوْلَ فَيَسْتَعِونَ أَحَسَنَهُ أَوْلَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأَوْلَئِكَ هُمُ أُولُو
 الْأَلْبَيِّ أَفَمَنْ حَقَّ عَلَيْهِ كَلْمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِدُ مَنْ فِي النَّارِ

16. They shall have coverings of Fire, above them and covering (of Fire)

beneath them. With this Allāh does frighten His slaves: "O My slaves, therefore fear Me!" 17. Those who avoid *At-Tāghūt* (false deities) by not worshipping them and turn to Allāh (in repentance), for them are glad tidings; so announce the good news to My slaves – 18. Those who listen to the Word [good advice *Lā ilāha illallāh* – (none has the right to be worshipped but Allāh) and Islāmic Monotheism] and follow the best thereof (i.e. worship Allāh Alone, repent to Him and avoid *Tāghūt*) those are (the ones) whom Allāh has guided and those are men of understanding. 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

وَمِنْ تَحْتِهِمْ	مِنَ النَّارِ	ظُلَلٌ	مِنْ فَوْقِهِمْ	هُمْ
and [from] beneath them	of the Fire	coverings	[from] above them	they (shall) have
فَاتَّقُونِ	يَعْبَادُ	عِبَادَهُ	يَخْوِفُ اللَّهُ بِهِ	ذَلِكَ
therefore fear Me	O My slaves	His slaves	with it Allah frightens	[that] coverings
إِلَى اللَّهِ	وَأَنَا بَاوِا	أَنْ يَعْبُدُوهَا	الظَّنْعُوتَ	وَالَّذِينَ أَجْتَنَبُوا
to Allah	and turn in repentance	to worship them	false deities	and those who avoid
الَّذِينَ يَسْتَمِعُونَ	فَتَشَرِّعُ عِبَادَ		الْمُبْشِرَى	هُمْ
those who listen	so announce (the) good news to	My slaves	(are) glad tidings	for them
الَّذِينَ	أُولَئِكَ	فَيَتَّبِعُونَ أَحْسَنَهُ	الْقَوْلَ	
(are) the ones whom	those	and follow the best thereof	(to) the Word	
الْأَلْبَابِ	أُولُوا	هُمْ	وَأُولَئِكَ	هَدَنَهُمْ اللَّهُ
(of) understanding	men	(are) [they]	and those	Allah has guided [them]
الْعَذَابِ	كَلِمَةٌ	حَقٌّ عَلَيْهِ	أَفَمَنْ	
(of) punishment	(the) Word	against whom is justified	(is) then (one) who?	
فِي النَّارِ	مَنْ	أَفَأَنْتَ تُنْقِدُ		
(is) in the Fire	(him) who	then (will) you rescue?		

لَكِنَّ الَّذِينَ أَنْقَوْرُهُمْ لَهُمْ عُرْفٌ مِنْ فَوْقَهَا عُرْفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْنَاهَا الْأَنْهَرُ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادُ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ بَنَيَّ إِبْرَاهِيمَ فِي الْأَرْضِ

ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْلِفًا لِّوَنَّهُ ثُمَّ يَهْبِطُ فَتَرَهُ مُصْفَرًا ثُمَّ يَجْعَلُهُ حُطَّامًا إِنَّ فِي
ذَلِكَ لَذِكْرًا لِّأُولَئِكَ الَّذِينَ أَفَمَنْ شَرَحَ اللَّهُ صَدَرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ
رَّبِّهِ فَوَيْلٌ لِّلْقَنْسِيَّةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أَوْلَئِكَ فِي ضَلَالٍ مُّبِينٍ

20. But those who fear their Lord (Allāh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allāh, and Allāh does not fail in (His) Promise. 21. See you not that Allāh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. 22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!

Part - 23

عُرْفٌ	مِنْ فَوْقَهَا	عُرْفٌ	لَهُمْ	أَنْقَوْا رَبَّهُمْ	لَكِنَّ الَّذِينَ
lofty rooms	above them	(are) lofty rooms	for them	fear their Lord	but those who
وَعْدَ اللَّهِ	الْأَنْهَرُ	تَجْرِي مِنْ تَحْتِهَا	مَبْنَيَّةٌ		
(this is the) Promise (of) Allah	the rivers	flowing under them	built		
مِنَ السَّمَاءِ	أَنَّ اللَّهَ أَنْزَلَ	الْمَرَرَ	لَا يُخْلِفُ اللَّهُ أَمْيَادَ		
from the sky	that Allah sends down	(do) you not see?	Allah does not fail (in His) Promise		
ثُمَّ يُخْرِجُ	فِي الْأَرْضِ	يَنَابِيعَ	فَسَلَكَهُ	مَاءً	
then He produces	in the earth	(as) water springs	and causes it to penetrate	water (rain)	
مُصْفَرًا	فَتَرَهُ	ثُمَّ يَهْبِطُ	أَلْوَنَّهُ	زَرْعًا مُخْلِفًا	بِهِ
turn yellow	and you see them	then they wither	colours (of) different	crops	thereby
لَا فُلَى	لَذِكْرَى	إِنَّ فِي ذَلِكَ	حُطَّامًا	ثُمَّ يَجْعَلُهُ	
for men	surely (is) a Reminder	in this	broken pieces	then He makes them	
فَهُوَ	لِإِسْلَامِ	شَرَحَ اللَّهُ صَدَرَهُ	أَفَمَنْ	الْأَلْبَابُ	
so (that) he	to Islam	Allah has opened his breast	then (is he) who?	(of) understanding	

فَلُوْبُهُمْ	لِلْقَسِيَّةِ	فَوَيْلٌ	مِنْ رَبِّهِمْ	عَلَى نُورٍ
whose hearts	to those (are) hardened	so woe	from his Lord	(is) in light
مُبِينٌ	فِي ضَلَالٍ	أُولَئِكَ	مِنْ ذِكْرِ اللَّهِ	
plain	(are) in an error	they	against (the) remembrance (of) Allah	

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَبِّهًا مَثَانِي نَقْشَعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلَيْنَ جُلُودُهُمْ وَفَلُوْبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَهُالَّهُ مِنْ هَادِيٍّ أَفَمَنْ يَنْقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنَّهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

23. Allāh has sent down the Best Statement, a Book (this Qur'ān), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allāh. That is the Guidance of Allāh. He guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide. 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zālimūn (polytheists and wrongdoers): "Taste what you used to earn!" 25. Those before them denied, and so the torment came on them from directions they perceived not.

Part - 23

مُتَشَبِّهًا	كِتَابًا	الْحَدِيثِ	أَحْسَنَ	اللَّهُ نَزَّلَ
(its parts) resembling each other	a Book	(of) the Statement	(the) Best	Allah has sent down
رَبُّهُمْ	الَّذِينَ يَخْشَوْنَ	جُلُودُ	نَقْشَعُرُ مِنْهُ	مَثَانِي
their Lord	(of) those who fear	(the) skins	shiver from it	oft-repeated
إِلَى ذِكْرِ اللَّهِ	وَفَلُوْبُهُمْ	جُلُودُهُمْ	ثُمَّ تَلَيْنَ جُلُودُهُمْ	
to (the) remembrance (of) Allah	and their hearts		then soften their skins	
مَنْ يَشَاءُ	يَهْدِي بِهِ	هُدَى اللَّهِ		ذَلِكَ
whom He wills	He guides with it	(is the) Guidance (of) Allah		that

٣٣	مِنْ هَادِ	لَهُ	فَمَا	وَمَنْ يُضْلِلِ اللَّهُ
any guide	for him	then (there is) not	and whomever Allah sends astray	
يَوْمٌ	الْعَذَابِ	سُوءَ	يَنْتَقِي بِوْجْهِهِ	أَفَمَنْ
(on the) Day	torment	(the) awful	will confront with his face	(is he) then who?
مَا كُنْتُمْ	ذُوقُوا	لِلظَّالِمِينَ	وَقِيلَ	الْقِيَمَةُ
what you used to	taste	to the wrongdoers	and it will be said	(of) Resurrection
الْعَذَابُ	فَأَنَّهُمْ	مِنْ قَبْلِهِمْ	كَذَّبَ الَّذِينَ	تَكَسِّبُونَ
the torment	so came on them	before them	denied those	earn
٣٤		لَا يَشْعُرُونَ	مِنْ حَيْثُ	
they perceived not		from where		

فَإِذَا قَهْمُ اللَّهُ الْخَرَى فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ٣٥ وَلَقَدْ ضَرَبَنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَنْذَكُرُونَ ٣٦ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوْجٍ لَعَلَّهُمْ يَنْقُونَ ٣٧ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءٌ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٣٨ إِنَّكَ مَيِّتٌ وَلَيْهُمْ مَيِّتُونَ ٣٩ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْصِصُونَ ٤٠

26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! 27. And indeed We have put forth for men, in this Qur'ān every kind of similitude in order that they may remember. 28. An Arabic Qur'ān, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him. 29. Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allāh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allāh Alone). Are those two equal in comparison? All praise and thanks are Allāh's! But most of them know not. 30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

الْدُّنْيَا	فِي الْحَيَاةِ	الْخُزْنَى	فَأَذَاقَهُمُ اللَّهُ
(of) the world	in the life	the disgrace	so Allah made them to taste
يَعْلَمُونَ	لَوْ كَانُوا أَكْبَرُ	أَكْبَرُ الْآخِرَةِ	وَلَعَذَابُ
knew	if they [were]	(is) greater	(of) the Hereafter
مَثَلٌ	مِنْ كُلِّ	الْقُرْءَانِ	فِي هَذَا لِلنَّاسِ
similitude	of every	Quran	in this for men
عَوْجٌ	ذِي	غَيْرَ عَرَبِيًّا	فَرَءَاءً وَلَقَدْ ضَرَبَنَا
crookedness	any	without	a Quran (in order) that they may remember
فِيهِ	رَجُلًا	ضَرَبَ اللَّهُ مَثَلًا	لَعَلَّهُمْ يَذَكَّرُونَ
about him	a (slave) man	Allah puts forth a similitude	(in order) that they may avoid (all evil)
سَلَمًا	وَرَجُلًا	مُتَشَكِّسُونَ	شُرَكَاءُ
(belonging) entirely	and a (slave) man	disputing with one another	many partners
الْحَمْدُ لِلَّهِ	مَثَلًا	هَلْ يَسْوِيَانِ	لِرَجُلٍ
all praise (be) to Allah	(in) comparison	are those two equal?	to one master
ثُمَّ	مَيِّتُونَ	وَلَيَّنُونَ	لَا يَعْلَمُونَ
then	(will) die	and verily they	(will) die
بَلْ أَكْثَرُهُمْ	مَيِّتُ	إِنَّكَ	مِيتٌ
will be disputing	your Lord	verily you	know not
تَخْصِمُونَ	رَبِّكُمْ	عِنْدَ	يَوْمَ
		الْقِيَمَةِ	إِنَّكُمْ
		(of) Resurrection	(on the) Day
			verily you

