

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾ ﴿٣٢﴾ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۚ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

32. Then, who does more wrong than one who utters a lie against Allāh, and denies the truth [this Qur'ān, the Prophet (Muhammad ﷺ) and Islāmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? 33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ān and Islāmic Monotheism) and (those who) believed therein (i.e. the true believers of Islāmic Monotheism), those are *Al-Muttaqūn* (the pious and righteous persons.). 34. They shall have all that they will desire with their Lord. That is the reward of the *Muhsinūn* (good-doers.). 35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. 36. Is not Allāh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allāh sends astray, for him there will be no guide.

فَمَنْ	أَظْلَمُ	مِمَّنْ كَذَبَ	عَلَى اللَّهِ	وَكَذَّبَ
then who	(does) more wrong	than (one) who utters a lie	against Allah	and denies
بِالصِّدْقِ	إِذْ	جَاءَهُ ۗ	أَلَيْسَ	فِي جَهَنَّمَ
the truth	when	it comes to him	is (there) not?	in Hell
وَالَّذِي	جَاءَ بِالصِّدْقِ	وَصَدَّقَ	بِهِ ۖ	أُولَٰئِكَ
and he who	has brought the truth	and believed	therein	those
لَهُمْ	مَا يَشَاءُونَ	عِندَ	رَبِّهِمْ	ذَٰلِكَ
they (shall) have	(all) that they will desire	with	their Lord	that
الْمُحْسِنِينَ	لِيُكَفِّرَ اللَّهُ	عَنْهُمْ	أَسْوَأَ	الَّذِي عَمِلُوا
(of) the good-doers	so that Allah may expiate	from them	(the) evil	(of) what they did

وَيَجْزِيهِمْ	أَجْرَهُمْ	بِأَحْسَنِ	الَّذِي كَانُوا	يَعْمَلُونَ ﴿٣٥﴾
and give them	their reward	according to (the) best	(of) what they used to	do
أَلَيْسَ اللَّهُ	بِكَافٍ	عَبْدَهُ	وَيُخَوِّفُونَكَ	بِالَّذِينَ
is not Allah?	Sufficient	(for) His slave	and they try to frighten you	with those
مِنْ دُونِهِ	وَمَنْ يُضِلِلِ اللَّهُ	فَمَا	لَهُ	مِنْ هَادٍ ﴿٣٦﴾
besides Him	and whom Allah sends astray	then (there is) not	for him	any guide

وَمَنْ يَهْدِ اللَّهُ فَمَالَهُ، مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ رَحْمَتَهُ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution? 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust."

وَمَنْ يَهْدِ اللَّهُ	فَمَا	لَهُ	مِنْ مُضِلٍّ	أَلَيْسَ اللَّهُ
and whomsoever Allah guides	then (there is) not	for him	any misleader	is not Allah?
بِعَزِيزٍ	ذِي	انْتِقَامٍ ﴿٣٧﴾	وَلَئِنْ سَأَلْتَهُمْ	مَنْ خَلَقَ السَّمَوَاتِ
All-Mighty	Possessor	(of) Retribution	and verily if you ask them	Who created the heavens
وَالْأَرْضَ	لَيَقُولُنَّ اللَّهُ	قُلْ	أَفَرَأَيْتُمْ	مَا تَدْعُونَ
and the earth	surely they will say Allah	say	then (do) you see?	(the things) that you invoke
مِنْ دُونِ اللَّهِ	إِنْ أَرَادَنِيَ اللَّهُ	بِضُرٍّ	هَلْ هُنَّ	كَاشِفَاتُ
besides Allah	if Allah intended for me	some harm	(could) they?	remove

ضُرُّوْهُ	أَوْ أَرَادَنِي	بِرَحْمَةٍ	هَلْ هُنَّ	مُمْسِكَتْ	رَحْمَتِهِ
His harm	or (if) He intended for me	some mercy	(could) they?	withhold	His Mercy
قُلْ حَسْبِيَ اللَّهُ	عَلَيْهِ	يَتَوَكَّلُ الْمُتَوَكِّلُونَ			
say Sufficient for me (is) Allah	in Him	those who trust must put (their) trust			

قُلْ يَاقَوْمِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

39. Say: (O Muhammad ﷺ) "O my people! Work according to your way, I am working (according to my way). Then you will come to know 40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."

41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) for mankind in truth. So, whosoever accepts the guidance, it is only for his ownself; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakil* (trustee or disposer of affairs, or guardian) over them. 42. It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

قُلْ يَاقَوْمِ	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	إِنِّي	عَمِلٌ		
say O my people	work according to your position	verily I am	working		
فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾	مَنْ	يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ	
then soon you will come to know	whom	comes to [him]	a torment	disgracing him	
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾	إِنَّا أَنْزَلْنَا	عَلَيْكَ	الْكِتَابَ		
and descends on him a torment everlasting	everlasting	to you	the Book		

لِلنَّاسِ	بِالْحَقِّ	فَمَنْ أَهْتَدَى	فَلِنَفْسِهِ
for mankind	in truth	so whosoever accepts the guidance	then (it is only) for his soul
وَمَنْ ضَلَّ	فَإِنَّمَا يَضِلُّ	عَلَيْهَا	وَمَا أَنْتَ
and whosoever goes astray	then only he goes astray	against it (his soul)	and you (are) not
عَلَيْهِمْ	بِوَكِيلٍ	اللَّهُ يَتَوَفَّى الْأَنْفُسَ	حِينَ
over them	a trustee	(it is) Allah Who takes away the souls	(at the) time
مَوْتِهَا	وَأَلَّتِي	لَمْ تَمُتْ	فِي مَنَامِهَا
(of) their death	and those that	die not	during their sleep
الَّتِي قَضَى	عَلَيْهَا	الْمَوْتَ وَيُرْسِلُ الْأَخْرَى	إِلَى أَجَلٍ مُّسَمًّى
those He has ordained	for them	death	and sends the rest
إِنَّ	فِي ذَلِكَ	لَآيَاتٍ	لِّقَوْمٍ يَتَفَكَّرُونَ
verily	in that	(are) surely signs	for a people who think deeply

أَمْ أَخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۚ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذَكَرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

43. Have they taken (others) as intercessors besides Allāh? Say: "Even if they have power over nothing whatever and have no intelligence?" 44. Say: "To Allāh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." 45. And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh توحيد الله) and when those (whom they obey or worship) besides Him (other than Allāh, like all false deities – it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! 46. Say (O Muhammad ﷺ): "O Allāh! Creator of the

heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

أَمْ أَخَذُوا	مِنْ دُونِ اللَّهِ	شُفَعَاءَ	قُلْ	أَوَلَوْ كَانُوا
or have they taken	besides Allah	intercessors	say	even if they were
لَا يَمْلِكُونَ شَيْئًا	وَلَا يَعْقِلُونَ	قُلْ لِلَّهِ الشَّفَعَةُ		
not possessing anything	and have no intelligence	say to Allah (belongs) intercession		
جَمِيعًا	لَهُ	مُلْكٌ	السَّمَوَاتِ	وَالْأَرْضِ
all	for Him	(is the) Sovereignty	(of) the heavens	and the earth
ثُمَّ	إِلَيْهِ تَرْجَعُونَ	وَإِذَا	ذَكَرَ اللَّهُ وَحْدَهُ	
then	to Him you shall be brought back	and when	Allah Alone is mentioned	
أَسْمَارَتْ قُلُوبُ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ		
are filled with disgust (the) hearts	(of) those who believe not	in the Hereafter		
وَإِذَا ذُكِرَ	الَّذِينَ	مِنْ دُونِهِ	إِذَا	هُمْ يَسْتَبْشِرُونَ
and when are mentioned	those	besides Him	behold	they rejoice
قُلِ اللَّهُمَّ	فَاطِرَ السَّمَوَاتِ	وَالْأَرْضِ	عَلِمَ الْغَيْبِ	وَالشَّهَادَةِ
say O Allah	Creator (of) the heavens	and the earth	All-Knower (of) the Unseen	and the seen
أَنْتَ تَحْكُمُ	بَيْنَ	عِبَادِكَ	فِي مَا كَانُوا	يَخْتَلِفُونَ
You will judge	between	Your slaves	about that they used to	differ wherein

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ، لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ، عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

47. And those who did wrong (the polytheists and disbelievers in the Oneness

of Allāh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning. 48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

وَلَوْ أَنَّ	لِلَّذِينَ ظَلَمُوا	مَا فِي الْأَرْضِ	جَمِيعًا	وَمِثْلَهُ.
and if	for those who did wrong	(is) in the earth	all	and like of it
مَعَهُ.	لَافْتَدَوْا	بِهِ	مِنْ سُوءِ	الْعَذَابِ
with it	they verily would offer to ransom	[with] it	from (the) evil	(on the) Day torment
الْقِيَمَةِ	وَبَدَا	لَهُمْ	مِنْ اللَّهِ	مَا لَمْ يَكُونُوا
(of) Resurrection	and will become apparent	to them	from Allah	what they had not been
يَحْتَسِبُونَ	وَبَدَا	لَهُمْ	سَيِّئَاتُ	مَا كَسَبُوا
reckoning	and will become apparent	to them	(the) evils	(of) that which they earned
وَحَاقَ	بِهِمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ	فَإِذَا
and will encircle	[with] them	that which they used to	mock at [it]	so when
مَسَّ الْإِنْسَانَ	ضُرُّ	دَعَانَا	ثُمَّ إِذَا	خَوَّلْنَاهُ
touches man	harm	he calls to Us	then when	We have granted him
مِنَّا	قَالَ	إِنَّمَا أُوتِيتُهُ	عَلَى عِلْمٍ	بَلْ هِيَ
from Us	he says	only I was given this (grace)	because of knowledge	nay it
فِتْنَةً	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ		
(is) a trial	[and] but most of them	know not		

قَدْ قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾ قُلْ يِعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ
يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

50. Verily, those before them said it, yet (all) that they had earned availed them not. 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. 52. Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe! 53. Say: "O (you) 'Ibādī [My (Allāh's) slaves] who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

قَدْ قَالَهَا	الَّذِينَ	مِنْ قَبْلِهِمْ	فَمَا أَغْنَىٰ	عَنْهُمْ	مَا كَانُوا
verily said it	those	before them	so availed not	[from] them	that which they had
يَكْسِبُونَ ﴿٥٢﴾	فَأَصَابَهُمْ	سَيِّئَاتُ	مَا كَسَبُوا ﴿٥١﴾		
earned	so overtook them	evils	(of) that which they earned		
وَالَّذِينَ ظَلَمُوا	مِنْ هَؤُلَاءِ	سَيِّئَاتُ	سَيِّئَاتُ		
and those who did wrong	of these	will overtake them	(the) evils		
مَا كَسَبُوا	وَمَا هُمْ	بِمُعْجِزِينَ ﴿٥١﴾	أَوَلَمْ يَعْلَمُوا		
(of) that which they earned	and they (will) not	(be) able to escape	(do) they not know?		
أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ	لِمَن يَشَاءُ	وَيَقْدِرُ	إِنَّ		
that Allah enlarges the provision	for whom He wills	and straitens (it)	verily		
لَا يَتِ	لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾	قُلْ يِعْبَادِيَ	فِي ذَلِكَ		
(are) surely signs	for a folk who believe	say O My slaves	in this		
الَّذِينَ أَسْرَفُوا	عَلَىٰ أَنفُسِهِمْ	لَا تَقْنَطُوا	مِن رَّحْمَةِ اللَّهِ		
those who have transgressed	against themselves	despair not	of (the) Mercy (of) Allah		

الرَّحِيمُ	الْغَفُورُ	هُوَ	إِنَّهُ	جَمِيعًا	إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
the Most Merciful	(is) the Oft-Forgiving	[He]	truly He	all	verily Allah forgives the sins

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾
وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ
بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَنْ تَقُولَ نَفْسٌ بِحَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ
وَإِنْ كُنْتُ لِمِنَ السَّخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾
أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

54. "And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him (in Islām) before the torment comes upon you, (and) then you will not be helped. 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ān, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" 56. Lest a person should say: "Alas, my grief that I was undutiful to Allāh (i.e. I have not done what Allāh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), the Qur'ān, and Muhammad ﷺ and at the faithful believers]." 57. Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among the *Muttaqūn* (the pious)." 58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinūn* (good-doers)."

وَأَنِيبُوا	إِلَى رَبِّكُمْ	وَأَسْلِمُوا لَهُ	مِنْ قَبْلِ
and turn in repentance	to your Lord	and submit to Him	before
أَنْ يَأْتِيَكُمُ الْعَذَابُ	ثُمَّ لَا تُنصَرُونَ	وَاتَّبِعُوا أَحْسَنَ	
[that] comes upon you the torment	then you will not be helped	and follow (the) best	
مَا أُنْزِلَ إِلَيْكُمْ	مِنْ رَبِّكُمْ	مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ	
(of) that which is sent down to you	from your Lord	before [that] comes on you	
الْعَذَابُ	وَأَنْتُمْ لَا تَشْعُرُونَ	أَنْ تَقُولَ نَفْسٌ	
the torment	while you suddenly perceive not	lest a person should say	

بِحَسْرَتِي	عَلَى مَا فَرَّطْتُ	فِي جَنْبِ اللَّهِ	وَإِنْ كُنْتُ
alas my grief	[on] that I was undutiful	in (the) side (of) Allah	and that I was
لِمَنِ السَّخِرِينَ ﴿٥٩﴾	أَوْ تَقُولَ	لَوْ	أَبَ اللَّهُ هَدَنِي
indeed among those who mocked	or (lest) he should say	if	[that] Allah had guided me
لَكُنْتُ	مِنَ الْمُتَّقِينَ ﴿٥٧﴾	أَوْ تَقُولَ	حِينَ تَرَى الْعَذَابَ
I should indeed have been	among the pious	or (lest) he should say	when he sees the torment
لَوْ	أَبَ	لِي	كَرَّةً
if	[that]	I had	another chance
فَأَكُونُ	مِنَ الْمُحْسِنِينَ ﴿٥٨﴾		
then I should be	among the good-doers		

بَلَىٰ قَدْ جَاءَ تَكَـٰيْـٔى فُكِّدَّتْ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾ وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّى اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

59. Yes! Verily, there came to you My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. 60. And on the Day of Resurrection you will see those who lied against Allāh (i.e. attributed to Him sons, partners) – their faces will be black. Is there not in Hell an abode for the arrogant? 61. And Allāh will deliver those who are the *Muttaqūn* (the pious) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. 62. Allāh is the Creator of all things, and He is the *Wakīl* (Trustee, Disposer of affairs, Guardian) over all things.

بَلَىٰ	قَدْ جَاءَ تَكَـٰيْـٔى	ءَايَتِي	فُكِّدَّتْ	بِهَا	وَاسْتَكْبَرْتَ
yes	verily (there) came to you	My proofs	and you denied	them	and you were proud
وَكُنْتَ	مِنَ الْكَافِرِينَ ﴿٥٩﴾	وَيَوْمَ	الْقِيَمَةِ	تَرَى	
and you were	among the disbelievers	and (on the) Day	(of) Resurrection	you will see	
الَّذِينَ كَذَبُوا عَلَى اللَّهِ	وُجُوهُهُم	مُـّسْوَدَّةٌ	أَلَيْسَ		
those who lied against Allah	their faces	(will be) black	is (there) not?		

فِي جَهَنَّمَ	مَثْوًى	لِلْمُتَكَبِّرِينَ ﴿٦١﴾	وَيُنَجِّي اللَّهُ	الَّذِينَ اتَّقَوْا
in Hell	an abode	for the arrogant	and Allah will deliver	those who are pious
بِمَفَازَتِهِمْ	لَا يَمَسُّهُمْ	السُّوءُ	وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾	اللَّهُ
to their places of success	shall touch them not	evil	nor shall they grieve	Allah
خَلِيقُ كُلِّ	شَيْءٍ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ
(is the) Creator (of) all	things	and He	over all	things
				وَكَيْدٌ ﴿٦٣﴾
				(is) a Trustee

لَهُ، مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٤﴾ قُلْ أَغْيَرِ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٥﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٦﴾ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٧﴾

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, such are they who will be the losers. 64. Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allāh? O you fools!" 65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers." 66. Nay! But worship Allāh (Alone and none else), and be among the grateful.

لَهُ	مَقَالِيدُ	السَّمَوَاتِ	وَالْأَرْضِ	وَالَّذِينَ كَفَرُوا
to Him (belong)	(the) keys	(of) the heavens	and the earth	and those who disbelieve
بِآيَاتِ اللَّهِ	أُولَٰئِكَ	هُمْ	الْخَاسِرُونَ ﴿٦٤﴾	قُلْ
in (the) signs (of) Allah	those (are)	they	(who will be) the losers	say
أَفَغْيَرِ اللَّهُ	تَأْمُرُونِي	أَعْبُدُ	أَيُّهَا	الْجَاهِلُونَ ﴿٦٥﴾
then (do) other than Allah?	you order me	to worship	O (you)	fools
وَلَقَدْ أُوحِيَ	إِلَيْكَ	وَإِلَى الَّذِينَ	مِنْ قَبْلِكَ	
and indeed it has been revealed	to you	and to those	before you	

لَيْنَ أَشْرَكَتَ	لِيَجْطَنَ عَمَلُكَ	وَلَتَكُونَنَّ
if you join others (with Allah)	surely your deeds will be in vain	and you will certainly be
مِنَ الْخَاسِرِينَ ﴿٦٥﴾	وَكُنْ	مِّنَ الشَّاكِرِينَ ﴿٦٦﴾
among the losers	and be	among the grateful
بَلِ	اللَّهُ فَاعْبُدْ	
nay	but worship Allah	

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ يَمِينَهُ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He and Exalted is He above all that they associate as partners with Him! 68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).

وَمَا قَدَرُوا اللَّهَ	حَقَّ	قَدْرِهِ	وَالْأَرْضُ
and they made not estimate (of) Allah	a just	estimate (as is due to Him)	and the earth
جَمِيعًا	قَبْضَتُهُ	يَوْمَ	وَالسَّمَوَاتُ
whole	(will be) grasped by His Hand	(on the) Day	and the heavens
مَطْوِيَّتٌ	يَمِينِهِ	سُبْحَنَهُ	وَتَعَالَى
(will be) rolled up	in His Right Hand	Glorified (is) He	and Exalted is He
عَمَّا يُشْرِكُونَ ﴿٦٧﴾	وَنُفِخَ	فِي الصُّورِ	
above (all) that they associate as partners (with Him)	and will be blown	[in] the Trumpet	
فَصَعِقَ	مَنْ	فِي السَّمَوَاتِ	وَمَنْ
and fall dead	(all) who	(are) in the heavens	and (all) who
إِلَّا مَنْ شَاءَ اللَّهُ	ثُمَّ نُفِخَ	فِيهِ	أُخْرَىٰ
except (him) whom Allah wills	then it will be blown	[in it]	a second time
		فَإِذَا	and behold

هَمْ	قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾
they	(will be) standing looking on

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

69. And the earth will shine with the light of its Lord (Allāh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. 70. And each person will be paid in full of what he did; and He is Best Aware of what they do. 71. And those who disbelieved will be driven to Hell in groups till when they reach it the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!

وَأَشْرَقَتِ الْأَرْضُ	بِنُورِ	رَبِّهَا	وُضِعَ الْكِتَابُ
and the earth will shine	with (the) light	(of) its Lord	and the Book will be placed
وَجِئَ	بِالنَّبِيِّينَ	وَالشُّهَدَاءِ	
and will be brought forward	the Prophets	and the witnesses	
وَقُضِيَ بَيْنَهُم بِالْحَقِّ	وَهُمْ	لَا يُظْلَمُونَ ﴿٦٩﴾	
and it will be judged between them	with truth	and they	will not be wronged
وُوفِّيَتْ	كُلُّ نَفْسٍ	مَّا عَمِلَتْ	وَهُوَ
and will be paid in full	each person	(of) what he did	and He
وَسِيقَ	الَّذِينَ كَفَرُوا	إِلَىٰ جَهَنَّمَ	زُمَرًا
and will be driven	those who disbelieved	to Hell	(in) groups
		حَتَّىٰ إِذَا	جَاءُوهَا
		till when	they reach it

فُتِحَتْ أَبْوَابُهَا	وَقَالَ	لَهُمْ	خَزَنَتُهَا	أَلَمْ يَأْتِكُمْ
the gates thereof will be opened	and will say	to them	its keepers	(did) not come to you?
رُسُلٌ	مِّنكُمْ	يَتْلُونَ عَلَيْكُمْ	آيَاتٍ	رَّبِّكُمْ
Messengers	from yourselves	reciting to you	(the) Verses	(of) your Lord
وَيُنذِرُونَكُمْ	لِقَاءَ	يَوْمِكُمْ	هَذَا	قَالُوا بَلَىٰ
and warning you	(of the) Meeting	(of) Day of yours	this	they will say yes
وَلَكِنَّ حَقَّتْ	كَلِمَةُ	الْعَذَابِ	عَلَى الْكَافِرِينَ ﴿٧١﴾	
[and] but has been justified	(the) Word	(of) torment	against the disbelievers	

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فِئَسَ مَوَى الْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾ وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَفُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!" 73. And those who kept their duty to their Lord (*Al-Muttaqūn*) will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salāmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever." 74. And they will say: "All praise and thanks are Allāh's Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" 75. And you will see the angels surrounding the Throne (of Allāh) from all round, glorifying the praises of their Lord (Allāh). And they (all the creatures) will be judged with truth. And it will be said, "All praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists)."

قِيلَ	أَدْخُلُوا أَبْوَابَ	جَهَنَّمَ	خَالِدِينَ	فِيهَا	فَيْسَسَ	مَثْوَى
it will be said	enter (the) gates	(of) Hell	(to) abide	therein	and what an evil	abode
الْمُتَكَبِّرِينَ	وَسِيقَ الَّذِينَ	اتَّقَوْا رَبَّهُمْ	إِلَى الْجَنَّةِ			
(of) the arrogant	and will be driven	those who	to Paradise			
زُمَرًا	حَتَّى إِذَا	جَاءُوهَا	وَفُتِحَتْ	أَبْوَابُهَا	وَقَالَ	
(in) groups	till when	they reach it	and its gates will be opened		and will say	
لَهُمْ	خَزَنَتُهَا	سَلَامٌ	عَلَيْكُمْ	طِبْئُكُمْ	فَادْخُلُوهَا	
to them	its keepers	peace (be)	upon you	you have done well	so enter it	
خَالِدِينَ	وَقَالُوا	الْحَمْدُ لِلَّهِ	الَّذِي	صَدَقْنَا		
(to) abide forever	and they will say	all praise (be) to Allah	Who	has fulfilled to us		
وَعْدَهُ	وَأَوْرَثَنَا	الْأَرْضَ	نَتَّبِعُ مِنَ الْجَنَّةِ	حَيْثُ نَشَاءُ		
His Promise	and has made us inherit	the land	we can dwell in Paradise	where we will		
فَنِعْمَ	أَجْرُ	الْعَامِلِينَ	وَتَرَى الْمَلَائِكَةَ			
then how excellent	(the) reward	(of) the workers	and you will see the angels			
حَافِينَ	مِنْ حَوْلِ	الْعَرْشِ	يُسَبِّحُونَ بِحَمْدِ			
surrounding	from all round	the Throne	glorifying [with] (the) praises			
رَبِّهِمْ	وَقُضِيَ بَيْنَهُمْ	بِالْحَقِّ	وَقِيلَ			
(of) their Lord	and will be judged among them	with truth	and it will be said			
	الْحَمْدُ لِلَّهِ	رَبِّ الْعَالَمِينَ				
	all praise (be) to Allah	(the) Lord (of) the worlds				



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ

ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ﴿٥٠﴾ مَا يَجِدُلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْأَلْبَدِ ﴿٥١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥٢﴾

Sūrah Ghāfir or Al-Mu'min

(The Forgiver or The Believer) 40

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

1. *Hā. Mīm.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Knower. 3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lā ilāha illā Huwa* (none has the right to be worshipped but He), to Him is the final return. 4. None disputes in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ, for their ultimate end will be the fire of Hell)! 5. The people of Nūh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْعَلِيمِ ﴿٢﴾	الْعَزِيزِ	مِنَ اللَّهِ	الْكِتَابِ	تَنْزِيلُ	حَم ﴿١﴾
the All-Knower	the All-Mighty	(is) from Allah	(of) the Book	(the) revelation	Ha-Mim
الْعِقَابِ	شَدِيدِ	وَقَابِلِ التَّوْبِ		غَافِرِ الذَّنْبِ	
(in) punishment	(the) Severe	and (the) Acceptor (of) repentance		(the) Forgiver (of) the sin	
الْمَصِيرِ ﴿٥٠﴾	إِلَيْهِ	إِلَّا هُوَ	لَا إِلَهَ	ذِي الطَّوْلِ	
(is) the final return	to Him	except Him	(there is) no god	the Bestower (of favours)	

مَا يَجِدِلُ	فِي آيَاتِ اللَّهِ	إِلَّا الَّذِينَ كَفَرُوا	فَلَا يَغُرُّكَ
none disputes	in (the) Verses (of) Allah	but those who disbelieve	so let not deceive you
تَقْلُبُهُمْ	فِي الْبِلَادِ	كَذَّبَتْ قَبْلَهُمْ	قَوْمُ نُوحٍ
their movement	through the cities	denied before them	(of) Noah (the) people
وَالْأَحْزَابُ	مِنْ بَعْدِهِمْ	وَهَمَّتْ كُلُّ أُمَّةٍ	بِرَسُولِهِمْ
and the Confederates	after them	and plotted every	against their Messenger nation
لِيَأْخُذُوهُ	وَجَدَلُوا	بِالْبَطْلِ	لِيُدْحِضُوا بِهِ
to seize him	and disputed	by (means of) falsehood	therewith to refute
الْحَقَّ	فَأَخَذْتَهُمْ	فَكَيْفَ كَانَ	عِقَابِ
the truth	so I seized them	and how (terrible) was	My punishment

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. 7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

وَكَذَلِكَ	حَقَّتْ	كَلِمَتُ	رَبِّكَ	عَلَى الَّذِينَ كَفَرُوا
and thus	has been justified	(the) Word	(of) your Lord	against those who disbelieved
أَنَّهُمْ	أَصْحَابُ	النَّارِ	الَّذِينَ	يَحْمِلُونَ الْعَرْشَ
that they	(will be the) dwellers	(of) the Fire	those (angels) who	bear the Throne
وَمَنْ	حَوْلَهُ	يُسَبِّحُونَ بِحَمْدِ	رَبِّهِمْ	وَيُؤْمِنُونَ
and those	around it	glorify [with] (the) praises	(of) their Lord	and believe

وَسِعَتْ	رَبَّنَا	لِلَّذِينَ ءَامَنُوا	وَيَسْتَغْفِرُونَ	بِهِ
You comprehend	our Lord	for those who believe	and ask forgiveness	in Him
لِلَّذِينَ تَابُوا	فَاغْفِرْ	وَعِلْمًا	رَّحْمَةً	كُلِّ شَيْءٍ
[to] those who repent	so forgive	and knowledge	(in) mercy	things
الْحَمِيمِ	عَذَابَ	وَقِهِمْ	وَاتَّبِعُوا سَبِيلَكَ	
(of) the blazing Fire	(from the) torment	and save them	and follow Your way	

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ، وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا رَبَّنَا أَمَتْنَا اثْنَيْنِ وَأَحْيَيْتَنَا اثْنَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾

8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allāh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse." 11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"

وَعَدْتَهُمْ	الَّتِي	عَدْنٍ	جَنَّاتٍ	وَأَدْخِلْهُمْ	رَبَّنَا
You have promised them	which	(of) everlasting	(the) Gardens	and make them enter	our Lord

وَمَنْ صَلَحَ	مِنْ ءَابَائِهِمْ	وَأَزْوَاجِهِمْ	وَذُرِّيَّتِهِمْ
and (to him) who was righteous	among their fathers	and their wives	and their offspring
إِنَّكَ	أَنْتَ الْعَزِيزُ	الْحَكِيمُ ﴿٨﴾	وَقِهِمْ
verily You	[You] (are) the All-Mighty	the All-Wise	and save them
وَمَنْ	تَقِ السَّيِّئَاتِ	يَوْمَئِذٍ	فَقَدْ رَحِمْتَهُ
and whomsoever	You save (from) the sins	that Day	then truly You gave him mercy
وَذَلِكَ هُوَ	الْفَوْزُ	الْعَظِيمُ ﴿٩﴾	إِنَّ الَّذِينَ كَفَرُوا
[it] and that	(is) the success	supreme	truly those who disbelieve
لَمَقْتُ اللَّهِ	أَكْبَرُ	مِنْ مَقَّتِكُمْ	أَنْفُسَكُمْ
(the) aversion (of) Allah	(was) greater	than your aversion	(towards) yourselves
إِذْ تَدْعُونَ	إِلَى الْإِيمَانِ	فَتَكْفُرُونَ ﴿١٠﴾	قَالُوا رَبَّنَا
when you were called	to the Faith	but you used to refuse	they will say our Lord
أَمَّنَّا	أَتْنَيْنِ	وَأَحْيَيْنَا	أَتْنَتَيْنِ
You have made us to die	twice	and You have given us life	twice
بِذُنُوبِنَا	فَهَلْ	إِلَى خُرُوجٍ	مِنْ سَبِيلٍ ﴿١١﴾
our sins	then (is there)?	to get out	any way

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَمَّنُوا فَاَلْحُكْمُ لِلَّهِ
 الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾ هُوَ الَّذِي يُرِيكُمْ ءَايَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا
 يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾
 رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ
 التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بَرْزُورُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ
 الْقَهَّارِ ﴿١٦﴾

12. (It will be said): "This is because, when Allāh Alone was invoked (in worship), you disbelieved (denied); but when partners were joined to Him,

you believed! So the judgement is only with Allāh, the Most High, the Most Great!" 13. It is He Who shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allāh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else). 14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allāh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allāh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allāh) may hate (it). 15. (He is Allāh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection). 16. The Day when they will (all) come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? (Allāh Himself will reply to His Question:) It is Allāh's, – the One, the Irresistible!

ذَٰلِكُمْ	بِأَنَّهُ	إِذَا	دُعِيَ اللَّهُ وَحْدَهُ	كَفَرْتُمْ	وَإِنْ
this	(is) because	when	Allah Alone was invoked	you disbelieved	but if
يُشْرَكَ بِهِ	تُؤْمِنُوا	فَٱلْحُكْمُ	لِلَّهِ		
partners were joined to Him	you believed	so the judgement	(is only) with Allah		
ٱلْعَلِيِّ	ٱلْكَبِيرِ	هُوَ	ٱلَّذِى	يُرِيكُمْ	ءَايَاتِهِ
the Most High	the Most Great	(it is) He	Who	shows you	His signs
لَكُمْ	مِّنَ ٱلسَّمَاءِ	رِزْقًا	وَمَا يَتَذَكَّرُ	إِلَّا مَن يُنِيبُ	
for you	from the sky	provision	and none remembers	but (those) who turn (to Allah)	
فَادْعُوا اللَّهَ	مُخْلِصِينَ لَهُ	ٱلَّذِينَ	وَلَوْ كَرِهَ ٱلْكَافِرُونَ		
so call upon Allah	making pure	to Him	the religion	even though the disbelievers may hate (it)	
رَفِيعِ ٱلْدَّرَجَاتِ	ذُو	ٱلْعَرْشِ	يَلْقَى ٱلرُّوحَ		
(He is Allah) Owner (of) High Ranks	(the) Owner	(of) the Throne	He sends the Revelation		
مِّنْ أَمْرِهِ	عَلَىٰ مَن يَشَآءُ	مِّنْ عِبَادِهِ	لِيُنذِرَ يَوْمَ		
by His Command	to (any) whom He wills	of His slaves	that He may warn (of the) Day		

النَّالِقِ ﴿١٥﴾	يَوْمَ	هُمْ	بَرِزُونَ	لَا يَخْفَى	عَلَى اللَّهِ
(of) Mutual Meeting	(the) Day	(when) they	(will) come out	will not be hidden	from Allah
مِنْهُمْ شَيْءٌ لِّمَنِ	الْمَلِكُ	الْيَوْمَ	لِلَّهِ	الْوَّاحِدِ	الْقَهَّارِ ﴿١٦﴾
anything of them	for Whom	(is) the kingdom	this Day (is) the kingdom	for Allah	the One the Irresistible

أَلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾
 وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ مَا لِلظَّالِمِينَ مِنْ حِمِيمٍ وَلَا
 شَفِيعٌ يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَايَةَ الْأَعْيُنِ وَمَا تُخْفَى الصُّدُورُ ﴿١٩﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ
 وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allāh is Swift in reckoning. 18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zālimūn* (polytheists and wrongdoers), who could be given heed to. 19. Allāh knows the fraud of the eyes, and all that the breasts conceal. 20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.

أَلْيَوْمَ تُجْزَىٰ	كُلُّ	نَفْسٍ بِمَا كَسَبَتْ	لَا ظُلْمَ	الْيَوْمَ
this Day shall be recompensed	every	person	no injustice	this Day
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾	وَأَنْذِرْهُمْ	يَوْمَ	الْأَزْفَةِ	
(in) reckoning (is) Swift truly Allah	and warn them	(of the) Day	(that) is drawing near	
إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ				
when the hearts (will be) in the throats	choking with anguish			
مَا لِلظَّالِمِينَ مِنْ حِمِيمٍ وَلَا شَفِيعٌ يُطَاعُ ﴿١٨﴾				
(will be) not for the wrongdoers	any friend	nor an intercessor (who) is obeyed		

يَعْلَمُ خَائِنَةَ	الْأَعْيُنِ	وَمَا	تُخْفِي الصُّدُورُ ﴿١٩﴾
He knows (the) fraud	(of) the eyes	and (all) that	the breasts conceal
وَاللَّهُ يَقْضِي	بِالْحَقِّ	وَالَّذِينَ يَدْعُونَ	مِنْ دُونِهِ
and Allah judges	with the truth	while those (to) whom they invoke	besides Him
لَا يَقْضُونَ	بِشَيْءٍ	إِنَّ اللَّهَ	الْبَصِيرُ ﴿٢٠﴾
(can) not judge	[with] anything	certainly Allah	the All-Seer
		He (is) the All-Hearer	

﴿١٩﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاكِ ﴿٢٠﴾ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَاكْفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢١﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٢﴾ إِلَى فِرْعَوْنَ وَهَمَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٣﴾

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh. 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allāh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. 23. And indeed We sent Mūsā (Moses) with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority, 24. To Fir'aun (Pharaoh), Hāmān and Qārūn (Korah), but they called (him): "A sorcerer, a liar!"

أَوَلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَيَنْظُرُوا كَيْفَ	كَانَ عَاقِبَةُ	الَّذِينَ كَانُوا
(have) they not travelled?	in the land	and seen how	was (the) end	(of) those who were
كَانُوا هُمْ	أَشَدَّ	مِنْهُمْ	قُوَّةً	وَأَثَارًا
they were	[they]	superior	to them	and (in the) traces
بِالْحَقِّ	وَالَّذِينَ يَدْعُونَ	مِنْ دُونِهِ	لَهُمْ	مِّنَ اللَّهِ
but Allah seized them	for their sins	and was not	for them	from Allah
in the land				

رُسُلُهُمْ	تَأْتِيهِمْ	بِأَنَّهُمْ كَانَتْ	ذَلِكَ	مِنْ وَاقٍ ﴿١٦﴾
their Messengers	come to them	(was) because [they] used to	that	any protector
إِنَّهُ قَوِيٌّ	فَأَخَذَهُمُ اللَّهُ	فَكَفَرُوا	بِالْبَيِّنَاتِ	
verily He (is) All-Strong	so Allah seized them	but they disbelieved	with clear evidences	
وَسُلْطَانٍ	بِآيَاتِنَا	وَلَقَدْ أَرْسَلْنَا مُوسَى	الْعِقَابِ ﴿٢٢﴾	شَدِيدٍ
and an authority	with Our signs	and indeed We sent Moses	(in) punishment	Severe
كَذَّابٌ ﴿٢٥﴾	فَقَالُوا سَاحِرٌ	وَقَرُونَ	وَهُمَنْ	مُبِينٌ ﴿٢٦﴾ إِلَىٰ فِرْعَوْنَ
a liar	but they said a sorcerer	and Korah	and Haman	to Pharaoh manifest

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who have believed with him and let their women live;" but the plot of disbelievers is nothing but error! 26. Fir'aun (Pharaoh) said: "Leave me to kill Mūsā (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!" 27. Mūsā (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

فَلَمَّا	جَاءَهُمْ	بِالْحَقِّ	مِنْ عِنْدِنَا	قَالُوا	اَقْتُلُوا أَبْنَاءَ
then when	he came to them	with the Truth	from Us	they said	kill (the) sons
الَّذِينَ ءَامَنُوا مَعَهُ	وَأَسْتَحْيُوا نِسَاءَهُمْ	وَمَا كَيْدُ			
(of) those who have believed	with him	and let their women live	but (is) not (the) plot		
الْكَافِرِينَ	إِلَّا	فِي ضَلَالٍ ﴿٢٥﴾	وَقَالَ فِرْعَوْنُ	ذَرُونِي	أَقْتُلْ مُوسَى
(of) disbelievers	but	in error	and pharaoh said	leave me	to kill Moses

أَوْ	أَنْ يُبَدِّلَ دِينَكُمْ	إِنِّي أَخَافُ	وَلْيَدْعُ رَبَّهُ
or	that he may change your religion	verily I fear	and let him call his Lord
إِنِّي عُدْتُ	وَقَالَ مُوسَى	فِي الْأَرْضِ	أَنْ يُظْهِرَ
verily I seek refuge	and Moses said	mischief in the land	that he may cause to appear
الْحِسَابِ	يَوْمَ	لَا يُؤْمِنُ	مُتَكَبِّرٍ
(of) Reckoning	in (the) Day	who believes not	arrogant
		from every	and your Lord
			in my Lord

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿٢٨﴾ يَقَوْمُ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾ وَقَالَ الَّذِي آمَنَ يَنْقُومُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾

28. And a believing man of Fir'aun's (Pharaoh's) Family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar! 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allāh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" 30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)! 31. "Like the fate of the people of Nūh (Noah), and 'Ād, and Thamūd and those who came after them. And Allāh wills no injustice for (His) slaves.

وَقَالَ	رَجُلٌ	مُّؤْمِنٌ	مِّنْ عَالٍ	فِرْعَوْنُ	يَكْتُمُ إِيمَانَهُ
and said	a man	believing	of (the) Family	(of) Pharaoh	who hid his Faith
أَنْتَقَتُلُونَ رَجُلًا	أَنْ يَقُولَ	رَبِّ	اللَّهِ	وَقَدْ جَاءَكُمْ	
would you kill a man?	because he says	my Lord	(is) Allah	and verily he has come to you	
بِالْبَيِّنَاتِ	مِنْ رَبِّكُمْ	وَإِنْ يَكُ كَذِبًا	فَعَلَيْهِ	كَذِبُهُ	
with clear signs	from your Lord	and if he is a liar	then upon him	(will be) his lie	
وَإِنْ يَكُ صَادِقًا	يُصِيبُكُمْ	بَعْضُ	الَّذِي	يَعِدُّكُمْ	
but if he is telling the truth	will befall on you	some	(of) that which	he threatens you	
إِنَّ اللَّهَ	لَا يَهْدِي	مَنْ	هُوَ	مُسْرِفٌ	كَذَّابٌ
verily Allah	guides not	(one) who	[he]	(is) a transgressor	a liar
لَكُمْ	الْمُلْكُ	الْيَوْمَ	ظَاهِرِينَ	فِي الْأَرْضِ	فَمَنْ يَنْصُرُنَا
for you	(is) the kingdom	this day	(being) dominant	in the land	but who will save us
مِنْ بَأْسِ اللَّهِ	إِنْ جَاءَنَا	قَالَ فِرْعَوْنُ	مَا أُرِيكُمْ		
from (the) torment (of) Allah	if it comes to us (befall us)	Pharaoh said	I show you not		
إِلَّا مَا أَرَى	وَمَا أَهْدِيكُمْ	إِلَّا سَبِيلَ	الرَّشَادِ	وَقَالَ	
but that which I see	and I guide you not	but (to the) path	(of) right policy	and said	
الَّذِي ءَامَنَ	يَقَوْمُ	إِنِّي أَخَافُ	عَلَيْكُمْ	مِثْلَ	يَوْمِ
he who believed	O my people	verily I fear	for you	like	(the) day
الْأَحْزَابِ	مِثْلَ	دَابِ	قَوْمِ	نُوحٍ	وَعَادٍ
(of) the Confederates	like	(the) fate	(of the) people	(of) Noah	and Ad
وَالَّذِينَ	مِنْ بَعْدِهِمْ	وَمَا اللَّهُ يُرِيدُ ظُلْمًا	لِّلْعِبَادِ		
and those who	(came) after them	and Allah wants no injustice	for (His) slaves		

وَيَقَوْمُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٢٢﴾ يَوْمَ تُؤَلُّونَ مَدِيرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ

مَمَّاجَاءَ كُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٦﴾

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." 33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide. 34. And indeed Yūsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtāb* (one who doubts Allāh's Warning and His Oneness).

وَيَقَوْمٍ	إِنِّي أَخَافُ	عَلَيْكُمْ	يَوْمَ	التَّنَادِ ﴿٣٣﴾	يَوْمَ
and O my people	verily I fear	for you	(the) Day	(of) mutual calling	a Day (when)
تَوَلُّونَ مُدْبِرِينَ	مَا	لَكُمْ	مِّنَ اللَّهِ	مِنْ عَاصِمٍ	
you will turn back fleeing	not	you have	from Allah	any protector	
وَمَن يُضِلِلِ اللَّهُ	فَمَا	لَهُ	مِنْ هَادٍ ﴿٣٤﴾		
and whomsoever Allah sends astray	then (there is) not	for him	any guide		
وَلَقَدْ جَاءَ كُمْ	يُوسُفُ	مِنْ قَبْلُ	بِالْبَيِّنَاتِ	فَمَا زِلْتُمْ	
and indeed did come to you	Joseph	before	with clear signs	but you ceased not	
فِي شَكٍّ	مَّمَّا	جَاءَ كُمْ	بِهِ	حَتَّىٰ إِذَا هَلَكَ	قُلْتُمْ
to doubt	in that which	he did bring to you	[with it]	till when he died	you said
لَن يَبْعَثَ اللَّهُ	مِنْ بَعْدِهِ	رَسُولًا	كَذَلِكَ يُضِلُّ اللَّهُ	مَنْ	
Allah will never send	after him	a Messenger	thus Allah leaves astray	(him) who	
هُوَ	مُسْرِفٌ	مُرْتَابٌ ﴿٣٦﴾			
[he]	(is) a transgressor	a doubtful			

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كُفْرًا مَّقْتَدِعًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنِ

لِي صَرَحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي
لَأَظُنُّهُ كَذِبًا وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا
كَدَّ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

35. Those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). 36. And Fir'aun (Pharaoh) said: "O Hāmān! Build me a tower that I may arrive at the ways - 37. "The ways of the heavens, and I may look upon the *Ilāh* (God) of Mūsā (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

الَّذِينَ يُجَادِلُونَ	فِي آيَاتِ اللَّهِ	بِغَيْرِ	سُلْطَانٍ
those who dispute	about (the) signs (of) Allah	without	any authority
أَتَتْهُمْ	كَبْرًا مَقْتًا	عِنْدَ اللَّهِ	وَعِنْدَ الَّذِينَ ءَامَنُوا
(that) has come to them	it is greatly hateful	to Allah	and to those who believe
كَذَلِكَ يَطْبَعُ اللَّهُ	عَلَى	كُلِّ	قَلْبٍ مُتَكَبِّرٍ
thus Allah seals	up	every	(of) arrogant
وَقَالَ فِرْعَوْنُ	يَهْمَنُ	أَبْنِي لِي	صَرَحًا لَعَلِّي أَبْلُغُ
and Pharaoh said	O Haman	build [for] me	a tower that I may arrive
أَسْبَابَ	السَّمَوَاتِ	فَأَطَّلِعَ	إِلَى إِلَهِ
(the) ways	(of) the heavens	and I may look	upon (the) God
لَأَظُنُّهُ	كَذِبًا	وَكَذَلِكَ زَيْنَ	لِفِرْعَوْنَ
think him	(to be) a liar	and thus was made fair-seeming	to Pharaoh
عَمَلِهِ	وَصُدَّ	عَنِ السَّبِيلِ	وَمَا كَدَّ
(of) his deeds	and he was hindered	from the (Right) Path	and (was) not (the) plot

فِرْعَوْنَ	إِلَّا	فِي تَبَابٍ ﴿٣٧﴾
(of) Pharaoh	but	in loss

وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يَقَوْمِ إِنَّمَا هَٰذِهِ
 الْحَيَاةُ الدُّنْيَا مَتَّعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ
 إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
 يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ وَيَقَوْمِ مَا لِيَ أَدْعُوكُمْ إِلَى
 النَّجْوَىٰ وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allāh's religion of Islāmīc Monotheism with which Mūsā (Moses) has been sent]. 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allāh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

وَقَالَ	الَّذِي ءَامَنَ	يَقَوْمِ	اتَّبِعُونِ	أَهْدِيكُمْ
and said	the one who believed	O my people	follow me	I will guide you
سَبِيلَ	الرَّشَادِ ﴿٣٨﴾	يَقَوْمِ	إِنَّمَا هَٰذِهِ	الْحَيَاةُ
(to the) way	(of) right conduct	O my people	only this	the life
مَتَّعٌ	وَإِنَّ الْآخِرَةَ	هِيَ	دَارُ	الْقَرَارِ ﴿٣٩﴾
(is) an enjoyment	and verily the Hereafter	[it]	(is the) home	(that will) remain forever
مَنْ عَمِلَ	سَيِّئَةً	فَلَا يُجْزَىٰ	إِلَّا مِثْلَهَا	
whosoever does	an evil deed	then will not be requited	except (the) like thereof	
وَمَنْ عَمِلَ	صَالِحًا	مِّنْ ذَكَرٍ	أَوْ أَنثَىٰ	وَهُوَ
and whosoever does	a righteous deed	of male	or female	and he

مُؤْمِنٌ	فَأُولَٰئِكَ	يَدْخُلُونَ الْجَنَّةَ	يُرْزَقُونَ	فِيهَا
(is) a (true) believer	then those	will enter Paradise	they will be provided	therein
بِغَيْرِ	حِسَابٍ	وَيَقُومُونَ	مَا لِي	أَدْعُوكُمْ
without	limit (accountability)	and O my people	for me	(that) I call you
إِلَى النِّجْوَةِ		وَتَدْعُونَنِي	إِلَى النَّارِ	
to salvation		while you call me	to the Fire	

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ، مَا لَيْسَ لِي بِهِ، عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٣﴾ لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٤﴾ فَسَتَذْكُرُونَ مَا أَقُولَ لَكُمْ وَأَفْوُضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٥﴾

42. "You invite me to disbelieve in Allāh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allāh, and *Al-Musrifūn* (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allāh's set limits), they shall be the dwellers of the Fire! 44. "And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) slaves."

تَدْعُونَنِي	لَأَكْفُرَ	بِاللَّهِ	وَأُشْرِكَ	بِهِ	مَا لَيْسَ	لِي
you invite me	to disbelieve	in Allah	and to join	with Him	what not	I have
بِهِ	عِلْمٌ	وَأَنَا	أَدْعُوكُمْ	إِلَى الْعَزِيزِ	الْغَفَّارِ ﴿٤٣﴾	لَا جَرَمَ
of it	knowledge	and I	invite you	to the All-Mighty	the Oft-Forgiving	no doubt
أَنَّمَا	تَدْعُونَنِي	إِلَيْهِ	لَيْسَ	لَهُ	دَعْوَةٌ	فِي الدُّنْيَا وَلَا
that what	you call me	to it	(there) is not	for it	a claim	nor in this world
فِي الْآخِرَةِ	وَأَنْ مَرَدَّنَا	إِلَى اللَّهِ	وَأَنَّ الْمُسْرِفِينَ			
in the Hereafter	and that our return	(will be) to Allah	and that the polytheists (transgressors)			

هَمْ	أَصْحَابُ	النَّارِ	فَسَتَذْكُرُونَ	مَا أَقُولُ
they	(shall be the) dwellers	(of) the Fire	and you will remember	what I am telling
لَكُمْ	وَأُفَوِّضُ أَمْرِي	إِلَى اللَّهِ	إِنَّ اللَّهَ	بَصِيرٌ بِالْعِبَادِ
[to] you	and I leave my matter	to Allah	verily Allah	(is the) All-Seer of (His) slaves

فَوَقَدَهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِعَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾

45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh's) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh's) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) slaves!"

فَوَقَدَهُ اللَّهُ	سَيِّئَاتِ	مَا مَكَرُوا	وَحَاقَ	بِعَالِ
so Allah saved him	(from the) evils	that they plotted	while encompassed	(the) people
فِرْعَوْنَ	سُوءُ	الْعَذَابِ	النَّارُ	يُعْرَضُونَ عَلَيْهَا
(of) Pharaoh	an evil	torment	the Fire	they are exposed to it
وَيَوْمَ	تَقُومُ السَّاعَةُ	أَدْخِلُوا آلَ	غُدُوًّا	وَعَشِيًّا
and (on the) Day	(when) the Hour will be established	cause to enter (the) people	morning	and afternoon
فِرْعَوْنَ	أَشَدَّ	الْعَذَابِ	وَإِذْ يَتَحَاجُّونَ	فِي النَّارِ
(of) Pharaoh	(the) severest	torment	and when they will dispute	in the Fire

فَيَقُولُ الضُّعَفَاءُ	لِلَّذِينَ اسْتَكْبَرُوا	إِنَّا كُنَّا	لَكُمْ
then the weak will say	to those who were arrogant	verily we were	for you
تَبَعًا	فَهَلْ أَنْتُمْ	مُغْنُونَ	عَنَّا
followers	(can) you then?	avert	from us
نَصِيبًا	مِّنَ النَّارِ	قَالَ	
a portion	of the Fire	will say	
الَّذِينَ اسْتَكْبَرُوا	إِنَّا	كُلُّ	فِيهَا
those who were arrogant	verily we	(are) all	in this (Fire)
قَدْ حَكَمَ	بَيْنَ	الْعِبَادِ	
[surely] has judged	between	(His) slaves	

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" 50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allāh)!" 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allāh – Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)– 52. The Day when their excuses will be of no profit to Zālimūn (polytheists, wrongdoers and disbelievers in the Oneness of Allāh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

وَقَالَ الَّذِينَ	فِي النَّارِ	لِخَزَنَةِ	جَهَنَّمَ	ادْعُوا رَبَّكُمْ
and will say those	in the Fire	to (the) keepers	(of) Hell	call upon your Lord
يُخَفِّفْ عَنَّا	يَوْمًا	مِّنَ الْعَذَابِ	قَالُوا	أَوَلَمْ تَكُ
to lighten for us	(for) a day	[of] the torment	they will say	did (there) not?

تَأْتِيَكُمْ	رُسُلُكُمْ	بِالْبَيِّنَاتِ	قَالُوا بَلَىٰ	قَالُوا
come to you	your Messengers	with clear evidences	they will say yes	they will reply
فَادْعُوا ^{٥٤}	وَمَا دُعُوا	الْكَافِرِينَ	إِلَّا فِي ضَلَالٍ ^{٥٥}	إِنَّا
then call	and (is) not (the) invocation	(of) the disbelievers	but in error (vain)	verily We
لَنَنْصُرَ رُسُلَنَا	وَالَّذِينَ ءَامَنُوا	فِي الْحَيَاةِ	الدُّنْيَا	
will indeed help Our Messengers	and those who believe	in the life	(of) the world	
وَيَوْمَ	يَقُومُ ^{٥٦} الْأَشْهَادُ	يَوْمَ		
and (on the) Day (when)	the witnesses will stand forth	(the) Day (when)		
لَا يَنْفَعُ الظَّالِمِينَ	مَعَذِرَتُهُمْ ^{٥٧}	وَلَهُمْ	اللَّعْنَةُ	
will not benefit the wrongdoers	their excuses	and for them	(will be) the curse	
وَلَهُمْ	سُوءُ	الدَّارِ ^{٥٨}		
and for them	(will be the) evil	abode		

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ^{٥٣} هُدًى وَذِكْرَى
لِأُولِي الْأَلْبَابِ^{٥٤} فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِدُنْيِكَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ^{٥٥} إِنَّ الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ بِغَيْرِ
سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَلِغِيهِ فَاسْتَعِذْ بِاللَّهِ^{٥٦}
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ^{٥٧}

53. And, indeed We gave Mūsā (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurāt (Torah)]- 54. A guide and a reminder for men of understanding. 55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashī (i.e. the time period after the midnoon till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salāt (prayers) or the 'Asr and Fajr prayers]. 56. Verily, those who dispute about the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority having come to them, there

is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allāh and to obey you]. They will never have it (i.e. Prophethood which Allāh has bestowed upon you). So seek refuge in Allāh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

وَلَقَدْ ءَاتَيْنَا مُوسَى		الْهُدَى		وَأَوْرَثْنَا بَنِي	
and indeed We gave Moses		the guidance		and We caused to inherit (the) Children	
إِسْرَءِيلَ	الْكِتَابَ	هُدًى	وَذِكْرًا	لِأَوَّلِي	الْأَلْبَابِ
(of) Israel	the Scripture	a guide	and a reminder	for men	(of) understanding
فَاصْبِرْ		إِن وَعَدَ اللَّهُ		وَأَسْتَغْفِرْ	
so be patient		verily (the) Promise (of) Allah		and ask forgiveness	
لَذُنُوبِكَ		وَسَبِّحْ		بِالْعَشِيِّ	
for your fault		and glorify		(of) your Lord	
وَالْأَبْكَرِ		إِنَّ الَّذِينَ يُجَادِلُونَ		فِي ءَايَاتِ اللَّهِ	
and (in) the early morning		verily those who dispute		about (the) evidences (of) Allah	
يَغْيَرُ		أَتَتْهُمْ		إِنْ	
without		(which) came to them		(there is) nothing	
سُلْطَانٍ		فِي صُدُورِهِمْ		إِنْ	
any authority		in their breasts		(there is) nothing	
إِلَّا كِبَرُ		مَاهُمْ		فَاسْتَعِذْ	
except arrogance (pride)		they (will) not		so seek refuge	
إِنَّهُ		هُوَ السَّمِيعُ		الْبَصِيرُ	
verily He		[He] (is) the All-Hearer		the All-Seer	

لَخَلَقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٨﴾ إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. 58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allāh – Islamic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember! 59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not. 60. And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

لَخَلْقُ	السَّمَوَاتِ	وَالْأَرْضِ	أَكْبَرُ	مِنْ خَلْقِ
indeed (the) creation	(of) the heavens	and the earth	(is) greater	than (the) creation
النَّاسِ	وَلَكِنَّ أَكْثَرَ	النَّاسِ لَا يَعْلَمُونَ	وَمَا يَسْتَوِي	
(of) mankind	[and] but most	(of) mankind know not	and not equal are	
الْأَعْمَى	وَالْبَصِيرُ	وَالَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	
the blind	and those who see	and those who believe	and do righteous deeds	
وَلَا الْمُسِيءُ	قَلِيلًا مَّا تَذَكَّرُونَ	إِنَّ السَّاعَةَ	لَأَيُّهُ	
and not those who do evil	little you remember	verily the Hour	(is) surely coming	
لَا رَيْبَ	فِيهَا	وَلَكِنَّ أَكْثَرَ	النَّاسِ لَا يُؤْمِنُونَ	
(there is) no doubt	about it	[and] but most	(of) men believe not	
وَقَالَ رَبُّكُمْ	ادْعُونِي	أَسْتَجِبْ لَكُمْ	إِنَّ الَّذِينَ يَسْتَكْبِرُونَ	
and your Lord said	invoke Me	I will respond to you	verily those who are arrogant	
عَنْ عِبَادَتِي	سَيَدْخُلُونَ جَهَنَّمَ	دَاخِرِينَ		
about My worship	they will (surely) enter Hell	(in) humiliation		

اللَّهُ الَّذِي جَعَلَ لَكُمْ الَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٥٧﴾ ذَلِكَ كُمُ اللَّهُ رَبُّكُمْ خَلَقُ كُلِّ شَيْءٍ إِلَّا إِلَهًا إِلَّا هُوَ فَاتَى تُؤْفَكُونَ ﴿٥٨﴾ كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ

يَجْحَدُونَ ﴿٦١﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٢﴾

61. Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks. 62. That is Allāh, your Lord, the Creator of all things, *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allāh, by worshipping others instead of Him)? 63. Thus were turned away those who used to deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh. 64. Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed is Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists).

اللَّهُ الَّذِي	جَعَلَ لَكُمْ	الَّيْلَ	لِتَسْكُنُوا	فِيهِ	وَالنَّهَارَ
Allah (it is) He Who	has made for you	the night	that you may rest	therein	and the day
مُبْصِرًا	إِنَّ اللَّهَ	لَذُو	فَضْلٍ	عَلَى النَّاسِ	وَلَكِنَّ أَكْثَرَ
to see	truly Allah	(is) full	(of) bounty	to the mankind	[and] but most
النَّاسِ لَا يَشْكُرُونَ ﴿٦٦﴾	ذَٰلِكُمْ اللَّهُ	رَبُّكُمْ	خَلِيقُ كُلِّ	(the) Creator (of) all	
(of) mankind give no thanks	that (is) Allah	your Lord			
شَيْءٍ	لَّا إِلَهَ	إِلَّا هُوَ	فَأَنَّى تُؤْفَكُونَ ﴿٦٧﴾	how then are you deluded away	
things	(there is) no god	but He			
كَذَٰلِكَ يُؤْفَكُ	الَّذِينَ كَانُوا	بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٦٨﴾	deny (the) proofs (of) Allah		
thus were deluded away	those who used to				
اللَّهُ الَّذِي	جَعَلَ لَكُمْ	الْأَرْضَ	قَرَارًا	وَالسَّمَاءَ	
Allah (it is) He Who	has made for you	the earth	(as) a dwelling place	and the sky	
بِنَاءٍ	وَصَوَّرَكُمْ	فَأَحْسَنَ صُورَكُمْ	and made your shapes good		
(as) a canopy	and He has given you shape				

وَرَزَقَكُمْ	مِّنَ الطَّيِّبَاتِ	ذَٰلِكُمْ اللَّهُ	رَبُّكُمْ
and has provided you	with good things	that (is) Allah	your Lord
فَتَبَارَكَ اللَّهُ	رَبُّ الْعَالَمِينَ		
so Blessed is Allah	(the) Lord (of) the worlds		

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾
 قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي
 وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ
 مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكَوْنُوا شُيُوخًا
 وَمِنْكُمْ مَنْ يُنَوِّفُ مِنْ قَبْلُ وَلِيَبْلُغُوا أَجَلَ مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

65. He is the Ever Living, *Lā ilāha illā Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allāh's sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists). 66. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islām) to the Lord of the 'Ālamīn (mankind, jinn and all that exists). 67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) – though some among you die before – and that you reach an appointed term in order that you may understand.

هُوَ الْحَيُّ	لَا إِلَهَ	إِلَّا هُوَ	فَادْعُوهُ	مُخْلِصِينَ
He (is) the Ever Living	(there is) no god	but He	so invoke Him	making pure
لَهُ	الدِّينَ	الْحَمْدُ لِلَّهِ	رَبِّ الْعَالَمِينَ	قُلْ
for Him	the religion	all praise (be) to Allah	(the) Lord (of) the worlds	say

إِنِّي نُهَيْتُ	أَنْ أَعْبُدَ	الَّذِينَ تَدْعُونَ	مِنْ دُونِ اللَّهِ	لَمَّا
verily I have been forbidden	to worship	those whom you invoke	besides Allah	when
جَاءَنِي	أَلْبَيَّنْتُ	مِنْ رَبِّي	وَأُمِرْتُ	أَنْ أَسْلِمَ
(there) have come to me	evidences	from my Lord	and I am commanded	to submit
لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾	هُوَ	الَّذِي	خَلَقَكُمْ	مِنْ تُرَابٍ ثُمَّ
to (the) Lord (of) the worlds	(it is) He	Who	has created you	from dust then
مِنْ نُّطْفَةٍ ثُمَّ	مِنْ عَلَقَةٍ	ثُمَّ يُخْرِجُكُمْ	طِفْلًا	ثُمَّ
then from semen-drop	from a clinging substance	then He brings you forth	(as) a child	then
لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ	لِتَكُونُوا شُيُوخًا	وَمِنْكُمْ	مَنْ يُمُوتُ	
then to reach your maturity	to be old	and among you	(is he) who dies	
مِنْ قَبْلُ	وَلِتَبْلُغُوا أَجَلًا	مُسَمًّى	وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾	
before	and that you reach a term	appointed	and (in order) that you may understand	

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرِفُونَ ﴿٦٩﴾ الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ الْأَغْطَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" – and it is. 69. See you not those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh? How are they turning away [from the truth (i.e. Islāmic Monotheism) to the falsehood (i.e. polytheism)]? 70. Those who deny the Book (this Qur'ān), and that with which We sent Our Messengers (i.e. to worship none but Allāh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the fire of Hell). 71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along, 72. In the boiling water, then they will be burned in the Fire. 73. Then it will be said to them: "Where are (all) those whom

you used to join in worship as partners –

هُوَ	الَّذِي يُحْيِي	وَيُمِيتُ	فَإِذَا	قَضَىٰ أَمْرًا
(it is) He	Who gives life	and causes death	and when	He decides upon a matter
فَإِنَّمَا يَقُولُ لَهُ	كُنْ	فَيَكُونُ	أَلَمْ تَرَ	إِلَى الَّذِينَ يُجَادِلُونَ
then only He says	to it	be	(do) you not see?	[to] those who dispute
فِي آيَاتِ اللَّهِ	أَنِّي يُصْرِفُونَ	الَّذِينَ كَذَّبُوا	بِالْكِتَابِ	
about (the) evidences (of) Allāh	how are they turning away	those who deny	the Book	
وَبِمَا أَرْسَلْنَا	بِهِ	رُسُلَنَا	فَسَوْفَ يَعْلَمُونَ	
and (that) with which We sent	[with it]	Our Messengers	then soon they will come to know	
إِذِ الْأَغْلُلِ	فِي أَعْنَاقِهِمْ	وَالسَّلَاسِلِ يُسْحَبُونَ		
when	(will be) around their necks	and the chains they shall be dragged along		
فِي الْحَمِيمِ	ثُمَّ	فِي النَّارِ يُسْجَرُونَ	ثُمَّ قِيلَ	لَهُمْ
in the boiling water	then	they will be burned in the Fire	then it will be said	to them
أَيْنَ	مَا كُنتُمْ	تُشْرِكُونَ		
where	(are all) those you used to	join (in worship) as partners		

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ
الْكَافِرِينَ ﴿٧٤﴾ ذَلِكَ بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾
أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾ فَأَصْبِرْ إِنَّ وَعْدَ
اللَّهِ حَقٌّ فَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعَنَّكَ فَالِتَوَارَّ جِعُونَ ﴿٧٧﴾

74. "Besides Allāh"? They will say: "They have vanished from us. Nay, we did not invoke (worship) anything before." Thus Allāh leads astray the disbelievers. 75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allāh and by committing crimes), and that you used to rejoice extremely (in your error). 76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant! 77. So be

patient (O Muhammad ﷺ), verily, the Promise of Allāh is true and whether We show you (O Muhammad ﷺ in this world) some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.

لَمْ نَكُنْ	بَلْ	صَلُّوا عَنَّا	قَالُوا	مِنْ دُونِ اللَّهِ
we used not to	nay	they have vanished from us	they will say	besides Allah
ذَلِكَ	يُضِلُّ اللَّهُ الْكَافِرِينَ	كَذَلِكَ	شَيْئًا	نَدْعُوا مِنْ قَبْلُ
that	Allah leads astray the disbelievers	thus	anything	invoke before
الْحَقِّ	بِغَيْرِ	تَفْرَحُونَ فِي الْأَرْضِ	بِمَا كُنْتُمْ	
the right	without	delight in the earth	(was) because you used to	
جَهَنَّمَ	أَدْخُلُوا أَبْوَابَ	تَمْرَحُونَ	وَبِمَا كُنْتُمْ	
(of) Hell	enter (the) gates	rejoice extremely	and because you used to	
فَاصْبِرْ	الْمُتَكَبِّرِينَ	فَيْسَ مَثْوًى	فِيهَا	خَالِدِينَ
so be patient	(of) the arrogant	and what an evil abode	therein	(to) abide forever
الَّذِي	بَعْضَ	فَكَيْفَ نُرِيَنَّكَ	حَقٌّ	إِنَّ وَعْدَ اللَّهِ
(of) what	some part	and whether We show you	(is) true	verily (the) Promise (of) Allah
فَالِئِنَّا يَرْجِعُونَ	أَوْ نَتَوَقَّعَنَّكَ	نَعِدُهُمْ		
then to Us they shall be returned	or We cause you to die	We have promised them		

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ۖ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allāh. But, when comes the Commandment

(i.e., the torment) of Allāh, the matter will be decided with truth, and the followers of falsehood will then lose (everything). 79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

وَلَقَدْ أَرْسَلْنَا رُسُلًا	مِّن قَبْلِكَ	مِنْهُمْ
and indeed We have sent Messengers	before you	of them
مَّن قَصَصْنَا	عَلَيْكَ	وَمِنْهُمْ
(are those) whom We have related (their story)	to you	and of them
مَّن لَّمْ نَقْصُصْ	عَلَيْكَ	وَمَا كَانَ
(are those) whom We have not related (their story)	to you	and it was not
لِرَسُولٍ	أَن يَأْتِيَ	إِلَّا
for any Messenger	that he should bring	except
بِإِذْنِ اللَّهِ	فَإِذَا جَاءَ	أَمْرُ اللَّهِ
by (the) Leave (of) Allah	so when comes	(the) Commandment (of) Allah
قُضِيَ بِالْحَقِّ	وَخَسِرَ هُنَالِكَ	
it (the matter) will be decided with truth	and would lose there	
الْمُبْطِلُونَ	جَعَلَ لَكُم	الْأَنْعَامَ
the followers of the falsehood	Allah (it is) He Who has made for you	cattle
لِتَرْكَبُوا	مِنْهَا	وَمِنْهَا تَأْكُلُونَ
that you may ride	(on some) of them	and of some you eat

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ ءَايَتِهِ فَآيَ ءَايَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرُ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءِاثَارًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

80. And you have (many other) benefits from them, and that you may reach by

their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. 81. And He shows you His *Ayāt* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayāt* (signs and proofs) of Allāh do you deny? 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

وَلَكُمْ	فِيهَا	مَنْفَعٌ	وَلَتَبْلُغُوا	عَلَيْهَا	حَاجَةً
and you have	in them	benefits	and that you may reach	on them	a desire
فِي صُدُورِكُمْ	وَعَلَيْهَا	وَعَلَى الْفُلْكِ تُحْمَلُونَ	وَيُرِيكُمْ		
(that is) in your breasts	and on them	and on the ships you are carried	and He shows you		
ءَايَاتِهِ	فَإَيَّ	ءَايَاتِ اللَّهِ تُنْكِرُونَ	أَفَلَمْ يَسِيرُوا		
His signs	which then	(of the) signs (of) Allah do you deny	(have) they not travelled?		
فِي الْأَرْضِ	فَيَنْظُرُوا كَيْفَ	كَانَ عَاقِبَةُ	الَّذِينَ	مِنْ قَبْلِهِمْ	
through the earth	and seen how	was (the) end	(of) those	before them	
كَانُوا أَكْثَرَ	مِنْهُمْ	وَأَشَدَّ	قُوَّةً	وَأَشَارًا	
they were more numerous	than them	and mightier	(in) strength	and (in the) traces	
فِي الْأَرْضِ	فَمَا أَغْنَى	عَنْهُمْ	مَا كَانُوا	يَكْسِبُونَ	
in the land	then availed not	them	(all) that they used to	earn	

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: "We believe in

Allāh Alone and reject (all) that we used to associate with Him as (His) partners." 85. Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our torment covered them).

فَلَمَّا	جَاءَتْهُمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ
then when	came to them	their Messengers	with clear proofs
فَرِحُوا بِمَا	عِنْدَهُمْ	مِنَ الْعِلْمِ	وَحَاقَ
they were glad with that which	they had	of the knowledge	and surrounded
بِهِمْ	مَا كَانُوا	يَسْتَهْزِءُونَ	فَلَمَّا
them	that which they used to	mock at [it]	so when
قَالُوا	ءَامَنَّا بِاللَّهِ وَحْدَهُ	وَكَفَرْنَا	بِمَا كُنَّا
they said	we believe in Allah Alone	and we reject	[of] that we used to
بِهِ مُشْرِكِينَ	فَلَمْ يَكْ	يَنْفَعُهُمْ	إِيمَانُهُمْ
associate with Him as partners	then could not	avail them	their Faith
لَمَّا	رَأَوْا بِأَسْنَا	سُنَّتَ اللَّهِ	
when	they saw Our punishment	(like this has been the) way (of) Allah	
الَّتِي قَدْ خَلَتْ	فِي عِبَادِهِ	وَحَسِرَ هُنَالِكَ	الْكَافِرُونَ
which has been preceded	in (dealing with) His slaves	and there lost	the disbelievers

سُورَةُ فَصَّلَتْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ۝ كِتَابٌ فُصِّلَتْ آيَاتُهُ، قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ۝ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ۝ وَقَالُوا أَأَلْقَيْنَا فِي آكِنَةِ مِمَّا نَدْعُونَ إِلَيْهِ فِيءِءَاذَانَا وَقُرْءَا وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَأَعْمَلْ إِنَّا عَمِلُونَ ۝ قُلْ

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا
وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦١﴾

Sūrah Fussilat (They are explained in detail) 41

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

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. A revelation from (Allāh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail – a Qur'ān in Arabic for a people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allāh (i.e. Islāmic Monotheism) and fears Allāh much (abstains from all kinds of sins and evil deeds) and loves Allāh much (performing all kinds of good deeds which He has ordained)] and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allāh), but most of them turn away, so they hear not. 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." 6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilāh* (God) is One *Ilāh* (God – Allāh), therefore take Straight Path to Him (with true Faith – Islāmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh).

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
كُتِبَ	الرَّحِيمِ ﴿٦١﴾	مِّنَ الرَّحْمَنِ		تَنْزِيلٌ	حَمَّ ﴿٦١﴾
a Book	the Most Merciful	from the Most Gracious		a revelation	Ha-Mim
لِّقَوْمٍ يَعْلَمُونَ ﴿٦٢﴾		عَرَبِيًّا	قُرْءَانًا	فُصِّلَتْ آيَاتُهُ	
for a people who know		(in) Arabic	a Quran	its Verses are explained in detail	
لَا يَسْمَعُونَ ﴿٦٣﴾	فَهُمْ	فَأَعْرَضَ أَكْثَرُهُمْ		وَنَذِيرًا	بَشِيرًا
hear not	so they	but most of them turn away		and a warning	giving glad tidings
إِلَيْهِ	تَدْعُونَا	مِمَّا	فِي أَكْثَرِهِ	وَقَالُوا قُلُوبُنَا	
to which	you invite us	from that	(are) in coverings	and they say our hearts	

وَفِي آذَانِنَا	وَقَرُّ	وَمِنْ بَيْنِنَا	وَبَيْنَكَ	جَبَابُ
and in our ears	(is) deafness	and between us	and between you	(is) a screen (partition)
فَاعْمَلْ	إِنَّا	عَمِلُونَ ﴿٦٠﴾	قُلْ إِنَّمَا أَنَا	بَشَرٌ
so work	verily we	(are) working	say I am only	a human being
يُوحَىٰ إِلَىٰ	أَنَّمَا إِلَهُكُمُ	إِلَهُهُ	وَاحِدٌ	فَاسْتَقِيمُوا
it is revealed to me	that your God	(is) God	One	therefore take Straight Path
إِلَيْهِ	وَأَسْتَغْفِرُوهُ	وَوَيْلٌ	لِّلْمُشْرِكِينَ ﴿٦١﴾	
to Him	and seek forgiveness of Him	and woe	to the polytheists	

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٦٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦٣﴾ قُلْ أَتَيْنَكُم لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ ۚ أَنْدَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٦٤﴾ وَجَعَلَ فِيهَا رُوسَىٰ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿٦٥﴾

7. Those who give not the Zakāt (obligatory charity) and they are disbelievers in the Hereafter. 8. Truly, those who believe (in the Oneness of Allāh, and in His Messenger Muhammad ﷺ - Islāmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). 9. Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Ālamīn (mankind, jinn and all that exists)." 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time) for all those who ask (about its creation).

الَّذِينَ	لَا يُؤْتُونَ الزَّكَاةَ	وَهُمْ	بِالْآخِرَةِ	هُمْ	كَافِرُونَ ﴿٦٢﴾
those who	give not Zakat	and they	in the Hereafter	[they]	(are) disbelievers
إِنَّ الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	لَهُمْ	أَجْرٌ	غَيْرُ	
verily those who believe	and do righteous deeds	for them	(will be) a reward	without	
مَمْنُونٍ ﴿٦٣﴾	قُلْ	أَتَيْنَكُم	لَتَكْفُرُونَ	بِالَّذِي	خَلَقَ الْأَرْضَ
ending	say	(do) you verily?	disbelieve	in Him Who	created the earth
	in two Days				

وَتَجْعَلُونَ	لَهُ	أَنْدَادًا	ذَلِكَ	رَبُّ الْعَالَمِينَ	وَجَعَلَ
and you set up	with Him	rivals	that	(is the) Lord (of) the worlds	and He placed
فِيهَا	رُوسَى	مِنْ فَوْقِهَا	وَبَرَكَ	فِيهَا	وَقَدَّرَ
therein	firm mountains	from above it	and He blessed	therein	and measured
فِيهَا	أَقْوَاتَهَا	فِي أَرْبَعَةِ	أَيَّامٍ	سَوَاءٍ	لِلسَّالِئِلِينَ
therein	its sustenance	in four	Days	equal	for those who ask

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

11. Then He rose over (*Istawā*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." 12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of the All-Mighty, the All-Knower. 13. But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sā'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sā'iqah* which overtook 'Ād and Thamūd (people)."

ثُمَّ اسْتَوَىٰ	إِلَى السَّمَاءِ	وَهِيَ	دُخَانٌ	فَقَالَ	لَهَا
then He rose over	towards the heaven	while it	(was) smoke	and said	to it
وَلِلْأَرْضِ	اِئْتِيَا طَوْعًا	أَوْ كَرْهًا	قَالَتَا	اِئْتَيْنَا طَائِعِينَ	﴿١١﴾
and to the earth	come both of you willingly	or unwillingly	they both said	we come willingly	
فَقَضَاهُنَّ	سَبْعَ	سَمَوَاتٍ	فِي يَوْمَيْنِ	وَأَوْحَىٰ	فِي كُلِّ
then He completed them	(as) seven	heavens	in two Days	and He revealed	in each
سَمَاءٍ	أَمْرَهَا	وَزَيَّنَّا السَّمَاءَ	الدُّنْيَا	بِمَصَابِيحَ	وَحِفْظًا
heaven	its affair	and We adorned the heaven	nearest	with lamps (stars)	and to guard

ذَٰلِكَ	تَقْدِيرُ الْعَزِيزِ	الْعَلِيمِ	فَإِنْ أَعْرَضُوا	فَقُلْ
that	(is the) Decree (of) the All-Mighty	the All-Knower	but if they turn away	then say
أَنْذَرْتُكُمْ	صَعِقَةً	مِّثْلَ	صَعِقَةٍ	عَادٍ
I have warned you	(of) a thunderbolt	like	(the) thunderbolt	(of) Ad
			وَتَمُودَ	and Thamud

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾ فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مَنَاوِقَةً أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْرَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh," they said: "If our Lord had so willed, He would surely have sent down angels. So, indeed we disbelieve in that with which you have been sent." 15. As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.)! 16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

إِذْ	جَاءَهُمْ	الرُّسُلُ	مِنْ بَيْنِ أَيْدِيهِمْ	وَمِنْ خَلْفِهِمْ
when	came to them	the Messengers	from before them	and [from] behind them
أَلَّا تَعْبُدُوا	إِلَّا اللَّهَ	قَالُوا	لَوْ شَاءَ رَبُّنَا	
(saying) that (do) not worship	but Allah	they said	if our Lord had willed	
لَأَنْزَلَ مَلَائِكَةً	فَإِنَّا	بِمَا أُرْسِلْتُمْ		
He would surely have sent down angels	so indeed we	in that you have been sent		
بِهِ	كَفَرُونَ	فَأَمَّا عَادُ	فَاسْتَكْبَرُوا	فِي الْأَرْضِ
with which	(are) disbelievers	then as for Ad	so they were arrogant	in the land
				without

أَلَحِقَ	وَقَالُوا	مَنْ	أَشَدُّ	مِنَّا	قُوَّةٌ	أَوَلَمْ يَرَوْا
right	and they said	who	(is) mightier	than us	(in) strength	(do) they not see?
أَبَ اللّٰهِ الَّذِي	خَلَقَهُمْ	هُوَ	أَشَدُّ	مِنْهُمْ	قُوَّةٌ	
that Allah the One Who	created them	He	(was) mightier	than them	(in) strength	
وَكَانُوا	بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾	فَارْسَلْنَا	رِيحًا	صَرَصْرًا		
and they used to	deny [in] Our signs	so We sent	upon them	a wind	furiously	
فِي أَيَّامٍ	نَحْسَاتٍ	لِّنَذِيقَهُمْ	عَذَابٍ	الْخِزْيِ		
in days	(of) evil omen	that We might give them a taste	(of) torment	disgracing		
فِي الْحَيَاةِ	الدُّنْيَا	وَلَعَذَابُ	الْآخِرَةِ			
in the life	(of) the world	but surely (the) torment	(of) the Hereafter			
أَخْرَى	وَهُمْ	لَا يَنْصُرُونَ ﴿١٦﴾				
(will be) more disgracing	and they	will not be helped				

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

17. And as for Thamūd, We showed and made clear to them the Path of Truth (Islāmic Monotheism through Our Messenger, i.e., showed them the way of success), but they preferred blindness to guidance; so the *Sā'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. 18. And We saved those who believed and used to fear Allāh, keep their duty to Him and avoid evil. 19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

وَأَمَّا ثَمُودُ	فَهَدَيْنَاهُمْ	فَاسْتَحَبُّوا الْعَمَى	عَلَى الْهُدَى
and as for Thamud	so We guided them	but they preferred blindness	to guidance

فَأَخَذَتْهُمْ	صَاعِقَةً	الْعَذَابِ	أَلْهُونَ	بِمَا كَانُوا
so seized them	a thunderbolt	(of) the torment	disgracing	(because) of what they used to
يَكْسِبُونَ ﴿١٧﴾	وَنَجَّيْنَا	الَّذِينَ ءَامَنُوا	وَكَانُوا	يَنْقُونَ ﴿١٨﴾
earn	and We saved	those who believed	and used to	fear (Allah)
وَيَوْمَ يُحْشَرُ		أَعْدَاءُ اللَّهِ	إِلَى النَّارِ	
and (remember the) Day (that) will be gathered		(the) enemies (of) Allah	to the Fire	
فَهُمْ يُوزَعُونَ ﴿١٩﴾	حَتَّىٰ إِذَا مَا	جَاءَهَا	شَهِدَ عَلَيْهِمْ	
then they will be collected (there)	till when	they reach it	will testify against them	
سَمِعَهُمْ	وَأَبْصَرَهُمْ	وَجُلُودَهُمْ	بِمَا كَانُوا	يَعْمَلُونَ ﴿٢٠﴾
their hearing	and their eyes	and their skins	as to what they used to	do

وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنْنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنْنْتُمْ بِرَبِّكُمْ أَرَدَكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾ فَإِنْ يَصِيرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَغْتَبُوا فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return." 22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of what you were doing. 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.

وَقَالُوا	لِجُلُودِهِمْ	لِمَ شَهِدْتُمْ	عَلَيْنَا	قَالُوا
and they will say	to their skins	why (do) you testify?	against us	they will say

أَنطَقَنَا اللَّهُ	الَّذِي أَنطَقَ	كُلَّ شَيْءٍ وَهُوَ	خَلَقَكُمْ
Allah has caused us to speak	He Who causes to speak	all things and He	created you
أَوَّلَ	مَرَّةٍ	وَالِيهِ تُرْجَعُونَ ﴿٦٦﴾	وَمَا كُنْتُمْ
(the) first	time	and to Him you are made to return	and you have not been
تَسْتَرُونَ	أَن يَشْهَدَ	عَلَيْكُمْ	سَمْعَكُمْ
hiding yourselves	lest testify	against you	your ears
وَلَكِن ظَنَنْتُمْ	أَنَّ اللَّهَ	لَا يَعْلَمُ كَثِيرًا	مِّمَّا تَعْمَلُونَ ﴿٦٧﴾
[and] but you thought	that Allah	knew not much	of what you were doing
ظَنُّكُمْ	الَّذِي ظَنَنْتُمْ	بِرَبِّكُمْ	أَرَدَكُمْ
thought of yours	which you thought	about your Lord	has brought you to destruction
فَأَصْبَحْتُمْ	مِنَ الْخَاسِرِينَ ﴿٦٨﴾	فَإِن يَصْبرُوا	
and you have become	of the losers	then if they bear (the torment) patiently	
فَالنَّارُ	مَثْوًى	هُمْ	وَإِن يَسْتَغْتَبُوا
then the Fire	(will be) a home	for them	and if they beg to be excused
	فَمَا هُمْ	مِنَ الْمُعْتَبِينَ ﴿٦٩﴾	
	then they (are) not	of those who will be excused	

﴿٦٦﴾ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٦٧﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٦٨﴾ فَلَنذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٦٩﴾

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified

against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. 26. And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome." 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

وَقَيَّضْنَا لَهُمْ		قُرْنَاءَ	فَرِيقًا
and We have assigned		intimate companions	so they have made fair-seeming
لَهُمْ	مَا	بَيْنَ أَيْدِيهِمْ	وَمَا
to them	what	(was) before them	and what
عَلَيْهِمْ	أَلْقَوْلُ	فِي أُمَمٍ	قَدْ خَلَتْ
against them	the Word	in nations	verily (that) had passed away
مِّنَ الْجِنِّ وَالْإِنسِ	إِنَّهُمْ كَانُوا	خَسِرِينَ ﴿٢٦﴾	وَقَالَ الَّذِينَ كَفَرُوا
of jinn and men	indeed they were	losers	and say those who disbelieve
لَا تَسْمَعُوا	هَذَا	أَلْقُرْآنَ	وَالْغَوْا فِيهِ
listen not	to this	Quran	and make noise in it
فَلَنَذِقَنَ	الَّذِينَ كَفَرُوا	عَذَابًا	شَدِيدًا
but surely we shall cause to taste	those who disbelieve	a torment	severe
وَلَنَجْزِيَنَّهُمْ	أَسْوَأَ	الَّذِي كَانُوا	يَعْمَلُونَ ﴿٢٧﴾
and certainly We shall requite them	(the) worst	(of) what they used to	do

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٦﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ بِجَعَلِهِمَا نَحْتِ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٧﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٢٨﴾

28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny

Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest." 30. Verily, those who say: "Our Lord is Allāh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"

ذَٰلِكَ	جَزَاءُ	أَعْدَاءِ اللَّهِ	النَّارُ	هُمْ	فِيهَا
that	(is the) recompense	(of the) enemies (of) Allah	the Fire	for them	therein
دَارُ	الْخُلْدِ	جَزَاءُ	بِمَا كَانُوا	بَيَّأَيْنَا بِمُحَدِّثُونَ ﴿٢٩﴾	
(will be the) home	the eternal	(as) a recompense	for that they used to	deny [of] Our verses	
وَقَالَ	الَّذِينَ كَفَرُوا	رَبَّنَا	أَرْنَا	الَّذِينَ	أَضَلَّانَا
and will say	those who disbelieve	our Lord	show us	those (two) who	led us astray
مِنَ الْجِنَّ	وَالْإِنْسِ	بَجَعَلَهُمَا	تَحْتَ	أَقْدَامِنَا	لِيَكُونَا
from the jinn	and the men	we shall put them	under	our feet	so that they become
مِنَ الْأَسْفَلِينَ ﴿٣٠﴾	إِنَّ الَّذِينَ قَالُوا	رَبَّنَا	اللَّهُ	ثُمَّ اسْتَقَمُوا	
of the lowest	verily those who say	our Lord	(is) Allah	then they stand firm	
تَنْزِلُ عَلَيْهِمْ	الْمَلَائِكَةُ	أَلَّا تَخَافُوا	وَلَا تَحْزَنُوا		
will descend on them	the angels	(saying) that fear not	nor grieve		
وَأَبَشِّرُوا	بِالْجَنَّةِ	الَّتِي كُنْتُمْ	تُوعَدُونَ ﴿٣١﴾		
but receive the glad tidings	of Paradise	which you have been	promised		

نَحْنُ أَوْلَىٰ أَوْكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَىٰ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ نَزَّلْنَا مِنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask. 32. "An entertainment from (Allāh), the Oft-Forgiving, Most Merciful." 33. And who is better in speech than he who [says: "My Lord is Allāh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allāh's (Islāmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

نَحْنُ	أَوْلِيَائُكُمْ	فِي الْحَيَاةِ	الدُّنْيَا	وَفِي الْآخِرَةِ
we	(have been) your friends	in the life	(of) the world	and (are so) in the Hereafter
وَلَكُمْ	فِيهَا	مَا	تَشْتَهُى	أَنْفُسُكُمْ
and you (shall) have	therein	(all) that	your inner selves desire	and you (shall) have
مَا تَدْعُونَ	تُرُؤًا	مِّنْ غَفُورٍ	رَّحِيمٍ	وَمَنْ
what you ask for	an entertainment	from (the) Oft-Forgiving	Most Merciful	and who
أَحْسَنُ	قَوْلًا	مِّمَّنْ دَعَا	إِلَى اللَّهِ	وَعَمِلَ صَالِحًا
(is) better	(in) speech	than (he) who invites	to Allah	and does righteous deeds
وَقَالَ	إِنِّى	مِنَ الْمُسْلِمِينَ	وَلَا تَسْتَوِى	الْحَسَنَةُ
and says	indeed I am	of the Muslims	and are not equal	the good deed
وَلَا السَّيِّئَةُ	أَدْفَعُ بِأَلَّتِى	هِيَ	أَحْسَنُ	فَإِذَا
nor the evil deed	repel with one which	[it]	(is) better	then behold
بَيْنَكَ	وَبَيْنَهُ	عَدَاوَةٌ	كَأَنَّهُ	وَلِىٌّ
between you	and between him	(was) enmity	as though he	(was) a friend
				close

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٢٥﴾ وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٦﴾ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ

وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ
 إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٢٧﴾ فَإِنْ أَتَوَّكَبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ
 لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٢٨﴾

35. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise, and of a high moral character) in this world. 36. And if an evil whisper from *Shaitān* (Satan) tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower. 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَمَا يُلْقَاهَا	إِلَّا الَّذِينَ صَبَرُوا	وَمَا يُلْقَاهَا	إِلَّا ذُو
but none is granted it	except those who are patient	and none is granted it	except (the) owner
حَظٍّ عَظِيمٍ ﴿٣٥﴾	وَأِمَّا يَنْزَغَنَّكَ	مِنَ الشَّيْطَانِ	نَزْعٌ
great (of) fortune	and if whisper comes to you	from Satan	an evil prodding
فَاسْتَعِذْ بِاللَّهِ	إِنَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ ﴿٣٦﴾
then seek refuge in Allah	verily He	[He] (is) the All-Hearer	the All-Knower
وَمِنْ آيَاتِهِ	الَّيْلُ	وَالنَّهَارُ	وَالشَّمْسُ وَالْقَمَرُ
and from (among) His Signs	(are) the night	and the day	and the sun and the moon
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ	لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ	وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ	لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
prostrate not to the sun nor to the moon	prostrate not to the sun nor to the moon	to Allah Who created them	to Allah Who created them
إِنْ كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾	فَإِنْ أَتَوَّكَبَرُوا	فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾	فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾
worshipping Him (Alone) if you are	but if they are proud	then those who	(are) with
يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾	يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾	يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾	يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾
glorify [to] Him by night and day and they get never tired	glorify [to] Him by night and day and they get never tired	glorify [to] Him by night and day and they get never tired	glorify [to] Him by night and day and they get never tired

وَمِنْ ءَايَاتِهِ ۚ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا الْمُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَاتِنَا لَا يَخَفُونَ عَلَيْنَا ۚ أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَمَةِ ۚ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

39. And among His Signs (is this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ān) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allāh's Speech, and He has protected it from corruption). 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).

وَمِنْ ءَايَاتِهِ ۚ	أَنْكَ تَرَى	الْأَرْضَ	خَاشِعَةً	فَإِذَا أَنْزَلْنَا
and among His Signs	that you see	the earth	barren	but when We send down
عَلَيْهَا	الْمَاءَ	اهْتَزَّتْ	وَرَبَتْ	إِنَّ الَّذِي
to it	water (rain)	it is stirred (to life)	and grows	gives it life
لُمَحْيِي	الْمَوْتَى	إِنَّهُ	عَلَى كُلِّ	شَيْءٍ
surely (is) Able to give life	(to) the dead	indeed He	[over] all	things
إِنَّ الَّذِينَ يُلْحِدُونَ	فِي ءَايَاتِنَا	لَا يَخَفُونَ	عَلَيْنَا	
verily those who deviate	concerning Our Signs	are not hidden	from Us	
أَفَمَنْ يُلْقَى	فِي النَّارِ	خَيْرٌ	أَمْ مَنْ	يَأْتِي ءَامِنًا
so (is he) who is cast?	into the Fire	better	or (he) who	comes secure
				(on the) Day

الْقِيَمَةِ	أَعْمَلُوا	مَا سَأَلْتُمْ	إِنَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٣﴾
(of) Resurrection	do	what you will	verily He	(is) All-Seer of what you do
إِنَّ الَّذِينَ كَفَرُوا	بِالذِّكْرِ	لَمَّا	جَاءَهُمْ	وَإِنَّهُ
verily those who disbelieved	in the Reminder	when	it came to them	and verily it
لَكِنَّهُ	عَزِيزٌ	لَّا يَأْتِيهِ	الْبَطْلُ	مِنْ بَيْنِ يَدَيْهِ
(is) surely a Book	honourable	comes not to it	falsehood	from before it
وَلَا	مِنْ خَلْفِهِ	تَنْزِيلٌ مِنْ حَكِيمٍ	حَمِيدٍ	
[from] behind it	nor	(it is) a revelation from (the) All-Wise	Worthy of all praise	

مَا يُقَالُ لَكَ إِلَّا مَا قَدِّقِلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾ وَلَوْ جَعَلْنَاهُ قُرْءَانًا عَجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. 44. And if We had sent this as a Qur'ān in a foreign language (other than Arabic), they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." 45. And indeed We gave Mūsā (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ān). 46. Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust

to (His) slaves.

مَا يُقَالُ	لَكَ	إِلَّا مَا	قَدْ قِيلَ	لِلرُّسُلِ	مِنْ قَبْلِكَ
nothing is said	to you	except what	[verily] was said	to the Messengers	before you
إِنَّ رَبَّكَ	لَذُو	مَغْفِرَةٍ	وَدُو		
verily your Lord	(is) indeed (the) Possessor	(of) forgiveness	and (the) Possessor		
عِقَابٍ	أَلِيمٍ	وَلَوْ جَعَلْنَاهُ	قُرْءَانًا	أَعْجَمِيًّا	
(of) punishment	painful	and if We had made this	(as) a Quran	(in) a foreign language	
لَقَالُوا	لَوْلَا فَصَّلَتْ ءَايَاتُهُ				
surely they would have said	why are not its Verses explained in detail				
ءَأَعْجَمِيٌّ	وَعَرَبِيٌّ	قُلْ هُوَ	لِلَّذِينَ ءَامَنُوا		
(is it) in a foreign [recitation]?	and an Arab [Messenger]	say it	for those who believe		
هُدًى	وَشِفَاءٌ	وَالَّذِينَ	لَا يُؤْمِنُونَ	فِي ءَاذَانِهِمْ	وَقَرٌّ
(is) a guide	and a healing	and those who	believe not	in their ears	(is) deafness
وَهُوَ	عَلَيْهِمْ	عَمًّى	أُولَئِكَ يَنَادُونَ	مِنْ مَّكَانٍ	بَعِيدٍ
and it	for them	(is) blindness	those are being called	from a place	far away
وَلَقَدْ ءَاتَيْنَا مُوسَى	الْكِتَابَ	فَاخْتَلَفَ	فِيهِ		
and indeed We gave Moses	the Scripture	but dispute arose	therein		
وَلَوْلَا كَلِمَةٌ	سَبَقَتْ مِنْ رَبِّكَ				
and had (it) not been for a Word	(that) went forth before from your Lord				
لَقُضِيَ بَيْنَهُمْ	وَأِنَّهُمْ	لَفِي شَكٍّ			
would have been settled between them	surely it (the matter)	but truly they	(are) in doubt		
مِّنْهُ	مُرِيبٍ	مَّنْ	عَمِلَ صَالِحًا	فَلِنَفْسِهِ	
thereto	suspicion	whosoever	does righteous (good) deed	then (it is) for his ownself	
وَمَنْ أَسَاءَ	فَعَلَيْهَا	وَمَا رَبُّكَ	بِظَلَمٍ	لِّلْعَبِيدِ	
and whosoever does evil	then (it is) against it	and your Lord (is) not	unjust	to (His) slaves	