

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ وَأَلَّيْسَ فِي جَهَنَّمَ مَثْوَى لِلْكَافِرِينَ ٣٣ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ لَهُمْ مَا يَشَاءُونَ ٣٤ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ٣٥ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَبِحِزْبِهِمْ أَجْرُهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ٣٦ أَلَيْسَ اللَّهُ بِكَافِ عَبْدٌ وَيَخْوِفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ٣٧ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادِ ٣٨

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	وَكَذَبَ
then who	(does) more wrong	than (one) who utters a lie	against Allah	and denies
the truth	جَاءَهُ	أَلَيْسَ	فِي جَهَنَّمَ	مَثْوَى لِلْكَافِرِينَ ٣٣
when	it comes to him	is (there) not?	ذَلِكَ	أُولَئِكَ هُمُ الْمُتَّقُونَ ٣٤
and he who	the truth	وَصَدَّقَ	جَاءَ بِالصِّدْقِ	وَالَّذِي
they shall have	they (shall) have	(all) that they will desire	عِنْدَ رَبِّهِمْ	جَزَاءُ ذَلِكَ
so that Allah may expiate	so that Allah may expiate	(is the) reward	عَنْهُمْ	أَسْوَأَ مَا يَشَاءُونَ ٣٥
(of) the good-doers	(of) the good-doers	from them	عَنْهُمْ	أَلَيْسَ اللَّهُ بِكَافِ
			لِيُكَفِّرَ اللَّهُ	الْمُحْسِنِينَ ٣٦

يَعْمَلُونَ	الَّذِي كَانُوا	بِأَحْسَنِ	أَجْرَهُمْ	وَبَخِزِّهِمْ
do	(of) what they used to	according to (the) best	their reward	and give them
بِالَّذِينَ	وَيَخْوِفُونَكُمْ	عَبْدَهُ	بِكَافِ	أَلَيْسَ اللَّهُ
with those	and they try to frighten you	(for) His slave	Sufficient	is not Allah?
مِنْ هَكَذِ	لَهُ	فَمَا	وَمَنْ يُضْلِلِ اللَّهُ	مِنْ دُونِهِ
any guide	for him	then (there is) not	and whom Allah sends astray	besides Him

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي أَنْتِقَامٍ ٢٧ وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لِيَقُولُوا بِاللَّهِ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِي اللَّهُ بِضُرٍّ هَلْ هُنَّ كَيْشَفَتُ ضُرُّهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ٢٨

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."

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

مُمْسِكُتُ رَحْمَتِهِ	هَلْ هُنَّ	بِرَحْمَةِ	أَوْ أَرَادَ فِي	ضُرِّهِ
His Mercy	withhold	(could) they?	some mercy	or (if) He intended for me
يَوْكَلُ الْمُتَوَكِّلُونَ	عَلَيْهِ		قُلْ حَسْبِيَ اللَّهُ	
those who trust	must put (their) trust	in Him	say Sufficient for me (is)	Allah

قُلْ يَنْقُومُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلْتُ فَسَوْفَ تَعْلَمُونَ ٤٣ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحْلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ٤٤ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِم بِوَكِيلٍ ٤٥ اللَّهُ يَتَوَفَّ الْأَنْفُسَ حِينَ مَوْتَهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرِسِّلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّىٰ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَنْفَكِرُونَ ٤٦

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.

عَمِلْ	إِنِّي	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	قُلْ يَنْقُومُ
working	verily I am	work according to your position	say O my people
يُخْزِيهِ	عَذَابٌ	يَأْتِيهِ	فَسَوْفَ تَعْلَمُونَ
disgracing him	a torment	comes to [him]	<small>٤٣</small> whom then soon you will come to know

عَلَيْكَ الْكِتَابَ	إِنَّا أَنْزَلْنَا	مُقِيمٌ	عَذَابٌ	عَلَيْهِ	وَيَحْلُّ
the Book	to you	verily We have sent down	everlasting	a torment	on him and descends

فِلَنْفَسِهِ	فَمَنِ اهْتَدَى	بِالْحَقِّ	لِلنَّاسِ
then (it is only) for his soul	so whosoever accepts the guidance	in truth	for mankind
وَمَا أَنْتَ	عَلَيْهَا	فَإِنَّمَا يَضِلُّ	وَمَنْ ضَلَّ
and you (are) not	against it (his soul)	then only he goes astray	and whosoever goes astray
حِينَ	اللَّهُ يَتَوَفَّ الْأَنْفُسَ	بُوْكِيلٌ	عَلَيْهِمْ
(at the) time	(it is) Allah Who takes away the souls	a trustee	over them
فَيُمْسِكُ	فِي مَنَامِهَا	لَمْ تُمْتَ	وَالَّتِي
then He keeps	during their sleep	die not	and those that
مُسَمَّى	إِلَى أَجَلٍ	الْمَوْتَ وَيَرْسِلُ الْأُخْرَى	عَلَيْهَا
appointed	for a term	and sends the rest	death
لَقَوْمٌ يَنْفَكِرُونَ	لَا يَرْتَ	فِي ذَلِكَ	إِنَّ
for a people who think deeply	(are) surely signs	in that	verily

أَمْ أَتَخْذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ  
 قُلْ لِلَّهِ الْسَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ  
 ذُكْرُ اللَّهِ وَحْدَهُ أَشْمَاءُ زَتَ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ  
 دُونِهِ إِذَا هُمْ يَسْتَبِشُونَ قُلْ اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ عَلِمَ الْغَيْبِ  
 وَالشَّهِدَةُ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ

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 تَوْحِيدُ اللَّهِ) 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."

أَوْلَوْ كَانُوا	قُلْ	شُفَعَاءَ	مِنْ دُونَ اللَّهِ	أَمْ أَنْخَذُوا
even if they were	say	intercessors	besides Allah	or have they taken
قُلْ لِلَّهِ الْشَّفَعَةُ	وَلَا يَعْقِلُونَ	شَيْئًا	لَا يَمْلِكُونَ	لَا يَمْلِكُونَ شَيْئًا
say to Allah (belongs) intercession	and have no intelligence		not possessing	anything
وَالْأَرْضُ	السَّمَوَاتِ	مُلْكُ	لَهُ	جَمِيعًا
and the earth	(of) the heavens	(is the) Sovereignty	for Him	all
ذَكِرَ اللَّهُ وَحْدَهُ	وَإِذَا	إِلَيْهِ تُرْجَعُونَ	ثُمَّ	
Allah Alone is mentioned	and when	to Him you shall be brought back	then	
بِالْآخِرَةِ	الَّذِينَ لَا يُؤْمِنُونَ	أَشْمَاءَتْ قُلُوبَ		
in the Hereafter	(of) those who believe not	are filled with disgust (the) hearts		
هُمْ يَسْتَبِشُونَ	إِذَا	مِنْ دُونِهِ	الَّذِينَ	وَإِذَا ذُكِرَ
they rejoice	behold	besides Him	those	and when are mentioned
وَالشَّهَدَةُ	عَلِمَ الْغَيْبُ	وَالْأَرْضُ	فَاطِرُ السَّمَوَاتِ	قُلْ اللَّهُمَّ
and the seen	All-Knower (of) the Unseen	and the earth	Creator (of) the heavens	say O Allah
يَخْتَلِفُونَ	فِيهِ	فِي مَا كَانُوا	عِبَادِكَ	أَنْ تَحْكُمْ
differ	wherein	about that they used to	Your slaves	between You will judge

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمَثْلُهُ مَعْهُ لَا فَنَدَوْا بِهِ مِنْ سُوءِ العَذَابِ  
يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنْ كُلِّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ وَبَدَا لَهُمْ سَيِّئَاتُ مَا  
كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهِزُونَ فَإِذَا مَسَ الْإِنْسَنَ ضُرُّ دُعَانًا  
ثُمَّ إِذَا حَوَّلَنَاهُ نِعْمَةً مِنْنَا قَالَ إِنَّمَا أُوْتِيْتُهُ عَلَيَّ عِلْمٌ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ

لَا يَعْلَمُونَ

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!

وَمِثْلُهُ	جَمِيعًا	فِي الْأَرْضِ	مَا	لِلَّذِينَ ظَلَمُوا	أَنَّ	وَلَوْ
and like of it	all	(is) in the earth	that	for those who did wrong	[that]	and if
يَوْمٌ	الْعَذَابِ	مِنْ سُوءِ	بِهِ	لَا فَنَدُوا		مَعْهُ
(on the) Day	torment	from (the) evil	[with] it	they verily would offer to ransom		with it
مَا لَمْ يَكُونُوا	مِنْ اللَّهِ	هُمْ		وَبَدَا		الْقِيمَةُ
what they had not been	from Allah	to them		and will become apparent		(of) Resurrection
مَا كَسَبُوا	سَيِّئَاتٍ	هُمْ		وَبَدَا		يَحْتَسِبُونَ
(of) that which they earned	(the) evils	to them		and will become apparent		reckoning
فَإِذَا	يَسْتَهِزُونَ	مَا كَانُوا		بِهِمْ		وَحَاقَ
so when	mock at [it]	that which they used to		[with] them		and will encircle
نِعْمَةٌ	خَوْلَنَةٌ	إِذَا		دَعَانَا	ضُرٌّ	مَسَّ الْأَنْسَنَ
a favour (grace)	We have granted him	then when		he calls to Us	harm	touches man
بَلْ هِيَ	عَلَى عِلْمٍ	إِنَّمَا أُوتِيتُهُ		قَالَ		مِنْتَ
nay it	because of knowledge	only I was given this (grace)		he says		from Us
لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ			فِتْنَةٌ		
know not	[and] but most of them			(is) a trial		

قَدْ قَاتَلَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْفَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ۝ فَأَصَابَهُمْ سَيِّئَاتٌ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيِّصِبُهُمْ سَيِّئَاتٌ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزٍ ۝

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَذَيْنَ لِقَوْمٍ  
 يُؤْمِنُونَ ﴿٥١﴾ قُلْ يَعْبُادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا نَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَعْفُرُ الْذُنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

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.

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

الرَّحِيمُ	الْغَفُورُ	هُوَ	إِنَّهُ	جَمِيعًا	إِنَّ اللَّهَ يَعْفُرُ الظُّنُوبَ
the Most Merciful	(is) the Oft-Forgiving	[He]	truly	He	all

verily Allah **forgives** the sins

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا إِلَيْهِ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنَصَّرُونَ  
 وَأَتَيْعُوا أَحَسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ  
 بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ  
 أَنْ تَقُولَ نَفْسٌ بِحَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ  
 وَإِنْ كُنْتُ لَمِنَ السَّاجِرِينَ  
 أَوْ تَقُولَ لَوْأَتِ اللَّهَ هَدَنِي لَكُنْتُ مِنَ الْمُتَقِينَ  
 أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْأَتِ لِكَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

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.)."

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

وَإِنْ كُنْتُ	فِي جَنَبِ اللَّهِ	عَلَىٰ مَا فَرَطْتُ	بِحَسْرَتِي
and that I was	in (the) side (of) Allah	[on] that I was undutiful	alas my grief
أَنْ اللَّهُ هَدَنِي	لَوْ	أَوْ تَقُولَ	لِمَنْ أُسْدِخَرِينَ
[that] Allah had guided me	if	or (lest) he should say	indeed among those who mocked
حِينَ تَرَىٰ الْعَذَابَ	أَوْ تَقُولَ	مِنَ الْمُتَّقِينَ	لَكُنْتُ
he sees the torment	when	or (lest) he should say	among the pious I should indeed have been
مِنَ الْمُحْسِنِينَ	فَأَكُونُ	كَرَّةٌ	لَوْ أَنْ لِي
among the good-doers	then I should be	another chance	I had [that] if

بَلْ قَدْ جَاءَتَكَ إِيَّاكَ فَكَذَّبْتَ بِهَا وَأَسْتَكَبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ٤٩ وَيَوْمَ الْقِيَمَةِ تَرَىٰ الَّذِينَ كَذَّبُوا عَلَىٰ اللَّهِ وُجُوهُهُمْ مُسَوَّدَةٌ الَّذِيْسِ فِي جَهَنَّمَ مَشْوَى لِلْمُتَكَبِّرِينَ ٥٠ وَيُنَجِّي اللَّهُ الَّذِينَ أَتَقَوْا بِمَفَازَتِهِمْ لَا يَمْسِهُمُ الْسُّوءُ وَلَا هُمْ يَحْزَنُونَ ٥١ اللَّهُ خَلَقَ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

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.

وَأَسْتَكَبَرْتَ	بِهَا	فَكَذَّبْتَ	إِيَّاكَ	قَدْ جَاءَتَكَ	بَلْ
and you were proud	them	and you denied	My proofs	verily (there) came to you	yes
تَرَىٰ	الْقِيَمَةُ	وَيَوْمٌ	مِنَ الْكَافِرِينَ	وَكُنْتَ	
you will see	(of) Resurrection	and (on the) Day	among the disbelievers	and you were	
الَّذِيْسِ	مُسَوَّدَةٌ	وُجُوهُهُمْ	الَّذِينَ كَذَّبُوا عَلَىٰ اللَّهِ		
is (there) not?	(will be) black	their faces	those who lied against Allah		

الَّذِينَ أَتَّقَوْا	وَيُنَجِّيَ اللَّهُ	لِلْمُتَكَبِّرِينَ	مَثْوَى	فِي جَهَنَّمَ
those who are pious	and Allah will deliver	for the arrogant	an abode	in Hell
اللَّهُ ۖ	وَلَا هُمْ يَحْزَنُونَ	السُّوءُ	لَا يَمْسِهُمْ	بِمَفَازَتِهِمْ
Allah	nor shall they grieve	evil	shall touch them not	to their places of success
وَكِيلٌ	شَيْءٌ	عَلَىٰ كُلِّ	وَهُوَ	خَلَقَ كُلِّ
(is) a Trustee	things	over all	and He	things (is the) Creator (of) all

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِعِيَادَتِ اللَّهِ أُولَئِكَ هُمُ الْخَسِرُونَ ۝ قُلْ أَفَغَيَرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيْمَانَ الْجَهَنَّمِ ۝ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَمَنْ أَشْرَكَ لِيَحْبِطَنَ عَمَلُكَ وَلَتَكُونَنَ مِنَ الْخَسِرِينَ ۝ بَلْ اللَّهُ فَأَعْبُدُ وَكُنْ مِنَ الشَّاكِرِينَ ۝

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.

وَالَّذِينَ كَفَرُوا	وَالْأَرْضِ	السَّمَوَاتِ	مَقَالِيدُ	لَهُ
and those who disbelieve	and the earth	(of) the heavens	(the) keys	to Him (belong)
قُلْ	الْخَسِرُونَ	هُمُ	أُولَئِكَ	بِعِيَادَتِ اللَّهِ
say	(who will be) the losers	they	those (are)	in (the) signs (of) Allah
الْجَهَنَّمُونَ	أَيْمَانَ	أَعْبُدُ	تَأْمُرُونِي	أَفَغَيَرَ اللَّهُ
fools	O (you)	to worship	you order me	then (do) other than Allah?
مِنْ قَبْلِكَ	وَإِلَى الَّذِينَ	إِلَيْكَ		وَلَقَدْ أُوحِيَ
before you	and to those	to you	and indeed it has been revealed	

وَلَتَكُونَنَّ	لَيَحْبَطَنَ عَمَلُكَ	لَئِنْ أَشَرَّكَتْ
and you will certainly be	surely your deeds will be in vain	if you join others (with Allah)
مِنَ الشَّاكِرِينَ	وَكُنْ	اللَّهُ فَاعْبُدْ
among the grateful	and be	but worship Allah

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ يَمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشَرِّكُونَ ٢٧ وَنُفَخَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ شَاءَ ثُمَّ نُفَخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظَرُونَ ٢٨

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).

وَالْأَرْضُ	قَدْرِهِ	حَقَّ	وَمَا قَدَرُوا اللَّهَ
and the earth	estimate (as is due to Him)	a just	and they made not estimate (of) Allah
وَالسَّمَوَاتُ	الْقِيَمَةُ	يَوْمٌ	قَبْضَتُهُ جَمِيعاً
and the heavens	(of) Resurrection	(on the) Day	(will be) grasped by His Hand whole
وَتَعَالَى	سُبْحَنَهُ	يَمِينِهِ	مَطْوِيَّاتٌ
and Exalted is He	Glorified (is) He	in His Right Hand	(will be) rolled up
فِي الصُّورِ	وَنُفَخَ	عَمَّا يُشَرِّكُونَ ٢٧	
[in] the Trumpet	and will be blown	above (all) that they associate as partners (with Him)	
فِي الْأَرْضِ	وَمَنْ	فِي السَّمَوَاتِ	مَنْ فَصَعِقَ
(are) on the earth	and (all) who	(are) in the heavens	(all) who and fall dead
فَإِذَا	أُخْرَى	ثُمَّ نُفَخَ	إِلَّا مَنْ شَاءَ اللَّهُ
and behold	a second time	[in it]	except (him) whom Allah wills

قِيَامٌ يَنْظُرُونَ	وَهُمْ
(will be) standing looking on	they

وَأَشَرَّقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَبُ وَجَاءَتِهِ بِالْنِّيَّنَ وَالشَّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ٧١ وَوَفِيتَ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ٧٢ وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمِّرَ حَتَّى إِذَا جَاءُهُ وَهَا فُتُحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ حَزْنَتْهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَتَلَوَّنَ عَلَيْكُمْ إِيمَانُكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمَكُمْ هَذَا قَالُوا بَلَى وَلَكُنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكُفَّارِينَ ٧٣

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!

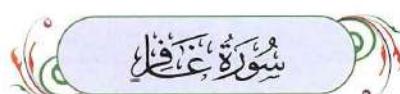
وَوُضِعَ الْكِتَبُ	رَبِّهَا	بِنُورٍ	وَأَشَرَّقَتِ الْأَرْضُ
and the Book will be placed	(of) its Lord	with (the) light	and the earth will shine
وَالشَّهَدَاءِ	بِالْنِّيَّنَ	وَجَاءَتِهِ	
and the witnesses	the Prophets		and will be brought forward
لَا يُظْلَمُونَ ٧١	وَهُمْ	بِالْحَقِّ	وَقُضِيَ بَيْنَهُمْ
will not be wronged	and they	with truth	and it will be judged between them
بِمَا يَفْعَلُونَ ٧٢	أَعْلَمُ	وَهُوَ	وَوَفِيتَ
of what they do	(is) Best Aware	(of) what he did	كُلُّ نَفْسٍ مَا عَمِلَتْ
	and He	person	بِكُلِّ نَفْسٍ مَا عَمِلَتْ
		each	وَوَفِيتَ
جَاءُوهَا	حَتَّى إِذَا	إِلَى جَهَنَّمَ زُمِّرَ	وَسِيقَ الَّذِينَ كَفَرُوا
they reach it	till when	(in) groups	إِلَى جَهَنَّمَ زُمِّرَ
			those who disbelieved and will be driven

أَلَمْ يَأْتِكُمْ	خَرْنَثَاهَا	لَهُمْ	وَقَالَ	فُتُحَتْ أَبْوَابُهَا
(did) not come to you?	its keepers	to them	and will say	the gates thereof will be opened
رَبِّكُمْ	إِيَّاهُتْ	يَتَلَوُنَ عَلَيْكُمْ	مِنْكُمْ	رُسُلُ
(of) your Lord	(the) Verses	reciting to you	from yourselves	Messengers
قَالُوا بَلَى	هَذَا	يَوْمَكُمْ	لِقَاءَ	وَيُنذِرُونَكُمْ
they will say yes	this	(of) Day of yours	(of the) Meeting	and warning you
عَلَى الْكُفَّارِينَ	الْعَذَابِ	كَلِمَةُ	وَلَنِكَ حَقَّ	
against the disbelievers	(of) torment	(the) Word	[and] but has been justified	

قِيلَ أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِيلِينَ فِيهَا فِتْنَسٌ مَّوْى الْمُتَّكَبِّرِينَ وَسِيقَ  
 الَّذِينَ أَتَقْوَارَبُهُمْ إِلَى الْجَنَّةِ زُمِّرًا حَقَّ إِذَا جَاءُوهَا وَفُتُحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ  
 خَرْنَثَاهَا سَلَامٌ عَلَيْكُمْ طَبِّسُمْ فَأَدْخُلُوهَا خَلِيلِينَ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي  
 صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتْبُوًا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَمَلِينَ وَتَرَى الْمَلَئِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ مُحَمَّدَ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحِقْ  
 وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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)."

مَوْىٰ	فِئَسٌ	فِيهَا	خَلِيلِينَ	جَهَنَّمَ	أَدْخُلُوا أَبْوَابَ	قِيلَ
abode	and what an evil	therein	(to) abide	(of) Hell	enter (the) gates	it will be said
إِلَى الْجَنَّةِ	أَتَقْوَاهُمْ	وَسِيقَ الَّذِينَ	المُتَكَبِّرِينَ	(of) the arrogant	(of) the arrogant	زُمَرًا
to Paradise	feared their Lord	and will be driven those who				
وَقَالَ	وَفَتُحَتَ أَبْوَابُهَا	جَاءُوهَا	حَقَّ إِذَا	تِلْكَ	تِلْكَ	زُمَرًا
and will say	and its gates will be opened	they reach it	till when	(in) groups		
فَادْخُلُوهَا	طَبِّئُ	عَلَيْكُمْ	سَلَامٌ	خَزَنَتِهَا	لَهُمْ	
so enter it	you have done well	upon you	peace (be)	its keepers	to them	
صَدَقَنَا	الَّذِي	الْحَمْدُ لِلَّهِ	وَقَالُوا	خَلِيلِينَ	(to) abide forever	وَعْدَهُ
has fulfilled to us	Who	all praise (be) to Allah	and they will say			
نَبَوَّا مِنْ الْجَنَّةِ	الْأَرْضَ	وَأَوْرَثَنَا				
حيث نشاء	الْأَرْضَ	وَأَوْرَثَنَا				
where we will	we can dwell in Paradise	the land	and has made us inherit	His Promise		
وَتَرَى الْمَلَائِكَةَ	الْعَمَلِينَ	أَجْرٌ	فِعْمَ			
and you will see the angels	(of) the workers	(the) reward	then how excellent			
يُسَيِّحُونَ بِحَمْدِ	الْعَرْشَ	مِنْ حَوْلِ	حَافِرَ			
glorifying [with] (the) praises	the Throne	from all round	surrounding			
وَقِيلَ	بِالْحَقِّ	وَقُضِيَ بَيْنَهُمْ	رَبِّهِمْ			
and it will be said	with truth	and will be judged among them	(of) their Lord			
رَبُّ الْعَالَمِينَ		الْحَمْدُ لِلَّهِ				
(the) Lord (of) the worlds		all praise (be) to Allah				



سُورَةُ غَافِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ تَنْزِيلُ الْكِتَبِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝ غَافِرُ الْدَّنِ وَقَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ

ذِي الْطَوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ۝ مَا يُجَدِّلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَعْرُكُ تَقْلِبُهُمْ فِي الْبَلَدِ ۝ كَذَّبُتْ قَبْلَهُمْ قَوْمٌ نُوحٌ وَالْأَخْرَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَطْلِ لِيُدْحِسُوا بِهِ الْحَقَّ فَأَخْذَتْهُمْ فَكَيْفَ كَانَ عِقَابُ ۝

## 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

الْمُحْسِنُ	الْرَّحِيمُ	بِسْمِ اللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allah		
الْعَلِيمُ ۝	الْعَزِيزُ	مِنْ اللَّهِ		
the All-Knower	the All-Mighty	(is) from Allah		
وَالْكِتَابُ	الْكِتَابُ	(of) the Book		
تَنْزِيلُ	تَنْزِيلُ	(the) revelation		
حَمْ	حَمْ	Ha-Mim		
الْعَقَابُ	شَدِيدٌ	وَقَابِلُ التَّوْبَ	غَافِرُ الذَّنْبِ	
(in) punishment	(the) Severe	and (the) Acceptor (of) repentance	(the) Forgiver (of) the sin	
الْمَصِيرُ	إِلَيْهِ	إِلَّا هُوَ	لَا إِلَهَ	ذِي الْطَوْلِ
(is) the final return	to Him	except Him	(there is) no god	the Bestower (of favours)

فَلَا يَغْرِكُ	إِلَّا الَّذِينَ كَفَرُوا	فِي ءَايَاتِ اللَّهِ	مَا يُجَدِّلُ
so let not deceive you	but those who disbelieve	in (the) Verses (of) Allah	none disputes
نُوحٌ	قَوْمٌ	كَذَّبُتْ قَبْلَهُمْ	فِي الْمَدِّ
(of) Noah	(the) people	denied before them	through the cities
رَسُولُهُمْ	أُمَّةٌ	كُلُّ وَهَمَّ	مِنْ بَعْدِهِمْ
against their Messenger	nation	every and plotted	after them and the Confederates
لِيُدْحِضُوا	لِيُدْحِضُوا	بِالْبَطْلِ	وَجَدَلُوا
therewith	to refute	by (means of) falsehood	and disputed
عَقَابٌ	فَكَيْفَ كَانَ		لِيَخْذُوهُ
My punishment	and how (terrible) was	فَأَخْذَتْهُمْ	الْحَقُّ
		so I seized them	the truth

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ① الَّذِينَ يَحْمِلُونَ  
الْعَرْشَ وَمَنْ حَوْلَهُ، يُسَيِّحُونَ بِمُحَمَّدٍ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ، وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا بِرَبِّنَا  
وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَأَعْفِرُ لِلَّذِينَ تَابُوا وَأَتَبَعُوا سَيِّلَكَ وَقِهِمْ عَذَابَ

الْحَمْدُ لِلَّهِ

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!"

عَلَى الَّذِينَ كَفَرُوا	رَبِّكَ	كَلِمَتُ	حَقَّتْ	وَكَذَلِكَ
against those who disbelieved	(of) your Lord	(the) Word	has been justified	and thus
يَحْمِلُونَ الْعَرْشَ	الَّذِينَ	النَّارِ ①	أَصْحَابُ	أَنَّهُمْ
bear the Throne	those (angels) who	(of) the Fire	(will be the) dwellers	that they
وَيُؤْمِنُونَ	رَبِّهِمْ	يُسَيِّحُونَ بِمُحَمَّدٍ	حَوْلَهُ	وَمَنْ
and believe	(of) their Lord	glorify [with] (the) praises	around it	and those

وَسِعْتَ	رَبَّنَا	لِلَّذِينَ ءَامَنُوا	وَسْتَغْفِرُونَ	بِهِ
You comprehend	our Lord	for those who believe	and ask forgiveness	in Him
لِلَّذِينَ تَابُوا	فَاغْفِرْ	وَعِلْمًا	رَحْمَةً	كُلَّ شَيْءٍ
[to] those who repent	so forgive	and knowledge	(in) mercy	things all
أَلْجِيمٌ	عَذَابٌ	وَقِيمٌ	وَاتَّبِعُوا سَبِيلَكَ	
(of) the blazing Fire	(from the) torment	and save them	and follow Your way	

رَبَّنَا وَأَدْخِلْهُمْ جَنَّتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ أَبَابِيهِمْ وَأَرْوَحُهُمْ  
وَذْرِيَّتَهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ وَقِيمُ الْسَّيِّئَاتِ وَمَنْ تَقِ الْسَّيِّئَاتِ  
يَوْمَئِذٍ فَقَدْ رَحْمَتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝ إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ  
لَمْ قَتُلَ اللَّهُ أَكْبَرُ مِنْ مَقْتِكُمْ أَنفُسَكُمْ إِذْ دَعَوْتُكُمْ إِلَى الْإِيمَانِ فَتَكَفَرُونَ ۝  
قَالُوا رَبَّنَا أَمْتَنَا أَشْتَىْنِ وَأَحِيتَنَا أَثْتَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ

سَبِيلٍ ۝

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): "Allâh'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	جَنَّتِ	وَأَدْخِلْهُمْ	رَبَّنَا
You have promised them	which	(of) everlasting	(the) Gardens	and make them enter	our Lord

وَذُرِّيَّتَهُمْ	وَأَزْوَاجُهُمْ	مِنْ أَبَابِهِمْ	وَمَنْ صَلَحَ
and their offspring	and their wives	among their fathers	and (to him) who was righteous
السَّيِّئَاتِ	وَقِهْمُ	الْحَكِيمُ	أَنْتَ الْعَزِيزُ
(from) the sins	and save them	the All-Wise	[You] (are) the All-Mighty
فَقَدْ رَحْمَتَهُ	يَوْمَيْذِ	تَقِ السَّيِّئَاتِ	وَمَنْ
then truly You gave him mercy	that Day	You save (from) the sins	and whomsoever
يُنَادَوْنَ	إِنَّ الَّذِينَ كَفَرُوا	الْعَظِيمُ	وَذَلِكَ هُوَ
will be addressed	truly those who disbelieve	supreme	(is) the success [it] and that
أَنْفُسَكُمْ	مِنْ مَقْتُكُمْ	أَكْبَرُ	لَمَقْتُ اللَّهِ
(towards) yourselves	than your aversion	(was) greater	certainly (the) aversion (of) Allah
قَالُوا أَرَبَّنَا	فَتَكْفُرُوْنَ	إِلَى الْإِيمَانِ	إِذْ تُدْعَوْنَ
they will say our Lord	but you used to refuse	to the Faith	when you were called
فَاعْرَفُنَا	أَثْنَتَيْنِ	وَأَحْيَتَنَا	أَمْتَنَا
so we confess	twice	and You have given us life	twice
مِنْ سَيِّلِ	إِلَى خُرُوجٍ	فَهَلْ	بِذُنُوبِنَا
any way	to get out	then (is there)?	our sins

ذَلِكُمْ بِأَنَّهُ إِذَا دُعَىٰ اللَّهُ وَحْدَهُ كَفَرُتُمْ وَإِنْ يُشْرَكُ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ  
الْعَلِيِّ الْكَبِيرِ <sup>١٢</sup> هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا  
يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ <sup>١٣</sup> فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَا كُرْهَ الْكُفَّارُونَ <sup>١٤</sup>  
رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ  
النَّلَاقِ <sup>١٥</sup> يَوْمَ هُمْ بَرَزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ  
الْقَهَّارِ <sup>١٦</sup>

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!

وَإِنْ	كَفَرْتُمْ	دُعِيَ اللَّهُ وَحْدَهُ	إِذَا	بِأَنَّهُ	ذَلِكُمْ
but if	you disbelieved	Allah Alone was invoked	when	(is) because	this
لِلَّهِ	فَالْحُكْمُ	تُؤْمِنُوا	يُشْرِكُ بِهِ		
(is only) with Allah	so the judgement	you believed	partners were joined to Him		
وَيُنَزِّلُ	إِلَيْهِ آيَاتِهِ	يُرِيكُمْ	هُوَ الَّذِي	الْكَبِيرُ	الْعَلِيُّ
and sends down	His signs	shows you	Who	(it is) He	the Most Great
إِلَّا مَنْ يُنِيبُ		وَمَا يَتَذَكَّرُ	رِزْقًا	مِنَ السَّمَاءِ	لَكُمْ
but (those) who turn (to Allah)	and none remembers		provision	from the sky	for you
وَلَوْ كَرِهَ الْكَفِرُونَ	الَّذِينَ	لَهُ مُحْلِصِينَ	فَادْعُوا اللَّهَ		
even though the disbelievers may hate(it)	the religion	to Him	making pure	so call upon Allah	
يُلْقِي الرُّوحُ	الْعَرْشَ	ذُو	رَفِيعُ الدَّرَجَاتِ		
He sends the Revelation	(of) the Throne	(the) Owner	(He is Allah) Owner (of)	High Ranks	
لِيُنذِرَ يَوْمَ	مِنْ عِبَادَهُ	عَلَى مَنْ يَشَاءُ	مِنْ أَمْرِهِ		
that He may warn (of the) Day	of His slaves	to (any) whom He wills	by His Command		

عَلَى اللَّهِ	لَا يَخْفَى	بَرِزْنَ	هُمْ	يَوْمَ	الْتَّلَاقِ
from Allah	will not be hidden	(will) come out	(when) they	(the) Day	(of) Mutual Meeting
الْقَهَّارِ	الْوَاحِدِ	لِلَّهِ	الْيَوْمَ	الْمُلْكُ	لِمَنِ
the Irresistible	the One	for Allah	this Day	(is) the kingdom	for Whom

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ  
 وَأَنذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذَا الْقُلُوبُ لَدَى الْحُنَاجِرِ كَظِيمَنَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا  
 شَفِيعٍ يُطَاعُ يَعْلَمُ خَلِيلَةُ الْأَعْيُنِ وَمَا تَخْفِي الْصُّدُورُ وَاللَّهُ يَقْضِي بِالْحَقِّ  
 وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئاً إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

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 *Zalimūn* (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.

الْيَوْمَ	لَا ظُلْمَ	بِمَا كَسَبَتْ	كُلُّ نَفْسٍ	الْيَوْمَ تُجْزَى
this Day	no injustice	for what he earned	person	every this Day shall be recompensed
الْأَزْفَةُ	يَوْمَ	وَأَنذِرْهُمْ	إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ	
(that) is drawing near	(of the) Day	and warn them	(in) reckoning	(is) Swift truly Allah
كَظِيمَنَ	الْحُنَاجِرِ	لَدَى	الْقُلُوبُ	إِذْ
choking with anguish	the throats	(will be) in	the hearts	when
وَلَا شَفِيعٍ يُطَاعُ	مِنْ حَمِيمٍ	لِلظَّالِمِينَ	مَا	
nor an intercessor (who) is obeyed	any friend	for the wrongdoers	(will be) not	

نَخْفِي الْصُّدُورُ	وَمَا	الْأَعْيُنُ	يَعْلَمُ حَائِنَةً
the breasts conceal	and (all) that	(of) the eyes	He knows (the) fraud
مِنْ دُونِهِ	وَالَّذِينَ يَدْعُونَ	بِالْحَقِّ	وَاللَّهُ يَقْضِي
besides Him	while those (to) whom they invoke	with the truth	and Allah judges
الْبَصِيرُ	هُوَ السَّمِيعُ	إِنَّ اللَّهَ	لَا يَقْضُونَ
the All- Seer	He (is) the All-Hearer	certainly Allah	[with] anything (can) not judge

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَيْنَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَإِثْرَا فِي الْأَرْضِ فَأَخْذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانُ لَهُمْ مِنْ أُنْكَارٍ وَاقِ ذَلِكَ بِأَنَّهُمْ كَانُوا تَاتِيَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخْذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدٌ الْعِقَابُ ﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِإِيمَانِنَا وَسُلْطَنِ مُبِينٍ إِلَى فِرْعَوْنَ وَهَامَنَ وَقَرْوَنَ فَقَالُوا سَاحِرٌ كَذَّابٌ

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!"

أَلَّذِينَ كَانُوا	كَانَ عَيْنَةً	فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ	أَوَلَمْ يَسِيرُوا
(of) those who were	was (the) end	and seen how	in the land (have) they not travelled?
وَإِثْرَا	قُوَّةً	مِنْهُمْ	مِنْ قَبْلِهِمْ كَانُوا
and (in the) traces	(in) strength	to them	superior [they] they were before them
مِنَ اللَّهِ لَهُمْ	وَمَا كَانَ	بِذُنُوبِهِمْ	فَأَخْذَهُمُ اللَّهُ فِي الْأَرْضِ
from Allah	for them	and was not	but Allah seized them in the land

رُسُلُهُمْ	تَأْتِيُّهُمْ	بِأَنَّهُمْ كَانُوا	مِنْ وَاقِعٍ	ذَلِكَ
their Messengers	come to them	(was) because [they] used to	that	any protector
إِنَّهُمْ قَوِيٌّ	فَلَخَذَهُمُ اللَّهُ	فَكَفَرُوا	بِالْبَيِّنَاتِ	
verily He (is) All-Strong	so Allah seized them	but they disbelieved	with clear evidences	
وَسُلْطَنٍ	بِعَيْنَتِنَا	وَلَقَدْ أَرْسَلْنَا مُوسَى	شَدِيدُ الْعِقَابِ	
and an authority	with Our signs	and indeed We sent Moses	(in) punishment	Severe
كَذَّابٌ	فَقَالُوا سَاحِرٌ	وَهَمَنَ وَقَرْوَنَ	إِلَى فِرْعَوْنَ	مُبِينٌ
a liar	but they said a sorcerer	and Korah and Haman	to Pharaoh	manifest

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا أَقْتُلُوا أَبْنَاءَ الَّذِينَ إِيمَنُوا مَعَهُ وَأَسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ٤٠ وَقَالَ فِرْعَوْنُ ذُرُونِي أَقْتُلُ مُوسَى وَلَيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ٤١ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مَنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ٤٢

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!"

أَقْتُلُوا أَبْنَاءَهُمْ	قَالُوا	مِنْ عِنْدِنَا	بِالْحَقِّ	جَاءَهُمْ	فَلَمَّا
kill (the) sons	they said	from Us	with the Truth	he came to them	then when
وَمَا كَيْدُ	نِسَاءَهُمْ	وَأَسْتَحْيُوا	مَعَهُ	الَّذِينَ إِيمَنُوا	
but (is) not (the) plot	and let their women live	with him	(of) those who have believed		
أَقْتُلْ مُوسَى	ذُرُونِي	وَقَالَ فِرْعَوْنُ	فِي ضَلَالٍ ٤٠	إِلَّا	الْكَافِرِينَ
to kill Moses	leave me	and pharaoh said	in error	but	(of) disbelievers

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

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ أَهْلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَنْقَتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّي  
اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُنْ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُنْ  
صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسِرِّفٌ كَذَابٌ  
يَقُومُ لَكُمُ الْمَلَكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرْنَا مِنْ بَاسِ اللَّهِ إِنْ جَاءَ نَاقَالَ  
فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيْكُمْ إِلَّا سَيِّلَ الرَّشَادَ  
وَقَالَ الَّذِي آمَنَ  
يَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ  
مِثْلَ دَأْبِ قَوْمٍ نُوحَ وَعَادٍ وَثَمُودَ وَالَّذِينَ  
مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَبَادِ

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.

يَكْنُمُ إِيمَانَهُ	فِرْعَوْنَ	مِنْ أَهْلٍ	مُؤْمِنٌ	رَجُلٌ	وَقَالَ
who hid his Faith	(of) Pharaoh	of (the) Family	believing	a man	and said
وَقَدْ جَاءَكُمْ	اللَّهُ أَنْ يَقُولَ	رَبِّيَ	أَنَّ يَقُولَ	أَنْقَلَوْنَ رَجُلًا	
and verily he has come to you	(is) Allah	my Lord	because he says	would you kill a man?	
كَذِبُهُ	فَعَلَيْهِ	وَإِنْ يَكُنْ كَذِبًا	مِنْ رَبِّكُمْ	بِالْبَيِّنَاتِ	
(will be) his lie	then upon him	and if he is a liar	from your Lord	with clear signs	
يَعِدُكُمْ	الَّذِي بَعْضُ	يُصِيبُكُمْ	صَادِقًا	وَإِنْ يَكُنْ صَادِقًا	
he threatens you	(of) that which	some	will befall on you	but if he is telling the truth	
يَقُومُ	كَذَّابٌ	مُسْرِفٌ	هُوَ	مَنْ	إِنَّ اللَّهَ لَا يَهْدِي
0 my people	a liar	(is) a transgressor	[he]	(one) who	guides not verily Allah
يَنْصُرُنَا	فِي الْأَرْضِ	فَمَنْ ظَاهِرِينَ	الْيَوْمَ	الْمُلْكُ	لَكُمْ
will save us	but who	in the land	(being) dominant	this day	(is) the kingdom for you
مَا أَرِيكُمْ	قَالَ فِرْعَوْنُ	إِنْ جَاءَنَا		مِنْ بَأْسِ اللَّهِ	
I show you not	Pharaoh said	if it comes to us (befall us)	from (the) torment (of) Allah		
وَقَالَ	الرَّشَادٌ	إِلَّا سَيِّلَ	وَمَا أَهْدِيْكُمْ	إِلَّا مَا أَرَى	
and said	(of) right policy	but (to the) path	and I guide you not	but that which I see	
يَوْمٌ	مِثْلَ	عَلَيْكُمْ	إِنِّي أَخَافُ	يَقُومُ	الَّذِي ءَامَنَ
(the) day	like	for you	verily I fear	0 my people	he who believed
وَثَمُودٌ	وَعَادٌ	نُوحٌ	قَوْمٌ	مِثْلَ دَأْبٍ	الْأَحْزَابٌ
and Thamud	and Ad	(of) Noah	(of the) people	(the) fate	(of) the Confederates
الْعَبَادٌ		وَمَا اللَّهُ يُرِيدُ	مِنْ بَعْدِهِمْ		وَالَّذِينَ
for (His) slaves	and Allah wants no injustice	ظُلْمًا			

وَيَنْقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ۝ يَوْمَ تُولَوْنَ مُدْرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلٍ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍ

مَمَاجَأَ كُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قَلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ  
يُضْلِلُ اللَّهُ مِنْ هُوَ مُسْرِفٌ مُرْتَابٌ

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).

يَوْمٌ	الْتَّنَادٌ	يَوْمٌ	عَلَيْكُمْ	إِنِّي أَخَافُ	وَيَقُولُونَ
a Day (when)	(of) mutual calling	(the) Day	for you	verily I fear	and O my people
مِنْ عَاصِمٍ	مِنَ اللَّهِ	لَكُمْ	مَا	تُولُونَ مُدْبِرِينَ	
any protector	from Allah	you have	not	you will turn back	fleeing
مِنْ هَادِ	لَهُ	فَمَا		وَمَنْ يُضْلِلِ اللَّهُ	
any guide	for him	then (there is) not		and whomsoever Allah	sends astray
فَمَا زَلَمْ	بِالْبَيِّنَاتِ	مِنْ قَبْلِ	يُوسُفُ	وَلَقَدْ جَاءَكُمْ	
but you ceased not	with clear signs	before	Joseph	and indeed did come to	you
فَقَاتُمْ	حَتَّىٰ إِذَا هَلَكَ	بِهِ	جَاءَكُمْ	مَمَّا	فِي شَكٍ
you said	till when he died	[with it]	he did bring to you	in that which	to doubt
مَنْ	كَذَلِكَ يُضْلِلُ اللَّهُ		رَسُولًا	مِنْ بَعْدِهِ	لَنْ يَبْعَثَ اللَّهُ
(him) who	thus Allah leaves astray		a Messenger	after him	Allah will never send
	مُرْتَابٌ	مُسْرِفٌ	هُوَ		
	a doubtful	(is) a transgressor	[he]		

الَّذِينَ يُحَدِّلُونَ فِي أَيَّتِ اللَّهِ بِغَيْرِ سُلْطَنٍ أَتَهُمْ كَبُرْ مَقْتاً عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ  
أَمْنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَارٍ وَقَالَ فَرْعَوْنُ يَهْمَنُ أَبْنِ

لِي صَرْحًا عَلَىٰ أَبْلَغُ الْأَسْبَابَ أَسْبَابَ السَّمَوَاتِ فَأَطْلَعَ إِلَيْهِ مُوسَىٰ وَإِنِّي لَأَظْنُهُ كَذِبًا وَكَذَلِكَ زُيْنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ

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).

سُلْطَنٌ	بِغَيْرِ	فِي آيَاتِ اللهِ	الَّذِينَ يُجَدِّلُونَ
any authority	without	about (the) signs (of) Allah	those who dispute
الَّذِينَ عَامَنُوا	وَعِنْدَ	عِنْدَ اللهِ	أَتَهُمْ
those who believe	and to	to Allah	it is greatly hateful
جَبَارٍ	مُتَكَبِّرٍ	قَلْبٌ	كَذَلِكَ يَطْبَعُ اللهُ
tyrant	(of) arrogant	heart	upon every up thus Allah seals
الْأَسْبَابَ	لَعَلَىٰ أَبْلَغُ	صَرْحًا	وَقَالَ فَرْعَوْنُ يَهْمَنُ
(at) the ways	that I may arrive	a tower	O Haman and Pharaoh said
وَإِنِّي	مُوسَىٰ	إِلَى اللهِ	أَسْبَابَ السَّمَوَاتِ
but verily I	(of) Moses	upon (the) God	and I may look (of) the heavens (the) ways
سُوءُ	لِفِرْعَوْنَ	وَكَذَلِكَ زُيْنَ	كَذِبًا لَأَظْنُهُ
(the) evil	to Pharaoh	and thus was made fair-seeming	(to be) a liar think him
وَمَا كَيْدُ	عَنِ السَّبِيلِ	وَصُدَّ	عَمَلِهِ
and (was) not (the) plot	from the (Right) Path	and he was hindered	(of) his deeds

فِي تَبَابٍ	إِلَّا	فِرْعَوْنَ
in loss	but	(of) Pharaoh

وَقَالَ الَّذِي ءَامَنَ يَقُومُ أَتَيْعُونَ أَهْدِ كُمْ سِيْلَ الرَّشَادِ يَقُومُ إِنَّمَا هَذِهِ  
 الْحَيَاةُ الدُّنْيَا مَتَّعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ٣١ مَنْ عَمِلَ سَيِّئَةً فَلَا يُحْرَى  
 إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ  
 يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ٣٢ وَيَقُومُ مَالِيَّ أَدْعُوكُمْ إِلَى  
 النَّجَوَةِ وَتَدْعُونَنِي إِلَى النَّارِ ٣٣

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 Islāmic 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!"

أَهْدِ كُمْ	أَتَيْعُونَ	يَقُومُ	الَّذِي ءَامَنَ	وَقَالَ
I will guide you	follow me	O my people	the one who believed	and said
الْدُّنْيَا	إِنَّمَا هَذِهِ الْحَيَاةُ	يَقُومُ	الرَّشَادِ	سِيْلَ
(of) the world	the life	only this	(of) right conduct	(to the) way
الْقَرَارِ	دَارٌ هِيَ	وَإِنَّ الْآخِرَةَ	مَتَّعٌ	
(that will) remain forever	(is the) home	[it]	and verily the Hereafter	(is) an enjoyment
إِلَّا مِثْلَهَا	فَلَا يُحْرَى	سَيِّئَةً	مَنْ عَمِلَ	
except (the) like thereof	then will not be requited	an evil deed	whosoever does	
وَهُوَ	أَوْ أُنْثَى	صَالِحًا	وَمَنْ عَمِلَ	
and he	or female	of male	a righteous deed	and whosoever does

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

تَدْعُونِي لَا كُفُرٌ بِاللَّهِ وَأَشْرَكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ  
الْغَفَرِ لَا جَرْمَ أَنَّمَا تَدْعُونِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرْدَنَا  
إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ  
وَأَفْوَضُ أَمْرِيَتُ إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

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 arrogant, 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."

لِي	مَا لَيْسَ	بِهِ	وَأَشْرَكَ	بِاللَّهِ	لَا كُفُرٌ	تَدْعُونِي
I have	what not	with Him	and to join	in Allah	to disbelieve	you invite me
لَا جَرْمَ	الْغَفَرِ	إِلَى الْعَزِيزِ	أَدْعُوكُمْ	وَأَنَا	عِلْمٌ	بِهِ
no doubt	the Oft-Forgiving	to the All-Mighty	invite you	and I	knowledge	of it
وَلَا	فِي الدُّنْيَا	دَعْوَةٌ	لَهُ	لَيْسَ	تَدْعُونِي	أَنَّمَا
nor	in this world	a claim	for it	(there) is not	to it	you call me
وَأَنَّ الْمُسْرِفِينَ				إِلَى اللَّهِ	وَأَنَّ مَرْدَنَا	فِي الْآخِرَةِ
and that	the polytheists (transgressors)					in the Hereafter

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

فَوَقَدْهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِهِمْ فِرْعَوْنَ سُوءُ الْعَذَابِ ۝ الْنَّارُ  
 يُعَرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا إِلَيْهَا فِرْعَوْنَ أَشَدَّ  
 الْعَذَابِ ۝ وَإِذْ يَتَحَاجُونَ فِي الْنَّارِ فَيَقُولُ الْمُضْعَفُونَ لِلَّذِينَ أَسْتَكَبُرُوا  
 إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ الْنَّارِ ۝ قَالَ الَّذِينَ  
 أَسْتَكَبُرُوا إِنَّا كُلُّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ

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!"

بِهِمْ	وَحَاقَ	مَا مَكَرُوا	سَيِّئَاتٍ	فَوَقَدْهُ اللَّهُ
(the) people	while encompassed	that they plotted	(from the) evils	so Allah saved him
وَعَشِيًّا	غُدُوًّا	عَلَيْهَا	يُعَرَضُونَ	فِرْعَوْنَ سُوءُ
and afternoon	morning	they are exposed to it	the Fire	torment
أَدْخِلُوا إِلَيْهَا		تَقُومُ السَّاعَةُ		وَيَوْمَ
cause to enter (the) people		(when) the Hour will be established		and (on the) Day
فِي الْنَّارِ	وَإِذْ يَتَحَاجُونَ	الْعَذَابِ	أَشَدَّ	فِرْعَوْنَ
in the Fire	and when they will dispute	torment	(the) severest	(of) Pharaoh

لَكُمْ	إِنَّا كُنَّا	لِلَّذِينَ أَسْتَكْبَرُوا	فَيَقُولُ الْمُشْعَفَتُوا
for you	verily we were	to those who were arrogant	then the weak will say
قالَ	مَنْ أَنْنَارِ	نَصِيبًا	فَهَلْ أَنْتُمْ مُّغْنُونَ
will say	of the Fire	a portion	from us avert (can) you then?
إِنَّ اللَّهَ	فِيهَا	كُلُّ	تَبَعًا
verily Allah	in this (Fire)	(are) all	إِنَّا أَسْتَكْبَرُوا
			الَّذِينَ أَسْتَكْبَرُوا
بَيْنَ	الْعِبَادِ	قَدْ حُكِمَ	
(His) slaves	between	[surely] has judged	

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزْنَةِ جَهَنَّمَ أَدْعُوا رَبَّكُمْ يُخَفِّفُ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ٤٩  
 قَالُوا أَوْلَمْ تَلْكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَكَادُوا وَمَا دُعَوْا أَلْكَافِرِينَ إِلَّا فِي ضَلَالٍ ٥٠ إِنَّ النَّصْرَ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الْدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَدُ ٥١ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ الْلَّعْنَةُ 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 *Zalimūn* (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).

أَدْعُوا رَبَّكُمْ	جَهَنَّمَ	لِخَزْنَةِ	فِي النَّارِ	وَقَالَ الَّذِينَ
call upon your Lord	(of) Hell	to (the) keepers	in the Fire	and will say those
أَوْلَمْ تَلْكُ	قَالُوا	مِنْ أَلْعَذَابِ	يَوْمًا	يُخَفِّفُ عَنَّا
did (there) not?	they will say	[of] the torment	(for) a day	to lighten for us

قَالُوا	قَالُوا بَلَى	بِالْبَيِّنَاتِ	رُسُلُكُمْ	تَأْتِيَكُمْ
they will reply	they will say yes	with clear evidences	your Messengers	come to you
إِنَّا	فِي ضَلَالٍ	الْكُفَّارُ	وَمَا دُعَّتُمْ	فَمَدْعُوا
verily We	in error (vain)	but (of) the disbelievers	and (is) not (the) invocation	then call
الْدُّنْيَا	فِي الْحَيَاةِ	وَالَّذِينَ آمَنُوا	لَنَصْرُ رُسُلَنَا	
(of) the world	in the life	and those who believe	will indeed help	Our Messengers
يَوْمٌ	يَقُومُ الْأَشْهَدُ		وَيَوْمٌ	
(the) Day (when)	the witnesses	will stand forth	and (on the) Day (when)	
اللَّعْنَةُ	وَلَهُمْ	مَعْذِرَتُهُمْ	لَا يَنْفَعُ الظَّالِمِينَ	
(will be) the curse	and for them	their excuses	will not benefit	the wrongdoers
اللَّدَارِ	سُوءُ	وَلَهُمْ		
abode	(will be the) evil	and for them		

وَلَقَدْ أَئْتَنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ هُدَىٰ وَذِكْرَىٰ  
 لِأُولَئِكَ الَّذِينَ فَاصْبِرُوا وَعَدَ اللَّهُ حَقًّا وَأَسْتَغْفِرُ لِذَنِبِكَ وَسَيِّحُ مُحَمَّدٌ  
 رَبِّكَ بِالْعَشِيٰ وَالْأَبَكَرِ إِنَّ الَّذِينَ يُجْنِدُونَ فِيَّ إِنَّمَا يُغَنِّي  
 سُلْطَنِ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ بِنَلِيغِهِ فَأَسْتَعِذُ بِاللَّهِ  
 إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

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 Ibkār (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 arrogant). Verily, it is He Who is the All-Hearer, the All-Seeer.

وَأَوْرَثْنَا بَنِيَّ		الْهُدَىٰ	وَلَقَدْ أَئَيْنَا مُوسَىٰ	
and We caused to inherit (the) Children		the guidance	and indeed We gave Moses	
الْأَلْبَابِ	لِأُولَىٰ	وَذِكْرَىٰ	هُدَىٰ	إِسْرَائِيلَ الْكِتَابَ
(of) understanding	for men	and a reminder	a guide	the Scripture
وَأَسْتَغْفِرُ		حَقٌّ	إِنَّ وَعْدَ اللَّهِ	
and ask forgiveness		(is) true	verily (the) Promise (of) Allah	
بِالْعَشِيِّ		رَبِّكَ	مُحَمَّدٌ	وَسَيِّدُ
in the early evening		(of) your Lord	[with] (the) praises	لَذِكْرِكَ
فِي ءَايَاتِ اللَّهِ		إِنَّ الَّذِينَ يُحَكِّلُونَ	وَالْأَلَبَّكَرِ	
about (the) evidences (of) Allah		verily those who dispute	and (in) the early morning	
فِي صُدُورِهِمْ	إِنْ	أَتَهُمْ	سُلْطَانٌ	يُغَيِّرُ
in their breasts	(there is) nothing	(which) came to them	any authority	without
بِاللَّهِ	فَاسْتَعِذُ	بِتَلْغِيَةٍ	مَّا هُمْ	إِلَّا كَبُرُوا
in Allah	so seek refuge	reach it	they (will) not	except arrogance (pride)
الْبَصِيرُ		هُوَ السَّمِيعُ	إِنَّهُ	
the All-Seeer		[He] (is) the All-Hearer	verily He	

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَا تَذَكَّرُونَ إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ وَقَالَ رَبُّكُمْ أَدْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدِ الْحُلُونَ جَهَنَّمَ دَاهِرِينَ

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 خَلْقٍ
indeed (the) creation	(of) the heavens	and the earth	(is) greater	than (the) creation
النَّاسِ	وَلَكِنَّ أَكْثَرَ	أَكْثَرُ لَا يَعْلَمُونَ	أَكْثَرُ	وَمَا يَسْتَوِي
(of) mankind	[and] but most	(of) mankind know not	and not equal are	and not equal are
الْأَعْمَى	وَالْبَصِيرُ	وَالَّذِينَ إِيمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	وَعَمِلُوا أَعْمَالًا
the blind	and those who see	and those who believe	and do righteous deeds	and do righteous deeds
وَلَا الْمُسْكِنُ	قَلِيلًا مَا تَذَكَّرُونَ	إِنَّ الَّذِينَ يَعْمَلُونَ	إِنَّ الَّذِينَ لَا يَعْمَلُونَ	لَا يَنْهَا
and not those who do evil	little you remember	verily the Hour	surely coming	(is) surely coming
لَا رَبَّ	فِيهَا	قَلِيلًا مَا تَذَكَّرُونَ	وَلَكِنَّ أَكْثَرَ	وَلَكِنَّ أَكْثَرَ لَا يُؤْمِنُونَ
(there is) no doubt	about it	little you remember	[and] but most	(of) men believe not
وَقَالَ رَبُّكُمْ	أَدْعُوكُمْ	أَسْتَجِبْ لَكُمْ	إِنَّ الَّذِينَ يَسْتَكْبِرُونَ	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ
and your Lord said	invoke Me	I will respond to you	verily those who are arrogant	verily those who are arrogant
عَنْ عِبَادَتِي	سَيَدِ الْخُلُونَ جَهَنَّمَ	سَيَدِ الْخُلُونَ	دَاخِرِينَ	دَاخِرِينَ
about My worship	they will (surely) enter Hell	(in) humiliation		

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْيَلَدَ لَتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ٦١ ذَلِكُمْ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ تُوْفَّكُمْ كَذَلِكَ يُوْفَكُ الَّذِينَ كَانُوا بِإِيمَانِ اللَّهِ

يَحْمَدُونَ ۝ أَلَّهُ أَلَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَرَ كُمْ  
فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيْبَاتِ ذَلِكُمْ أَلَّهُ رَبُّكُمْ فَتَبَارَكَ أَلَّهُ  
رَبُّ الْعَالَمِينَ ۝

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).

وَالنَّهَارَ	فِيهِ	لِتَسْكُنُوا	أُلَيْلَ	جَعَلَ لَكُمْ	أَلَّهُ أَلَّذِي
and the day	therein	that you may rest	the night	has made for you	Allah (it is) He Who
وَلَكِنَّ أَكْثَرَ	وَلَكِنَّ أَكْثَرَ	عَلَى الْنَّاسِ	فَضْلٌ	إِنَّ اللَّهَ لَذُو	مُبَصِّرًا
[and] but most	[and] but most	to the mankind	(of) bounty	(is) full	truly Allah
خَلِقْ كُلَّ	رَبُّكُمْ	ذَلِكُمْ أَلَّهُ	النَّاسِ لَا يَشْكُرُونَ	لَا إِلَهَ إِلَّا هُوَ	شَيْءٌ
(the) Creator (of) all	your Lord	that (is) Allah	(of) mankind	give no thanks	things
فَإِنَّ تُؤْفَكُونَ					
how then are you deluded away		but He		(there is) no god	
يَعِيَّتِ أَلَّهُ يَحْمَدُونَ		الَّذِينَ كَانُوا		لَا إِلَهَ إِلَّا هُوَ	
deny (the) proofs (of) Allah		those who used to		thus were deluded away	
وَالسَّمَاءَ	قَرَارًا	الْأَرْضَ	جَعَلَ لَكُمْ	أَلَّهُ أَلَّذِي	
and the sky	(as) a dwelling place	the earth	has made for you	Allah (it is) He Who	
فَأَحْسَنَ صُورَكُمْ		وَصَوَرَكُمْ		بِنَاءً	
and made your shapes good		and He has given you shape		(as) a canopy	

رَبُّكُمْ	ذَلِكُمْ أَلَّهُ	مِنَ الْطَّيِّبَاتِ	وَرَزَقَكُمْ
your Lord	that (is) Allah	with good things	and has provided you
رَبُّ الْعَالَمِينَ		فَتَبَارَكَ أَلَّهُ	
(the) Lord (of) the worlds		so Blessed is Allah	

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَكَادُوا هُوَ مُخْلِصِينَ لَهُ الَّذِينَ أَلْحَمَدُ لَهُ رَبُّ الْعَالَمِينَ ٦٥  
 قُلْ إِنِّي نُهِيَّتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي أُلَيْتَنَّتُ مِنْ رَبِّي  
 وَأُمِرْتُ أَنْ أَسْلِمَ لِرَبِّ الْعَالَمِينَ ٦٦ هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ  
 مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفَالًا ثُمَّ لِتَبْلُغُوا أَشَدَّ كُمْ ثُمَّ لِتَكُونُوا شُيُوخًا  
 وَمِنْكُمْ مَنْ يُنَوِّقَ مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى 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.

مُخْلِصِينَ	فَكَادُوا	لَا هُوَ	لَا إِلَهَ	هُوَ الْحَيُّ
making pure	so invoke Him	but He	(there is) no god	He (is) the Ever Living
قُلْ	رَبُّ الْعَالَمِينَ	أَلْحَمَدُ لَهُ	الَّذِينَ	لَهُ
say	(the) Lord (of) the worlds	all praise (be) to Allah	the religion	for Him

لَمَّا	مِنْ دُونِ اللَّهِ	الَّذِي تَدْعُونَ	أَنَّ أَعْبُدَ	إِنِّي نُهِيَتُ
when	besides Allah	those whom you invoke	to worship	verily I have been forbidden
أَنَّ أَسْلِمَ	وَأُمِرْتُ	مِنْ رَبِّي	الْبَيِّنَاتُ	جَاءَ فِي
to submit	and I am commanded	from my Lord	evidences	(there) have come to me
ثُمَّ	مِنْ تَرَابٍ	خَلَقَكُمْ	الَّذِي	لِرَبِّ الْعَالَمِينَ
then	from dust	has created you	Who	(it is) He to (the) Lord (of) the worlds
ثُمَّ	طَفَّالًا	ثُمَّ يُخْرِجُكُمْ	مِنْ عَلَقَةٍ	ثُمَّ مِنْ نُطْفَةٍ
then	(as) a child	then He brings you forth	from a clinging substance	then from semen-drop
مَنْ يُؤْفَى	وَمِنْكُمْ	لِتَكُونُوا شُيُوخًا	ثُمَّ لِتَبْلُغُوا أَشَدَّ كُمْ	لِتَبْلُغُوا أَشَدَّ كُمْ ثُمَّ
(is he) who dies	and among you	to be old	then to reach your maturity	
وَلَعَلَّكُمْ تَعْلَمُونَ	مُسَمَّى	وَلِتَبْلُغُوا أَجَلًا	مِنْ قَبْلِ	
and (in order) that you may understand	appointed	and that you reach a term		

هُوَ الَّذِي يُحْيِي، وَيُمِيتُ فَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١﴾ الْمَرْتَرِ إِلَى الَّذِينَ يُحَدِّلُونَ فِي ءَايَاتِ اللَّهِ أَفَنَّ يُصْرَفُونَ ﴿٢﴾ الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٣﴾ إِذَا الْأَغْلَلُ فِي أَعْنَقِهِمْ وَالسَّلَسِلُ يُسَحَّبُونَ ﴿٤﴾ فِي الْحَمِيمِ ثُمَّ فِي الْنَّارِ يُسْجَرُونَ ﴿٥﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَشْرِكُونَ ﴿٦﴾

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 -

قَضَىٰ أَمْرًا	فَإِذَا	وَيُمِيتُ	الَّذِي يُحْيِي	هُوَ
He decides upon a matter	and when	and causes death	Who gives life	(it is) He
إِلَى الَّذِينَ يُجَدِّلُونَ	الَّمَّا تَرَ	فَيَكُونُ	كُنْ	لَهُ
[to] those who dispute	(do) you not see?	and it is	be	to it then only He says
الَّذِينَ كَذَّبُوا بِالْكِتَابِ	أَفَنَ يُصْرَفُونَ	فِي آيَاتِ اللَّهِ		
the Book	those who deny	how are they turning away	about (the) evidences (of) Allah	
فَسَوْفَ يَعْلَمُونَ	رُسُلَنَا	بِهِ	وَبِمَا أَرْسَلْنَا	
then soon they will come to know	Our Messengers	[with it]	and (that) with which	We sent
وَالسَّلَسِلُ يُسَحَّبُونَ	فِي أَعْنَاقِهِمْ	إِذَا الْأَغْنَلُ		
and the chains they shall be dragged along	(will be) around their necks	iron collars		when
لَهُمْ	شُمَّ قِيلَ	فِي النَّارِ يُسْجَرُونَ	شَرَّ	فِي الْحَمِيمِ
to them	then it will be said	they will be burned in the Fire	then	in the boiling water
تَشْرِكُونَ	مَا كُنْتُ		أَيْنَ	
join (in worship) as partners	(are all) those you used to			where

مِنْ دُونِ اللَّهِ قَالُوا ضَلَّوْا عَنَّا بَلَّمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكُفَّارُ ۝ ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ۝ أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَلَدِينَ فِيهَا فِتْنَسٌ مَّشْوَى الْمُتَكَبِّرِينَ ۝ فَأَصِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكِإِمَّا نُرِينَكُمْ بَعْضَ الَّذِي نَعْدُهُمْ أَوْ نَتُوَفِّيَنَّكُمْ فَإِلَيْنَا يُرْجَعُونَ ۝

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	ضَلَّوْا عَنَّا	قَالُوا	مِنْ دُونِ اللَّهِ
we used not to	nay	they have vanished from us	they will say	besides Allah
ذَلِكُمْ	يُضْلِلُ اللَّهُ الْكَفِرِينَ	كَذَلِكَ	شَيْئًا	تَدْعُوا مِنْ قَبْلِ
that	Allah leads astray the disbelievers	thus	anything	invoke before
الْحَقُّ	بِغَيْرِ	تَفَرَّحُونَ فِي الْأَرْضِ	بِمَا كُنْتُمْ	
the right	without	delight in the earth	(was) because you used to	
جَهَنَّمَ	أَدْخُلُوا بُوَابَ	تَمَرَّحُونَ	وَبِمَا كُنْتُمْ	
(of) Hell	enter (the) gates	rejoice extremely	and because you used to	
فَاصِرٌ	الْمُتَكَبِّرِينَ	فِيْسَ مَثْوَى	فِيهَا	خَلِدِينَ
so be patient	(of) the arrogant	and what an evil abode	therein	(to) abide forever
الَّذِي	بَعْضَ	فَكَامَا تُرِيَّنَكَ	حَقٌّ	إِنَّ وَعْدَ اللَّهِ
(of) what	some part	and whether We show you	(is) true	verily (the) Promise (of) Allah
فَإِلَيْنَا يُرْجَعُونَ		أَوْ نَوْقِيَّنَكَ		نَعْلَمُ
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 يَأْتِيَكُمْ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَكُمْ أَمْرُ اللَّهِ فَلْيَقْضِي بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطَلُونَ

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَمَ لِتَرْكُوْا 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.

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

وَلَكُمْ فِيهَا مَنْفِعٌ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ  
تُحْمَلُونَ ۞ وَيُرِيكُمْ إِيمَانِهِ فَإِنَّمَا يَأْتِيَتِ اللَّهُ تُنْكِرُونَ ۞ أَفَلَمْ يَسِيرُوا فِي  
الْأَرْضِ فَيَنْظُرُوا كَفَ كَانَ عَذِيقَةُ الَّذِينَ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قوَّةً  
وَإِثَارَاتِ الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ۞

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.

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

فَلَمَّا جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا  
بِهِ يَسْتَهِزُونَ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا إِنَّا أَمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كَانَ بِهِ  
مُشْرِكِينَ فَلَمَّا يَكُنْ يَنْقَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنْتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادَتِهِ  
وَخَسَرَهُنَا لَكَ الْكُفَّارُونَ

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).

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ٢ كَتَبْ فُصْلَتْ ٣ إِيَّاهُ فَرَءَانًا عَرِبِيًّا لِقَوْمٍ  
يَعْلَمُونَ ٤ بِشِيرًا وَنَذِيرًا فَاعْرَضْ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ٥ وَقَالُوا قُلْوَنَا فِي أَكِنَّةٍ  
مِمَّا نَدْعُونَا إِلَيْهِ وَفِي إِذَا دَنَّا وَقُرُونَ مِنْ بَيْنَنَا وَبَيْنَكَ حَجَابٌ فَأَعْمَلْ إِنَّا عَمِلُونَ ٦ قُلْ

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَّا هُكُمُ إِلَهٌ وَّحْدَهُ فَأَسْتَقِيمُ مَوْلَاهُ إِلَيْهِ وَأَسْتَغْفِرُهُ

وَوْلَهُ لِلْمُشْرِكِينَ

## 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).

الْرَّحِيمُ		الْرَّحْمَنُ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
كِتَابٌ	الْرَّحِيمُ	مِنْ الرَّحْمَنِ	تَنْزِيلٌ	حَمْ	
a Book	the Most Merciful	from the Most Gracious	a revelation	Ha-Mim	
لَقَوْمٌ يَعْلَمُونَ	عَرَبِيًّا	قُرْءَانًا	فُصْلَتْ ءَايَتُهُ:		
for a people who know	(in) Arabic	a Quran	its Verses are explained in detail		
لَا يَسْمَعُونَ	فَهُمْ	فَأَعْرَضْ 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	

رَجَابٌ	وَبَيْنَكَ	وَمِنْ بَيْنَنَا	وَقُرْ	وَفِي	أَذَانَنَا
(is) a screen (partition)	and between you	and between us	(is) deafness	and in our ears	
مِثْلُكُمْ	بَشَرٌ	قُلْ إِنَّمَا أَنَا	عَمِلُونَ	إِنَّا	فَأَعْمَلُ
like you	a human being	say I am only	(are) working	verily we	so work
فَاسْتَقِيمُوا	وَاحِدٌ	إِلَهٌ	أَنَّمَا إِلَهُكُمْ	يُوحَى إِلَيَّ	
therefore take Straight Path	One	(is) God	that your God	it is revealed to me	
لِلْمُسْرِكِينَ	وَوَيْلٌ	وَاسْتَغْفِرُهُ		إِلَيْهِ	
to the polytheists	and woe	and seek forgiveness of Him		to Him	

الَّذِينَ لَا يُؤْتُونَ الْزَكَوَةَ وَهُمْ بِالْآخِرَةِ هُمْ كَفِرُونَ ﴿١﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّدِيقَاتِ لَهُمْ أَجْرٌ غَيْرٌ مَمْنُونٍ ﴿٢﴾ قُلْ أَيْتُكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٣﴾ وَجَعَلَ فِيهَا رَوْسَيَ مِنْ فُوْقَهَا وَبَرَكَ فِيهَا وَقَدَرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِلْسَّابِلَيْنَ ﴿٤﴾

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 Allah, 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).

كَفِرُونَ	هُمْ	بِالْآخِرَةِ	وَهُمْ	لَا يُؤْتُونَ الْزَكَوَةَ	الَّذِينَ
(are) disbelievers	[they]	in the Hereafter	and they	give not Zakat	those who
عِزْيزٌ	أَجْرٌ	لَهُمْ	وَعَمِلُوا الصَّلِحَاتِ	إِنَّ الَّذِينَ ءَامَنُوا	
without	(will be) a reward	for them	and do righteous deeds	verily those who believe	
فِي يَوْمَيْنِ	خَلَقَ الْأَرْضَ	بِالَّذِي	لَتَكْفُرُونَ	أَيْتُكُمْ	مَمْنُونٍ
in two Days	created the earth	in Him Who	disbelieve	(do) you verily?	say
					ending

وَجَعَلَ	رَبُّ الْعَالَمِينَ	ذَلِكَ	أَنَّدَادًا	لَهُ	وَتَجَعَّلُونَ
and He placed	(is the) Lord (of) the worlds	that	rivals	with Him	and you set up
وَقَدَرَ	فِيهَا	وَبَرَكَ	مِنْ فَوْقِهَا	رَوَسِيَّ	فِيهَا
and measured	therein	and He blessed	from above it	firm mountains	therein
لِلْمَسَاءِ لِلْيَوْمِ	سَوَاءً	أَيَّامٍ	فِي أَرْبَعَةِ	أَقْوَاتِهَا	فِيهَا
for those who ask	equal	Days	in four	its sustenance	therein

ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ أَتَيْنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَاءِعَيْنَ ١١ فَقَضَيْنَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَاهَا السَّمَاءَ الْأَدْنِيَّا بِمَصَبِّيْحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيِّ ١٢ فَإِنْ أَعْرَضُوا فَقُلْ أَنذِرْتُكُمْ صَعْقَةً مِثْلَ صَعْقَةِ عَادٍ وَثَمُودَ ١٣

11. Then He rose over (*Istawa*) 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'iqa* (a destructive awful cry, torment, hit, thunderbolt) like the *Sā'iqa* which overtook 'Ad and Thamud (people)."

لَهَا	فَقَالَ	دُخَانٌ	وَهِيَ	إِلَى السَّمَاءِ	ثُمَّ أَسْتَوَى
to it	and said	(was) smoke	while it	towards the heaven	then He rose over
أَتَيْنَا طَاءِعَيْنَ	قَالَتَا	أَوْ كَرْهًا	أَتَيْنَا طَوْعًا	وَلِلأَرْضِ	
we come willingly	they both said	or unwillingly	come both of you willingly	and to the earth	
فِي كُلِّ	وَأَوْحَى	فِي يَوْمَيْنِ	سَبْعَ	فَقَضَيْنَاهُنَّ	
in each	and He revealed	in two Days	heavens	(as) seven	then He completed them
وَحِفْظًا	بِمَصَبِّيْحَ	أَلْدُنْيَا	وَزَيَّنَاهَا السَّمَاءَ	أَمْرَهَا	سَمَاءَ
and to guard	with lamps (stars)	nearest	and We adorned	the heaven	its affair
					heaven

فَقُلْ	فَإِنْ أَعْرَضُوا	الْعَلِيمُ	تَقْدِيرُ الْعَزِيزِ	ذَلِكَ
then say	but if they turn away	the All-Knower	(is the) Decree (of) the All-Mighty	that
وَثَمُودٌ	عَادٍ	صَاعِقَةٌ	مِثْلٌ	صَاعِقَةٌ
and Thamud	(of) Ad	(the) thunderbolt	like	(of) a thunderbolt

إِذْ جَاءَهُمُ الرَّسُولُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَا تَعْبُدُوا إِلَّا اللَّهُ قَالُوا لَوْ شَاءَ رَبُّنَا  
لَا نَزَّلَ مَلَكَةً فَإِنَّا إِنَّا أَرْسَلْتُمْ بِهِ كَفِرْوَنَ ١٢ فَأَمَّا عَادُ فَأَسْتَكْبَرُوا فِي الْأَرْضِ  
يُغَيِّرُ الْحَقَّ وَقَالُوا مَنْ أَسْدَدَ مِنَاقَةَ أُولَئِرِوا أَنَّ اللَّهَ أَلَّا يَرَوْا أَنَّهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا  
يُعَايِيْنَنَا يَحْدُوْنَ ١٣ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرَّارًا فِي أَيَّامٍ نَّحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ  
الْخَرْزِيِّ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَخْرَى وَهُمْ لَا يُنْصَرُونَ ١٤

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.

وَمِنْ خَلْفِهِمْ	مِنْ بَيْنِ أَيْدِيهِمْ	الرَّسُولُ	جَاءَهُمْ	إِذْ
and [from] behind them	from before them	the Messengers	came to them	when
لَوْ شَاءَ رَبُّنَا	قَالُوا	إِلَّا اللَّهُ	إِلَّا تَعْبُدُوا	
if our Lord had willed	they said	but Allah	(saying) that (do) not worship	
بِمَا أَرْسَلْتَنَا	فَإِنَّا		لَا نَزَّلَ مَلَكَةً	
in that you have been sent	so indeed we	He would surely have sent down angels		
بِغَيْرِ	فِي الْأَرْضِ	فَأَسْتَكْبِرُوا	فَامَّا عَادُ	كَفَرُونَ
without	in the land	so they were arrogant	then as for Ad	(are) disbelievers
				بِمَا

أَوْلَمْ يَرَوْا	قُوَّةً	مِنَا	أَشَدُّ	مِنْ	وَقَالُوا	الْحَقُّ
(do) they not see?	(in) strength	than us	(is) mightier	who	and they said	right
قُوَّةً	مِنْهُمْ	أَشَدُّ	هُوَ	خَلَقَهُمْ	أَنَّ اللَّهَ أَلَّذِي	
(in) strength	than them	(was) mightier	He	created them	that Allah the One Who	
صَرَصَرًا	رِيحًا	عَلَيْهِمْ	فَأَرْسَلْنَا	بِإِيمَانِنَا يَجْحَدُونَ	وَكَانُوا	
furious	a wind	upon them	so We sent	deny [in] Our signs	and they used to	
الْخَرْزِي	عَذَابَ		لِذْيَهُمْ		نَحْسَاتِ	فِي أَيَّامِ
disgracing	(of) torment	that We might give them a taste			(of) evil omen	in days
الْآخِرَةُ	وَلَعْزَابُ		الْدُنْيَا			فِي الْحَيَاةِ
(of) the Hereafter	but surely (the) torment		(of) the world			in the life
لَا يُنْصَرُونَ	وَهُمْ		أَخْرَى			
will not be helped	and they	(will be) more disgracing				

وَمَا أَشْمَدُ فَهَدَيْنَاهُمْ فَاسْتَحْبُوا الْعَمَى عَلَى الْهُدَى فَأَخْذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْمُهُونُ بِمَا كَانُوا يَكْسِبُونَ وَنَجَّيْنَا الَّذِينَ أَمْنَوْا وَكَانُوا يَتَّقُونَ وَيَوْمَ يَحْشُرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ حَتَّى إِذَا مَا جَاءَهُ وَهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ

17. And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism through Our Messenger, i.e., showed them the way of success), but they preferred blindness to guidance; so the *Sā'iqa* (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.

عَلَى الْهُدَى	فَاسْتَحْبُوا الْعَمَى	فَهَدَيْنَاهُمْ	وَمَا أَشْمَدُ
to guidance	but they preferred blindness	so We guided them	and as for Thamud

بِمَا كَانُوا	الْمُهُونُ	الْعَذَابُ	صَاعِدَةٌ	فَلَخَذَهُمْ
(because) of what they used to	disgracing	(of) the torment	a thunderbolt	so seized them
يَئِقُونَ	وَكَانُوا	الَّذِينَ هَامَنُوا	وَنَجَّيْنَا	يَكْسِبُونَ
fear (Allah)	and used to	those who believed	and We saved	earn
إِلَى النَّارِ	أَعْدَاءُ اللَّهِ		وَيَوْمَ يُحْشَرُ	
to the Fire	(the) enemies (of) Allah	and (remember the) Day (that)	will be gathered	
شَهَدَ عَلَيْهِمْ	جَاءُوهَا	حَتَّىٰ إِذَا مَا	فَهُمْ يُؤْزَعُونَ	
will testify against them	they reach it	till when	then they will be collected (there)	
يَعْمَلُونَ	بِمَا كَانُوا	وَجُلُودُهُمْ	وَأَبْصَرُهُمْ	سَمْعُهُمْ
do	as to what they used to	and their skins	and their eyes	their hearing

وَقَالُوا لِجُلُودِهِمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقُكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشَهِدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُمْ بِرَبِّكُمْ أَرْدَنُكُمْ فَأَصَبَّتُمْ مِنَ الْخَسِيرِينَ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوَيٌ لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَيِّنِ

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.

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

خَلَقَكُمْ	وَهُوَ	شَيْءٌ	كُلُّ	الَّذِي أَنْطَقَ	أَنْطَقَنَا اللَّهُ
created you	and He	things	all	He Who causes to speak	Allah has caused us to speak
وَمَا كُنْتُمْ				وَإِلَيْهِ تُرْجَعُونَ	مَرَّةٌ أَوْلَ
and you have not been				and to Him you are made to return	time (the) first
وَلَا جُلُودُكُمْ	وَلَا أَبْصَرُكُمْ	سَمِعُكُمْ	عَلَيْكُمْ	أَنْ يَشَهَّدَ	تَسْتَرُونَ
nor your skins	nor your eyes	your ears	against you	lest testify	hiding yourselves
وَذَلِكُمْ	مِمَّا تَعْمَلُونَ	كَثِيرًا لَا يَعْلَمُ	أَنَّ اللَّهَ	وَلَكِنْ	ظَنَنتُمْ
and that	of what you were doing	knew not much	that Allah	[and] but you thought	thought of yours
أَرَدَنْكُمْ	بِرِبِّكُمْ		الَّذِي ظَنَنتُمْ		ظَنَنُكُمْ
has brought you to destruction	about your Lord	which you thought			
فَإِنْ يَصْرِفُوا		مِنَ الْخَسِيرِينَ		فَأَصْبَحْتُمْ	
then if they bear (the torment) patiently		of the losers		and you have become	
وَإِنْ يَسْتَعْتِبُوا	هُمْ	مَثْوَى			
and if they beg to be excused	for them	(will be) a home			
	مَنْ الْمُعْتَيَنَ	فَمَا هُمْ			
of those who will be excused		then they (are) not			

﴿ وَقَيَضَنَا لَهُمْ قُرْنَاءَ فَرَيَّنَا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِم مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِيرِينَ ﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا سَمْعُوا لِهَذَا الْقُرْءَانَ وَالْغَوُّ فِيهِ لَعْلَكُمْ تَغْلِبُونَ ﴾ فَلَنُذِيقَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَاءُ الَّذِي كَانُوا يَعْمَلُونَ ﴾

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. <sup>26</sup> And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome." <sup>27</sup> 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.

فَرَزَّنُوا	قُرْنَاءَ	لَهُمْ	وَقَيَّضْنَا
so they have made fair-seeming	intimate companions	for them	and We have assigned
وَحَقٌّ	خَلْفُهُمْ	وَمَا	بَيْنَ أَيْدِيهِمْ
and is justified	(was) behind them	and what	(was) before them
مِنْ قَبْلِهِمْ	فَدَ خَلَّ	فِي أُمَمٍ	الْقَوْلُ عَلَيْهِمْ
before them	verily (that) had passed away	in nations	the Word against them
الَّذِينَ كَفَرُوا	وَقَالَ	خَسِيرِينَ	إِنَّهُمْ كَانُوا مِنَ الْجِنِّ وَالْإِنْسِ
those who disbelieve	and say	losers	indeed they were and men of jinn
لَعَلَّكُمْ تَغْلِبُونَ	فِيهِ	وَالْغَوْ	الْقُرْءَانِ هَذَا لَا تَسْمَعُوا
that you may overcome	in it	and make noise	Quran to this listen not
شَدِيدًا	عَذَابًا	الَّذِينَ كَفَرُوا	فَلَنُذِيقَنَّ
severe	a torment	those who disbelieve	but surely we shall cause to taste
يَعْمَلُونَ	الَّذِي كَانُوا	أَسْوَأَ	وَلَنَجْزِيَنَّهُمْ
do	(of) what they used to	(the) worst	and certainly We shall requite them

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ الظَّالِمِينَ فِيهَا دَارُ الْخُلْدِ جَزَاءُ مَا كَانُوا بِإِيمَانِنَا يَبْحَدُونَ <sup>٣٧</sup> وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّنَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ <sup>٣٨</sup> إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَسْتَقْبَلُوْا تَنْزَلَ عَلَيْهِمُ الْمَلَائِكَةُ أَلَا تَخَافُوا وَلَا تَحْزَنُوا وَلَا يَشْرُكُوا بِالْحَمَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ <sup>٣٩</sup>

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!

فِيهَا	هُمْ	النَّارُ	أَعْدَاءُ اللَّهِ	جَزَاءُ	ذَلِكَ
therein	for them	the Fire	(of the) enemies (of) Allah	(is the) recompense	that
بِأَيْنِنَا يَبْحَدُونَ	عِمَّا كَانُوا		جَزَاءُ	الْخَلِدِ	دَارُ
deny [of] Our verses	for that they used to		(as) a recompense	the eternal	(will be the) home
أَضَلَّنَا	الَّذِينَ	أَرَنَا	رَبَّنَا	الَّذِينَ كَفَرُوا	وَقَالَ
led us astray	those (two) who	show us	our Lord	those who disbelieve	and will say
لِيَكُونُوا	أَقْدَامَنَا	تَحْتَ	نَجْعَلُهُمَا	وَالْإِنْسَنُ	مِنَ الْجِنِّ
so that they become	our feet	under	we shall put them	and the men	from the jinn
ثُمَّ أَسْتَقْمُوا	اللَّهُ	رَبَّنَا	إِنَّ الَّذِينَ قَالُوا	مِنَ الْأَسْفَلِينَ	
then they stand firm	(is) Allah	our Lord	verily those who say	of the lowest	
وَلَا تَحْزُنُوا	أَلَا تَخَافُوا		الْمَلَائِكَةُ	تَنَزَّلُ عَلَيْهِمْ	
nor grieve	(saying) that fear not		the angels	will descend on them	
تُوعَدُونَ	الَّتِي كُنْتُمْ		بِالْجَنَّةِ	وَأَبْشِرُوا	
promised	which you have been		of Paradise	but receive the glad tidings	

نَحْنُ أُولَئِكُمْ فِي الْحَيَاةِ الْأُخْرَى وَلَكُمْ فِيهَا مَا شَتَّهِي أَنفُسُكُمْ  
وَلَكُمْ فِيهَا مَا تَدَعُونَ ٤١ نُزُلًا مِنْ غَفُورٍ رَّحِيمٍ ٤٢ وَمَنْ أَحْسَنْ قَوْلًا مَمَنْ دَعَا إِلَيْهِ  
اللَّهُ وَعَمِلَ صَلِحًا وَقَالَ إِنَّمَا مِنَ الْمُسْلِمِينَ ٤٣ وَلَا سَتُوْي الْمُحَسَّنَةُ وَلَا السَّيِّئَةُ  
آدْفَعُ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا أَلَّذِي بَيْنَكَ وَبَيْنَهُ عَدُوُّهُ كَانَهُ وَلِيٌ حَمِيمٌ ٤٤

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.

وَفِي الْآخِرَةِ	الَّذِي	فِي الْحَيَاةِ	أُولَئِكُمْ	نَحْنُ
and (are so) in the Hereafter	(of) the world	in the life	(have been) your friends	we
فِيهَا	وَلَكُمْ	شَهِيْنَ أَنفُسُكُمْ	مَا	فِيهَا
therein	and you (shall) have	your inner selves desire	(all) that	therein and you (shall) have
وَمَنْ	رَّحِيمٌ	مِنْ عَفْوُرٍ	نُزُلًا	مَا تَدَعُونَ
and who	Most Merciful	from (the) Oft-Forgiving	an entertainment	what you ask for
وَعَمِلَ صَنْلِحًا	إِلَى اللَّهِ	مِمَّنْ دَعَا	قَوْلًا	أَحْسَنُ
and does righteous deeds	to Allah	than (he) who invites	(in) speech	(is) better
وَلَا شَتَوِي لَحْسَنَةً	مِنَ الْمُسْلِمِينَ	إِنَّ	وَقَالَ	
and are not equal the good deed	of the Muslims	I am		and says
الَّذِي	فَإِذَا	أَحْسَنُ	أَدْفَعَ بِالْقَيْ	وَلَا السَّيْئَةُ
he who	then behold	(is) better	[it] repel with one which	nor the evil deed
حَمِيمٌ	وَلِيٌّ	كَانَهُ	عَدَاوَةٌ	بَيْنَكَ
close	(was) a friend	as though he	(was) enmity	and between him
				between you

وَمَا يُلْقَنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَنَهَا إِلَّا ذُو حَظٍ عَظِيمٍ ٢٣ وَإِمَّا يَنْزَغَنَكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٢٤ وَمَنْ ءَايَتِهِ الْيَلْ وَالنَّهَارُ

وَالشَّمْسُ وَالقَمَرُ لَا سَجَدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَسَجَدُوا لِلَّهِ الَّذِي خَلَقَهُمْ  
إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ۝ فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ  
لَهُ بِالْيَقِيلِ وَالنَّهَارِ وَهُمْ لَا يَسْعَمُونَ ۝

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.

إِلَّا ذُو	وَمَا يُلْقَى هَآءَ	إِلَّا الَّذِينَ صَبَرُوا	وَمَا يُلْقَى هَآءَ
except (the) owner	and none is granted it	except those who are patient	but none is granted it
نَرْعٌ	مِنَ الشَّيْطَانِ	وَإِمَّا يَنْزَغَنَّكَ	حَظٌ عَظِيمٌ
an evil prodding	from Satan	and if whisper comes to you	great (of) fortune
الْعَلِيمُ	هُوَ السَّمِيعُ	إِنَّهُ يَعْلَمُ	فَاسْتَعِدْ
the All-Knower	[He] (is) the All-Hearer	verily He	in Allah
وَالقَمَرُ	وَالشَّمْسُ	الْيَلِلُ	وَمِنْ آيَاتِهِ
and the moon	and the sun	and the day	(are) the night
خَلَقَهُمْ	لِلَّهِ الَّذِي	وَسَجَدُوا	لَا سَجَدُوا
created them	to Allah Who	but prostrate	to the moon
عِنْدَ	فَالَّذِينَ	فَإِنْ أَسْتَكْبَرُوا	لِلشَّمْسِ وَلَا لِلْقَمَرِ
(are) with	then those who	but if they are proud	nor to the sun
لَا يَسْعَمُونَ	وَهُمْ	۝ فَإِنْ أَسْتَكْبَرُوا	لَا سَجَدُوا
get never tired	and they	worshipping Him (Alone)	prostrate not
وَالنَّهَارِ	بِالْيَلِلِ	إِنْ كُنْتُمْ	لَهُ يُسَبِّحُونَ
and day	by night	إِيَّاهُ تَعْبُدُونَ	رَبِّكَ
لَهُ	glorify [to] Him	۝ فَإِنْ أَسْتَكْبَرُوا	your Lord

وَمِنْ ءَايَتِهِ أَنَّكَ تَرَى الْأَرْضَ خَشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ أَهْتَرَتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا الْمُحِيطُ الْمَوْقِعُ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٤١ إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَتِنَا لَا يَخْفَوْنَ عَلَيْنَا ٤٢ أَفَمَنْ يُلْقَى فِي الْأَنَارِ خَيْرٌ مَّنْ يَأْتِيَنَا يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٤٣ إِنَّ الَّذِينَ كَفَرُوا بِاللَّذِكْرِ لَمَاجَأَهُمْ وَإِنَّهُ لَكِتَابٌ عَرِيزٌ ٤٤ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدِيهِ وَلَا مِنْ خَلْفِهِ ٤٥ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ٤٦

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).

فَإِذَا أَنْزَلْنَا	خَشِعَةً	الْأَرْضَ	أَنَّكَ تَرَى	وَمِنْ ءَايَتِهِ
but when We send down	barren	the earth	that you see	and among His Signs
أَحْيَاهَا	إِنَّ الَّذِي	وَرَبَّتْ	أَهْتَرَتْ	الْمَاءَ
gives it life	verily He Who	and grows	it is stirred (to life)	water (rain) to it
قَدِيرٌ	شَيْءٍ كُلُّ	عَلَى إِنَّهُ	الْمَوْقِعُ	لِمُحِيطٍ
(is) Able to do	things [over] all	indeed He	(to) the dead	surely (is) Able to give life
عَلَيْنَا	لَا يَخْفَوْنَ	فِي ءَايَاتِنَا	إِنَّ الَّذِينَ يُلْحِدُونَ	
from Us	are not hidden	concerning Our Signs	verily those who deviate	
يَوْمٌ	يَأْتِيَنَا	أَمْ مَنْ	فِي الْأَنَارِ	أَفَمَنْ يُلْقَى
(on the) Day	comes secure	or (he) who	better into the Fire	so (is he) who is cast?

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

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرَّسُولِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ وَلَوْ  
جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ مَا يَأْتِيهِ أَعْجَمِيًّا وَعَرِيًّا قُلْ هُوَ لِلَّذِينَ أَمْنَوْا  
هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي أَذْانِهِمْ وَقُرْءَانٌ وَهُوَ عَلَيْهِمْ عَمَّا أُولَئِكَ  
يُنَادِونَ كَمِنْ مَكَانٍ بَعِيدٍ وَلَقَدْ أَئْتَنَا مُوسَى الْكِتَبَ فَأَخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ مَنْ عَمِلَ صَلِحًا  
فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهِ أَوْ مَا رَبَّكَ بِظَلَمٍ لِلْعَبِيدِ

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'an 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'an) 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'an). 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.

مِنْ قَبْلِكَ	لِلرَّسُولِ	قَدْ قِيلَ	إِلَّا مَا	لَكَ	مَا يُقَالُ
before you	to the Messengers	[verily] was said	except what	to you	nothing is said
وَذُو	مَغْفِرَةٍ		لَذُو		إِنَّ رَبَّكَ
and (the) Possessor	(of) forgiveness	(is) indeed (the) Possessor	verily your	Lord	
أَعْجَمِيَّا	قُرْءَانًا	وَلَوْ جَعَلْنَاهُ	أَلَيْمٌ	عِقَابٌ	
(in) a foreign language	(as) a Quran	and if We had made this	painful	(of) punishment	
لَوْلَا فُصِّلَتْ مَا يَنْهَا			لَقَالُوا		
why are not its Verses explained in detail			surely they would have said		
لِلَّذِينَ آمَنُوا	قُلْ هُوَ	وَعَرَبِيٌّ	أَعْجَمِيٌّ		
for those who believe	say it	and an Arab [Messenger]	(is it) in a foreign [recitation]?		
وَقُرْءُو	فِي مَآذَانِهِمْ	لَا يُؤْمِنُونَ	وَالَّذِينَ	وَشِفَاءٌ	هُدَىٰ
(is) deafness	in their ears	believe not	and those who	and a healing	(is) a guide
بَعِيدٌ	مِنْ مَكَانٍ	أُولَئِكَ يَنَادُونَ	عَمَّ	عَلَيْهِمْ	وَهُوَ
far away	from a place	those are being called	(is) blindness	for them	and it
فِيهِ	فَاتَّخِلَفَ	الْكِتَابَ	وَلَقَدْ مَا أَنَّا مُوسَىٰ		
therein	but dispute arose	the Scripture	and indeed We gave Moses		
سَبَقَتْ مِنْ رَبِّكَ			وَلَوْلَا كَلِمَةٌ		
(that) went forth before from your Lord			and had (it) not been for a Word		
لَفِي شَكٍ	وَإِنَّهُمْ		لَقْضَى بَيْنَهُمْ		
(are) in doubt	but truly they	surely it (the matter)	would have been settled	between them	
فِلَنْفَسِهِ	عَمَلَ صَلِحًا	مَنْ	مُرِيبٌ	مِنْهُ	
then (it is) for his ownself	does righteous (good) deed	whosoever		suspicion	thereto
لِلْعَبِيدِ	بِظَلَمٍ	وَمَا رَبُّكَ	فَعَلَيْهَا	وَمَنْ أَسَاءَ	
to (His) slaves	unjust	and your Lord (is) not	then (it is) against it	and whosoever does evil	